

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
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*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

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**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 1**



## VOLUME 1

J.M.J.

In the name of the Father, of the Son and of the Holy Ghost.

Out of pure obedience, I begin to write.

You know, oh Lord!, the sacrifice it costs me, such that I would submit myself to a thousand deaths rather than write one single line of the things that have passed between me and You. Oh my God!, my nature trembles, it feels crushed and almost undone at the mere thought of it. O please!, give me strength, oh Life of my life, that I may do the holy obedience! You who have given inspiration to the confessor, give me the grace to be able to execute what You have commanded of me.

Oh Jesus, oh Spouse, oh my strength! To You I rise, to You I come, into your arms I introduce myself, I abandon myself, I rest. O please, relieve me in my affliction and do not leave me alone and abandoned! Without your help, I am sure I will not have the strength to do this obedience that costs me so much - I will let myself be defeated by the enemy, and I fear of being crushed by You, justly, because of my disobedience.

O please! look at me over and over again, oh Holy Spouse, in these arms of Yours – see how much darkness surrounds me; it is so thick as to allow not even one atom of light to enter into my soul. Oh! my mystical Sun, Jesus – let this light shine within my mind, that it may dispel the darkness and I may freely remember the graces which You gave to my soul. Oh! Eternal Sun, unleash another ray of light into the intimate part of my heart, and purify it of the mud in which it lies – ignite it and consume it with your love, so that my heart, which, more than everything, has experienced the sweetnesses of your love, may manifest them clearly to the one to whom it is obliged to do so. Oh! my Sun Jesus, one more ray of light over my lips, that I may say the pure truth, with the sole purpose of knowing whether it is really You, or rather, an illusion from the enemy. But, oh Jesus, how poor in light I still see myself in these arms of Yours. O please! content me – You who love me so much, continue to send me light. Oh! my Sun, my beautiful One, I want to enter right into the center, that I may remain submerged completely within this most pure light. Oh Divine Sun, let this light precede me, follow me, surround me everywhere and penetrate into every intimate hiding place of my interior, that my terrestrial being may be consumed, and You may transform it completely in your Divine Being.

Most Holy Virgin, lovable Mother, come to my aid, obtain for me from your sweet Jesus and mine, grace and strength in order to do this obedience. Saint Joseph, my dear protector, assist me in this circumstance of mine. Archangel Saint Michael, defend me from the infernal enemy, who puts so many obstacles in my mind to make me fail this obedience. Archangel Saint Rafael and you, my guardian Angel, come to assist me and accompany me, and to direct my hand, that I may write nothing but the truth.

May everything be for the honor and glory of God – and to me, all the confusion. Oh Holy Spouse, come to my help! In considering the many graces You have given to my soul, I feel all horrified and frightened, all full of confusion and shame at seeing myself still so bad and unrequiting of your graces.

But, my lovable and sweet Jesus, forgive me, do not withdraw from me, but continue to pour your grace in me, that You may make of me a triumph of your mercy.

I begin. With a Novena of Holy Christmas, at the age of about seventeen, I prepared myself for the Feast of Holy Christmas, by practicing various acts of virtue and mortification; and, especially, by honoring the nine months which Jesus spent in the maternal womb with nine hours of meditation each day, always concerning the mystery of the Incarnation.

As for example, during one hour, with my thought, I brought myself to Paradise, and I imagined the Most Holy Trinity: the Father, sending the Son upon earth; the Son, promptly obeying the Will of the Father; the Holy Spirit, consenting. My mind was confused in contemplating a mystery so great, a love so reciprocal, so equal, so strong among Themselves and toward men; and then, the ingratitude of men, and especially my own. I would have remained there, not for one hour, but for the whole day; but an interior voice told me: "Enough – come and see other greater excesses of my love."

Then, my mind brought itself into the maternal womb, and remained stupefied in considering a God so great in Heaven, now so annihilated, restricted, constrained, as to be unable to move, and almost even to breathe. The interior voice told me: "Do you see how much I have loved you?" O please, make Me a little space in your heart; remove everything which is not mine, so you will give Me more freedom to move and to breathe." My heart was consumed; I asked for His forgiveness, I promised to be completely His own, I poured myself out in crying; but – I say this to my confusion – I would go back to my usual defects. Oh Jesus, how good You have been with this miserable creature!

In this way I would spend the second hour of the day, and then, so forth with the rest – I would be annoying if I told them all. And I would do this sometimes kneeling, and sometimes, when I was impeded by my family, also while working. In fact, the interior voice gave me no respite and no peace if I did not do what it wanted; therefore, work was not a hindrance for me to doing what I had to do. In this way I spent the days of the novena, and when the eve came, I felt ignited more than ever, with unusual fervor. I was alone in the room, and all of a sudden Little Baby Jesus came before me – all beautiful, yes, but shivering, in the act of wanting to hug me. I stood up and ran to hug Him, but in the act of squeezing Him He disappeared from me – and this occurred as many as three times. I remained so moved and ignited that I cannot explain it. But then, after some time, I did not take it much into account. I did not tell anyone, and from time to time I would fall into my usual defects. However, the interior voice never left me again; in everything it reprimanded me, it corrected me, it encouraged me – in a word, the Lord acted with me like a good father, whose child tries to deviate from the right path, and He uses all diligence and care to hold him back, so as to make of him His honor, His glory, His crown. But, oh Lord, too ungrateful have I been with You!

So, from the beginning, the Divine Master began to strip my heart of all creatures, and through an interior voice, He would tell me: "I am all that is beautiful and that deserves to be loved. See, if you do not remove this little world that surrounds you – that is, thoughts of creatures, imagination – I cannot enter freely into your heart. This murmuring in your mind is a hindrance to letting you hear my voice more clearly, to pouring my graces, to truly enamoring you of Me. Promise Me that you will be all mine, and I Myself will put my hand in the work. You are right that you can do nothing. Do not fear, I will do everything; give Me your will - this is enough for Me."



This would happen mostly during Communion. So I would promise Him to be all His own; I would ask His forgiveness, for up to that point, I had not been so; I would say to Him that I truly wanted to love Him, and I prayed Him never to leave me alone. And the voice would continue: “No, no - I will be together with you, observing all of your actions, movements and desires.”

So, I would feel Him upon me for the whole day; He reprimanded me in everything. For example, if I let myself be carried away in conversing a little too much with my family, even of indifferent things which were not necessary, the interior voice would tell me: “These discourses fill your mind with things that do not belong to Me; they surround your heart with dust, such as to make you feel my grace as weak in you, no longer alive. O please!, imitate Me when I was in the house of Nazareth – my mind was occupied with nothing but the glory of the Father and the salvation of souls; my mouth uttered nothing but holy discourses. With my words I tried to repair for the offenses against the Father, to dart through hearts and draw them to my love – and primarily my Mother and St. Joseph. In a word, everything called upon God, everything was done for God, and everything referred to Him. Why could you not do the same?”

I remained mute – all confused. I tried to be alone as much as I could; I confessed to Him my weakness, and I asked for His help and grace to be able to do what He wanted, because, by myself, I could do nothing but evil. If during the day my mind was occupied with thinking about people I loved, He would immediately reprimand me, telling me: “Is this the way you love Me? Who has ever loved you like Me? See, if you do not stop it, I will leave you.” Sometimes I would receive such and so many bitter reproaches that I would do nothing but cry.

One morning in particular, after Communion, He gave me a light so clear about the great love He had for me, and about the fickleness and inconstancy of creatures, that my heart was so convinced as to be incapable, from that time on, of loving anyone. He taught me how to love people without detaching myself from Him – that is, by looking at creatures as images of God, in such a way that if I received good from creatures, I was to think that God alone was the prime author of that good and that He had used the creature in order to send it to me; so my heart would be bound more to God. If then I received mortifications, I was to look at them also as instruments in the hands of God for my sanctification; so my heart would not stay huffy with my neighbor. In this way, it happened that I would look at all creatures in God. Whatever defect I might see in them, I would never lose esteem for them. If they mocked me, I felt obliged, thinking that they were allowing me to make more gains for my soul; if they praised me, I received these praises with contempt, saying: ‘Today this, tomorrow they may hate me’, considering their inconstancy. In sum, my heart acquired such freedom, that I myself cannot explain it.

When the Divine Master freed me from the external world, then He put His hand to purify my interior, and through an interior voice He told me: “Now we are alone – there is no one left who may disturb us. Aren’t you happier now than before, when you had to content many upon many? You see, it is easier to content one alone. You must consider as if you and I were alone in the world; promise Me to be faithful, and I will pour such and so many graces into you that you yourself will be amazed.”

Then He continued: “I have made great designs upon you, as long as you correspond to Me – I want

to make of you a perfect image of Me, from the moment I was born up to my death. I Myself will teach you, little by little, how to do it.”

And it happened in this way: every morning, after Communion, He would tell me what I was supposed to do during the day. I will say everything briefly, because after so much time it is impossible to say everything. I don't remember for sure, but it seems to me that He told me that the first thing which was necessary in order to purify the interior of my heart, was the annihilation of myself – that is, humility. And He continued: “See, so that I may pour my graces in your heart, I really want you to understand that you can do nothing by yourself. I am very much wary of those souls who attribute what they do to themselves, wanting to make of my graces as many thefts. On the other hand, with those who know themselves, I am generous in pouring my graces in torrents. Knowing very well that they can attribute nothing to themselves, they are grateful to Me; they hold it in that esteem which befits it, and they live with the continuous fear that, if they do not correspond to Me, I may take away from them that which I gave, knowing that it does not belong to them. It is all the opposite in the hearts which reek of pride. I cannot even enter into their hearts because they are so swollen with themselves that there is no space in which to put Myself. These miserable ones take my graces into no account, and they go from fall to fall, up to their ruin. Therefore, on this day I want you to make continuous acts of humility; I want you to be like a baby wrapped in swaddling clothes, who can move neither a foot to take a step, nor a hand to work, but expects everything from his mother. In the same way, you will stay close to Me like a baby, always praying Me to assist you, to help you; always confessing your nothingness – in sum, expecting everything from Me.”

I tried to do as much as I could to content Him – I would make myself smaller, I would annihilate myself, and sometimes I reached the point of feeling my being as almost undone, in such a way that I could not work, nor take one step, or even one breath if He did not sustain me. I saw myself as so bad, that I was ashamed of being seen by people, knowing myself as the ugliest – and, in reality, I am still so. So, as much as I could shun people, I shunned them, saying to myself: ‘Oh! if they knew how bad I am, and if they could see the graces that the Lord is giving me (for I wouldn't tell anything to anyone), and that I am always the same – oh, how horrified they would be with me!’

Then, in the morning, when I would go again to Communion, it seemed that in coming into me He made feast for the contentment He felt in seeing me so annihilated. He would tell me other things about the annihilation of myself, but in ways which were always different from the previous time. I believe that He spoke to me not once, but hundreds of times; and if He had spoken to me thousands of times, He would have had always new ways to speak about the same virtue. Oh! my Divine Master, how wise You are – had I at least corresponded to You.

I remember that one morning, while He spoke to me about the same virtue, He told me that because of lack of humility I had committed many sins, and that if I had been more humble, I would have kept closer to Him and I would not have done so much evil. He made me understand how ugly sin is – the affront that this miserable little worm had made to Jesus Christ, the horrendous ingratitude, the enormous wickedness, the harm caused to my soul. I was so dismayed, that I did not know what to do in order to repair. I did some mortifications, I asked for some more from the confessor, but few were given to me, so they all seemed shadows to me, and I did nothing but think about my sins, though clinging more and more to Him. I had such fear of moving away and of doing worse than

before, that I myself cannot express it. When I was with Him, I did nothing but tell Him of the pain I felt for having offended Him. I kept asking for His forgiveness, I thanked Him for having been so good to me, and I said to Him from the heart: 'See oh Lord, the time I have lost, while I could have loved You.' I was unable to say anything but the grave evil I had done.

Finally, one day, reprimanding me, He told me: "I do not want you to think about it. When a soul has humbled herself, being convinced of having done wrong, and has cleansed her soul in the Sacrament of Confession, and is ready to die rather than offend Me - it is an affront to my mercy, it is a hindrance to drawing her close to my love, because her mind is always trying to wrap itself with the mud of the past. She also prevents Me from letting her take flight toward Heaven, because she is always with those ideas wrapped within herself, as she tries to think about it. And then, see, I no longer remember anything; I have perfectly forgotten about it. Do you see any rancor or shadow on my part?"

And I said to Him: 'No Lord, You are so good.' But I felt my heart split with tenderness.

"So, are you the one who wants to carry these things on?"

And I: 'No, no, I don't want to.'

And He: "Let us think about loving and contenting each other."

From that time on, I did not think about it so much; I did as much as I could in order to content Him, and I prayed that He Himself would teach me what I should do in order to repair for the time past. And He said to me: "I am ready to do what you want. See, the first thing that I told you I wanted from you was the imitation of my life; so, let us see what you lack."

'Lord', I said to Him, 'I lack everything - I have nothing.' And He said to me: "Do not fear, little by little we will do everything. I Myself know how weak you are, but it is from Me that you must draw strength." (I don't remember it in sequence, but I will say what I can) And He added: "I want you to be always upright in your actions - with one eye look at Me, and with the other eye look at what you are doing. I want creatures to disappear from you completely. If you receive a command, do not look at the people, no - rather, you must think that I Myself want you to do what you are being commanded. So, with your eye fixed in Me, you will not judge anyone, you will not look at whether the thing is painful or enjoyable - whether you can do it or not. Closing your eyes to all this, you will open them to look at Me alone; you will take Me with you, thinking that my gaze is fixed on you, and you will say to Me: 'Lord, for You alone I do this; for You alone I want to work - no longer a slave of the creatures.' So, if you walk, if you work, if you speak - in anything you do, your only aim must be that of pleasing Me alone. Oh! how many defects you will avoid, if you do this."

Other times, He would say to me: "I also want that, if people mortify you, insult you, contradict you, you keep your gaze fixed in Me, thinking that from my own lips I am saying to you: 'Daughter, I Myself am the one who wants you to suffer this - not the creatures. Remove your gaze from them; you and I, always - all the others you must destroy. See, I want to make you beautiful by means of these sufferings; I want to enrich you with merits, work your soul, render you similar to Me. You

will give it to Me as a gift; you will thank Me affectionately, and will be grateful to those people who give you the occasion to suffer, repaying them with some benefit. By doing this, you will walk as upright before Me; nothing will ever again give you restlessness, and you will enjoy perfect peace.”

After I tried to exercise myself in these things for some time - now doing it and now falling (although I see clearly that I still lack this spirit of uprightness, and I am ever more confused, thinking of my great ingratitude) - He spoke to me about, and He made me understand, the necessity of the spirit of mortification. (Although I remember that in all these things that He told me, He always added that everything should be done for love of Him, and that the most beautiful virtues, the greatest sacrifices, would become insipid if they did not take origin from love. “Charity”, He said to me, “is a virtue that gives life and splendor to all of the others, in such a way that without it, they are all dead. My eye receives no attraction, and they have no power over my Heart. Be careful, then, and let your works, even the least ones, be invested by charity – that is, in Me, with Me and for Me”).

So, let’s go back to mortification. He said to Me: “I want all your things, even the necessary ones, to be done in a spirit of sacrifice. See, your works cannot be recognized by Me as mine, if they do not have the mark of mortification. Just as a coin is not recognized by the peoples if it does not carry on itself the image of their king – even more, it is despised and neglected - the same with your works: if they do not have the graft with my cross, they cannot have any value. See, now it is not about destroying the creatures, but yourself – making you die, that you may live only in Me and of my own life. It is true that it will cost you more than what you have done; but pluck up courage, do not fear – it is not you who will do it, but I Myself will work in you.”

So I received more lights about the annihilation of myself. He said to me: “You are nothing but a shadow – as you try to grab it, it escapes you. You are nothing.”

I felt so annihilated, that I would have wanted to hide in the deepest abysses, but I saw myself incapable of doing it. I felt such blushing that I remained mute. While I was in this undoing of my nothingness, He said to Me: “Draw near Me, cling to my arm – I will sustain you with my hands and you will receive strength. You are blind, but my light will serve you as guide. See, I will place Myself in front of you, and you will do nothing but look at me in order to imitate Me.”

Then He said to me: “The first thing I want you to mortify is your will. That ‘self’ must be destroyed in you; I want you to keep it sacrificed as victim before Me, so that your will and Mine may become one. Aren’t you happy?”

‘Yes, Lord, but give me the grace, for I see that by myself I can do nothing.’ And He continued: “Yes, I Myself will contradict you in everything, and occasionally by means of creatures.”

And so it happened. For example, if I woke up in the morning and I did not get up immediately, the interior voice would tell me: “You rest, while I had no other bed but the cross. Hurry up, hurry up – not so much satisfaction.” If I walked and my sight would run a little farther, He would immediately reprimand me: “I do not want this. Do not let your sight move away from you but the length of one step, so that you won’t trip.” If I was in the countryside and I saw flowers and trees, He would say to me: “I have created everything for love of You, and you, deprive your sight of this

pleasure for love of Me.” Even in the most innocent and holy things, as for example the cloths for the altars, the processions, He would say to me: “You must take no other pleasure but in Me alone.” If I was sitting while working, He would say to me: “You are too comfortable; don’t you remember that my life was a continuous suffering – and you? And you?” In order to content Him, I would immediately shift to half of the chair, leaving the other half empty; and sometimes, jokingly, I said to Him: ‘See oh Lord, half the chair is empty – come and sit near me.’ Sometimes it seemed He would content me, and I felt such delight that I myself cannot express it. Sometimes, then, while I was working a little slowly and listlessly, He would say to Me: “Hurry up, help yourself, for the time you gain by helping yourself you will spend with Me in prayer.” Sometimes, He Himself would assign to me how much work I was supposed to do. Then I would pray Him to come and help me. “Yes, yes”, He would answer me, “we will do it together, so that when you have finished, we will be more free.” And it would happen that in one hour or two I did what I was supposed to do during the whole day. Then I would go to pray, and He gave me much light and told me many things, such that it would be too long if I wanted to say them all.

I remember that while I was alone, working, I noticed that the thread was not enough to finish that work, and that I would need to go to my family in order to get some. So I turned to Him and I said: ‘What is the purpose of having helped me, my beloved? As I see that I need to go to my family, I may find people who may prevent me from coming back here, and this time our conversation will come to nothing.’ “What, what?”, He said to me, “don’t you have faith?” ‘Yes’. “Well then, do not fear, for I will make you complete everything.” And so it happened; and then I would start to pray.

If then, at lunch time, I ate something tasty, He would immediately reprimand me interiorly, saying: “Have you perhaps forgotten that I had no other taste but suffering for love of you? And that you must have no other taste but mortifying yourself for love of Me? Leave it aside, and eat that which you like the least.” And I would immediately take it and bring it to the maid, or I would say that I didn’t want it any more; and many times I remained almost on an empty stomach. However, when I would go to pray, I would receive so much strength and feel so satiated, that I would feel nausea for everything. Other times, then, in order to contradict me, if I did not feel like eating, He would say to me: “I want you to eat for love of Me, and as the food unites with the body, pray that my love may unite with your soul; and everything will be sanctified.”

In a word, without going any further, even in the smallest things, He tried to make my will die, so that it might live only for Him. He allowed that I be contradicted also by the confessor. For example: I would feel a great need to receive Communion; for the whole day and night I would do nothing but prepare myself. My eyes could not close to sleep because of the continuous throbbing of my heart, and I would say to Him: ‘Lord, hurry, for I cannot be without You. Accelerate the hours, let the sun rise quickly, for I cannot resist anymore, my heart is fainting.’ He Himself would make me such loving invitations that I would feel my heart crack. He would say to me: “See, I am alone, do not be troubled because you cannot sleep – this is about keeping company with your God, with your Spouse, with your All, who is continuously offended. O please! do not deny Me this relief, because then, in your afflictions I will not leave you.” But while I was in these dispositions, in the morning I would go to the confessor, and without knowing why, the first thing he would say to me was: “I do not want you to receive Communion.” I tell the truth, this was so bitter for me, that sometimes I would do nothing but cry. I would not dare to say anything to the confessor, because He Himself

wanted him to do so, otherwise He would reproach me. But I would go to Him and tell Him of my pain: 'Ah! my Good, is this the vigil we have kept last night - that after so much waiting and yearning I was to remain deprived of You? I know well that I must obey, but tell me something – can I be without You? Who will give me strength? And then, who will have the courage to depart from this church without bringing You along? I don't know what to do, but You can remedy everything.' While pouring myself out in this way, I would feel a fire draw near me, and a flame enter my heart. I would feel Him within me, and immediately He would say to me: "Calm yourself, calm yourself; here I am – inside your heart. What do you fear now? Do not afflict yourself any more, I Myself want to dry your tears. You are right, you could not be without Me, could you?"

Then I would remain so very annihilated within myself, and I would say to Him that if I were good, He would not have disposed it that way; and I prayed Him never to leave me again, for I did not want to be without Him.

After these things, one day, after Communion, I felt Him within me, all love – loving me so much that I myself was very much amazed, for I saw myself as so bad and unrequiting. And I said within myself: 'If only I were good and requiting. I fear that He may leave me (I have always had this fear that He might leave me, and I still do; and sometimes the pain I feel is so great, that I believe that the pain of death would be minor, and if He Himself does not come to calm me, I can give myself no peace) - while He wants to draw more intimately close to me.' While I felt Him within me in this way, through an interior voice, He said to me: "My beloved, the things of the past have been nothing but a preparation. Now I want to come to the facts, and in order to dispose your heart to do what I want from you – that is, the imitation of my life - I want you to enter into the immense sea of my Passion. After you have understood well the bitterness of my pains, the love with which I suffered them, Who I am who suffered so much, and who you are, a most wretched creature – ah! your heart will not dare to oppose the blows, the cross, which I have prepared only for your good. On the contrary, by just thinking that I, your master, have suffered so much, your pains will seem shadows to you compared to mine. Suffering will be sweet for you, and you will reach the point of not being able to be without sufferings."

My nature trembled at the mere thought of sufferings; I prayed that He Himself would give me the strength, because without Him I would use His very gifts to offend the giver. So, I gave all of myself to meditating the Passion, and this did so much good to my soul, that I believe that all the good came to me from that source. I saw the Passion of Jesus Christ as an immense sea of light, which wounded me all over with His innumerable rays – rays of patience, of humility, of obedience, and of many other virtues. I saw myself all surrounded by this light, and I remained annihilated at seeing myself so different from Him. Those rays that inundated me were so many reproaches for me. I heard them say: "A God so patient - and you? A God humble and submitted also to His very enemies – and you? A God who suffers so much for love of you – and where are your sufferings for love of Him?"

Sometimes, He Himself would make me the narration of the pains suffered by Him, and I was so touched that I would cry bitterly. One day, while working, I was considering the most bitter pains that my good Jesus suffered; I felt my heart so oppressed by the pain, that I could not breathe. Fearing something, I wanted to distract myself by going out to the balcony. But as I go about looking in the middle of the street – what do I see? I see the street all filled with people, and in the

middle of it my loving Jesus with the Cross upon His shoulders. Some pulled Him to one side, some to another. All panting, with His face dripping with blood, He raised His eyes toward me in the act of asking for help. Who can tell the sorrow I felt, and the impression that a scene so pitiful made on my soul. I immediately went inside, I myself did not know where I was; I felt my heart crack with pain. I shouted, and crying, I said to Him: 'My Jesus, if only I could help You! If only I could free You from those wolves so rabid! Ah! I wish at least to suffer those pains in your place, to give a relief to my sorrow. O please! my Good, give me suffering, for it is not fair that You suffer so much, while I, a sinner, remain without suffering.'

From that time on, I remember that such a great yearning for suffering ignited within me, that it has not dampened yet. I also remember that after Communion I would ardently pray Him to concede me suffering; and sometimes, to content me, He seemed to take the thorns from His crown and prick my heart. Other times, I felt Him take my heart in His hands and squeeze it so tightly, that I felt faint for the pain. When I realized that people might notice something, and He was disposed to give me these pains, I would immediately say to Him: 'Lord, what are You doing? I beg You to give me suffering, but let it be hidden to everyone.' Up to a certain time, He made me content, but my sins have made me unworthy to suffer hiddenly, without anyone noticing it.

I remember that many times, after Communion, He said to me: "You will not be able to truly resemble Me other than by means of sufferings. Up until now I have been together with you; now I want to leave you alone a little bit, without letting Myself be felt. See, up to now I have led you by the hand, instructing you and correcting you in everything, and you have done nothing but follow Me. Now I want you to do it by yourself. However, be more attentive than before, thinking that my gaze is fixed on you, though I do not let Myself be heard; and that when I return to make Myself heard, I will come either to reward you, if you have been faithful to Me, or to chastise you, if you have been ungrateful to Me."

I was so frightened and terrified at such intimidation, that I said to Him: 'Lord, my all and my life, how can I survive without You - who will give me the strength? How is it, after You have made me leave everything, so much so that I feel as if no one existed for me - You want to leave me alone and abandoned. What, have You perhaps forgotten how bad I am, and that without You I can do nothing?' And because of this objection, assuming a more serious look, He added: "The reason is that I want you to understand well who you are. See, I do this for your good; do not be saddened - I want to prepare your heart to receive the graces which I have designed for you. Up until now, I have assisted you sensibly; now I will do it less sensibly - I will make you touch your nothingness with your own hands; I will fuse you thoroughly in profound humility, in order to be able to build high walls upon you. So, instead of afflicting yourself, you should rejoice and thank Me, because the faster I make you cross the stormy sea, the sooner you will reach the port of safety; the harder the trials to which I will submit you, the greater the graces I will give you. Courage, then, courage, and I will come back soon." And in saying this, He seemed to bless me, and then He left.

Who can tell the pain I felt - the void He left in my interior, the bitter tears I shed? But I resigned myself to His Holy Will. It seemed that from afar I kissed His hand which had blessed me, saying to Him: 'Good-bye, oh Holy Spouse, good-bye.' I felt as if everything was over for me, because I had only Him, and since He was missing, no other consolation was left to me; rather, everything turned

into most bitter pains. Even more, creatures themselves would provoke my pain, in such a way that all the things I would look at, seemed to be saying to me: “See, we are works of your Beloved – and He, where is He?” If I looked at the water, at the fire, at flowers, and even at stones, immediately my thought would say: ‘Ah! these are works of your Spouse. Ah! they have the good of seeing Him, and you do not see Him. O please! works of my Lord, give me news – tell me, where is He? He told me He would come soon, but who knows when.’

At times, I would reach such a bitter desolation that I would feel breathless, ice cold all over, and a shiver throughout my whole person. Sometimes my family would notice it; they attributed it to a physical trouble and wanted to put me under treatment, and call the doctors. Sometimes they insisted so much that they succeeded, but I would do as much as I could to remain alone; so they noticed it only a few times. I remembered still, all of the graces, the words, the corrections, the reproaches, and I could see with a clear eye how all the work done until then, everything - everything, had been the work of His grace, and that there was nothing left of myself but mere nothing and inclination to evil. I could touch with my own hand how, without Him, I could no longer feel love so sensibly, and those lights so clear during meditation, such that I would remain there for two or three hours. However, I did as much as I could in order to do whatever I used to do when I felt Him within me, because I felt these words being repeated to me: “If you are faithful, I will come to reward you; if ungrateful, to chastise you.”

In this way I would spend sometimes two days, sometimes four, more or less, as He pleased. My only comfort was to receive Him in the Sacrament. Ah! yes, certainly, I found Him there – I could not doubt; and I remember that only a few times He would not let Himself be heard, because I prayed Him and prayed Him and importuned Him so much, that He would make me content. However, He was not loving and lovable, but severe.

After I would spend those days in that state described above, I would feel Him come back within me, especially if I had been faithful to Him. He spoke to me more clearly, and since during the previous days I had not been able to conceive one word or feel anything within me, I came to know that it was not my fantasy, as I said to myself many times before; so much so that, of what has been said up to here, I would say nothing, either to the confessor or to any other living soul. But I did as much as I could to correspond to Him, otherwise He would wage such a war against me, that I would have no peace. Ah Lord! You have been so good to me, and I, still so bad.

Continuing what I had started, I would feel Him within me, I would hug Him, I would clasp Him to myself, and say to Him: ‘Beloved Good, see how hard has been our separation.’ And He would say to me: ‘What you have gone through is nothing yet – prepare yourself for harder trials. This is why I have come – to dispose your heart and to strengthen it. Now you will tell me everything you have gone through – your doubts and fears, all of your difficulties, that I may teach you how to behave during my absence.’

So I would make Him the narration of my pains, telling Him: ‘Lord, You see, without You I was unable to do anything good. The meditation – I did it all distracted, ugly; so much so that I did not have the courage to offer it to You at Communion. I was unable to stay there for hours, as when I could feel You; I saw myself alone, I had no one with whom to converse, I felt completely empty.



The pain of your absence made me feel mortal agonies; my nature wanted to hurry up so as to escape that pain; more so, since it seemed to me that I did nothing but waste time. And then, the fear that, in coming back, You might chastise me, because I had not been faithful... So I didn't know what to do. And then, the pain because You are offended continuously, and I was unable to do those acts of reparation as You taught me before, and those visits to the Most Holy Sacrament for the different offenses You receive... Tell me, then, what should I have done?' And He, benignly, instructing me, said to me:

1 – “You were wrong in being so disturbed. Don't you know that I am Spirit of Peace, and the first thing I recommend is that you do not disturb the peace of the heart? When in prayer you are not able to recollect yourself, I do not want you to think of this or that – of how it is, or how it is not – because in doing so, you yourself call the distraction. Instead, when you find yourself in that state, the first thing to do is to humble yourself, confessing that you deserve those pains, and placing yourself in the arms of the executioner, like a humble little lamb that licks his hand while he kills it. The same for you: while seeing yourself beaten, disheartened and alone, you will resign yourself to my holy dispositions, you will thank Me with all your heart, you will kiss my hand that strikes you, recognizing yourself unworthy of those pains. Then, you will offer to Me that bitterness, anguish and tedium, praying Me to accept them as a sacrifice of praise, of satisfaction for your sins, and of reparation for the offenses that they give Me. If you do so, your prayer will ascend before my throne as most fragrant incense; it will wound my Heart, and you will draw new graces and new charisms upon you. In seeing you humble and resigned, all plunged into your nothingness, the devil will not have the power to get close. And here is how, where you thought you were losing, you will make great gains.”

2 – As far as Communion, I do not want you to afflict yourself because you are not able to stay there; know that this is a shadow of the pains I suffered in Gethsemani. What will happen when I make you share in the scourges, the thorns and the nails? The thought of greater pains will make you suffer the minor pains with more courage. So, when during Communion you find yourself alone, agonizing, think that I want a little bit of your company in my agony in the garden. Therefore, place yourself near Me, and make a comparison between your pains and mine: see, you - alone and deprived of Me, and I too - alone, abandoned by my most faithful friends who are there, sleeping; left alone even by my Divine Father; and then, in the midst of most bitter pains, surrounded by snakes, by vipers, by rabid dogs, which were the sins of men, among which yours too did their part, such that they seemed to want to devour Me alive. My Heart was taken by such grips, that I felt as if it was under a press; so much so, that I sweat living blood. Tell Me, when did you arrive at suffering so much? Therefore, when you find yourself deprived of Me, afflicted, empty of any consolation, filled with sadness, with worries, with pains, come close to Me, dry that blood of mine from Me, offer those pains to Me as relief for my most bitter agony. By doing so, you will find the way to be able to stay with Me after Communion. It is not that you will not suffer, because the most bitter pain I can give to the souls dear to Me is to deprive them of Me, but by thinking that through your suffering you give relief to Me, you will also be content.

3 – As for the visits and the acts of reparation, you must know that everything I did in the course of thirty-three years, from when I was born up to when I died, I am continuing in the Sacrament of the altar. Therefore I want you to visit Me thirty-three times a day, honoring my years and also uniting

with Me in the Sacrament with my own intentions – that is, reparation, adoration... You will do this at all times: with the first thought of the morning, fly before the tabernacle in which I am present for love of you, and visit Me; and also with the last thought of the evening, while you sleep at night, before and after your meal, at the beginning of each one of your actions, while walking, working...”

While He was saying this to me, I saw myself all confused, not knowing whether I could manage to do them; and I said to him: ‘Lord, I beg You to be with me until I acquire the habit of doing them, for I know that with You I can do everything - but without You, what can miserable I do?’ And He, benignly, added: “Yes, yes, I will content you – when have I ever failed you? I want your goodwill - whatever you want, I will give to you.” And so He did.

After some time, now with Him and now deprived of Him, one day, after Communion, I felt more intimately united with Him. He asked me various questions, as for example: if I loved Him, if I was ready to do what He wanted, even the sacrifice of my life for love of Him. He also said to me: “And you, tell me what you want; if you are ready to do what I want, I too will do what you want.” I saw myself all confused; I could not understand that way of His, of operating. But with time I understood that that way of acting is when He wants to dispose the soul to new and heavy crosses – He knows how to draw her so close to Himself with those stratagems, that the soul does not dare to oppose what He wants. So I said to Him: ‘Yes, I love You; but You tell me, Yourself – can I find anything more beautiful, more holy, more lovable than You? And then, why ask me if I am ready to do what You want, when it has been so long since I delivered my will to You, and I prayed You not to spare me even tearing me to pieces, as long as I may give You pleasure? I abandon myself in You, oh Holy Spouse – operate freely, do with me whatever You want, but give me your grace, for by myself I am nothing and can do nothing.’

And He repeated to me: “Are you truly ready for anything I want?” I saw myself more confused, annihilated, and I said: ‘Yes, I am ready’ – but almost trembling. And He, compassionating me, continued to tell me: “Do not fear, I will be your strength – it is not you that will suffer, but I Myself will suffer and fight within you. See, I want to purify your soul from every slightest spot which might hinder my love within you; I want to test your faithfulness. But how can I see if this is true, other than by placing you in the midst of the battle? Know then, that I want to put you in the midst of demons. I will give them freedom to torment you and to tempt you, so that after you have fought the virtues with the opposite vices, you may already find yourself in possession of those very virtues which you think you are losing. And then, your soul, purged, embellished, enriched, will be like a king returning victorious from a most fierce war, who, while he thought he would lose what he possessed, comes back more glorious and filled with immense riches. Then will I come; I will form my dwelling in you, and we will be always together. It is true that your state will be painful; the demons will give you no more peace, either at daytime or at night – they will always be in act of waging a most fierce war against you. But you, always keep your aim at what I want to make of you – that is, making you similar to Me – and at the fact that you will not be able to arrive at this, other than by means of many and great tribulations. In this way, you will have more courage to sustain the pains.”

Who can tell how frightened I was at such an announcement? I felt my blood freeze, my hair curl, my imagination full of black ghosts that seemed to want to devour me alive. It seemed to me that,

before putting me in that painful state, the Lord gave freedom to everything I was to suffer, and I saw myself surrounded by all this. So I turned to Him and said: “Lord, have pity on me! O please! do not leave me alone and abandoned. I see that the rage of the demons is such that they will leave not even the dust of myself – how shall I be able to resist them? My misery is well known to You, and also how bad I am; therefore, give me new grace that I may not offend you. My Lord, the pain that most torments my soul is to see that You too must leave me. Ah! to whom shall I say a word any more? Who will teach me? However, may your Will be always done - I bless your Holy Will.

And He, benignly, continued to say: “Do not afflict yourself so much; know that I will never allow them to tempt you beyond your strengths. If I allow this, it is for your good. I never put souls in battles so that they may perish; first I measure their strengths, I give them my grace, and then I put them in. And if some souls fall, it is because they do not remain united to Me by means of prayer; no longer feeling the sensitivity to my love, they go begging for love from the creatures, while I alone can satiate the human heart. They do not let themselves be guided by the sure path of obedience, believing more in their own judgment, than in those who guide them in my place. So, what is the wonder if they fall? Therefore, what I recommend to you is prayer. Even if you should suffer pains of death, you must never neglect that which you are used to doing; even more, the more you see yourself in the abyss, the more you will invoke the help of the one who can free you. Still more, I want you to place yourself, blindly, in the hands of the confessor, without examining what is being said to you. You will be surrounded by darkness, and will be like one who has no eyes, and who needs a hand to guide her. The eye for you will be the voice of the confessor, which, like light, will clear the darkness from you; the hand will be obedience, which will be your guide and support to make you reach a safe harbor. The last thing I recommend to you is courage. I want you to enter the battle with intrepidity. The thing that an adversary army fears the most is to see courage, strength, and the way in which one challenges the most dangerous fights, without fearing anything. So the demons are; there is nothing they fear more than a courageous soul who, all clinging to Me, with a strong spirit, goes into their midst, not to be wounded, but with the firm resolution of wounding them and exterminating them. The demons are frightened, terrified, and would rather flee; but they cannot, because they are bound by my Will, and they are forced to stay, to their greater torment. Therefore, do not fear them, for they can do nothing to you without my Will. And then, when I see that you can no longer resist and are about to fail, if you are faithful to me, I will come immediately, I will put everyone to flight, and I will give you grace and strength. Courage, then, courage.”

Now, who can tell the change that occurred in my interior? Everything was horror for me. That love which I felt in me before, I saw now changed into atrocious hate. What pain, not being able to love Him. The thought that that Lord who had been so good to me, I was now forced to abhor and curse as if He were the most cruel enemy - tortured my soul. I could not look at Him, even through His images, because in looking at them, in holding rosaries in my hands, in kissing them, I had such rushes of hate and such strength, that doing that and reducing everything to pieces was the same. And sometimes I put up such resistance that my nature trembled from head to foot. Oh God, what a most bitter pain! I believe that if in hell there were no other pains, just the pain of not being able to love God would form the most horrible hell. Many times the devil would place before me the graces that the Lord had given me, now as a crafting of my imagination so that I would make a life more free, more comfortable; and now as true, and they reproached me by saying: “Is this the love He had for

you? Is this the recompense – leaving you in our hands? You belong to us, you belong to us, everything is over for you, there is nothing left to hope for.” And I felt such rushes of indignation against the Lord, and of desperation being cast into my interior, that many times, if I found myself with some images in my hands, the power of the indignation was such that I would tear them apart. But while doing this, I would cry and kiss it – but I don’t know how I was forced to do it.

Now, who can tell the torment of my soul? The demons made feast and laughed – some would make noise from one point, some from another; some would yell and shout, some would deafen me with screams, saying: “See how you belong to us – there is nothing left but taking you to hell, body and soul, and then you will see what we will do to you.” Sometimes I felt myself being pulled – now from my clothes, now from the chair on which I was kneeling; they would move it and yell so much that I could not pray. And sometimes the fear was such that, thinking I could free myself, I would go and lay down in bed (since these dins occurred mostly at night); but even there, they would follow me, pulling the pillow and the blankets. Now, who can tell the fright, the fear I felt? I myself did not know where I was, whether on earth or in hell. The fear that they would really take me away was such that I could no longer close my eyes to sleep. I was like one who has a cruel enemy who has sworn to take his life away at any cost; and I believed that this would happen to me as soon as I would close my eyes. Therefore I felt as if someone put something inside of them, in such a way that I was forced to keep them wide open to see when they were going to take me away – who knows whether I might pluck up the strength to oppose what they wanted to do. I felt my hair stand on end, one by one over my head, and a cold sweat throughout my whole person, which penetrated deep into my bones; and I felt my nerves and bones being dislocated, one by one, wriggling about out of fear.

Other times, I felt incited to such temptations of desperation and of suicide, that sometimes, finding myself close to the well or to a knife, I felt drawn to throw myself into it, or to take the knife and kill myself. The effort I had to make in order to run away was so great, that I felt pains of death; and while running away, I felt them come after me, suggesting to me that it was useless for me to live after I had committed so many sins, and that God had abandoned me because I had not been faithful. Even more, I felt as if I had done many wicked things which my soul had never in the world committed; therefore for me there was no more mercy to hope for. In the depth of my soul I felt repeat: ‘How can you live as an enemy of God? Do you know Who that God is, whom you have offended, cursed, hated? Ah! that immense God who surrounded you everywhere, and whom you have dared to offend under His very eyes. Ah! now that you have lost the God of your soul, who will ever again give you peace? Who will free you from so many enemies?’ The pain was such that I did nothing but cry. Sometimes I would start to pray, and I would feel the demons come over me to increase my torment, and some would beat me, some would prick me, some would suffocate my throat. I remember that once, while I was praying, I felt my feet being pulled from underneath the earth, and the earth open, and flames come out; and I was sinking into it. The fright and the pain were such that I remained half dead; so much so, that in order to make me recover from that state, Jesus Christ came and consoled me. He made me understand that it was not true that I had placed my will to offend Him, and that from the most bitter pain I felt, I myself could know that the devil was a liar and that I should not pay attention to him; that for now I had to have patience in suffering those bothers, and that then, peace would come. This would happen from time to time, when I would really come to the extremes, and sometimes in order to put me into more bitter torments. In the act of that comfort the soul would be convinced, because before that light it is impossible for the soul not

to learn the truth; but then, when I was in the fight, I would find myself in the same state as before.

He also tempted me not to receive Communion, persuading me that after I had committed so many sins, it was a boldness to go there, and that if I dared to, not Jesus Christ, but the devil would come, and would give me so many torments as to make me die. However, obedience would win. It is true that sometimes I suffered mortal pains, such that I could hardly recover after Communion, but when the confessor absolutely wanted me to receive It, I could not do otherwise. So, I remember that quite a few times I did not receive It.

I also remember that sometimes, while I was praying in the evening, they would turn off the lamp; sometimes they would let out such roars as to strike fear; other times, feeble voices as if they were dying. But who can tell all that they would do? It is impossible.

So, this hard trial, though I don't remember too well, lasted for three years; however, there were days or weeks of interval. It is not that they would cease completely, but they began to mitigate.

I remember that after one Communion, the Lord taught me what to do in order to put them to flight – that is, despising them and not bothering about them at all, considering as if they were as many ants. I felt so much strength being infused in me, that I no longer felt that fear of before. So I would act in this way: when they made clamors and noise, I would say to them: 'It shows that you have nothing to do, and that in order to spend time you are doing so many silly things. Go ahead, do them, for when you get tired, you will stop it.' Sometimes they would stop; other times they would get so angry as to make greater noise. I felt them near me, making themselves stronger and doing violence to themselves in order to take me away; I felt the horrible stench, and the heat of the fire. It is true that I felt a certain shiver in my interior, but I would pluck up courage, and say to them: 'Liars that you are - if this were true, you would have done it from the first day; but since it is false, and you have no power over me but that which comes to you from above - go ahead, keep singing; and then, when you are tired, you will croak.' If then they emitted laments and shouts, I would say to them: 'What is this – you could not add to the accounts today?', that is: 'Have some souls been taken away from you, that you lament so much? Poor ones, they don't feel well; but I too want to make you lament a little bit.' And I would begin to pray for sinners, or to do acts of reparation. Sometimes I would laugh when they started to do the usual things; and I would say to them: 'How can I fear you, cowardly species? If you were serious beings, you would not have done so many silly things. Don't you yourselves feel ashamed? Don't you make fun of yourselves?' If then they tempted me with blasphemies or hatred against God, I would offer Him that most bitter pain, that violence I made to myself in seeing that, while the Lord deserved all the love, all the praises, I was forced to do the opposite - in reparation for many who blaspheme against Him freely, and who do not even remember that a God exists, whom they are obliged to love in return. If they incited me to desperation, in my interior I would say: 'I don't care either about hell or about paradise; what I care about is to love my God. This is not the time to think about anything else; rather, it is the time to love my good God as much as I can. Paradise and hell I place in His hands – He, who is so good, will give me what is best for me, and will give me a place in which I can glorify Him more.'

Jesus Christ taught me that the most effective means for the soul to be freed of every vain apprehension, of every doubt, of every fear, was to protest before Heaven, earth and the very

demons, that she does not want to offend God, even at the cost of her life, and that she does not want to consent to any temptation of the devil. And this, as soon as the soul feels the coming of the temptation, in the act of the battle, if she can, and as she begins to feel free - and also during the course of the day. By doing this, the soul will not waste time in thinking about whether she has consented or not, because the mere memory of her promise will already give her peace; and if the devil tries to disturb her, she will be able to answer that if she had the intention of offending God, she would not have protested the opposite. In this way, she will remain free of any concern.

Now, who can tell the rage of the devil because, by acting in this way, all of his tricks resolved into confusion for himself, and where he thought he would gain, he would lose, and his very temptations and tricks were used by the soul in order to make acts of reparation and love for her God.

The other way He taught me to cast away temptations, was the following: if they tempted me to suicide, I was to answer: 'You have no permission from God; on the contrary, to your annoyance, I want to live so as to be able to love my God more.' If then they beat me and hit me, I was to humiliate myself, kneel and thank my God, because this was happening as a penance for my sins; not only this, but to offer everything as acts of reparation for all the offenses against God, which were made in the world.

Lastly, an ugly temptation that lasted for a short time was that, after being in contact with demons so ugly for about one and a half years, I would become pregnant and deliver a little demon with horns. My imagination would breed itself in such a way, that I saw myself in a horrible confusion in the face of what people would say about me, because of such an awful event.

Finally, after about one and a half years of this fight, the cruelties of the demons ceased, and a whole new life began, although the demons did not stop bothering me from time to time. However, it was not so frequent, the battle was not so fierce, and I became used to despising them.

The new life that began was at the Farm called "Torre Disperata". One day while, more than ever, I was tormented by the devil, to the point that I felt I was losing my strengths and fainting, around evening, while I was in this state, I felt I was having a deadly fit and I lost consciousness. In that state, I saw Jesus Christ surrounded by many enemies - some were beating Him, some were slapping Him, some were driving thorns into His head, some were breaking His legs, some His arms. After they reduced Him almost to pieces, they put Him in the arms of the Madonna; and this happened not too far from me. After the Most Holy Virgin took Him in Her arms, She drew near me, and crying, She said to me: "Daughter, see how my Son is treated by men - the horrible offenses they commit, which never give Him respite. Look at Him, how He suffers." And I tried to look at Him, and I saw Him all blood, all wounds, and almost cut up, reduced to a mortal state. I felt such pains that I would have wanted to die a thousand times rather than see my Lord suffer so much. I felt ashamed of my little sufferings. The Most Holy Virgin added, but always crying: "Come closer to kiss the wounds of my Son. He chooses you as victim, and if many offend Him, by offering yourself to suffer what He suffers, you will give Him a relief in so much suffering. Won't you accept?" I felt so annihilated; I saw myself so bad (and I am still so) and unworthy, that I did not dare to say "yes". My nature trembled; I felt so weak from the past pains, that it barely left me a thread of life. Then, I don't know how, I saw demons yelling and shouting from afar, and I saw that everything I had seen the Lord

suffer, they were going to do to me, if I accepted. I felt such pains, sufferings, pulling of nerves within me, that I thought I was going to leave life.

Finally, I drew near and I kissed His wounds. It seemed that, after I did that, those limbs so lacerated would heal, and the Lord, who before seemed to be almost dead, would begin to revive to new life. Interiorly, I received great lights about the offenses that are given, and attractions to accept being a victim though I should suffer a thousand deaths, for the Lord deserved everything, and I could not oppose what He wanted. This happened while we were in mute silence. But those gazes that we exchanged were so many invitations, so many burning darts that pierced my heart through. The Most Holy Virgin, especially, spurred me on to accept; but who can tell all that I went through? Finally, looking at me benignly, the Lord told me: "You have seen how much they offend Me, and how many walk along the paths of evil, and without realizing it, fall into the abyss. Come to offer yourself before Divine justice as victim of reparation for the offenses that are given, and for the conversion of sinners who, with eyes closed, drink at the poisoned fount of sin. A large field of sufferings opens before you, yes - but also of graces; I will never leave you again, I will come within you to suffer all that men do to Me, making you share in my pains. For help and comfort, I give you my Mother." And He seemed to deliver me to Her - and She accepted me. I too offered all of myself to Him and to the Virgin - ready to do what He wanted. This is how it ended the first time.

After I came round from that state, I felt such pains, such annihilation of myself, that I saw myself as a miserable little worm that was able to do nothing but crawl on the earth. And I said to the Lord: 'Help - your omnipotence knocks me down; I see that if You do not lift me, my nothing will undo and be dissolved. Give me suffering, but I beg You to give me strength, for I feel I am dying.' And so an alternation began, of visits from Our Lord and of torments on the part of demons. The more I resigned myself, the more they increased their rage.

A few days after what is said above, I felt like I was losing consciousness again (I remember that, at the beginning, every time I felt such a state come to me, I thought I was going to leave life). As I lost consciousness, Our Lord made Himself seen once again with the crown of thorns on His head, all dripping with blood; and turning to me, He said: "Daughter, take a look at what men do to Me. In these sad times their pride is so great that they have poisoned all the air; and the stench that spreads everywhere is such that it has reached even before my throne in Heaven. They act in such a way as to close Heaven by themselves. The miserable ones do not have eyes to know the truth, because they are obfuscated by the sin of pride, followed by the other vices which they bring with themselves. O please! give Me a relief from so many bitter spasms, and a reparation for so many wrongdoings against Me." And in saying this, He removed the crown from Himself, which did not look like a crown, but all one piece, such that not even a little portion of the head remained free - it was all pierced through by those thorns. As He removed the crown, He drew near me and asked me if I accepted it. I felt so annihilated; I felt such pains because of the offenses that are given, that I felt my heart split. I said to Him: 'Lord, do with me what You want.' And so He took it, He drove into my head, and He disappeared.

Now, who can tell the spasms I felt when I came back into myself? At each movement of my head I thought I would breathe my last, so many were the pains and the prickings I felt in my head, in my eyes, in my ears, behind my neck. I felt those thorns penetrate even into my mouth, and it clenched

in such a way that I could not open it to take food, so I would remain sometimes two days, sometimes three, without being able to take anything. When they somehow mitigated, I would feel, sensibly, a hand which pressed my head and renewed the pains; and sometimes the spasms were such that I would lose consciousness because of the pain. At the beginning, this would happen on certain days, while on others it wouldn't. When they were repeated, it would be three or four times a day, and they would last sometimes a quarter of an hour, sometimes half an hour, sometimes one hour, and then I would remain free, though feeling very weak and in suffering. I would remain in suffering, more or less, depending on how much those pains were communicated to me during that state of dozing.

I also remember that, since sometimes I could not open my mouth in order to take food, as I said above, because of the sufferings in my head, and since my family knew that I didn't really want to be in company, when they saw that I was not eating, they would attribute it to a fuss of mine, and naturally, they would become irritated, they would get upset, and they would mock me. My nature wanted to resent this, because I saw that what they were saying was not true, but the Lord did not want this resentment - and this is what happened:

One evening, while we were at the table, and I was in this state of not being able to open my mouth, my family began to get upset. I was so affected that I started to cry, and in order not to be seen, I got up and I went somewhere else, still crying; and I prayed Jesus Christ and the Most Holy Virgin to give me help and strength in order to bear this trial. But as I was doing this, I felt I was beginning to lose consciousness. Oh God! what pain was the mere thought that my family was going to see me, for until then, they had not noticed it. At that moment, I said: 'Lord, do not allow them to see me.' I was so ashamed of being seen, that I myself cannot explain why, and I tried as much as I could to hide myself in those places where I could not be seen. When then I was caught by surprise, in such a way that I would not have the time to hide or at least kneel - for whatever position I was in, I would remain in it, and they might say I was praying - then I would be found out. As I lost consciousness, Our Lord made Himself seen in the midst of many enemies who gave Him all sorts of insults; especially, they grabbed Him and trampled Him underfoot, they blasphemed against Him, they pulled His hair. It seemed to me that my good Jesus wanted to escape from under those fetid soles, and He kept looking - who knows, He might find a friendly hand who would free Him; but He found no one. While seeing this, I did nothing but cry over the pains of my Lord. I would have wanted to go into the midst of those enemies - who knows, maybe I could free Him; but I did not dare to. I said to Him: 'Lord, let me share in your pains. O please! if only I could relieve You and free You.' As I was saying this, those enemies, as if they had understood, came against me - but so enraged. And they began to beat me, to pull my hair, to trample me. I had so much fear; I suffered, yes, but within me I was content, because I could see that the Lord was given a little respite. Afterwards, those enemies disappeared, and I remained alone with my Jesus. I tried to compassionate Him, but I did not dare to say anything. And He, breaking the silence, said to me: "All that you have seen is nothing compared to the offenses that they give Me continuously. Their blindness, their flooding themselves with the things of the earth is such that they reach the point of becoming not only my cruel enemies, but also enemies of themselves; and since their eyes are fixed on mud, they reach the point of despising the Eternal. Who will put a mend to so much ingratitude? Who will have compassion for so many people, who cost Me blood, and who live almost buried in the stench of earthly things? O please! come with Me, and pray and cry together with Me for so many blind who are all eyes for all



that gives of earth, and then despise and trample my graces under their filthy feet, as if they were mud. O please! lift yourself above all that is earth – abhor and despise all that does not belong to Me. Do not be affected any more by the insults you receive from your family, after you have seen Me suffer so much; rather, take to heart only my honor, the offenses that they give Me continuously, the loss of so many souls. O please! do not leave Me alone in the midst of so many pains that torture my Heart. All that you are suffering now is little compared to the pains you will suffer. Have I not always told you that what I want from you is the imitation of my life? Take a look at how dissimilar you are from Me. Therefore, pluck up courage and do not fear.”

After this, I returned into myself, and then I realized that I was surrounded by my family. They were crying and were all troubled; and they were so concerned that that state might occur again and, especially, that I might die, that they brought me back to Corato as quickly as they could, so that I might be observed by doctors. I don’t know why, but I felt such pain at the thought that I was to be visited by doctors, that many times I cried and lamented to the Lord, saying to Him: ‘How many times, oh Lord, I begged You to let me suffer hiddenly. This was my only and sole contentment, and now I am deprived also of this. O please! tell me, how shall I endure this? You alone can help me and relieve me from my affliction. Don’t You see how many things they say? One thinks in one way, one in another; one wants to apply one remedy on me, one, another – they are all eyes over me, in such a way that they give me no more peace. O please! help me in so many pains, for I feel life failing me.’

And the Lord, benignly, added: “Do not want to afflict yourself because of this. What I want from you is that you abandon yourself in my arms as if you were dead. Until you keep your eyes opened to look at what I am doing, and at what the creatures do and say, I cannot operate freely upon you. Don’t you want to trust Me? Don’t you know how much I love you, and that everything I allow, either through creatures, or from demons, or directly from Me, is truly for your good and serves for nothing but to lead the soul to that state for which I have chosen her? Therefore I want you to remain in my arms with your eyes closed, without looking at and investigating this or that, trusting Me completely, and letting Me operate freely. If then you want to do the opposite, you will lose much time, and you will come to oppose what I want to do with you. As for creatures, use profound silence, be benign and submissive with everyone; let your life, your breathing, your thoughts and affections be continuous acts of reparations to placate my justice, offering Me, along with them, the bothers from creatures, which will not be few.”

After this, I did as much as I could to resign myself to the Will of God, although many times I was put in such constraints by the creatures, that at times I would do nothing but cry. The time also came to have me visited by a doctor, and he judged that it was nothing other than a nervous phenomenon; so he prescribed medicines, distractions, strolls, cold baths. He recommended to my family that they watch well over me when I was surprised by that state, “because”, he said, “if you move her, you may break her, but not fix her”, since when I was surprised by that state, I would remain petrified.

So, a war arose on the part of my family. They prevented me from going to church; they no longer gave me that freedom to be by myself; I was watched everywhere, and so they noticed it more often. Many times, I lamented to the Lord, saying to Him: ‘My good Jesus, how my pains have increased – I am deprived also of the things dearest to me, which are the Sacraments. I had never thought I

would reach this point. But who knows where I will end up! O please! give me help and strength, for my nature is failing me.’ Many times He would deign to tell me a few words. He would say to me: “I am your help, what do you fear? Don’t you remember that I too suffered from all kinds of people - some had one opinion about Me, some another. The most holy things I did were judged by them as faulty, wicked, to the point of telling Me that I was possessed; so much so, that they would look at Me with surly eyes. They would keep Me in their midst, but unwillingly, and would plot among themselves about how they could take my life away as soon as possible, for my presence had become intolerable for them. So, don’t you want Me to make you similar to Me, by making you suffer from creatures?”

And so I spent several years suffering from creatures, from demons, and directly from God. At times I reached such bitterness from creatures and from the way they thought, that I was ashamed of being seen by anyone; so much so, that my greatest sacrifice was to appear in the midst of people – the blushing and the confusion were such, that I felt dazed. There were more visits from other doctors, but they came up with nothing. Sometimes, shedding bitter tears, I would say to Him with all my heart: ‘Lord, how public my sufferings have become – not only to my family, but also to people from outside. I see myself all covered with confusion; it seems to me that everyone is pointing his finger at me, as if these sufferings were the most wicked actions. I myself am unable to tell what has happened to me. O please! You alone can free me from such publicity, and let me suffer hiddenly. I beg You, I implore you – answer me.’ Sometimes the Lord too showed He would not listen to me, and my pains would increase. Then other times, He would compassionate me, telling me: “Poor daughter, come to Me for I want to console you. You are right that you suffer, but don’t you remember that I too – oh! how much more I suffered. Up to a certain point, my pains remained hidden, but when the Will of the Father came for Me to suffer in public, promptly I went out to meet confusions, opprobrium, scorns, to the point of being stripped naked in the midst of a most numerous people. Could you imagine a confusion greater than this? My nature felt these kinds of sufferings greatly, but I had my gaze fixed on the Will of the Father, and I offered those pains in reparation for many who commit the most wicked actions publicly, with open eyes, boasting about them without the slightest blush - saying to Him: ‘Father, accept my confusions and opprobrium in reparation for many who have the insolence to offend You so freely, without the slightest sorrow. Forgive them, give them lights, that they may see the ugliness of sin and convert.’ I want that you too share in these kinds of sufferings. Don’t you know that the most beautiful presents I can give to the souls I love are crosses and pains? You are still a little girl in the way of the cross, therefore you feel too weak. Once you have grown up and have known how precious suffering is, then you will feel stronger. Therefore, lean on Me – rest, for in this way you will acquire strength.”

After I spent some time in this state mentioned above – about six or seven months – the sufferings increased even more, to the point that I was forced to stay in bed. Often that state of losing consciousness multiplied, to the point that I would almost not have one hour free. I reduced myself to a state of extreme weakness; my mouth clenched in such a way that I could not open it at all, and in the few free moments I would have, I was able to take just a few drops of some drink, if I managed at all. And then I was forced to bring it up, because of the continuous vomiting which I have always had. After I remained about eighteen days in this continuous state, they called the confessor, so that I could confess. When the confessor came, he found me in that state of dozing. When I came round, he asked me what was wrong with me. Keeping silent about all the rest, and since at that time the

troubles of the demons and the visits of Our Lord continued, I just said to him: 'Father, it's the devil.' He said to me: "Do not be afraid, for it is not the devil; and if it is he, father will free you." So, giving me the obedience and marking me with the sign of the cross, and helping me to loosen my arms, for I felt my whole body petrified as if it had become one single piece, he managed to restore the motion of my arms, and to make me open my mouth, which before had been unmovable to everything. I attributed this to the sanctity of my confessor, who was really a holy priest. I considered this almost a miracle; so much so, that I would say to myself: 'See, I was ready to die' - because I really felt ill, and if that state had continued, I think I would have left life. However, I remember that I was resigned, and that when I saw myself free, I felt a certain regret for not having died.

Then, after the confessor went away and I was free, I went back to the state of before. And so it happened that I spent sometimes a week, sometimes fifteen days, and even months, being surprised by that state every now and then during the day, and I was able to free myself by myself. But when I was discovered, very often as I said before, my family would call the confessor; more so, since they had seen that the first time I had been freed, while everyone believed that I would never again recover from that state. But then I went down to church and I returned to that state again, and so they would call the confessor, and then I would be freed. However, I could never have imagined that it would take the priest to free me from such a state, or that my trouble was an extraordinary thing. It is true that when I would lose consciousness I could see Jesus Christ, but I attributed this to the goodness of Our Lord, saying to myself: 'See how good the Lord is with me, that He comes to give me strength in this state of sufferings; otherwise, how could I sustain it - who would give me the strength?' It is also true that when such a state was going to occur, in the morning, during Communion He would tell me, and during that very state, sufferings would come to me from Him Himself. But I would pay attention to none of this; at the mere thought, sometimes, of telling this to the confessor, I felt I was the proudest soul that existed in the world if I dared to open my mouth to speak of these things...of seeing Jesus Christ. And I would feel such blushing, that it was impossible to say anything to that confessor, as good and holy as he was.

It was so true that I did not think that it would take the priest to free me, and that this was happening because of the sanctity of my confessor, that when the time came that he went away to the countryside, one morning, after Communion, the Lord made me understand that I was going to be surprised by that state, inviting me to keep Him company by participating in His pains - and I immediately said to Him: 'Lord, how shall I do it - the confessor is not here; who is going to free me? Maybe You want to make me die now?' And the Lord just told me: "Your trust must be only in Me. Be resigned, because resignation renders the soul radiant, and it keeps all other passions in their place, in such a way that, attracted by those rays of light, I go into that soul and I transform her completely within Me, and I make her live from my own Life."

I resigned myself to His Holy Will; I offered that Communion as the last one of my life, and I gave the last good-bye to Jesus in the Sacrament. But though resigned, I felt my nature so much, that for the whole day I did nothing but cry and pray the Lord to give me strength. In truth, that situation turned out to be so very bitter to me, and without thinking or knowing anything, I found myself with a new and heavy cross, such that I believe it has been the heaviest I have had in my life. While I was in that state of sufferings, I would think of nothing but dying and doing the Will of God. As for my

family, which also suffered in seeing me in that state, they tried to call some priests, but for one reason or another, they did not want to come. After ten days came the confessor who used to confess me when I was little, and it happened that he too was able to make me come round from that state. Then I realized the net in which the Lord had wrapped me.

From here, a war arose against me on the part of priests – some would say that it was a pretense, some that beating was needed, some that I wanted to make myself believed a saint; some would add that I was possessed, and many other things, such that, if I wanted to tell them all, the story would be too long. So, with these ideas in their minds, when sufferings would occur and my family would call one of them, they would have such strange reactions, that my poor family suffered very much, especially my poor mama – how many tears she shed for me. Oh! Lord, reward her - You Yourself. Oh! my good Lord, how much I suffered on this side – You alone know everything.

So, who can tell how bitter this situation was for me – that the priest was needed in order to free me from that state of sufferings. How many times I prayed, shedding most bitter tears, that He would free me! How many times I made explicit resistance to the Lord when He wanted me to offer myself as victim and accept the pains. I would say to Him: ‘Lord, promise me that You Yourself will free me, and then I will accept everything; otherwise – no, I don’t want to accept.’ And I would resist the first day, the second, the third... But who can resist God? He would tell me so many things, that in the end I was forced to submit myself to the cross.

Other times, I would say to Him from the heart and with familiarity: ‘Lord, how is it that You have done this? Between You and me, You now want to place a third? And this third one does not want to make himself available. See, we could have been so content, the two of us. When You wanted me to suffer, I would immediately accept, because I would know that You Yourself would free me. There is no need of another hand now. I beg You, free me, and both of us will be more content.’

Sometimes He pretended not to hear me, and He would not tell me anything. Then other times, He would say: “Do not fear, I am the one who gives darkness and light. The time of the light will come. It is my usual way to manifest my works through the priests.”

So I spent three or four years of these contradictions on the part of priests. Many times they would subject me to very hard trials; they would reach the point of letting me remain in that state of sufferings – that is, petrified, incapable of any slightest motion, even of taking a drop of water – for eighteen days, more or less, when they pleased to do so. The Lord alone knows what I was going through in that state; and after they came, I would not even have the good of hearing them say to me: “Have patience, do the Will of God.” Rather, I was reproached as being fussy and disobedient. Oh! God, what pain – how many tears I shed. How many times I thought I was disobedient, saying to myself: ‘How can this be – that virtue which is the most pleasing to the Lord is so far away from me. What good can a disobedient soul ever do or hope for?’ Many times, I would lament to Our Lord, and at times I reached the point of being resentful; and when He wanted me to accept sufferings, I would resist as much as I could. But when He saw that I would begin to resist, the Lord showed He would not pay attention to me and He would not tell me anything else; and then, all of a sudden, He would come to surprise me. As for what the confessor said, that is because sometimes he did not want me to fall into that state; but this was not in my power. Yet It is true that I have been

disobedient, and that I have always been good at nothing, but I also remember that the most tormenting pain for me was that of not being able to obey.

I remember that during this period of time there was the cholera; one day I prayed my good Jesus to make this scourge cease. And He said to me: "I will content you, as long as you accept offering yourself to suffer whatever I want."

I said to Him: 'Lord, no, I cannot – You know how they think. If this thing could pass only between me and You, I would have been absolutely ready to accept everything.' And He said to me: "My daughter, if I had thought of what men were thinking and of what they were going to do with Me, I would not have operated the Redemption of mankind. But I had my eyes fixed on their salvation, and the great love that devoured Me made Me act in this way: when I would see people who were thinking ill about Me, and who caused occasion to make Me suffer more, I would offer those very pains that they gave Me for their own salvation. Have you forgotten that what I want from you is the imitation of my Life, and that I will make you share in everything I suffered? Don't you know that the most beautiful act, the most heroic and most pleasing to Me, which you must offer to Me, is that of offering yourself for the very ones who are against you?"

I remained mute; I did not know what to answer. I accepted everything the Lord wanted, and so in the evening I was surprised by that state of sufferings, and I remained in it for three consecutive days. Then, after I came round, I no longer heard anything about the cholera.

After this, I received another mortification, and this was having to change confessor, because since he was a religious, he was called back to the convent. I was content with him, and most of those sins mentioned above occurred when he was in the countryside, especially during the last year he was my confessor; because of the cholera spreading in town, he spent only six months here. My confessor did not give many reproaches; he would let me remain in that state of sufferings for one day, and then he would come. So, it was less than a month since he had withdrawn to the countryside, and it became known that he was leaving. This was painful for me - not because I was attached, but because of the necessity I had of him. So I went to the Lord and I told Him of my pain, and He said to me: "I do not want you to afflict yourself because of this. I am the master of hearts, and I can turn them and turn them again as I please. If he did some good to you, he has been nothing but a vessel which received from Me, and gave to you. So I will do with the others; what do you fear then? My dear, as long as you keep turning your eye now to the right, now to the left, and you let it set now on something, now on something else, and you do not have your eye fixed on Me, you will not be able to walk speedily along the way of Heaven. On the contrary, you will always be limping and will not be able to follow the influence of grace. Therefore I want you to look at all the things that surround you with holy indifference, remaining all intent on Me alone."

After these words, my heart acquired so much strength that I suffered little or nothing from such a great loss - of one who had done so much good to my soul.

So it happened that I changed confessor, and I returned to the confessor who used to confess me when I was little. But may the Lord be always blessed who uses those very paths which appear to be contrary to us, almost as if they were to bring harm to our soul, for our greater good and for His

glory. So it happened that I began to open my soul, since up to that point I had not said anything to anyone. As much effort as I would make over myself, I could not manage; even more, I would see myself more impotent to tell of the things of my interior. The blushing I felt at the mere thought of telling these things was such that I felt it would have been easier for me to tell the ugliest sins. Where this came from – I don't know. From the confessor – I don't think so, because he was so good, trustful, sweet, patient in listening. He would take a most exact care of the soul; he would have his eye on everything, so that I might walk straight. From me – I don't think so either, because I felt a block over my soul, and I had all the will to free myself and to hear at least what the confessor thought about it; but I felt it was impossible for me to do it. To me, I think that there was an intervention of the Lord.

So, finding myself with the new confessor, I began to open my interior, little by little. Many times the Lord commanded me to manifest to the confessor what He had told me; and when I would not do it, the Lord would scold me, He would reproach me severely, and at times He reached the point of telling me that if I did not do it, He would come no more – which is the most bitter pain for me, such that all the other pains compared to this seem to be nothing but blades of straw. Therefore, the fear that He would really not come was so great, that I did as much as I could in order to manifest my interior. It is true that many times this cost me very much, but the fear of losing my dear Jesus would make me overcome everything. I was also pushed by the confessor to say where such a state was coming from, what happened to me when I was in that dozing, what was the cause of it. He would now command me to manifest it, now force me through the precepts of obedience, and now place before me the fear that I might be living in illusion and deceit, living within myself, while if I manifested it to the priest, I could be more certain and tranquil, because the Lord never permits that the priest be mistaken when the soul is obedient. So, Jesus Christ pushed me from one side, the confessor from the other. It seemed to me that sometimes they were banding together, the two of them - the confessor and Jesus Christ. And so I managed to manifest my soul. The past confessor would not do that – he would not ask me a question; he would not try to know what was happening to me in that state of dozing, and so I myself did not know how to come out and talk about these things. The concern he had was that I be resigned, conformed to the Will of God, bearing the cross that the Lord had given me; so much so, that if sometimes he saw me a little bothered, he would suffer great sorrow.

So it happened that I spent about another year with this confessor, in the same state described above. And since the confessor knew where that state of sufferings was coming from, he told me that when Jesus Christ wanted me to have sufferings, I should go to him to ask for the obedience. I remember that one morning, after Communion, the Lord told me: "Daughter, the iniquities that are committed are so many that the scale of my justice is about to overflow. Know that I will pour heavy scourges upon men, especially a most fierce war in which I will make a slaughter of the human flesh. Ah! yes." He continued, almost crying: "I gave bodies to men that they might be as many sanctuaries where I would go to delight in them; but they have turned them into sewers of rot, which emanate such stench as to force Me to stay far away from them. See what a recompense I receive for so much love and for the so many pains I have suffered for them. Who has ever been treated like Me? Ah! no one. But what is the cause? It is the excessive love I have for them. Therefore, I will try with the chastisements."

I felt my heart split with pain; it seemed to me that the offenses they were giving Him were so many, that in order to escape, He wanted to hide within me, almost to find a refuge. I also felt such pains because men were to be chastised, that it seems that I myself was to suffer - not them. Even more, it seemed to me that, if I could, it would have been more bearable for me to suffer all of those chastisements myself, rather than to see others suffer.

I tried to compassionate Him as much as I could, and with all my heart I said to Him: 'Oh! Holy Spouse, hold back the scourges which your justice has prepared. If the multiplicity of the iniquities of men is great, there is the immense sea of your Blood in which You can bury them. In this way your justice will be satisfied. If You have no where to go to delight Yourself, come into me – I give You all my heart, that You may somehow rest and delight with it. It is true that I too am a bilge of vices, but You can purify me and make of me what You want. But, O please!, placate Yourself. If the sacrifice of my life is necessary – oh! how gladly I would make it for You, as long as I may see your own images spared.' And the Lord, interrupting my speaking, continued: "Here is exactly where I wanted you – if you offer yourself to suffer, no longer every now and then as up until now, but continuously, every day, for a certain given time, I will spare men. See how I will do it: I will put you between my justice and the iniquities of the creatures, and when my justice sees itself full of iniquities to the point of not being able to contain them, and is forced to send the thunderbolts of the scourges in order to chastise the creatures, in finding you in the middle, instead of striking them, it will strike you. Only in this way will I be able to content you in sparing men – not otherwise."

I remained all confused; I didn't know what to say. My nature would do its part, being frightened and trembling, but I saw that my good Jesus was waiting for an answer – whether I accepted or not. So, seeing myself almost forced to speak, I said to Him: 'Oh! my Most Divine Spouse, on one hand I would be ready to accept, but how is it going to work with the confessor: if he does not want to come every once in a while, how can it be possible that he will come every day? Free me from this cross – that the confessor be needed in order to free me – and then everything will be arranged between me and You.' Then the Lord said to me: "Go to the confessor and ask him for the obedience. If he wants, you will tell him everything I told you, and you will follow whatever he says. See, it will not be only for the good of creatures that I want these continuous sufferings, but also for your good. In this state of sufferings I will purify your soul thoroughly, in such a way as to dispose you to form a mystical marriage with Me; and after this, I will make the last transformation, in such a way that both of us will become like two candles placed on the fire – one is transformed into the other and they form a single one. In this way I will transform Myself in you, and you will remain crucified with Me. Ah! would you not be happy if you could say: 'The Bridegroom is crucified, but the bride also is crucified? Ah! yes, there is nothing that renders me dissimilar from Him.'

So, when I was able to speak with the confessor, I told him everything that the Lord had said to me; and since the Lord had said to me those words, "for a certain given time", without notifying me of the exact time during which I was to suffer continuously, I took it as about forty days, more or less...and now it has been about twelve years that I continue to be in it. But may God be always blessed; may His inscrutable judgments be always adored. I believe that if the blessed Lord had made me understand clearly the length of time I was to be in bed, my nature would have been frightened very much, and would hardly have submitted itself to it. Although I remember that I have always been resigned, at that time I did not know the preciousness of the cross, as the Lord has made me

know during the course of these twelve years; nor would the confessor have adapted himself to give me the obedience. So I said to the confessor that the Lord wanted him to give me the obedience to remain in continuous suffering for about forty days, and I told him all the rest. To my surprise – because I thought it was impossible – the confessor told me that if it was really the Will of God he would give me the obedience, because, in reality, it was not that he could not come, but rather... a little bit of human respect. My soul rejoiced very much for I would be able to make the Lord content, and therefore have creatures spared, but my nature was very much afflicted in receiving this obedience; so much so, that for a few days I was very saddened. My soul also was affected very much, thinking that I was to remain for such a long time without being able to receive Jesus in the Sacrament, my only and sole comfort. At times I would feel a war so very fierce within me, that I myself did not know what had happened to me. The devil too would add many things, but my good Jesus put a remedy to everything; and this is how He did it.

By order of the current confessor, I move on to speak about something else. I will obey in manifesting the various ways in which the Lord has spoken to me:

It seems to me that the ways in which the Lord has spoken to me are four; but these four ways of Jesus' speaking are very different from inspirations.

1 – The first way is when the soul goes out of herself. However, first I want to explain a little bit better about this going out of myself. It happens in two ways: the first is instantaneous, almost in a flash; and it is so sudden, that it seemed to me that the body would lift a little bit from the bed in order to follow the soul, but then it would stay there. And it seemed to me that the body would remain as dead, while the soul would follow Jesus, walking throughout the whole universe - the earth, the air, the seas, the mountains, Purgatory and Heaven, where many times He showed me the place where I will be after I die. The other way, then, for the soul to go out, is more quiet. It seems that the body dozes off insensibly and remains as though petrified at the presence of Jesus Christ; however, the soul remains with the body, and the body no longer feels anything of external things – even if all the universe turned upside down; even if they burned me up and reduced me to pieces.

These two ways, so different, of going out of myself, I have noticed sensibly, because in the first way, having to obey the confessor when he would come to wake me up, I would see him from the place where Jesus would lead me – that is, from the ends of the earth, or of the air, or of the mountains, or of the sea, or of Purgatory, or even of Heaven itself. Even more, it would seem to me that I would not have the time to let the confessor find my soul in the body, and therefore I would not be able to obey. It seemed that, so far away as I was with my soul – I say, it seemed to me – that I would bustle about, and become all anxious and worried that I might not be able to let myself be found there by the confessor in time, and therefore I would not be able to obey. However, I confess that I have always been there in time, and it seemed to me that my soul would enter my body before the confessor would begin to give me the obedience to wake up.

Even more, I tell the truth, many times, from afar, I could see the confessor coming, but in order not to leave Jesus, it seemed that I would not be thinking that the confessor was coming. But then Jesus Himself would hurry me to return with the soul into my body so as to be able to obey the confessor. And then I would feel great reluctance about leaving Jesus, but obedience would win; and upon



leaving Jesus, He Himself either kissed me or embraced me, or would do something else to take leave of me. And I, upon leaving my dear Jesus, would say to Him: 'I go to the confessor, but You, my good Jesus, come back soon, as soon as the confessor goes away.'

These are, then, the two ways in which the soul seemed to go out of the body, and in these two ways in which the soul goes out, God speaks to me. This way of speaking He Himself calls intellectual speaking. I will try to explain it: after the soul has gone out of the body, finding herself before Jesus, she has no need of words in order to understand what the Lord wants to tell her; nor does the soul need to speak in order to make herself understood; but through the intellect – oh! how well we understand each other when we are together. From a light that comes from Jesus into my intellect, I feel everything that my Jesus wants to make me understand being impressed within me. This way is very high and sublime; so much so, that the nature can hardly adapt itself to explain it with words – it can barely give a few ideas. This way of Jesus of making Himself understood is extremely rapid – in one simple instant one learns many sublime things, more than by reading entire books. Oh! what a most ingenious teacher Jesus is – in one simple instant He teaches so many things, while it would take entire years for someone else, if he manages at all, because the terrestrial teacher does not have the power to draw the will of his disciple, or to infuse things in his mind without effort and toil. But not with Jesus: His sweetness, the loveliness of His gesture, the gentleness of His speaking are so great - and then He is so beautiful, that as soon as the soul sees Him, she feels so drawn that sometimes the speed with which she runs after Jesus is so great, that almost without realizing it, she finds herself transformed into the beloved, in such a way that the soul is no longer capable of distinguishing her terrestrial being so much is she identified with the Divine Being. Who can tell what the soul feels in this state? It would take Jesus Himself, or a soul perfectly separated from the body, because in finding herself surrounded once again by the wall of this body, and losing that light which before kept her submerged, the soul loses very much and remains obscured. So, if she tries to say something, she can do it only roughly.

To give an idea, I will say that I imagine one born blind, who has never had the good of seeing what is contained in the entire universe, and who, for a few minutes, had the good of opening his eyes to the light and were able to see everything that is contained in the world - the sun, the heavens, the sea, the many cities, the many machines, the varieties of flowers and the many other things that are in the world; and who, after those few minutes of light, returned to the blindness of before. Now, could he describe, distinctly, everything that he has seen? He could give a rough outline, and say a few things confusedly. Now, something similar happens when the soul finds herself separated, and then back into the body. I don't know whether I am saying nonsense, but just as that poor blind one would remain but with the sorrow of the lost sight, the same for the soul: she lives moaning and almost in a violent state, because the soul feels always violently drawn toward the highest Good. The attraction toward Himself that Jesus leaves in the soul is so great, that the soul would like to remain always attracted within her God. But this cannot be, and therefore she lives as if she lived in Purgatory. I add that the soul has nothing of her own in this state – everything is operation done by the Lord.

2 - Now I will try to explain the second way that Jesus has in speaking: finding herself outside of herself, the soul sees the person of Jesus Christ, for example, as a child, or crucified, or in any other posture; and the soul sees the Lord pronouncing the words from His mouth, and the soul answers from her mouth. Sometimes it happens that the soul begins to converse with Jesus, just as two

intimate spouses would do. The speaking of the Lord is very moderate – just four or five words, and sometimes even just one word; very rarely it lengthens a little bit. But in those very few words – ah! how much light He introduces into the soul. I seem to see a little rivulet at first sight, but in looking more closely, instead of a rivulet, one can see an immense sea. Such is one word said by Jesus. The immensity of light it leaves in the soul is such, that by chewing it thoroughly, she discovers so many things, sublime and profitable for her soul, as to remain astonished.

I believe that if all the learned united together, they would all remain confused and mute at one single word of Jesus. Now, this way is more suitable for the human nature, and it can be manifested easily, because upon entering herself, the soul brings with her that which she has heard from the mouth of Our Lord, and she communicates it to the body. It is not so easy when it is through the intellect.

To me, I think that Jesus has this way of speaking in order to adapt Himself to the human nature. It is not that He needs the word in order to make Himself understood, but in this way the soul understands more easily, and she can manifest it to the confessor. In sum, Jesus acts like a most knowledgeable, wise and intelligent teacher, who possesses all sciences to the highest degree, and no one can equal Him. But since He finds Himself in the midst of disciples who have not yet learned the first syllables of the alphabet, keeping all of the other studies within Himself, He teaches the a,b,c to the disciples.

Oh! how good is Jesus. He adapts Himself to the learned and speaks to them in a very high manner, in such a way that in order to understand Him, they have to study well what He tells them. And He adapts Himself to the ignorant, pretending to be, He Himself, a little bit ignorant; and He speaks in a low manner, in such a way that no one may remain on an empty stomach from the lesson of this Divine Teacher.

3 – The third way in which Jesus speaks to me is when, in speaking, He communicates its very substance to the soul. It seems to me that just as when the Lord created the world, at one word things were created, in the same way, since His word is creative, in the very act in which He pronounces the word, He creates in the soul that very thing which He is saying. As for example, Jesus says to the soul: “See how beautiful things are, but as much as your eye may flow over the earth and in Heaven, you will never find a beauty similar to Me.” At these words of Jesus, the soul feels a certain something divine enter herself; the soul remains so very drawn toward this beauty, and at the same time she loses attraction for all the other things. As beautiful and precious as they may be, they make no impression on her soul. That which remains fixed within her and almost transmuted into her is the beauty of Jesus: of that beauty she thinks, with that beauty she feels invested, and she remains so enamored that if the Lord did not operate another miracle, her heart would crack, and the soul would breathe her last out of pure love for this beauty of Jesus, so as to fly into Heaven and delight in this beauty of Jesus. I myself don’t know whether I am speaking nonsense.

In order to explain myself better about this substantial speaking of Jesus, I will say something else. Jesus says: “See how pure I am – in you also I want to find purity in everything.” At these words the soul feels a divine purity enter into her. This purity is transmuted into herself, and she arrives at living as if she no longer had a body - and so with the other virtues. Oh! how desirable is this speaking of Jesus. As for myself, I would give away everything that is on earth - if I could possess

it - to have one of these words of Jesus alone.

4 – The fourth way in which Jesus speaks to me is when I find myself inside myself – that is, in the natural state. This also happens in two ways: the first is when, while being inside myself, recollected within the interior of my heart, without articulation of voice or sound to the ear of the body, Jesus speaks interiorly. The second is just like we do it; and sometimes this happens even when I am distracted or I am speaking with other people. But one of these words alone is enough to make me recollect myself if I am distracted, or to give me peace if I am disturbed, or to console me if I am afflicted.

I will continue from where I left, saying, ‘and this is how He did it’:

In the morning, I went to Communion, and as soon as I received Jesus, I immediately said to Him: ‘My Lord, look at what a storm I find myself in. I should thank You for You gave light to the confessor in giving me the obedience to suffer, but instead, my nature is so very affected that I myself remain confused at seeing myself so bad. However, all this is nothing; You who want the sacrifice, will also give me the strength. But the strongest reason in me is that of having to remain so long without being able to receive You in the Sacrament. Who would be able to resist without You? Who will give me the strength? Where shall I find a refreshment in my afflictions?’ And while saying this, I felt such pains in my heart because of this separation from Jesus in the Sacrament, that I cried my heart out. Then, the Lord, compassionating my weakness, told me: “Do not fear, I Myself will sustain your weakness. You do not know what graces I have prepared for you, and this is why you fear so much. Am I not omnipotent? Will I not be able to make up for the privation of being able to receive Me in the Sacrament? Therefore, resign yourself, place yourself as though dead in my arms; offer yourself as voluntary victim to repair for the offenses against Me, for sinners, and to spare men the deserved scourges, and as a pledge I give you my word that I will not leave you even one day without coming to see you. Up until now you have come to Me, from now on I will come to you – aren’t you happy?”

So I resigned myself to the Holy Will of God, and I was surprised by this state of sufferings. Now, who can tell the graces that the Lord began to give me? It is impossible to tell everything distinctly; I can say something confusedly. But as much as I can, and in order to do the holy obedience which wants it so, I will try to say as much as it is possible for me.

I remember that from the very beginning of my being continuously bedridden, my Lover Jesus would make Himself seen very often, which He had not done in the past. From the beginning He told me that He wanted me to take on a new way of life in order to dispose myself to that mystical marriage which He had promised me. He would say to me: “Beloved of my Heart, I have put you in this state so that I might come more freely to converse with you. See, I have freed you of all external occupations, so that, not only your soul, but also your body might be at my disposal, and so that you might remain in continuous holocaust before Me. See, had I not drawn you into this bed, since you would have to carry out your family duties and submit yourself to other sacrifices, I could not come so often and let you share in the offenses, just as I receive them; at most, I would have to wait for when you have fulfilled your duties. But now – no, we are free, there is no one left who may bother us and interrupt our conversation. From now on, my afflictions will be yours, and yours will be mine;

my sufferings yours, and yours mine; my consolations yours, and yours mine. We will unite all things together, and you will take interest in my things as if they were your own; and so I will do with yours. Between the two of us there will no longer be 'this is mine, and this is yours', but everything will be in common, on both sides.

Do you know how I acted with you? Like a king when he wants to speak with his queen spouse, and she is with other ladies on other affairs. What does the king do? He takes her and brings her inside his room; they close the door, so that no one may go and interrupt their conversation and hear their secrets; and so, once they are alone, they communicate their consolations and their afflictions to each other. Now, if someone, imprudent, went to knock, shouting from behind the door, and did not leave them alone to enjoy their conversation – would the king not take offense? So have I done for you, and in the same way I would be displeased if someone wanted to remove you from that state.”

He continued to tell me: “From you I want perfect conformity to my Will, in such a way that your will may be undone within Mine; and absolute detachment from everything - so much so, that I want all that is earth to be considered by you as dung and rot, which one is horrified by just looking at. And this because, even though one were not attached to earthly things, just by having them around and looking at them they cast shadow on the celestial things and prevent the fulfillment of that mystical marriage which I promised you. Even more, I want that, just as I was poor, you also imitate Me in poverty. You must consider yourself in this bed as a little poor one; the poor are content with anything they have, and they first thank Me, and then their benefactors. The same for you: go along with everything that is given to you without asking for this or that, which might be a hindrance in your mind; but with holy indifference, without thinking of whether it may do good or bad, comply with the will of others.”

This cost me very much at the beginning, especially because of the obediences that the confessor would give me. I don't know why, he wanted me to take quinine, and I was given the obedience that as many times as I would throw up, so many times was I to take food again. Now, quinine would whet my appetite, and sometimes I would feel quite a bit hungry. I would take food, and immediately after taking it, and at times in the very act of taking it, I would be forced to bring it up because of the continuous retching; and so I would remain with the same hunger as before. The word “poor” which Jesus had spoken to me, would not allow me to dare to ask for anything; and I myself would feel ashamed to ask, thinking to myself: ‘What will the family say: she has just vomited, and now she wants to eat?’ So I would remain content with being able to offer something to my dear Jesus.

However, this did not last for a long time, but only four months. One day the Lord told me: “Repeat to him the request for the obedience not to take quinine and not to take food so many times, for I will give him light.” So the confessor came and I told him. And he said to me: “So as not to show uniqueness, from now on I want you to take food only once a day”; and he suspended the quinine also. In this way, I remained more quiet and hunger went away; but the vomiting did not cease – that one time in which I would take food, I was forced to bring it up. Sometimes the Lord told me to ask for the obedience not to eat, but the confessor has never given me this obedience. He would say to me: “It doesn't matter if you throw up – it is another mortification.”

But I would say this to Jesus, and He would tell me: “I want you to ask the question, but with holy

indifference I want you to go along with whatever the obedience tells you.” And so I continued to do.

When about forty days had passed – which I had taken as such from those words that the Lord had said (“for a certain given time”), and which I had related to the confessor in this way – the sufferings continued to surprise me every day, and he was forced to come every day. The confessor began to give me the obedience no longer to be in that state, and he added that if I fell into sufferings, he would come no more.

On my part, I felt absolutely ready to do the obedience. My nature especially wanted to be freed of that being in bed continuously, because as beautiful as it was, it was always bed... having to be subjected to everyone, even in the most repugnant and necessary things of nature, and being forced to tell them to others, is a true sacrifice. So, nature did its office, and felt all consoled in receiving this obedience; while my soul was ready to do the obedience, and ready to remain in bed if the Lord wanted it so, because I had began to experience how good He had been with me, and that true resignation can change the nature of things, turning bitter into sweet.

When he gave me the obedience no longer to stay in bed, I began to resist, and I said to the Lord: “What can I do? I can no longer stay, for obedience does not want it. If You want, give light to the confessor, and then I will be ready to do what You want.” And I spent one entire night clashing with the Lord. When He would come, I would say to Him: ‘My dear Jesus, have patience, do not come, for obedience does not permit that You make me share in your sufferings.’ Up until the morning, I won – I felt I was inside myself and free of sufferings when, in one instant, the Lord came and drew me so much to Himself that I could not resist Him. I lost consciousness and I found myself together with Him, but so clasped to Him, that as much opposition as I made, I could not detach myself from Jesus. Being with Jesus, I felt all annihilated, and I felt a certain blushing for the many reproaches I had made during the night. I said to Him: ‘Holy Spouse, forgive me – it is the confessor that wants it so.’ And He told me: “Do not fear, when it is because of obedience I do not get offended.” He continued: “Come, come to Me. Today is the New Year, I want to give you a present.” (That morning was precisely the first day of the year). So, He drew His most pure lips to mine and poured a most sweet milk; He kissed me, He took a ring from within His side and said to me: “Today I want to show you the ring I have prepared for you, for when I espouse you.” Then He told me: “Tell the confessor that it is my Will that you continue to stay in bed, and as a sign that it is I, tell him that there is a war between Italy and Africa, and if he gives you the obedience to continue to suffer, I will not do anything on either side – they will reconcile.”

In the very act of these words being spoken, I felt surrounded by sufferings as if by a garment, and I was unable to free myself by myself. I thought to myself: ‘What will the confessor say?’ But it was no longer in my power. That milk which Jesus had poured into me produced in me such love for Him, that I felt languor; and I felt such satiety and sweetness, that after the confessor came and I came round from that state, and the family brought me food, I felt so full that the food would not go down. But in order to do the obedience, which wanted it so, I took a little bit, and I was immediately forced to bring it up - but mixed with that sweet milk that Jesus had given me. And Jesus, almost jokingly, told me: “What I gave you was not enough? You are not content yet?” I blushed all over, but immediately I said to Him: “What can I do? It’s the obedience.’

When the confessor came, he began to get upset, telling me that I was disobedient; or he would say to me: "This is an illness. If it were something from God, He would have made you obey. Therefore, instead of calling the confessor, you should call the doctors." When he finished speaking, I told him everything that the Lord had said to me, which I mentioned above, and he told me that it was true that there was a war between Africa and Italy. "We'll see if nothing happens". And so he was persuaded to letting me continue to suffer.

One day, after about four months, the confessor came and told me that news had arrived about the war between Africa and Italy, and that without causing any damage to each other, they had reconciled. So the confessor was persuaded, and he let me stay there in peace.

My sweet Jesus would do nothing but dispose me to that mystical marriage which He had promised me. When I was in that state, He would make Himself seen sometimes three times a day, sometimes four, as He pleased; and sometimes it was a continuous coming and going. He seemed to be a sweetheart who cannot be without his spouse. This is how Jesus was with me, and sometimes he reached the point of telling me: "You see, I love you so much that I cannot be without coming. I feel almost restless, thinking that you are there suffering for Me, and you are alone; this is why I have come – to see if you need something." And while saying this, He Himself would lift my head, He would place His arm around my neck and hug me; and while holding me like that, He would kiss me, and if it was summertime and it was hot, He would send a refreshing breath from His mouth, or He would take something in His hand and fan me. And then He would ask me: "How are you feeling? Don't you feel better?" I would say to Him: 'Being with You, in whatever way, one always feels well.'

Other times, then, if He saw me very weak because of my continuously being in those sufferings, especially if the confessor was coming at night, my lover Jesus would come, and in seeing me in that state of extreme weakness - to the point that at times I felt I was dying - He would draw near me and from His mouth He would pour milk into mine, or He would place me close to His side, and from there I would suckle torrents of sweetnesses, of delights and of strength. And He would say to me: "I really want to be your everything, and also your nourishment - for the soul and for the body." Who can tell what I experienced, both in the soul and in the body, from these graces that Jesus would give me? If I wanted to tell them, I would be too long. I remember that, sometimes, when He would not come quickly, I would lament to Him, telling Him: 'O please! oh! Holy Spouse, how could You make me wait so long – I could not resist any more, I felt I was dying without You.' And while saying this, the pain I felt was such that I would cry. And He would compassionate all of me; He would dry my tears, He would kiss me, He would hug me, and say: "I do not want you to cry. See, now I am with you – tell me what you want." I would say to Him: 'I want nothing but You, and only then will I stop crying, when You promise me You will not make me wait for so long.' And He would say to me: "Yes, yes, I will make you content."

One day, while we were in this contrast, and the pain was so great that I could not stop crying, my good Jesus told me: "I want to content you in everything. I feel so drawn toward you that I cannot do without doing what you want. If up until now I have removed the external life from you and I have manifested Myself to you, now I want to draw your soul to Me, so that, wherever I go, you may come along. In this way, you will be able to enjoy Me more, and bind yourself to Me more intimately

than you have done in the past.”

One morning – I don’t remember well, but I think that about three months had passed of my continuously staying in bed – while I was in my usual state, my sweet Jesus came, with a look all lovable, as a young man of the age of about eighteen. Oh! how beautiful He was. With His golden hair, all curly, He seemed to chain my thoughts, my affections, my heart. From His forehead, serene and spacious, one could admire the interior of His mind, as from within a crystal, and one could discover His infinite wisdom, His imperturbable peace. Oh! how I felt my mind, my heart brighten up; even more, before Jesus, my very passions are knocked down and do not dare to give me the slightest bother. I don’t know if I’m wrong, but I believe that one cannot see this Jesus, so beautiful, if one is not in the most profound calm; so much so, that the slightest breath of disturbance prevents one from receiving a sight so beautiful. Ah! yes, at just seeing the serenity of His adorable forehead, the infusion of peace that one receives in the interior is so great, that I believe that there is no disaster or war most fierce, which do not appease themselves before Jesus. Oh! my all and beautiful Jesus, if You communicate so much peace in the few moments You manifest Yourself in this life - in such a way that one can suffer the most painful martyrdoms, the most humiliating pains with the most perfect tranquillity (it seems to me a blend of peace and sorrow) - what will it be like in Paradise? Oh! how beautiful are His most pure eyes, sparkling with light. It is not like the light of the sun, that if one wants to look at it, it harms our sight – no; in Jesus, while being light, one can very well fix his gaze on it, and by just looking at the interior of His pupil, of a dark sky-blue – oh! how many things they would tell me. The beauty of His eyes is such that one alone of His gazes is enough to make me go outside of myself, and run after Him through paths and through mountains, through the earth and through the heavens. One single glance is enough to transform me in Him, and make me feel a certain something divine descend into me.

Who can tell, then, the beauty of His adorable face? His white complexion looks like snow colored with a shade of roses, the most beautiful ones. In His rosy cheeks, one discovers the greatness of His person, with a most majestic look, fully divine, which strikes fear and reverence, and at the same time infuses such confidence that, as for myself, I have never found anyone who would give me the least shadow of confidence that my dear Jesus gives – neither my parents, nor the confessors, nor my sisters. Ah! yes, that Holy Face, while being so majestic, is also so lovable, and that loveliness attracts one so much, that the soul does not have the slightest doubt of being welcomed by Jesus, as ugly and sinful as she may see herself. Beautiful also is His nose, which descends to a very fine point, proportioned to His most sacred face. Gracious is His mouth - small, but extremely beautiful, and His finest lips of a scarlet color; while He speaks, He contains so much graciousness that it is impossible to describe it. Sweet is the voice of my Jesus, it is gentle, it is harmonious; while He speaks, there is such fragrance coming out of His mouth, that it seems that there is nothing like it on earth. It is so penetrating as to penetrate everywhere; one feels it descend from the hearing to the heart, and – oh! how many affections it produces. But who can say everything? Then, it is so pleasant, that I believe that no other pleasures can be found, as many as are the ones which one can find in one single word of Jesus. The voice of my Jesus is immensely powerful, it is operative, and at the very moment He speaks, He already operates that which He says. Ah! yes, beautiful is His mouth, but it displays more its beautiful grace in the act of His speaking, while one can see those teeth so clear and so well arranged, and His breath of love comes out, igniting, darting through, consuming the heart. Beautiful are His hands, soft, white, most delicate, with those fingers so

perfectly crafted – and He moves them with such mastery as to be an enchantment.

Oh! how beautiful You are - all beautiful, oh my sweet Jesus! What I have said of your beauty is nothing; rather, it seems to me that I have said a lot of nonsense – but what can I do? Forgive me, it is obedience that wants it so. By myself, I would not have dared to say one word, knowing my insufficiency.

Now, while I was seeing Jesus in the appearance already described, He sent me a breath from His mouth, which invested all of my soul. It seemed that, through that breath, Jesus was drawing me toward Himself, and I began to feel my soul going out of my body. I really felt it go out from all parts – from my head, from my hands, and even from my feet. Since it was the first time this was happening to me, within myself I began to say: ‘Now I die, the Lord has come to take me.’ When I saw myself out of the body, the soul had the same feeling of the body – with this difference: the body contains flesh, nerves and bones, while the soul doesn’t; it is a body of light. So I felt a fear within me, but Jesus continued to send me that breath, and told me: “If being deprived of Me gives you so much pain, now come together with Me, for I want to console you.” And so Jesus began His flight, and I began mine, after Him; and we went around throughout the whole vault of the heavens. Oh! how beautiful it was to stroll together with Jesus – now I would lean my head upon His shoulder, with one arm around His shoulders and the other hand in His hand; now Jesus would lean on me, when we reached certain places which were more inundated with iniquity. Oh! how my good Jesus suffered. I could see more clearly the sufferings of His adorable Heart; I could see Him almost faint, and I would say to Him: ‘Lean on me, and let me share in your pains, for my soul cannot bear seeing You suffer alone.’ And Jesus would say to me: “My beloved, help Me, for I cannot take any more.” And while saying this, He would draw His lips close to mine, and He would pour such bitterness that I would feel mortal pains in feeling that liqueur, so very bitter, enter into me. I would feel as if many knives, pricks, arrows were piercing me through. In sum, an atrocious torment would form in all of my limbs, and as the soul would go back into the body, it would make the body participate in these sufferings. Who can tell the pains? Jesus Himself was the witness of it, because the others could not mitigate my pains, since I would be in that state of loss of consciousness, and they would wait for the presence of the confessor, for then they would also mitigate at the call of obedience. So, Jesus alone could help me when He would see that my nature could not take any more and reached the very extremes - when there was nothing left for me but to breathe my last. Oh! how many times death made fun of me; but the day will come when I will make fun of her.

So, Jesus would come, He would take me in His arms, He would draw me close to His Heart, and – oh! how I would feel life come back to me. Then, He would pour a most sweet liqueur from His lips, and in this way the pains would mitigate. Other times, He would take me around together with Him. If there were sins of blasphemy, against charity and others, He would pour those poisonous bitters; if then there were sins of dishonesty, He would pour something of a stinking rottenness, and when I would return into myself, I could feel that stink so well, and the stench would be such, that it would revolt my stomach and I would feel faint. And sometimes, after taking food, when I would bring it up, I could feel that rot come out of my mouth, mixed with the food.

Sometimes, then, He would bring me into churches, and even there my good Jesus was offended. Oh! how awfully those works reached His Heart – holy works, yes, but done roughly; those prayers



empty of interior spirit, that piety, false, apparent, which seemed to give more insult than honor to Jesus. Ah! yes, that holy, pure, upright Heart could not receive those works, done so badly. Oh! how many times He lamented, saying: “Daughter, see how many offenses I receive, even from those people who are said to be devout - even in the holiest places. In receiving the very Sacraments, instead of coming out purified, they come out dirtier.” Ah! yes, how much pain it was for Jesus to see people receiving Communion sacrilegiously, priests celebrating the Holy Sacrifice of the Mass in mortal sin, out of habit, and some – it is a horror to say it – even out of self-interest. Oh! how many times my Jesus made me see these scenes so sorrowful. How many times, while the priest was celebrating the Sacrosanct Mystery, Jesus is forced to go into his hands, because He is called by the priestly authority. One could see those hands dripping with rot, blood, or smeared with mud. Oh! how pitiful then, was the state of Jesus, so holy, so pure, in those hands which were horrifying to the mere sight. It seemed He wanted to escape from between those hands, but He was forced to stay until the species of bread and wine would be consumed.

Sometimes, while remaining there with the priest, He would come hurriedly to me, all lamenting, and before I could say it, He Himself would say to me: “Daughter, let me pour it into you, for I cannot take anymore. Have pity on my state, which is too sorrowful – have patience, let us suffer together.” And while saying this, He would pour from His mouth into mine. But who can tell what He poured? It seemed to be a bitter poison, a fetid rot, mixed with a food so hard, disgusting and nauseating, that sometimes it would not go down. Who can tell, then, the sufferings that this pouring of Jesus produced? If He Himself had not sustained me, I certainly would have died; yet, He would pour in me but the smallest part – what would it be for Jesus, who contained tons upon tons of it? Oh! how awful is sin! Ah! Lord, let everyone know it, so that all may flee from this monster so horrible. But while I would see these scenes so sorrowful, other times, He would also make me see scenes so consoling and beautiful as to be enrapturing; and this was to see good and holy priests celebrating the Sacrosanct Mysteries. Oh God! how high, great, sublime is their ministry. How beautiful it was to see the priest celebrating Mass, and Jesus transformed into him. It seemed that it was not the priest, but Jesus Himself that celebrated the Divine Sacrifice, and sometimes He would make the priest disappear completely, and Jesus alone would celebrate Mass - and I would listen to Him. Oh! how touching it was to see Jesus recite those prayers, do all those ceremonies and movements that the priest does. Who can tell how consoling it was for me to see these Masses together with Jesus? How many graces I received, how much light, how many things I comprehended! But since these are past things, I don’t remember them too clearly, so I keep silent.

But as I am saying this, Jesus has moved in my interior and has called me – He doesn’t want me to do so. Ah! Lord, how much patience it takes with You. Well then, I will content You. Oh! sweet Love, I will say a few little things, but give me your grace to be able to manifest them, because, by myself, I would not dare to utter one word about mysteries so profound and sublime.

Now, while seeing Jesus or the priest celebrating the Divine Sacrifice, Jesus would make me understand that in the Mass there is all the depth of our sacrosanct religion. Ah! yes, the Mass tells us everything and speaks to us about everything. The Mass reminds us of our redemption; It speaks to us, step by step, about the pains that Jesus suffered for us; It also manifests to us His immense love, for He was not content with dying on the Cross, but He wanted to continue His state of victim in the Most Holy Eucharist. The Mass also tells us that our bodies, decayed, reduced to ashes by

death, will rise again on the day of the judgment, together with Christ, to immortal and glorious life. Jesus made me comprehend that the most consoling thing for a Christian, and the highest and most sublime mysteries of our holy religion are: Jesus in the Sacrament and the resurrection of our bodies to glory. These are profound mysteries, which we will comprehend only beyond the stars; but Jesus in the Sacrament makes us almost touch them with our own hands, in different ways. First, His Resurrection; second, His state of annihilation under those species, though it is certain that Jesus is there present, alive and real. Then, once those species are consumed, His real presence no longer exists. And as the species are consecrated again, He comes again to assume His sacramental state. So, Jesus in the Sacrament reminds us of the resurrection of our bodies to glory: just as Jesus, when His sacramental state ceases resides in the womb of God, His Father, the same for us – when our lives cease, our souls go and make their dwelling in Heaven, in the womb of God, while our bodies are consumed. So, one can say that they will no longer exist; but then, with a prodigy of the omnipotence of God, our bodies will acquire new life, and uniting with the soul, will go together to enjoy the eternal beatitude. Can there be anything more consoling for a human heart than the fact that not only the soul, but also the body will be beatified in the eternal contentments? It seems to me that on that day it will happen as when the sky is starry and the sun comes out. What happens? With its immense light, the sun absorbs the stars and makes them disappear; yet the stars exist. The sun is God, and all of the blessed souls are the stars; with His immense light, God will absorb us all within Himself, in such a way that we will exist in God and will swim in the immense sea of God. Oh! how many things Jesus in the Sacrament tells us; but who can tell them all? I would really be too long. If the Lord allows it, I will reserve saying something else on other occasions.

Now, during these exits that the Lord would make me do, sometimes He would renew the promise of the marriage, which I already mentioned. Who can tell the ardent yearnings that the Lord infused in me for this mystical marriage to take place? Many times I would solicit Him, telling Him: ‘Most sweet Spouse, hurry, no longer delay my intimate union with You. O please! let us bind each other with stronger bonds of love, so that no one may ever again be able to separate us, even for simple instants.’ And Jesus would correct me now about one thing, now about another. I remember that one day He said to me: “Everything that is of the earth, everything – everything you must remove, not only from your heart, but also from your body. You cannot understand how harmful are the slightest earthly shadows, and how much they hinder love.” Immediately I said to Him: ‘If I have something else that must be removed, tell me, for I am ready to do it.’ But as I was saying this, I myself realized that I had a gold ring on my finger, portraying the image of the Crucifix; and immediately I said to Him: ‘Holy Spouse, do you want me to take it off?’ And He told me: “Since I Myself will give you a more precious, more beautiful ring, which will have my living image impressed on it, and every time you will look at it your heart will receive new arrows of love - this one is not necessary.” And I promptly removed it.

The longed for day finally arrived, after not a little suffering. I remember that it was almost one year that I had been continuously in bed - it was the day of the purity of Mary Most Holy. On the night before that day, my lover Jesus made Himself seen all festive. He drew near me, took my heart in His hands, and He looked at it over and over again; He dusted it, and then He gave it back to me. Then He took a garment of immense beauty, whose background seemed to be a surface of gold streaked with various colors, and He clothed me with that garment. Then He took two gems, as if they were earrings, and He bejewelled my ears. Then He adorned my neck and my arms, and surrounded my

forehead with a crown of immense value, all enriched with precious stones and gems, all refulgent with light; and it seemed to me that those lights were as many voices which resounded among themselves, speaking in clear notes of the beauty, the power, the fortitude, and of all the other virtues of my spouse Jesus. Who can tell what I comprehended, and in what sea of consolation my soul was swimming? It is impossible to say it.

Now, while He was crowning my forehead, Jesus told me: “Most sweet spouse, I place this crown upon you so that nothing may be missing in order to make you worthy of being my spouse; but then, after our wedding is finished, I will take it with Me to Heaven, to keep it for you at the moment of your death.” Finally, He took a veil and covered me completely with it, from head to foot; and He left me in that way. Ah! it seemed to me that there was a great meaning in that veil, because the demons, in seeing me all covered with that veil, were so frightened and had such fear of me, that they fled, terrified. The very angels were around me with such veneration, that I myself was confused and all full of blushing.

On the morning of the aforementioned day, Jesus made Himself seen again all affable, sweet and majestic, together with His Most Holy Mother and Saint Catherine. First, the angels sang a hymn, while Saint Catherine assisted me, Mama took my hand, and Jesus put the ring on my finger. Then, we embraced and He kissed me, and so did Mama also. Then we had a conversation, all of love – Jesus told me of the great love He had for me, and I also told Him of the love I had for Him. The Most Holy Virgin made me comprehend the great grace I had received, and the correspondence with which I was to correspond to the love of Jesus.

My Spouse Jesus gave me new rules in order to live more perfectly, but since it has been a long time, I don’t remember them so well; therefore I will skip them. And so it ended, for that day.

Who can tell the finesses of love that Jesus made to my soul? They were such and so many that it is impossible to describe them, but I will try to say the little I remember.

Sometimes, carrying me with Him, He would take me to Paradise, and there I could listen to the canticles of the blessed, and I could see the Divinity, the different choirs of Angels, the orders of the Saints, all immersed in the Divinity of God – absorbed, identified with It. It seemed to me that there were many lights around the throne, which were more brilliant than the sun; and these lights displayed in clear notes all the virtues and the attributes of God. By reflecting themselves in one of these lights, the blessed would remain enraptured, in such a way that they could not arrive at penetrating the whole immensity of that light, therefore they would move to a second light, without understanding all the depth of the first one. So, the blessed in Heaven cannot comprehend God perfectly, because the immensity, the greatness, the sanctity of God is such, that a created mind cannot comprehend an uncreated Being. Now, it seemed to me that by reflecting themselves in these lights, the blessed would come to participate in the virtues of these lights. Therefore, in Heaven, the soul resembles God - with this difference: that God is that immense sun, while the soul is a little sun. But who can say all that can be understood in that blessed dwelling? It is impossible to do it while the soul is in this prison of the body; while one can feel something in the mind, the lips do not find the terms to express it. It seems to me that it is like a child who begins to babble: he would like to say many upon many things, but in the end he remains without being able to say even one clear word. Therefore I

stop here, without going any further. I will just say that sometimes, while finding myself in that blessed Fatherland, I would be strolling together with Jesus in the midst of the choirs of angels and the Saints; and since I was newly-espoused, all the blessed would unite together to participate in the joys of our marriage. It seemed to me that they would forget their own contentments to occupy themselves with ours; and sometimes Jesus would show me to the saints, saying to them: "See this soul – she is a triumph of my Love; my Love has surpassed everything in her."

Other times, then, He would make me stay at the place which was going to be mine, and He would say to me: "Here is your place – no one can take it away from you." And at times I would reach the point of believing that I was no longer going to come back to earth; but in one simple instant I would find myself locked up in the wall of this body.

Who can tell how so very bitter this returning would be for me? It seemed to me that in going from the things of Heaven to the things of this earth, everything was rotten, insipid, bothering. The things which delighted others so much, were bitter for me. The people most dear, most distinguished, such that others would do, who knows what, in order to be with them, were indifferent to me, and also bothering; only by looking at them as images of God, did I seem to be able to bear them. But my soul had lost any satisfaction; nothing would bring to it the slightest contentment, and the pain I felt was such, that I would do nothing but cry and lament to my beloved Jesus. Ah!, my heart lived restless, amid continuous yearnings and desires; I felt it more in Heaven than on earth. I felt in my interior something that consumed me continuously, so bitter and painful it was for me having to continue to live. But the obedience almost put a brake on these pains of mine, commanding me in an absolute way not to desire to die, since, when the confessor would give me the obedience, only then was I to die. So, in order to do the holy obedience, I would do as much as I could so as not to think about it, because in my interior there was a continuous ejaculation of desires of wanting to go. So, for the most part, my heart calmed down, but not completely. I confess the truth, I was very deficient in this – but what could I do? I could not restrain myself - it was a true martyrdom for me. My benign Jesus would say to me: "Calm yourself, what is it that makes you desire Heaven so much?" I would say to Him: 'It is that I want to be always united with You. My soul can no longer bear being separated from You – not just for one day, but not even for a moment. Therefore I want to come at any cost.' "Well then", He would say to me, "If it is because of Me, I want to make you content – I will come and stay with you." Then I would say to Him: 'But then You leave me, and I lose sight of You, while in Heaven it is not so – there, I could never lose sight of You.'

Sometimes, Jesus also wanted to play jokes, and this is how: while I would be amid these yearnings, He would come, all hurriedly, and would say to me: "Do you want to come?" And I would say to Him: 'Where?' And He: "To Heaven." And I: 'You really mean that?' And He: "But hurry, come, do not delay." And I: 'Well then, let's go – but I fear You want to make fun of me.' And Jesus: "No, no, I really want to take you with me." And while He would say this, I would feel my soul go out of the body, and together with Jesus, I would set off for Heaven. Oh! how happy I would be then, thinking of getting to leave the earth – life seemed to be a sleep to me, and suffering seemed very little. As we would reach a high point of Heaven, I would hear the singing of the Blessed. I would solicit Jesus to introduce me quickly into that blessed dwelling, but Jesus would begin to slow down. In my interior I would start to suspect that it wasn't true – 'who knows', I would say, 'if this is not a joke that He has played on me?' Every now and then, I would say to Him: 'My Jesus, dear,

hurry up.’ And He would say to me: “Wait a little longer – let us go down on earth again. See, out there there is a sinner who is about to be lost. Let us go - who knows whether he might convert. Let us pray together to the Eternal Father, that He may use mercy on him. Don’t you want him to be saved? Are you not ready to suffer any pain for the salvation of one soul alone?” And I: ‘Yes, anything You want me to suffer, I am ready, as long as You save him.’ So we would go to that sinner; we would try to convince him, we would place the most powerful reasons before his mind to make him surrender - but in vain. Then, all afflicted, Jesus would say to me: “My spouse, return into your body once again, take upon yourself the pains destined to him; in this way, being appeased, the Divine Justice will use mercy on him. You have seen it - words have not shaken him, and not even reasons; there is nothing left but pains, which are the most powerful means in order to satisfy justice and to make the sinner surrender.” So He would bring me once again into my body. Who can tell the sufferings I would receive? Only the Lord knows, who has been the witness of it. After a few days, then, He would make me see that soul, converted and saved. Oh, how happy was Jesus - and I as well.

Who can tell how many times Jesus played these jokes? When we would reach the point of entering, and sometimes even after entering, He would say that He had not let me have the obedience from the confessor, and therefore I should go back to earth. And I would say to Him: ‘As long as I was with the confessor, I was obliged to obey him, but now that I am with You, I am supposed to obey You, because You are the first among all.’ And Jesus would say to me: “No, no; I want you to obey the confessor.” Then, not to make it too long, now with one pretext, now with another, He would make me go back on earth.

Those jokes were very painful for me. It is enough to say that I became impertinent, so much so, that in order to chastise my impertinences, the Lord no longer allowed these jokes so often.

I had spent about three years in this state already described, continuing to remain in bed, when one morning Jesus made me understand that He wanted to renew the marriage – not on earth, as the first time, but in Heaven, in the presence of the whole Celestial Court, and that I should remain prepared for a grace so great. I did as much as I could in order to dispose myself, but since I am so miserable and insufficient in doing any shadow of good, the hand of the Divine Maker was needed in order to dispose me, because, by myself, I would never have managed to purify my soul.

One morning – it was the eve of the nativity of Mary Most Holy – my always benign Jesus Himself came to dispose me. He did nothing but come and go continuously. He would speak to me now about Faith, and then He would leave me, and I would feel a life of faith being infused in my soul. As rough as I felt it before, at the speaking of Jesus, I would feel my soul become very light, in such a way as to penetrate into God; and I would contemplate now His Power, now His Sanctity, now His Goodness, and so on. My soul would remain stupefied, and in a sea of stupefaction, I would say: ‘Powerful God, what power is not undone before You? Immense Sanctity of God, what other sanctity, as sublime as it might be, would dare to appear before You?’ Then I would feel myself descend into myself, and I could see my nothingness, the nonentity of earthly things, how everything is nothing before God. I would see myself as a little worm, all full of dust, climbing up in order to take a few steps; it would take nothing to destroy me but someone who would trample me under foot, and I would be undone. So, seeing myself so ugly, I almost would not dare to go to God, but His

Goodness would make itself present before my mind, and I would feel drawn as though by a magnet, to go to Him. And I would say to myself: 'If He is holy, He is also merciful; if He is powerful, He also contains full and highest Goodness within Himself.' It seemed to me that Goodness surrounded Him on the outside and inundated Him from within. So I would contemplate the Goodness of God. It seemed to me that it would surpass all of the other attributes, but then, looking at the others, I would see them all equal among themselves – immense, immeasurable and incomprehensible to the human nature. While my soul would be in this state, Jesus would come back and speak about Hope.

I remember something confusedly, because after so much time it is impossible to remember clearly; but in order to do the obedience that wants it so, I will say what I can.

So, going back to Faith, Jesus would say: "In order to obtain, one must believe. Just as for the head without the sight of the eyes, everything is darkness, everything is confusion, so much so, that if one wanted to walk, he would stumble now at one point, now at another, and would end up falling completely, the same for the soul without Faith – she does nothing but go from precipice to precipice. But Faith serves as the sight of the soul, and as the light which guides her to eternal life. Now, what is this light of Faith nourished by? By Hope. Now, what is the substance of this light of Faith, and of this nourishment of Hope? It is Charity. All of these three virtues are grafted to one another, in such a way that one cannot be without the other.

In fact, what good comes to man from believing in the immense riches of Faith, if he does not hope for them, for himself? He will look at them, yes, but with indifferent eye, because he knows that they do not belong to him. But Hope provides the light of Faith with wings, and by hoping in the merits of Jesus Christ, he looks at them as his own, and he comes to love them."

"Hope", Jesus said, "provides the soul with a garment of fortitude, almost of iron, in such a way that, with all of their arrows, the enemies cannot wound her; not only this, but they cannot cause even the slightest disturbance. Everything is tranquillity in her, everything is peace. Oh! it is beautiful to see this soul invested with beautiful Hope, all cleaving to her beloved, all distrustful of herself, and all trustful in God. She challenges the fiercest enemies, she is queen of her passions; she regulates all of her interior, her inclinations, desires, heartbeats, thoughts, with such mastery that Jesus Himself remains enamored, because He sees that this soul operates with such courage and strength. But she draws it from Him, and places all her hope in Him, so much so, that in seeing this firm hope, Jesus cannot deny anything to this soul.

Now, while Jesus would speak about Hope, He would withdraw for a little, leaving a light in my intellect. Who can tell what I comprehended about Hope? If all the other virtues serve to embellish the soul, but can make us stagger and render us inconstant - Hope, instead, renders the soul firm and stable, like those high mountains which cannot be moved a tiny bit. It seems to me that it happens to the soul invested with Hope as to certain very high mountains: all of the intemperances of the air cannot do any harm to these mountains; neither snow, nor winds, nor heat can penetrate into them; whatever thing might be placed at their top, one can be sure of finding there where it was put, even if a hundred years should pass. Just so is the soul clothed with Hope: nothing can do harm to her, neither tribulation, nor poverty; nor do all the various accidents of life dismay her for one instant. She says to herself: "I can do everything, I can bear everything, suffer everything - hoping in Jesus, who

forms the object of all my hopes.”

Hope renders the soul almost omnipotent, invincible, and it administers to her the final perseverance, so much so, that only then does she cease to hope and to persevere, when she has taken possession of the Kingdom of Heaven. Then, she lays down Hope and plunges all of herself into the immense ocean of Divine Love.

While my soul would dissolve in the immense sea of Hope, my beloved Jesus would come back and speak to me about Charity, telling me: “Faith and Hope give way to Charity, and Charity connects all the rest of the other two together, in such a way as to make them one, while they are three. And here is how, oh my spouse, the Trinity of the Divine Persons is concealed in the three theological virtues.”

Then He continued: “If Faith makes one believe, and Hope makes one hope, Charity makes one love. If Faith is light and serves as the sight of the soul, and Hope, which is the nourishment of Faith, provides the souls with courage, peace, perseverance and all the rest - Charity, which is the substance of this light and of this nourishment, is like that most sweet and fragrant ointment which, penetrating everywhere, relieves and soothes the pains of life. Charity makes suffering sweet, and makes one reach the point even of desiring it. The soul who possesses Charity diffuses fragrance everywhere; her works, all done out of love, give off a most pleasing odor. And what is this odor? It is the odor of God Himself. The other virtues render the soul solitary and almost unrefined with creatures; Charity, on the other hand, being substance that unites, unites the hearts. But where? In God. Being a most fragrant ointment, Charity spreads everywhere and with everyone. Charity makes one suffer the most ruthless torments with joy, and one reaches the point of not being able to be without suffering. And when she sees herself deprived of it, she says to her spouse Jesus: “Sustain me with the fruits, which is suffering, because I am languishing with love; and where else can I show You my love other than in suffering for You?” Charity burns, consumes all other things, even the virtues themselves, and turns them all into itself. In sum, it is like a queen who wants to reign everywhere, and does not want to surrender to anyone.”

Who can tell what remained after this speaking of Jesus? I will just say that such yearning for suffering ignited within me – and not just yearning, but I feel as though an infusion in me, like something natural, such that I believe that the greatest disgrace is not to suffer.

After this, on that morning, in order to dispose my heart more, Jesus spoke about the annihilation of myself. He also spoke of the immense desire which I was to excite within me in order to dispose myself to receive that grace. He told me that desire makes up for the lacks and imperfections that may be in the soul; it is like a mantle that covers everything. But this was not a simple speaking – it was an infusion in me of that which He was saying.

While my soul was exciting itself with ardent yearnings for receiving the grace that Jesus Himself wanted to give me, Jesus came back and transported me outside of myself, up to Paradise. And there, in the presence of the Most Holy Trinity and of all the Celestial Court, He renewed the marriage. Jesus put out the ring adorned with three precious stones, white, red and green, and He gave it to the Father, who blessed it and gave it back to the Son again. The Holy Spirit took my right hand and

Jesus placed the ring on my ring finger. Then I was admitted to the kiss of all the Three Divine Persons, and each of Them blessed me.

Who can tell my confusion when I found myself before the Most Holy Trinity? I will just say that as soon as I found myself in their presence, I fell flat to the ground, and I would have remained there if it wasn't for Jesus, who encouraged me to go into their presence, so much was the light, the sanctity of God. I am only saying this; the other things I will leave out, because I remember them confusedly.

After this, I remember that a few days passed and I received Communion. I lost consciousness, and I saw, present before me, the Most Holy Trinity whom I had seen in Heaven. I immediately prostrated myself at Their presence, I adored Them, I confessed my nothingness. I remember that I felt so plunged within myself that I did not dare to utter a single word, when a voice came from Their midst and said: "Do not fear, pluck up courage, We have come to confirm you as Our own, and to take possession of your heart." While this voice was saying this, I saw that the Most Holy Trinity descended into my heart and took possession of it – and there, They formed Their dwelling. Who can tell the change that occurred in me? I felt divinized; it was no longer I who lived, but They were living in me. It seemed to me that my body was like a residence, and that the living God was residing in it, because I could feel, sensibly, Their real presence in my interior. I could hear Their voice clearly, coming from within my interior and resounding at the ears of my body. It happened precisely as when there are people speaking inside a room, and their voices can be heard, clearly and distinctly, also outside.

From that moment on, I no longer had the need to go in search of Him somewhere else in order to find Him, but I could find Him there - inside my heart. And when sometimes He would hide and I would go in search of Jesus, wandering around heaven and earth, searching for my highest and only Good, while I would be in the heat of my tears, in the intensity of my yearnings, amid unutterable pains for having lost Him, Jesus would come out from within my interior and say to me: "I am here with you, do not look for me elsewhere." Between the surprise and the contentment at having found Him, I would say to Him: 'My Jesus, how is it, for the entire morning You made me go around and around in order to find You, and You are here? You could at least tell me, so I would not have become so worked up. My sweet good, my dear life, take a look at how tired I am, I feel I have no more strengths, I feel faint – O please! sustain me in your arms for I feel I am dying.' And so Jesus would take me in His arms and would make me rest; and while resting, I would feel my strengths being restored.

Other times, in this hiding of Jesus and my going around in search for Him, when He would make Himself felt inside of me and then come out from within me, I would find not Jesus alone, but all Three Divine Persons - now in the form of three children, gracious and immensely beautiful, now with one single body and three distinct heads, but resembling each other, all three of them attractive.

Who can tell my contentment? Especially when I would see the three children, whom I would hold, all three of them, in my arms. I would kiss now one, now another, and receive their kisses; now one would lean on my shoulder, another on the other shoulder, and another would remain in front of me. And while delighting in them, I would go about looking at them and, to my amazement, from three



I would find one.

Another amazement for me when I would be with these three children, was that each one would weigh as much as the three of them together. I would feel as much love for one of these children, as for all three of them together; each one of them attracted me in the same way.

In order to speak about these marriages, I had to skip over a few things, for I was following the thread; and now I will tell them.

Going back to the beginning, when Jesus would deign to come, He would speak to me very often about His Passion, and would take care in disposing my soul to the imitation of His Life and of His pains, telling that, in addition to the marriage which is mentioned above, we had one more left to do – and this was the marriage of the cross.

I remember that He would say: “My Spouse, virtues become weak if they are not strengthened and fortified by the grafting of the cross. Before my coming upon earth, pains, confusions, disgraces, calumnies, sufferings, poverty, illnesses, and especially the cross, were considered dishonors; but from the moment they were borne by Me, they were all sanctified and divinized by my contact. They all changed their appearance, becoming sweet, pleasant, and the soul who has the good of having some of them, receives honor - and this, because she has received the vestment of Me, Son of God. Only those who look and stop at the cortex of the cross experience the contrary; finding it bitter, they are disgusted by it, they complain, as if someone had done wrong to them. But those who penetrate into it, finding it enjoyable, form their happiness in it. My beloved daughter, I yearn for nothing else but to crucify you, body and soul.”

And while He would say this, I would feel such infusion of yearnings for being crucified with Jesus Christ, that I would often repeat: ‘My Jesus, my Love, hurry – crucify me with You.’ And when He would come back, the first things I would ask of Him, which seemed to be the most important to me, were these: sorrow for my sins, and the grace to be crucified with Him. It seemed to me that if I obtained this, I would obtain everything.

Then, one morning, my most beloved Jesus made Himself present before me in the form of a Crucifix, and told me that He wanted to crucify me with Him. As He was saying this, I saw that rays of light were coming out from His most holy wounds, and within those rays, nails, which were coming toward me. At that moment, I don’t know why, though I desired so much to be crucified by Him as to feel consumed, I was caught by a great fear that made me tremble from head to foot. I felt such annihilation of myself, I saw myself so unworthy to receive that grace, that I did not dare to say: ‘Lord, crucify me with You.’ Jesus seemed to be suspended, waiting for my will. Who can tell how ardently I desired Him within the intimate part of my soul, though, at the same time, I saw myself unworthy? My nature was frightened, and trembled.

But while I was in this state, my beloved Jesus, through the intellect, solicited me to accept. Then, with all my heart I said to Him: ‘Holy Spouse, crucified for me, I pray You to concede me the grace to be crucified and, at the same time, not to allow any external sign to appear on the outside. Yes, give me suffering, give me wounds, but let everything be hidden between me and You.’

And so those rays of light, together with the nails, pierced my hands and feet through, and my heart was pierced by a ray of light together with a lance. Who can tell the pain and the contentment? As much as my soul had been caught by fear before, so much did my soul swim in the sea of peace, of contentment and of pain afterwards. The pain I felt in my hands, in my feet and in my heart was so great, that I felt I was dying; I felt the bones of my hands and feet being shattered into most tiny pieces. I felt as if there were nails inside, but at the same time, they caused me such contentment that I cannot express it, and gave me such strength, that while I would feel I was dying because of the pain, those very pains would sustain me so that I would not die. However, nothing appeared on the external parts of the body, though I felt corporal pains. This is so true, that when the confessor would come to call me to the obedience and would loosen my hands, which were contracted, every time he would touch me at that point of my hands which had been pierced through by that ray of light together with the nail, I would feel mortal pains. However, when the confessor would command, by obedience, that those pains cease, they would mitigate very much. In fact, those pains were so strong that they made me lose consciousness, and if they had not mitigated at the call of obedience, I would hardly have been able to obey. Oh! prodigy of holy obedience – you have been everything for me. How many times I found myself clashing with death, so great was the intensity of the pains - and obedience has almost restored my life. May the Lord be always blessed; may everything be for His glory.

Now, while being inside myself, I could not see anything; but when I would lose consciousness, I could see the points marked by the wounds of Jesus. It seemed to me that the very wounds of Jesus had been transmuted in my hands, and in the rest; and this was the first time that Jesus crucified me. Indeed, there have been so many of these crucifixions that it is impossible to count them all. I will just say the main things about this.

Now, as Jesus would come back, I would say to Him: ‘Dear, my beloved, give me sorrow for my sins, so that, consumed by sorrow and by regret for having offended You, my sins may be erased from my soul, and also from your memory. Yes, give me as much sorrow, for as much as I have dared to offend You. Even more, let sorrow surpass this, so that I may draw more intimately close to You.’

I remember that once, while I was saying this, my always benign Jesus told me: “Since you are so sorry for having offended Me, I myself want to dispose you to feel sorrow for your sins, so that you may see how awful sin is, and what bitter pain my Heart suffered. Therefore, say together with Me: ‘If I cross the sea, You are in the sea, though I do not see You; I tread the earth, and You are under my feet. I sinned’.” And then, in a low voice, almost crying, Jesus added: “Yet I loved you, and at that very moment, I preserved you.” While Jesus was saying this, and I together with Him, I was caught by such sorrow for the offenses given, that I fell flat to the ground; and Jesus disappeared.

Few are those words, but I understood so many things that it is impossible to say all that I comprehended. In the first words I comprehended the immensity, the greatness, the presence of God in each existing thing, such that not even a shadow of our thought can escape Him. I also understood my nothingness compared to a Majesty so great and holy. In the word “I sinned”, I understood the ugliness of sin, the malice, the daring I had had in offending Him. Now, while my soul was considering this, in hearing Jesus Christ say “Yet I loved you, and at that very moment, I preserved you”, my heart was taken by such sorrow, that I felt I was dying, because I could understand the

immense love that the Lord had for me in the very act in which I tried to offend Him, and even to kill Him. Ah Lord, how good You have been with me, and I – always ungrateful, and still so bad!

I remember that it was an alternation; every time He would deign to come, I would ask Him now for sorrow of my sins, and now for the crucifixion - and also for other things. As for example, one morning, while I was in my usual sufferings, my dear Jesus transported me outside of myself and showed me a man who had been killed by shots from a revolver, and who was then breathing his last and going to hell. Oh! how much pain it was for Jesus the loss of this soul. If the whole world knew how much Jesus suffers for the loss of souls, they would use all possible means so as not to become lost eternally – I am not saying for themselves, but at least to spare our Lord that pain. Now, while I was in the midst of the bullets together with Jesus, Jesus drew His lips close to my ears, and told me: “My daughter, do you want to offer yourself as victim for the salvation of this soul, and take upon yourself the pains which he deserves because of his very grave sins?” And I answered: ‘Lord, I am ready, as long as You save him and restore his life.’ Who can tell the sufferings that came to me? They were such and so many, that I myself I don’t know how life did not leave me.

Now, while I was in that state of sufferings, my confessor had come more than one hour earlier to call me to obedience; and because I was in great suffering, I could hardly obey. So he asked me the reason for such a state, and I told him the fact, as I have described it above, telling him the place in town where it seemed to me that it had happened. The confessor told me that it was true, but that they thought he was dead. However, then it became known that he was very ill, but little by little he recovered, and he is still alive. May the Lord be always blessed.

I remember that, as I continued to ask for the crucifixion and Jesus would transport me outside of myself, He would take me to the holy sites of Jerusalem where our Lord suffered His sorrowful Passion, and there we encountered many crosses. My beloved Jesus would say to me: “If you knew what good the cross contains within itself, how precious it renders the soul, and what a gem of inestimable value one acquires, who has the good of possessing sufferings... It is enough to tell you only that, in coming upon earth, I did not choose riches or pleasures, but I cherished as dear and intimate sisters, the cross, poverty, sufferings and ignominies” While saying this, He would show such taste, such joy for suffering, that those words pierced my heart through like many burning arrows, to the point that I would feel my life leaving me if the Lord would not concede me suffering. And with as much voice and strength as I had, I would do nothing but say: ‘Holy Spouse, give me suffering, give me crosses. From this alone will I know whether You love me – if You content me with crosses and with sufferings.’ And so I would take one of the largest crosses I saw, I would lay myself upon it, and I would pray Jesus to come and crucify me. And He would be so good as to take my hand and begin to pierce it with the nail. From time to time, blessed Jesus would ask me: “Does it hurt very much? Do you want me to stop?” And I: ‘No, no, my beloved, continue. It hurts, yes, but I am happy.’ And I had such fear that He might not complete the crucifixion, that I would do nothing but tell Him: ‘Hurry, oh Jesus! Hurry, don’t make it so long.’ However, when the time would come to nail the other hand, the arms of the cross would be too short, while before they seemed to be long enough to make it. Who can tell how mortified I would remain?

This happened many times, and sometimes if the arms were fine, the length of the cross was not enough to be able to extend my feet. In a word, something had to be missing so that the crucifixion

would not be accomplished. Who can tell the bitterness of my soul and the laments I made to our Lord, who was not conceding me true suffering? I would say to Him: 'My Beloved, everything ends in a joke. You used to tell me that You were going to take me to Heaven, and then You would make me come back to earth. Now You tell me that You must crucify me, and we never get to the complete crucifixion.' And Jesus, again, would promise me He would crucify me.

September 14, 1899

One morning – it was the day of the Exaltation of the Cross – my sweet Jesus transported me to the holy sites; and first, He told me many things about the virtue of the cross. I don't remember all, but just a few things: "My beloved, do you want to be beautiful? The cross will give you the most beautiful features that can possibly be found, both in Heaven and on earth; so much so, as to enamor God, who contains all beauties within Himself."

Jesus continued: "Do you want to be filled with immense riches - not for a short time, but for all eternity? Well then, the cross will administer to you all kinds of riches - from the tiniest cents, which are the little crosses, up to the greatest amounts, which are the heavier crosses. Yet, men are so greedy to earn a temporal penny, which they soon will have to leave, but do not give a thought to earning one eternal cent. And when I, having compassion for them, in seeing their carelessness for all that regards eternity, kindly offer them the opportunity - instead of cherishing it, they get angry and offend Me. What human madness – it seems that they understand it upside down. My beloved, in the cross are all the triumphs, all the victories, and the greatest gains. You must have no aim other than the cross, and it will be enough for you, in everything. Today I want to make you content; that cross which until now has not been enough to lay you on and crucify you completely, is the cross that you have carried up to now. But since I have to crucify you completely, you need new crosses which I will let descend upon you. So, the cross you have had until now, I will bring to Heaven, to show it to the whole celestial court as pledge of your love, and I will make another one descend from Heaven – a larger one, to be able to satisfy the ardent desires I have upon you."

While Jesus was saying this, that cross which I had seen the other times made itself present before me. I took it and I laid myself on it. As I was in this way, the Heavens opened and Saint John the Evangelist came down, carrying the cross that Jesus had indicated to me. The Queen Mother and many Angels, when they arrived near me, lifted me from that cross and placed me over the one which they had brought me, which was much larger. Then, an Angel took the cross I had before and took it to Heaven with him. After this, with His own hand, Jesus began to nail me to that cross; Queen Mama assisted me, while the Angels and Saint John were handing the nails. My sweet Jesus showed such contentment, such joy in crucifying me, that just to be able to give that contentment to Jesus, I would have suffered not only the cross, but yet more pains. Ah! it seemed to me that Heaven was making new feast for me, in seeing the contentment of Jesus. Many souls were freed from Purgatory and took flight toward Heaven, and quite a few sinners were converted, because my Divine Spouse let everyone participate in the good of my sufferings. Who can tell, then, the intense pains I felt while being stretched so well over the cross, and pierced through by the nails in my hands and feet? But especially the feet – the atrocity of the pains was such that they cannot be described. When they finished crucifying me and I felt I was swimming in the sea of pains and sufferings, Queen Mama said to Jesus: "My Son, today is a day of grace - I want You to let her share in all of your pains. There

is nothing left but to pierce her heart through with the lance, and to renew for her the crown of thorns.” So, Jesus Himself took the lance and pierced my heart through; the Angels took a crown of thorns, well thickened, and handed it to the Most Holy Virgin – and She Herself drove it into my head.

What a memorable day that was for me – of sufferings, yes, but of contentments; of unspeakable pains, but also of joy. It is enough to say that the intensity of the pains was such, that for that entire day Jesus did not move from my side, but remained close to me in order to sustain my nature, which was failing at the liveliness of the pains. Those souls from Purgatory who had flown up to Heaven, descended together with the Angels and surrounded my bed, cheering me with their canticles, and thanking me affectionately because through my sufferings I had freed them from those pains.

It happened, then, that after five or six days of those intense pains, to my great regret, they began to diminish, and so I would solicit my beloved Jesus to renew the crucifixion. And He, sometimes quickly, and sometimes with some delay, would be pleased to transport me to the holy sites and to let me share in the pains of His Sorrowful Passion... now the crown of thorns, now the scourging, now the carrying of the cross to Calvary, now the crucifixion – sometimes one mystery per day, and sometimes everything in one day, as He pleased. This would be of highest pain and contentment for my soul. But it would become very bitter for me when the scene would change, and instead of I being the one who suffered, I would be the spectator, watching most loving Jesus suffer the pains of His Sorrowful Passion. Ah! how many times I found myself in the midst of the Jews together with Queen Mama, seeing my beloved Jesus suffer. Ah! yes, it is indeed true that it is easier for one to suffer himself, than to see the beloved suffer.

Other times, I remember that, in renewing these crucifixions, my sweet Jesus would say to me: “My beloved, the cross allows one to distinguish the reprobates from the predestined. Just as on the day of judgment, the good will rejoice upon seeing the cross, so even now it can be seen whether one will be saved or lost. If, as the cross presents itself to the soul, she embraces it, carries it with resignation and patience, kissing and thanking that hand which is sending it – here is the sign that she is saved. If, on the contrary, as the cross is presented to her, she gets irritated, despises it, and even reaches the point of offending Me – you can say that that’s a sign that the soul is heading on the way to hell. So will the reprobates do on the day of judgment: upon seeing the cross, they will grieve and curse. The cross tells everything; the cross is a book that, without deception and in clear notes, tells you and allows you to distinguish the saint from the sinner, the perfect from the imperfect, the fervent from the lukewarm. The cross communicates such light to the soul that, even now, it allows one to distinguish not only the good from the evil, but also those who are to be more or less glorious in Heaven – those who are to occupy a higher or a lower place. All other virtues remain humble and reverent before the virtue of the cross, and grafting themselves to it, they receive greater glory and splendor.”

Who can tell what flames of ardent desires this speaking of Jesus would cast into my heart? I felt devoured by hunger for suffering, and in order to satisfy my yearnings - or rather, to say it better, in order to satisfy that which He Himself infused in me - He would renew the crucifixion.

I remember that sometimes, after renewing these crucifixions, He would say to me: “Beloved of my

Heart, I ardently desire not only to crucify your soul and to communicate the pains of the cross to your body, but also to mark your body with the mark of my wounds; and I want to teach you the prayer in order to obtain this grace. This is the prayer: 'I present myself before the supreme throne of God, bathed in the Blood of Jesus Christ, praying Him, by the merit of His most luminous virtues and of His Divinity, to concede to me the grace of being crucified'."

However, I have always had an aversion for anything that might appear externally – and I still do – but in the act in which Jesus was saying that, I would feel such yearnings being infused in me to satisfy the desire that He Himself was expressing, that I would yet dare to ask Jesus to crucify me in the soul and in the body. And sometimes I would say to Him: "Holy Spouse, I would rather not have external things; and if sometimes I dare to ask for that, it is because You Yourself tell me to, and also to give a sign to the confessor that it is You who operates in me. But for the rest, I would like nothing but those pains which You make me suffer when You renew the crucifixion. If only they were permanent - I would rather not have that diminution after some time. This alone is enough for me. As for the outward appearance, the more You can keep me hidden, the more You will make me content.'

I remember confusedly that, when I would be with Our Lord, I would often ask for sorrow for my sins and for the grace to be forgiven of all the evil I had done; and at times I reached the point of saying that only then would I be content, when I would hear Him say, from His own lips: "I forgive all your sins." And blessed Jesus, who can deny nothing when it is for our good, one morning made Himself seen and told me: "This time I Myself want to do the office of confessor. You will confess all of your sins to Me, and in the act in which you do this, I will make you comprehend, one by one, the sorrows you have given to my Heart in offending Me, so that, by comprehending what sin is, as much as it is possible for a creature, you may be resolved to die rather than to offend Me. You, in the meantime, enter into your nothingness, and recite the Confiteor."

On entering myself, I could see all of my misery and my wicked deeds, and I trembled like a leaf before His presence. I lacked the strength to pronounce the words of the Confiteor, and if the Lord had not infused new strength in me, by telling me, "Do no fear. If I am a judge, I am also your father. Courage, let us proceed", I would have remained there, without uttering one word.

So I said the Confiteor, all full of confusion and humiliation, and since I saw myself all covered with my sins, at one glance, I saw that the greatest one, which had given affront to Our Lord, was pride. So I said: 'Lord, before your presence, I accuse myself of the sin of pride.' And He: "Draw near my Heart, and place your ear over It – you will hear the cruel torment that you have caused my Heart with this sin." All trembling, I placed my ear at His adorable Heart – but who can tell what I heard and comprehended in that instant? Especially now, after so much time - I will say something confusedly. I remember that His Heart was beating so strongly, that it seemed that His breast was going to crack. Then it seemed to me that It was torn to shreds, and was almost destroyed by the pain. Ah! if I could have, I would have reached the point of destroying the Divine Being with pride.

I will give you a simile in order to make myself understood, otherwise I have no words to express myself. Imagine a king, and at the feet of this king, a worm, which, rising and swelling up, begins to believe it is something, and reaches such audacity as to rise little by little, reaching the head of this

king, wanting to remove the crown from him and put it on its own head. Then, it strips him of his royal vestments; then, it throws him off his throne, and finally, it tries to kill him. But what's more about this worm, is that it itself does not know its own being; it very much deceives itself, while, to get rid of it, it would take the king nothing but to put it under his feet and crush it – and so it would end its days. In reality, if this could be, it would make arise indignation and pity, as well as ridicule, toward the pride of this worm. So did I see myself before God, and this filled me with such confusion and sorrow, that I felt the torment that blessed Jesus suffered being renewed in my heart.

After this, He left me, and I felt such pain, comprehending how ugly the sin of pride is, that it is impossible to describe it. After I chewed all this thoroughly within myself, my good Jesus came back and told me to continue the confession of my sins. And I, all trembling, continued to make the accusation of my thoughts, words, works, causes and omissions; and when He would see that I was unable to continue the confession because of the pain I felt at having offended Him so much... in fact, I had such a vivid clarity, being in front of that Divine Sun; and especially could I see my littleness, the nonentity of my being, and I was stunned at how daring I had been, wondering from where had I taken that courage to offend a God so good, who, in the very act in which I was offending Him, assisted me, preserved me, nourished me. And if He had any rancor with me, it was for the sin I committed, which He greatly hated, while He loved me immensely, He excused me before divine justice, and was all occupied with removing that wall of division between the soul and God, which sin had produced. Oh! if all could see who God is, and who the soul is in the act of sinning, they would all die of sorrow, and I believe that sin would be exiled from the earth ...So, when blessed Jesus would see that I could not take any more because of the pain, He would withdraw and leave me, to allow me to comprehend well the evil I had done. And then He would come back again, and I would continue the accusation of my sins.

But who can tell all that I understood, and explain, one by one, the different affronts and the special sorrows which I had caused Our Lord with my sins? I feel it is almost impossible for me to explain myself - also because I don't remember it too well.

Then, when I finished the accusation, which lasted about seven hours, lovable Jesus took the aspect of a most loving father. And since I was exhausted in my strengths because of the sorrow, more so since I saw that that sorrow was not enough, to be sorry as much as it befitted my sins - to encourage me, He told me: "I Myself want to make up for you, so I apply to your soul the merit of the pain I had in the Garden of Gethsemani. This alone can satisfy the divine justice." After He applied His pain to my soul, then I seemed to be disposed to receive the absolution.

All humbled and confused as I was, prostrated at the feet of the good father Jesus, through the rays He was sending into my mind, I tried to excite myself more to sorrow by saying - though I don't remember everything: 'Great, immense, has been the evil I have done against You. These powers of mine and these senses of my body were meant to be as many tongues with which to praise You. Ah! instead, they have been like many poisonous vipers which were biting You and were even trying to kill You. But, holy father, forgive me – do not want to cast me away because of the great wrong I have done to You by sinning.'

And Jesus: "And you - do you promise to sin no more, and to banish from your heart any shadow

of evil that might offend your Creator?”

And I: ‘Ah! yes, with all my heart I promise You. I would die a thousand times rather than sin again. Never again, never again.’

And Jesus: “And I forgive you, and I apply to your soul the merits of my Passion, and I want to wash it in my Blood.”

And as He was saying this, He raised His blessed right hand and pronounced the words of the absolution – exactly like the words that the priest says, when he gives absolution. And in the act of doing this, a river of blood poured down from His hand, and my soul was completely inundated by it.

After this, He said to me: “Come, oh daughter, come to make penance for your sins by kissing my wounds.”

All trembling, I stood up and I kissed His most sacred wounds; and then He said to me: “My daughter, be more vigilant and attentive, because today I give you the grace not to fall, ever again, into voluntary venial sin.”

Then He gave me other exhortations, which I don’t remember too well; and He disappeared.

Who can tell the effects of this confession made to Our Lord? I felt all soaked with grace, and it made such an impression on me, that I cannot forget it. And every time I remember it, I feel a shiver run through my bones, and also taken by horror in thinking of what my correspondence is to so many graces received from Our Lord.

The Lord deigned other times to give me the absolution, Himself. Sometimes He would take the form of the priest, and I would confess as if He were the priest, although I would feel different effects, and then, once it was finished, He would reveal Himself as Jesus; or He would come unveiled, making Himself recognized as Jesus from the beginning. Sometimes He would also take the form of the confessor, so much so, that I believed I was speaking with him, telling him all my fears, my doubts, but from the answer I would receive, from the gentleness of that voice, alternating between that of the confessor and that of Jesus, from His lovable gesture and from the interior effects, I would discover that it was Him. Ah! if I wanted to say everything about these things, I would be too long, so I finish, and I stop here...

I remember that there was another war between Africa and Italy, and one day, about nine months earlier, blessed Jesus transported me outside of myself and showed me a very long road, filled with human flesh immersed in blood, which inundated that road like rivers. It was horrifying to see those cadavers exposed to the open air, without anyone to bury them.

All frightened, I said to Our Lord: ‘What is this?’

And He: “Next year there will be a war. They use the flesh to offend Me, and I want to make my



just vengeance over their own flesh.” He said other things but the long time passed does not allow me to remember.

Now, it happened that after that period of time, news began to spread about a war between Africa and Italy. I prayed good Jesus to spare many victims, and to have pity on many souls who were going to hell.

One morning, according to the usual way, He transported me outside of myself, and I saw that almost all the people were convinced that Italy was going to win. I seemed to find myself in Rome, and I could see the deputies in council among themselves on how they should carry on the war to be sure that Italy would win. They were so swollen with themselves as to arouse pity. But what impressed me the most was to see that almost all of these people were sectarians – souls sold to the devil. What sad times! It really seemed that the satanic reign was reigning, and instead of placing their trust in God, they were placing it in the devil. Now, while they were in council, my blessed Jesus told me: “Let us go to hear what they say.” It seemed I was entering their circle together with Him. Jesus was strolling through their midst, shedding tears over their miserable state. When they finished their council about the way to proceed, boasting of being sure about the victory, Jesus turned to them and, threatening them, said: “You rely on yourselves, and therefore I will humiliate you. This time Italy will lose...”

Now, in order to obey, I will continue what I left on page 6 of this 1st volume – that is, the Novena of Holy Christmas.

As I moved on from the second to the third meditation, an interior voice told me: “My daughter, place your head upon the womb of my Mama, and look deep into it at my little Humanity. My love devoured Me; the fires, the oceans, the immense seas of love of my Divinity inundated Me, burned Me to ashes, and sent their flames so high as to rise and reach everywhere - all generations, from the first to the last man. My little Humanity was devoured in the midst of such flames; but do you know what my eternal love wants Me to devour? Ah! Souls! And only then was I content, when I devoured them all, to remain conceived with Me. I was God, and I was to operate as God - I had to take them all. My love would have given Me no peace, had I excluded any of them. Ah! my daughter, look well into the womb of my Mama; fix well your eyes on my conceived Humanity, and you will find your soul conceived with Me, and the flames of my love that devoured you. Oh! how much I loved you, and I do love you!”

I felt dissolved in the midst of so much love, nor was I able to go out of it; but a voice called me loudly, saying: “My daughter, this is nothing yet; cling more tightly to Me, and give your hands to my dear Mama, that She may hold you to her maternal womb. And you, take another look at my little conceived Humanity, and watch the fourth excess of my love.”

4 - “My daughter, from the devouring love, move on to look at my operative love. Each conceived soul brought Me the burden of her sins, of her weaknesses and passions, and my love commanded Me to take the burden of each one of them. And it conceived not only the souls, but the pains of each one, as well as the satisfaction which each one of them was to give to my Celestial Father. So my

Passion was conceived together with Me. Look well at Me in the womb of my Celestial Mama. Oh! how tortured was my little Humanity. Look well at my little head, surrounded by a crown of thorns, which, pressed tightly around my temples, made rivers of tears pour out from my eyes; nor was I able to make a move to dry them. O please! be moved to compassion for Me, dry my eyes from so much crying - you, who have free arms to be able to do it. These thorns are the crown of the so many evil thoughts which crowd the human minds. Oh! how they prick Me, more than thorns which sprout from the earth. But, look again – what a long crucifixion of nine months: I could not move a finger or a hand or a foot. I was always immobile; there was no room to be able to move even a tiny bit. What a long and hard crucifixion, with the addition that all evil works, assuming the form of nails, continuously pierced my hands and feet.” So He continued to narrate to me pains upon pains – all the martyrdoms of His little Humanity, such that, if I wanted to tell them all, I would be too long.

I abandoned myself to crying, and I heard in my interior: “My daughter, I would like to hug you, but I am unable to do so - there is no room, I am immobile, I cannot do it. I would like to come to you, but I am unable to walk. For now, you hug Me and you come to Me; then, when I come out of the maternal womb, I will come to you.” But as I hugged Him and squeezed Him tightly to my heart with my imagination, an interior voice told me: “Enough for now, my daughter; move on to consider the fifth excess of my love.”

5 - And the interior voice continued: “My daughter, do not move away from Me, do not leave Me alone; my love wants your company. This is another excess of my love, which does not want to be alone. But do you know whose company it wants? That of the creature. See, in the womb of my Mama, all creatures are together with Me – conceived together with Me. I am with them, all love. I want to tell them how much I love them; I want to speak with them to tell them of my joys and sorrows - that I have come into their midst to make them happy and to console them; that I will remain in their midst as a little brother, giving my goods, my kingdom, to each one of them at the cost of my life. I want to give them my kisses and my caresses; I want to amuse Myself with them, but – ah, how many sorrows they give Me! Some run away from Me, some play deaf and force Me into silence; some despise my goods and do not care about my kingdom, returning my kisses and caresses with indifference and obliviousness of Me, so they convert my amusement into bitter crying. Oh! how lonely I am, though in the midst of many. Oh! how loneliness weighs upon Me. I have no one to whom to say a word, with whom to pour Myself out - not even in love. I am always sad and taciturn, because if I speak, I am not listened to. Ah! my daughter, I beg you, I implore you, do not leave Me alone in so much loneliness; give Me the good of letting Me speak by listening to Me; lend your ear to my teachings. I am the master of masters. How many things do I want to teach you! If you listen to Me, you will stop my crying and I will amuse Myself with you. Don’t you want to amuse yourself with Me?”

And as I abandoned myself in Him, giving Him my compassion in His loneliness, the interior voice continued: “Enough, enough; move on to consider the sixth excess of my love.”

6 - “My daughter, come, pray my dear Mama to set aside a little space for you within her maternal womb, that you yourself may see the painful state in which I find Myself.” So, in my thoughts, it seemed that our Queen Mama made me a little room to make Jesus content, and placed me in it. But the darkness was such that I could not see Him; I could only hear His breathing, while He continued

to say in my interior: “My daughter, look at another excess of my love. I am the eternal light; the sun is a shadow of my light. But do you see where my love led Me - in what a dark prison I am? There is not a glimmer of light; it is always night for Me – but a night without stars, without rest. I am always awake...what pain! The narrowness of this prison - without being able to make the slightest movement; the thick darkness...; even my breathing, as I breathe through the breathing of my Mama – oh, how labored it is! To this, add the darkness of the sins of creatures. Each sin was a night for Me, and combined together they formed an abyss of darkness, with no boundaries. What pain! Oh, excess of my love - making Me pass from an immensity of light and space into an abyss of thick darkness, so narrow as to lose the freedom to breathe; and all this, for love of creatures.”

As He was saying this, He moaned - moans almost suffocated because of the lack of space; and He cried. I was consumed with crying. I thanked Him, I compassionated Him; I wanted to make Him a little light with my love, as He told me to. But who can say all? Then, the same interior voice added: “Enough for now; move on to the seventh excess of my love.”

7 - The interior voice continued: “My daughter, do not leave Me alone in so much loneliness and in so much darkness. Do not leave the womb of my Mama, so you may see the seventh excess of my love. Listen to Me: in the womb of my Celestial Father I was fully happy; there was no good which I did not possess; joy, happiness - everything was at my disposal. The angels adored Me reverently, hanging upon my every wish. Ah, excess of my love! I could say that it made Me change my destiny; it restrained Me within this gloomy prison; it stripped Me of all my joys, happinesses and goods, to clothe Me with all the unhappinesses of creatures – and all this in order to make an exchange, to give them my destiny, my joys and my eternal happiness. But this would have been nothing had I not found in them highest ingratitude and obstinate perfidy. Oh, how my eternal love was surprised in the face of so much ingratitude, and how it cried over the stubbornness and perfidy of man. Ingratitude was the sharpest thorn that pierced my heart, from my conception up to the last moment of my life. Look at my little heart - it is wounded, and pours out blood. What pain! What torture I feel! My daughter, do not be ungrateful to Me. Ingratitude is the hardest pain for your Jesus; it is to close the door in my face, leaving Me numb with cold. But my love did not stop at so much ingratitude; it took the attitude of supplicating, imploring, moaning and begging love. This is the eighth excess of my love.”

8 - “My daughter, do not leave Me alone; place your head upon the womb of my dear Mama, and even from the outside you will hear my moans and my supplications. In seeing that neither my moans nor my supplications move the creature to compassion for my love, I assume the attitude of the poorest of beggars; and stretching out my little hand, I ask - for pity’s sake, and at least as alms - for their souls, for their affections and for their hearts. My love wanted to conquer the heart of man at any cost; and in seeing that after seven excesses of my love, he was still reluctant, he played deaf, he did not care about Me and did not want to give himself to Me, my love wanted to push itself further. It should have stopped; but no, it wanted to overflow even more from within its boundaries; and from the womb of my Mama, it made my voice reach every heart with the most insinuating manners, with the most fervent pleas, with the most penetrating words. And do you know what I said to them? ‘My child, give me your heart; I will give you everything you want, provided that you give Me your heart in exchange. I have descended from Heaven to make a prey of it. O please, do not deny it to Me! Do not delude my hopes!’ And in seeing him reluctant – even more, many turned their backs

to Me – I passed on to moaning; I joined my little hands and, crying, with a voice suffocated by sobs, I added: ‘Ohh! Ohh! I am the little beggar; you don’t want to give Me your heart - not even as alms? Is this not a greater excess of my love; that the Creator, in order to approach the creature, takes the form of a little baby so as not to strike fear in him; that He asks for the heart of the creature, at least as alms, and in seeing that he does not want to give it, He supplicates, moans and cries?’

Then I heard Him say: “And you, don’t you want to give Me your heart? Or maybe you too want Me to moan, beg and cry in order to give Me your heart? Do you want to deny Me the alms I ask of you?” And as He was saying this I heard Him as though sobbing, and I: ‘My Jesus, do not cry, I give You my heart and all of myself.’ Then, the interior voice continued: “Move further; pass on to the ninth excess of my love.”

9 - “My daughter, my state is ever more painful. If you love Me, keep your gaze fixed on Me, to see if you can offer some relief to your Jesus; a little word of love, a caress, a kiss, will give respite to my crying and to my afflictions. Listen my daughter, after I gave eight excesses of my love, and man requited them so badly, my love did not give up and wanted to add the ninth excess to the eighth. And this was yearnings, sighs of fire, flames of desire, for I wanted to go out of the maternal womb to embrace man. This reduced my little Humanity, not yet born, to such an agony as to reach the point of breathing my last. But as I was about to breathe my last, my Divinity, which was inseparable from Me, gave Me sips of life, and so I regained life to continue my agony, and return again to the point of death. This was the ninth excess of my love: to agonize and to die of love continuously for the creature. Oh! what a long agony of nine months! Oh! how love suffocated Me and made Me die. Had I not had the Divinity with Me, which gave Me life again every time I was about to finish, love would have consumed Me before coming out to the light of day.”

Then He added: “Look at Me, listen to Me, how I agonize, how my heart beats, pants, burns. Look at Me - now I die.” And He remained in deep silence. I felt I was dying. My blood froze in my veins, and trembling, I said to Him: ‘My Love, my Life, do not die, do not leave me alone. You want love, and I will love You; I will not leave You ever again. Give me your flames to be able to love You more, and be consumed completely for You.’

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 2**



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## VOLUME 2

J.M.J.

### **February 28, 1899**

By order of the confessor I begin to write what passes between me and Our Lord, day by day. Year 1899, month of February, day 28.

I confess the truth, I feel great repugnance; the effort I have to make in order to conquer myself is so great that the Lord alone can know the torture of my soul. But, oh holy obedience, what a powerful bond you are! You alone could win over me, and surpassing all my repugnance, almost impassable mountains, you bind me to the Will of God and of the confessor. But, please, O Holy Spouse, as great as my sacrifice is, so much help do I need; I want nothing but that You hold me in your arms and sustain me. In this way, assisted by You, I will be able to say only the truth, only for your glory, and to my confusion.

This morning, since the confessor celebrated Mass, I also received Communion. My mind was in a sea of confusion because of this obedience that the confessor gave me, to write everything that passes in my interior. As I received Jesus, I began to tell Him of my pains, especially my insufficiency, and many other things. But Jesus did not seem to care about this thing of mine, and did not answer to anything. A light came to my mind, and I said: ‘Who knows whether I myself am the cause for which Jesus is not showing Himself as usual.’ So, with all my heart, I said to Him: ‘O please! My Good and my All, don’t show Yourself so indifferent with me – You make my heart split with pain. If it is because of the writing – let it be, let it be, even if it cost me the sacrifice of my life, I promise I will do it!’ Then Jesus changed appearance and, all benign, He told me: “What do you fear? Have I not assisted you the other times? My light will surround you everywhere, and so you will be able to manifest it.”

### **Purity of intention.**

While He was saying this, I don’t know how, I saw the confessor near Jesus; and the Lord told him: “See, everything you do passes into Heaven. Therefore, see with what purity you must operate, thinking that all of your steps, words and works come before my presence, and if they are pure – that is, if they are done for Me – I take greatest delight in them and I feel them around Me like many messengers that remind Me continuously of you. But if they are done for low and earthly purposes, I feel bothered by them.” And as He was saying this, He seemed to grab his hands, and raising them up to Heaven, He said to him: “Your eyes always on high; you are of Heaven – work for Heaven!”

While I was seeing the confessor, and Jesus saying this to him, in my mind it seemed to me that if one operated in that way, it would happen as to a person who has to leave one house to move to another. What does he do? First he sends all of his things and everything he possesses, and then he goes himself. In the same way, we first send our works to take a place for us in Heaven, and then, when our time comes, we go ourselves. Oh, what a beautiful cortege they will make for us!

### **Faith.**

Now, while seeing the confessor, I remembered he had told me that I was to write about Faith in the way in which the Lord had spoken to me about this virtue. While I was thinking of this, in one instant the Lord drew me so much to Himself, that I felt I was outside of myself, in the vault of the heavens together with Jesus, and He told me these exact words: "Faith is God."

But these two words contained an immense light, such that it is impossible to explain them – but I will do what I can. In the word "Faith", I comprehended that Faith is God Himself. Just as material food gives life to the body so that it may not die, Faith gives life to the soul – without Faith, the soul is dead. Faith vivifies, Faith sanctifies, Faith spiritualizes man, and makes him keep his eyes fixed on a Supreme Being, in such a way that he learns nothing of the things of down here; and if he learns them, he learns them in God. Oh, the happiness of a soul who lives of Faith! - her flight is always toward Heaven. In everything that happens to her she always looks at herself in God; and so, just as in tribulation, Faith raises her in God and she does not afflict herself, not even with a lament, knowing that she is not to form her contentment here, but in Heaven; in the same way, if joy, riches and pleasures surround her, Faith raises her in God, and she says to herself: "Oh, how much more content and rich I will be in Heaven!" So, she feels bothered by these earthly things, she despises them, and tramples them underfoot. It seems to me that to a soul who lives of Faith, it happens as to a person who possessed millions upon millions of coins, and even entire kingdoms, and someone else wanted to offer him a cent. What would he say? Would he not disdain it? Would he not throw it in his face? I add: and what if that cent were all muddy, just as earthly things are? Even more: what if that cent were only lent to him? This person would say: "I enjoy and possess immense riches, and you dared to offer me this miserable cent, so muddy, and only for a short time?" I believe he would quickly remove his gaze from it, and would not accept the gift. So does the soul who lives of Faith with regard to earthy things.

Now, let us go back again to the idea of food: by taking food, the body is not only sustained, but shares in the substance of the food, which transforms into the body itself. The same for the soul who lives of Faith: since Faith is God Himself, the soul comes to live of God Himself; and by nourishing herself with God, she comes to share in the substance of God; and by sharing in Him, she comes to resemble Him and to be transformed with God Himself. Therefore, it happens to the soul who lives of Faith, that, just as God is holy, the soul is holy; powerful God - powerful the soul; wise, strong and just God - wise, strong and just the soul; and so with all the other attributes of God. In sum, the soul becomes a little god. Oh, the blessedness of this soul on earth, to then be more blessed in Heaven!

I also understood that the words that the Lord says to His beloved souls – "I will espouse you in the Faith" – mean nothing less but that the Lord, in this mystical marriage, comes to endow the souls with His own virtues. It seems to me that it happens as to two spouses: as they join their properties together, the belongings of one can no longer be distinguished from those of the other, but both of them become their owners. However, in our case, the soul is poor – all the good comes from the Lord, who lets her share in His possessions.

The life of the soul is God - Faith is God, and the soul, by possessing Faith, comes to graft all the other virtues into herself, in such a way that Faith is like a king in her heart, and the other virtues remain around It, as the subjects that serve Faith. So, without Faith, virtues themselves are virtues that have no life.

It seems to me that God communicates Faith to man in two ways: the first is holy Baptism; the second is when blessed God, by unleashing a particle of His substance into the soul, communicates to her the virtue of making miracles, like raising the dead, healing the sick, stopping the sun, and the like. Oh, if the world had Faith, it would change into a terrestrial paradise!

Oh, how high and sublime is the flight of the soul who exercises herself in Faith. It seems to me that by exercising herself in Faith, the soul acts like those timid little birds which, for fear of being caught by hunters, or of some other snare, establish their dwelling at the top of the trees, or in high places. Then, when they are forced to take food, they descend, take the food, and immediately fly back into their dwelling. And some of them, more cautious, take the food and don't even eat it on the ground, but in order to be safer, they carry it up to the top of the trees, and there they swallow it.

In the same way, the soul who lives of Faith is so timid with earthly things, that for fear of being snared, she doesn't so much as glance at them. Her dwelling is up high – that is, above all the things of the earth, but especially in the wounds of Jesus Christ; and from within those blessed rooms she moans, cries, prays and suffers together with her Spouse Jesus over the condition and the misery in which mankind lies. While she lives inside those holes of the wounds of Jesus, the Lord gives her a particle of His virtues, and the soul feels those virtues within herself as if they were her own. However, she realizes that even though she sees them as her own, the possession of them is given to her, for they have been communicated by the Lord.

It happens to her as to a person who has received a gift which he did not have. What does he do? He takes it and makes himself the owner of it; however, every time he looks at it, he says to himself: "This is mine, but it was given to me by so and so." So also does the soul whom the Lord transforms in Himself, by unleashing a particle of His Divine Being from Himself. Now, just as this soul abhors sin, she also feels compassion for others, and prays for those whom she sees walking on the path of the precipice. She unites herself with Jesus Christ, and offers herself as victim in order to placate divine justice, and to spare creatures the deserved chastisements. And if the sacrifice of her life were necessary – oh, how gladly she would make it for the salvation of one soul alone!

### **How she sees the Divinity of Jesus.**

After the confessor told me to explain to him how I sometimes see the Divinity of Our Lord, I answered that it was impossible for me to be able to tell him anything. But, at night, blessed Jesus appeared to me and almost reproached me because of this refusal of mine, and then He flashed through me with two most luminous rays. With the first one I understood in my intellect, that Faith is God and God is Faith. I tried to say a few things about Faith; now I will try to say how I see God - and this was the second ray.

While I am outside of myself, and I find myself in the height of the heavens, I seem to see God within a light. He Himself seems to be light, and within this light there is beauty, strength, wisdom, immensity, height, depth - endless and boundless. Even in the air we breathe is God present, and we breathe Him; so, each one can make Him his own life, as indeed He is. Nothing escapes Him, and nothing can escape Him. This light seems to be all voice, though it does not speak; and all operating, though it always rests. It is present everywhere, though it occupies no space; and while it is present

everywhere, it also has its own center. Oh, God, how incomprehensible You are! I see You, I feel You, You are my life, You restrict Yourself within me, but You remain always immense and lose nothing of Yourself. Yet, I feel I am stammering, and it seems I can say nothing.

In order to explain myself better, according to our human language, I will say that I see a shadow of God in the whole creation, because in the whole creation – someplace He has cast the shadow of His beauty, someplace His fragrances, someplace His light, as in the sun, in which I see a special shadow of God. I see Him as though concealed within this sphere, as the king of all other spheres. What is the sun? It nothing but a globe of fire. One is the globe, but its rays are many; from this we can easily understand how the globe is God, and the rays are the immense attributes of God.

Second. The sun is fire, but it is also light and heat. Here is the Most Holy Trinity veiled in the sun: the fire is the Father, the light is the Son, the heat is the Holy Spirit. However, the sun is one, and just as one cannot separate fire from light and heat, so one is the power of the Father, Son and Holy Spirit, who in reality cannot be separated from one another. And just as fire produces light and heat at the same time, in such a way that fire cannot be conceived without light and heat; in the same way, the Father cannot be conceived before the Son and the Holy Spirit, and vice versa, but all Three of the Them have the same eternal beginning.

I add that the light of the sun diffuses everywhere; in the same way, God penetrates everywhere with His immensity. However, let us remember that this is but a shadow, because the sun cannot reach where it cannot penetrate with Its light, while God penetrates everywhere. God is most pure Spirit, and we can represent Him with the sun, which makes its rays penetrate everywhere, and no one can grab them with their hands. Moreover, God looks at everything – the iniquities and the evils of men – but He remains always as He is, pure, holy and immaculate. A shadow of God is the sun, which sends its light over rubbish, but remains immaculate; it spreads its light in the fire, but is not burned; in the sea and in the rivers, but is not drowned. It gives light to all, it fecundates everything, it gives life to all with its heat, but does not become poor in light, nor does it lose any of its heat. Even more, while it does so much good to all, it needs no one, and remains always as it is – majestic, shining, ever immutable. Oh, how well one can see the divine qualities in the sun! With His immensity, God is present in the fire, but is not burned; in the sea, but is not drowned; under our steps, but is not trampled. He gives to all, but does not become poor, and needs no one; He looks at everything – even more, He is all eyes, and there is nothing He does not hear. He is aware of each fiber of our hearts, of each thought of our minds, but, being most pure Spirit, He has neither ears nor eyes, and no matter what happens, He never changes. The sun invests the world with its light, and it does not tire; in the same way, God gives life to all, helps and rules the world, and He does not tire.

A man can hide or place shelters so as not to enjoy the light of the sun and its beneficial effects, but he does nothing to the sun – the sun remains as it is, while all the evil will fall upon man. In the same way, by sin, the sinner can move away from God and no longer enjoy His beneficial effects, but he does nothing to God – the evil is all his own.

The roundness of the sun also symbolizes the eternity of God, which has no beginning and no end. The penetrating light of the sun itself is such that no one can restrict it in his eye; and if one wanted to stare at it in its midday fullness, he would remain dazzled; and if the sun wanted to draw near man,



man would be reduced to ashes. The same for the Divine Sun: no created mind can restrict It in its little mind so as to comprehend It in all that It is; and if it wanted to try, it would remain dazzled and confused; and if this Divine Sun wanted to display all Its love, allowing man to feel It while he is in his mortal flesh, he would be reduced to ashes.

So, God has cast a shadow of Himself and of His perfections over the whole creation; it seems that we see Him and touch Him, and we are touched by Him continuously.

In addition to this, after the Lord said those words - "Faith is God" - I said to Him: 'Jesus, do You love me?' And He added: "And you, do you love Me?" Immediately I said: 'Yes Lord, and You know that without You I feel that life is missing in me.'

"Well then", Jesus continued, "you love Me, I love you – so, let us love each other, and remain always together." This is how He ended for this morning. Now, who can say how much my mind has comprehended of this Divine Sun? I seem to see It and touch It everywhere. Even more, I feel invested by It, inside and out, but my capacity is so very little – while it seems it comprehends something about God, the moment I see Him, it seems I have comprehended nothing; even more, it seems I have spoken nonsense. I hope that Jesus will forgive my nonsense.

\* \* \*

**March 10, 1899**

***The Lord shows her many chastisements.***

As I was in my usual state, my always lovable Jesus made Himself seen all embittered and afflicted, and He told me: "My daughter, my Justice has grown too heavy, and the offenses I receive from men are so many that I can no longer sustain them. So, the scythe of death is about to harvest much - suddenly and by means of diseases. The chastisements I will pour upon the world are so many, that they will be a sort of judgment." Who can say the so many chastisements He showed me, and how terrified and frightened I was left? The pain that my soul feels is so great, that I believe it is better to keep silent.

But I continue, because obedience wants it so. I seemed to see streets filled with human flesh, and blood inundating the ground, and cities besieged by enemies who spared not even children. They seemed to be like many furies come out of hell; they respected neither churches nor priests. The Lord seemed to send a chastisement from Heaven - what it is I don't know; it just seemed to me that we will all receive a mortal blow, and some will be victims of death, others will recover. I also seemed to see plants withered, and many other troubles which are to come over the harvests. Oh God, what pain to see these things, and to be forced to manifest them! Ah, Lord, placate Yourself! I hope that your Blood and your wounds will be our remedy. Or rather, pour the chastisements upon this sinner, for I deserve them; or otherwise take me, and then You will be free to do whatever You want; but as long as I live, I will do everything I can to oppose it.

\* \* \*

**March 13, 1899**

***All Creation speaks of the love of God for man, and teaches him how he must love Him.***

This morning, beloved Jesus did not make Himself seen in the usual way, all affability and sweetness - but severe. I felt my mind in a sea of confusion, and my soul so afflicted and annihilated, especially because of the chastisements I saw in these past days. In seeing Him with that appearance I did not dare to tell Him anything; we looked at each other, but in silence. Oh God, what pain! Then, in one instant, I also saw the confessor, and Jesus, sending forth a ray of intellectual light, spoke these words: "Charity. Charity is nothing but an outpouring of the Divine Being, and this outpouring I have diffused over the whole Creation, in such a way that all Creation speaks of the love I have for man, and all Creation teaches him how He must love Me - from the largest being to the most tiny little flower in the field.

"See", it says to man, "with my sweet fragrance and by always facing the sky, I try to send an homage to my Creator. You too, let all your actions be fragrant, holy, pure; do not offend my Creator with the bad odor of your actions. O please, o man", the little flower repeats to us, "don't be so senseless as to keep your eyes fixed on the earth; but rather, raise them up to Heaven. See, up there is your destiny, your fatherland - up there is my Creator and yours who awaits you."

The water that flows continuously before our eyes also says to us: "See, I have come out of darkness, and I must flow and run so much until I go and bury myself in the place from which I came. You too, O man, run - but run into the bosom of God, from which you came. O please! I beg you, do not run along the wrong paths, the paths which lead to the precipice; otherwise - woe to you!"

Even the wildest animals repeat to us: "See, O man, how wild you must be for all that is not God. See, when we see that someone is approaching us, with our roars we strike so much fear that no one dares to come close to us any more, to disturb our solitude. You too, when the stench of earthly things - that is, your violent passions - are about to make you muddy and fall into the abyss of sins, with the roars of your prayers and by withdrawing from the occasions in which you find yourself, you will be safe from any danger." And so with all the other beings - it would take too long to tell them all. With one voice they resound among themselves, and repeat to us: "See, O man, our Creator made us for love of you, and we are all at your service. And you, don't be so ungrateful - love, we beg you; love, we repeat to you; love our Creator."

After this, my lovable Jesus told me: "This is all I want: love God and your neighbor for love of Me. See how much I have loved man - and he is so ungrateful. How could you not want me to chastise them?" At that very moment, I seemed to see a terrible hail, and an earthquake which is to cause considerable damage, to the point of destroying plants and men. Then, with all the bitterness of my soul, I said to Him: 'My always lovable Jesus, why so indignant? If man is ungrateful, it is not so much because of malice, but because of weakness. Oh, if they knew You a little bit - oh, how humble and palpitating they would be! Therefore, placate Yourself. I commend to you at least Corato and those who belong to me.' As I was saying this, it seemed to me that something was to happen also in Corato, but it would be nothing compared to what would happen in other towns.

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**March 14, 1899**

*The evil of man forces God to chastise him.*

This morning, my most sweet Jesus, transporting me with Him, made me see the multiplicity of the sins that are committed; they were such and so many, that it is impossible to describe them. I could also see a star of enormous magnitude in the air, and within its roundness it contained black fire and blood. It would strike so much fear and fright in looking at it, that it seemed that death would be a lesser evil than to live in these times so sad. In other places, one could see volcanoes with more mouths opening, which are also to inundate the country nearby. One could also see sectarian people, who will go on causing fires. While I was seeing this, my lovable but afflicted Jesus told me: “Have you seen how much they offend Me, and what I keep prepared? I am withdrawing from man.” And as He was saying this, we both withdrew into my bed, and I could see that because of this withdrawal of Jesus, men would give themselves over to more awful actions, more murders; in a word, I seemed to see people against people. Once we had withdrawn, Jesus seemed to place Himself in my heart, and He began to cry and sob, saying: “Oh man, how much I have loved you! If you knew how I grieve in having to chastise you! But my Justice forces Me to this. Ohh man, Ohh man! How I cry and grieve over your lot.” Then He would burst into tears and, again, He would repeat those words.

Who can say the pity, the fear, the torment that arose in my soul, especially in seeing Jesus so afflicted and crying! I did as much as I could to hide my sorrow, and in order to console Him I said to Him: ‘O Lord, it will never be that You chastise man. Holy Spouse, do not cry; just as You have done the other times, You will do now: You will pour it into me; You will make me suffer, and so your Justice will not force You to chastise the people.’ Jesus would continue crying, and I would repeat: ‘But, listen to me a little bit – have You not put me in this bed so that I might be victim for others? Have I perhaps not been ready to suffer the other times so as to spare creatures? Why do You not want to listen to me now?’ But with all my poor speaking, Jesus would not calm Himself from crying. So, no longer able to hold it, I too broke the dike of my crying, saying to Him: ‘Lord, if your intention is to chastise men, I too do not have the heart to see creatures suffer so much. Therefore, if You truly want to send the scourges, and my sins no longer make me worthy to suffer in the place of others, I want to come – I want to be on this earth no more.’ Then the confessor came, and as he called me to obedience, Jesus withdrew, and so it ended.

The following morning, I kept seeing Jesus withdrawn within my heart, and I saw that people would come even inside my heart, and would tread upon Him and trample Him underfoot. I would do as much as I could to free Him, and Jesus, turning to me, told me: “Do you see where the ingratitude of man reaches? They themselves force Me to chastise them, and I cannot do otherwise. And you, my dear one, after you have seen Me suffer so much – may you hold crosses more dearly, and pains as delights.”

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**March 18, 1899**  
***Charity is simple.***

This morning, my beloved Jesus continued to make Himself seen from within my heart, and in seeing Him a little bit more cheered, I plucked up courage, and I began to pray that He would not send so many chastisements. And Jesus told me: “What moves you, O my daughter, to pray Me not to chastise creatures?”

Immediately I answered: ‘Because they are your images, and if creatures should suffer, You Yourself would suffer.’ And Jesus, heaving a sigh, told me: “Charity is so dear to me, that you cannot comprehend it. Charity is simple, just like my Being which, though immense, is yet most simple; so much so that there is no place which It does not penetrate. So Charity is; being simple, it diffuses everywhere; it has regard for no one – whether a friend or an enemy, whether a citizen or a stranger, it loves all.”

\* \* \*

**March 19, 1899**

***The devil can speak about virtue, but he cannot infuse it in the soul.***

This morning, as Jesus made Himself seen, I was afraid it might not be truly Jesus, but the devil that wanted to deceive me. After I made the usual protests[1], Jesus told me: “Daughter, do not fear for I am not the devil. Besides, he if he speaks about virtue, it is a colored virtue, not true virtue, nor does he have the virtue of infusing it in the soul, but only of speaking about it. And if sometimes he shows he wants to make the soul practice a little bit of good, she is not persevering, and in the very act in which the soul does that little bit of good, she is listless and agitated. I alone have the power to infuse Myself in her heart, to make her practice virtues, and suffer with courage, tranquillity and perseverance. And then, when has the devil ever gone in search for virtues? His hunting is for vices. Therefore, do not fear, and be tranquil.”

\* \* \*

**March 20, 1899**

***The world has reduced itself to such a sad state because it has lost subordination to leaders, God being the first.***

This morning, Jesus transported me outside of myself and showed me many people, all in discord. Oh, how much this grieved Jesus! In seeing Him suffer very much I prayed Him to pour it into me. But since He still continues in wanting to chastise the world, Jesus did not want to pour it into me. However, after I prayed Him and prayed Him, to make me content He poured a little bit. Then, being a little relieved, He told me: “The reason why the world has reduced itself to such a sad state is that it has lost subordination to leaders; and since the first leader is God against whom they have rebelled, it happened as a consequence that they have lost any subjection to and dependence on the Church, the laws and all the others who are said to be leaders. Ah! my daughter, what will happen to so many members infected by this bad example of the very ones who are said to be leaders – that is, superiors, parents, and many others? Ah! They will reach such a point that neither parents, nor brothers, nor kings, nor princes will be recognized any more. These members will be like many vipers that will poison one another. Therefore, see how necessary chastisements are in these times, and how necessary it is for death to almost destroy this sort of people, so that the few who will be left may learn at the expense of others to be humble and obedient. So, let Me do; do not want to oppose my chastising the people.”

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**March 31, 1899**

***The value of sufferings.***

This morning, my adorable Jesus made Himself seen crucified, and after He communicated His pains to me, He told me: “Many are the wounds that made Me suffer during my Passion, but one was the cross. This means that many are the roads through which I draw souls to perfection, but one is the Heaven in which these souls must unite. So, if one misses that Heaven, there is no other which can make them blessed forever.”

Then He added: “Take a look: one is the cross, but this cross was formed with various pieces of wood. This means that one is Heaven, but this Heaven contains various places, more or less glorious; and these places will be distributed according to the sufferings suffered down here, more or less heavy. Oh, if all knew the preciousness of suffering, they would compete with one another to suffer more! But this science is not recognized by the world, and so they abhor all that can make them richer for eternity.”

\* \* \*

**April 3, 1899**

***Humility without confidence is false virtue.***

After going through several days of privation and of tears, I found myself all confused and annihilated within myself. In my interior I kept saying, continuously: ‘Tell Me, O my Good, why have You moved away from me? Where have I offended You, that You no longer make Yourself seen - and if You show Yourself, You are almost concealed, and silent? O please, do not make me wait and wait any longer, for my heart cannot take any more!’

Finally, Jesus showed Himself a little more clearly, and in seeing me so annihilated, He told me: “If you knew how much I like humility... Humility is the littlest plant that can be found, but its branches are so high as to reach Heaven, wind their way around my throne, and penetrate deep into my Heart. This little plant is humility, and the branches which this plant produces, are confidence; so, there cannot be true humility without confidence. Humility without confidence is false virtue.” From the words of Jesus it shows that my heart was not only annihilated, but also a little discouraged.

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**April 5, 1899**

***How Jesus keeps her concealed in His Love.***

My soul continued in its annihilation and fear of losing sweet Jesus, when, in one instant, He made Himself seen all of a sudden, and told me: “I keep you in the shadow of my Charity; and since a shadow penetrates everywhere, my love keeps you concealed everywhere and in everything. What do you fear then? How can I leave you while I keep you so sunken within my love?” While Jesus was saying this, I wanted to ask Him why He was not making Himself seen as usual, but Jesus disappeared from me immediately, and did not give me the time to tell Him even one word. Oh God, what pain!

\* \* \*

**April 7, 1899**

***Luisa refreshes Jesus. He says to her: “I want to make of you an object of my satisfactions”.***

I continue in the same state, but this morning especially, it was most bitter for me; I had almost lost the hope that Jesus would come. Oh, how many tears I had to shed! It was the very last hour, and Jesus was still not coming. Oh! God, what to do? My heart was in such a strong pain, and continuous throbbing - but so strong, that I felt a mortal agony. In my interior I said to Him: 'My good Jesus, don't You Yourself see that I feel life missing in me? Tell me at least: how can one be without You? How can one live? Though I am ungrateful at so many graces, yet I love You, as I offer You this most bitter pain of your absence to repair for my ingratitude. But come - have patience, Jesus. You are so good, don't make me wait any more - come. Ah, don't You Yourself know what a cruel tyrant love is, that You don't have compassion for me?'

While I was in this state, so sorrowful, Jesus came and, all compassion, told me: "I have come now, do not cry any more - come to Me." In one instant I found myself outside of myself together with Him, and I looked at Him, but with such fear that I might lose Him again, that tears would pour in large streams from my eyes. Jesus continued: "No, do not cry any more. Take a look at how I am suffering; look at my head - the thorns have penetrated so deep that they no longer show outside. Do you see how many gashes and blood cover my body? Come close to Me, give me a refreshment."

By occupying myself with the pains of Jesus, I forgot about my own a little bit, and so I started from His head. Oh, how harrowing it was to see those thorns so sunk into His flesh that one could not pull them out. While I was doing that, Jesus would lament, so great was the pain He suffered. After I pulled that crown of thorns off, all broken, I put it together again, and knowing that the greatest pleasure one can give Jesus is to suffer for Him, I took it and I drove it onto my head. Then, He had me kiss His wounds, one by one, and in some of them He wanted me to suckle the blood. I was trying to do everything He wanted, though in mute silence, when the Most Holy Virgin came and told me: "Ask Jesus what He wants to make of you."

I would not dare, but Mama encouraged me to do it. To make Her content, I drew my lips near the ear of Jesus, and in a whisper I said to Him: "What do You want to make of me?" And He answered: "I want to make of you an object of my satisfactions"; and in the very act of saying these words, He disappeared, and I found myself inside myself.

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**April 9, 1899**

***Jesus refreshes her from the pains of His privation.***

This morning, Jesus made Himself seen and transported me into a church. There I attended Holy Mass and I received Communion from the hands of Jesus. After this, I clung to His feet, but so strongly that I could not detach myself. The thought of the pains of the past days - that is, the privation of Jesus - made me fear so much that I might lose Him again that, while at His feet, I cried and said to Him: 'This time, O Jesus, I will not leave You any more, because when You go away from me You make me suffer and wait so much.'

Jesus told me: "Come into my arms for I want to refresh you from the pains of these past days." I almost did not dare to do it, but Jesus stretched out His hands and raised me from His feet; He hugged me and said: "Do not fear, for I won't leave you. This morning I want to make you content

– come and stay with me in the Tabernacle.” And so we both withdrew into the Tabernacle. Who can say what we did? Now He would kiss me, and I Him; now I would rest in Him, and Jesus in me; now I would see the offenses He received and would make acts of reparation for the different offenses. Who can say the patience of Jesus in the Sacrament? It is such and so great that it is frightening just to think about it.

But while I was doing this, Jesus made me see the confessor who was coming to call me into myself. Jesus told me: “Enough now – go, for obedience is calling you.” And it seemed that my soul would return to my body, and indeed the confessor was calling me to obedience.

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**April 12, 1899**

***Jesus says: “Being in the Sacrament for Me is the same as being in your heart”. Hypocrisy, a profound pain for Jesus.***

Today, without having me wait too long, Jesus came quickly and told me: “You are my tabernacle. Being in the Sacrament for Me is the same as being in your heart; or rather, in you I find something more: I am able to share my pains with you and to have you with Me, a living victim before divine justice, which I do not find in the Sacrament.” And while saying these words, He enclosed Himself within me.

While within me, Jesus would make me feel, now the pricks of the thorns, now the pains of the cross, the labors and the sufferings of His Heart. Around His Heart I could see a braid of iron spikes, which made Jesus suffer very much. Ah, how much pity I felt in seeing Him suffer so much! I would have wanted to suffer everything myself, rather than let my sweet Jesus suffer, and from the heart I prayed Him to give the pains and the suffering to me.

Jesus told me: “Daughter, the offenses which most pierce my Heart are the masses said sacrilegiously, and the hypocrisies.” Who can say what I understood in these two words? It seemed to me that externally one shows that he loves and praises the Lord, but internally he has poison ready to kill Him; externally, one shows that he wants the glory and the honor of God, while internally he seeks his own honor and esteem. All works done with hypocrisy, even the holiest ones, are works completely poisoned, which embitter the Heart of Jesus.

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**April 16, 1899**

***Preparation for Communion. Offenses given to Jesus by His own.***

While I was in my usual state, Jesus invited me to go around to see what creatures were doing. I said to Him: ‘My adorable Jesus, this morning I don’t feel like going around and seeing the offenses that they give You. Let us stay here, the two of us together.’

But Jesus insisted that He wanted to go around, and so, to make Him content, I said to Him: ‘If You want to go out, let us rather go inside some churches, because the offenses they give You are fewer there.’ And so we went inside a church, but there also He was offended – more than in other places;

not because more sins are committed in the churches than in the world, but because those are offenses given by His dearest ones, by the very ones who should lay down their soul and body to defend the honor and the glory of God. This is why they reach His adorable Heart more painfully. I could see devout souls who, because of bagatelles of no importance, did not prepare well for Communion. Instead of thinking of Jesus, their minds were thinking about their little disturbances, about many trifles, and this was their occupation. How Jesus pitied them, and how much pity they themselves aroused! They paid attention to so many straws, to so many specks; but then, they didn't so much as glance at Jesus.

Jesus said to me: "My daughter, how these souls prevent my Grace from pouring into them. I do not look at trifles, but at the love with which they come to Me; yet, they make an exchange: they pay more attention to straws than to love. But while love destroys the straws, with many straws love cannot increase even a tiny bit; rather, it is decreased. But what is worse about these souls is that they get so disturbed, and they waste much time. They would like to spend entire hours with their confessors to talk about all these trifles, but they never get down to work with a good and courageous resolution, in order to root those straws out. What should I tell you then, o my daughter, about certain priests of these times? One can say that they operate almost satanically, reaching the point of making themselves idols of souls. Ah, yes! It is by my sons that my Heart is pierced the most, because if the others offend Me more, they offend the members of my body; but my own offend Me in my most sensitive and tender parts, deep into my inmost Heart." Who can say the torment of Jesus? In speaking these words He was crying bitterly. I did as much as I could to compassionate Him and repair Him, but while I was doing this, Jesus and I, together, withdrew into my bed."

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**April 21, 1899**

***Jesus, the poorest of the poor.***

This morning, while I was in my usual state, in one instant I found myself within myself, but without being able to move. I realized that someone was entering my little room; then he closed the door again, and I felt he was drawing near my bed. In my mind I thought that someone had entered furtively, without anyone of my family seeing him, and had penetrated even into my little room. 'Who knows what he will do to me?' My fear was so great that I felt my blood freeze in my veins, and I trembled all over. Oh! God, what to do? I said to myself: 'My family did not see him; I feel all numb and I cannot defend myself, nor can I ask for help. Jesus, Mary, my Mama – help me! Saint Joseph, defend me from this danger!'

When I realized that he was getting upon my bed, and he curled up near me, my fear was such that I opened my eyes and I said to him: 'Tell me, who are you?' He answered: "I am the poorest of the poor, I don't have a place to stay. I have come to you, if you want to keep me with you in your little room. See, I am so poor that I don't even have clothes; but you will take care of everything." I looked well at him; he was a five or six year old boy, without clothes, without shoes, but so very beautiful and graceful. Immediately I answered him: 'For me, I would gladly keep you, but what will my father say? I am not a free person who can do whatever she wants; I have my parents who prevent me. As for clothing you, I can do it with my poor toils, I will make any sacrifice – but as for keeping you here, it is impossible. Besides, don't you have a father, don't you have a mother, don't



you have a place to stay?’

But the boy answered bitterly: “I have no one. O please! Don’t make me wander any more – let me stay with you!” I myself did not know what to do - how to keep him. A thought flashed within me: ‘Who knows whether it is Jesus? Or maybe it is some demon, to disturb me.’ So, again I said to him: ‘But, tell me the truth at least – who are you?’ And he repeated: “I am the poorest of the poor.” I replied: ‘Have you learned how to make the sign of the cross?’ “Yes”, he answered. ‘Well then, make it, I want to see how you make it.’ So he signed himself with the cross. I added: ‘And the Hail Mary – do you know how to say it?’ “Yes, but if you want me to say it, let us say it together.”

I began the Hail Mary and he was saying it together with me, when a most pure light was unleashed from His adorable forehead, and I recognized that the poorest of the poor was Jesus. In one instant, through that light that Jesus sent me, He made me lose consciousness again, and drew me outside of myself. I saw myself all confused before Jesus, especially because of my many rebuffs, and immediately I said to Him: ‘My dear little one, forgive me. Had I recognized You, I would not have forbidden You to enter. And then, why did You not tell me that it was really You? I have many things to tell You; I would have told them to You, and would not have wasted time in so many useless things and fears. Besides, in order to keep You I don’t need my family – I can keep You freely, because You don’t allow Yourself to be seen by anyone.’ But while I was saying this, Jesus disappeared; and so it ended, leaving me a pain, for not having told Him anything of what I wanted to tell Him.

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**April 23, 1899**

***The praises and scorns of others.***

Today I did my meditation on the harm that can come to our souls from the praises that other creatures give us. While I was doing the application to myself, to see whether there was complacency for human praises within me, Jesus came close to me and told me: “When a heart is full of the knowledge of self, the praises of men are like sea waves that rise and overflow, but never go out of their boundary. In the same way, human praises yell and shout, they clamor, they get close even to the heart, but in finding it full and well surrounded by the strong walls of the knowledge of self, unable to find a place for themselves, they draw back, causing no damage to the soul. So, this is what you must be careful about: taking the praises and scorns of creatures into no account.”

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**April 26, 1899**

***Souls who are detached. Luisa prays for the healing of a speech defect of her confessor.***

Today, while my loving Jesus was making Himself seen, it seemed to me that He was sending me many flashes of light which penetrated through all of me, when, in one instant, I found myself outside of myself together with Him, and the confessor was there. Immediately I prayed my beloved Jesus to give a kiss to the confessor, and to go into his arms for a little while (Jesus was a child). To make me content, immediately He kissed the confessor on his face, but without wanting to detach from me. I remained all afflicted, and I said to Him: ‘My little treasure, my intention was for You to kiss, not

his face, but his mouth, so that, touched by your most pure lips, it might be sanctified and strengthened from that weakness. In this way, it will be able to announce your holy word more freely, and to sanctify others. O please! I pray You to make me content.' So, Jesus gave him another kiss on his mouth, and then He said: "I am so very pleased with the souls who are detached from everything, not only in the affect, but also in the effect, that as they keep stripping themselves, my light keeps investing them, and they become just like crystals, such that the light of the sun finds no impediment to penetrate inside of them, unlike buildings and other material things."

Then He added: "Ah! They think that they strip themselves, but instead, they come to be clothed not only with spiritual things, but also with corporal ones, because my providence has a care, all particular and special, for these detached souls. My providence covers them everywhere; it happens that they have nothing, but they possess everything."

After this, we withdrew from the confessor, and we found many religious people who seemed all to have their goals set on working for their interest. Passing through their midst, Jesus said: "Woe – woe to one who works for the purpose of gaining money! You have already received your recompense."

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**May 2, 1899**

***How all Heaven is veiled in the Church.***

This morning, Jesus aroused much compassion; He was so afflicted and in suffering that I would not dare to ask Him any question. We would look at each other in silence; every now and then He would give me a kiss, and I would kiss Him; and He continued to make Himself seen in this way several times. On the last time He made me see the Church, telling me these exact words: "All Heaven is veiled in my Church. Just as in Heaven one is the head, which is God, and many are the saints, of different conditions, orders and merits, so in my Church, in which all Heaven is veiled, one is the head, which is the Pope, and the Sacrosanct Trinity is veiled even in the triple tiara that covers his head; and many are the members that depend on this head – that is, different dignities, various orders, superior and inferior, from the littlest to the greatest, they all serve to embellish my Church. Each one, according to its degree, has the office entrusted to it, and by the exact fulfillment of the virtues it comes to give from itself a splendor so very fragrant to my Church, that the earth and Heaven are perfumed and illuminated, and the people are so drawn by this light and by this fragrance, that it is almost impossible for them not to surrender to the truth. I leave it to you, then, to consider those infected members which, instead of shedding light, cast darkness. How much torment they cause in my Church."

While Jesus was saying this, I saw the confessor near Him. Jesus stared at him with His penetrating gaze; then He turned to me and told me: "I want you to have full confidence in the confessor, even in the smallest things; so much so, that there must be no difference for you between Me and him, and according to your confidence and faith in his words, so I will concur." In the very act in which Jesus was saying these words, I remembered about certain temptations of the devil which had produced a little bit of distrust in me. But Jesus, with His vigilant eye, immediately corrected me, and at that very moment I felt that distrust being removed from within my interior. May the Lord be always blessed,

who has so much care for this soul, so miserable and sinful.

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**May 6, 1899**

***Luisa looks for Jesus amid the Angels.***

This morning, Jesus hardly made Himself seen; I was feeling my mind so confused, that I almost could not understand the loss of Jesus, when I felt surrounded by many spirits – maybe they were Angels, I cannot tell with certainty. While I was in their midst, every now and then I would investigate - who knows, I might feel at least the breath of my beloved; but as much as I did, I found nothing that would reveal the presence of my loving Good. Then, all of a sudden, I felt a sweet breath coming from behind my shoulders, and immediately I cried out: ‘Jesus, my Lord!’

He answered: “Luisa, what do you want?”

‘Jesus, my beautiful One, come, do not remain behind my shoulders for I cannot see You. I have been waiting for You and investigating for the whole morning – who knows, I might see You amid these angelic spirits that surrounded my bed. But I could not, therefore I feel very tired, because I can find no rest without You. Come, for we will rest together.’ So Jesus placed Himself near me, and sustained my head.

Those spirits said: “Lord, how quickly she recognized You. Not even at your voice, but at your mere breath, immediately she called You.” Jesus answered them: “She knows Me, and I know her. She is so very dear to Me, like the pupil of my eyes.” And while He was saying this, I found myself in the eyes of Jesus. Who can say what I felt, being in those most pure eyes? It is impossible to manifest it with words. The very Angels remained astonished.

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**May 7, 1899**

***Purity of intention in operating.***

While I was doing my meditation during the day, Jesus kept making Himself seen near me, and told me: “My Person is surrounded by all the works that souls do, as by a garment; and the more purity of intention and intensity of love they have, the more splendor they give Me, and I will give them more glory; so much so, that on the Day of Judgment I will show them to the whole world, to let the whole world know how my children have honored Me, and how I honor them.”

Assuming a more afflicted air, He added: “My daughter, what will happen to so many works, even good, done without purity of intention, out of habit and self-interest? What shame will not fall upon them on the Day of Judgment, in seeing so many works, good in themselves, but made rotten by their intention, such that, their very actions, instead of rendering honor to them, as they would to many others, will give them shame? In fact, I do not look at the greatness of the works, but at the intention with which they are done. Here is all my attention.”

Jesus kept silent for a little while, and I kept thinking about the words He had spoken to me while I

was meditating within my mind, especially on the purity of intention, and on the fact that, when creatures do good, they must disappear, making the creature one with the Lord Himself, as if creatures did not exist.

Then Jesus continued, saying to me: “Yet, it is so. See, my Heart is so very large, but the door is very narrow. No one can fill the void of this Heart but souls who are detached, naked and simple. In fact, as you see, since the door is small, any hindrance, even the slightest – that is, a shadow of attachment, an intention which is not upright, a work done without the purpose of pleasing Me – prevents them from entering to delight in my Heart. Much love of neighbor enters my Heart, but it must be so united to mine as to form one single love, in such a way that one cannot be distinguished from the other. But as for the other love of neighbor which is not transformed into my love – I do not look at it as something that belongs to Me.”

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**May 9, 1899**

***Threat of chastisements. Jesus gives His bitter breath to Luisa.***

This morning I was in a sea of affliction because of the loss of Jesus. After much hardship, Jesus came and drew so close to me, that I could not even see Him; He reached the point of placing His forehead upon mine, of leaning His face on mine, and so with all the other members.

Now, while Jesus was in this position, I said to Him: ‘My adorable Jesus, You don’t love me any more.’ And He: ‘If I did not love you, I would not be so close to you.’ And I added: ‘How can You say that You love me if You no longer let me suffer as before? I am afraid You don’t want me to be in this state any more – at least, free me also from the bother of the confessor.’

While I was saying this, it seemed that Jesus would not pay attention to my words, but rather, He made me see a multitude of people, who were committing every kind of evil. Indignant with them, Jesus would make different kinds of contagious diseases swoop down into their midst, and many would die black as charcoal. It seemed that Jesus would exterminate that multitude of people from the face of the earth. While seeing this, I prayed Jesus to pour His bitternesses into me, so as to spare the people, but He would not pay attention to me in this either; and replying to the words I had said before, He added: “The greatest chastisement I can give you, the priest, and the people, is to free you from this state of suffering. My Justice would pour out in all of Its fury, because It would find no opposition. This is so true, that the worse evil for someone is to be given an office and then to be removed from it. It would be better for him had he not been admitted to that office, since, by abusing it and not profiting from it, he has rendered himself unworthy of it.”

Then, Jesus continued to come quite a few times today, but so afflicted as to move one to pity and to tears - maybe even the stones. I tried to console Him as much as I could; now I would embrace Him, now I would sustain His head which was in great pain; now I would say to Him: ‘Heart of my heart, Jesus, it has never been your usual way to appear so afflicted to me. If other times You made Yourself seen afflicted, by pouring it into Me, You would immediately change appearance; but now I am being denied the opportunity to give You this relief. Who would have thought, after You have consented to pour and to share your sufferings with me for so long, and You Yourself did so much

to dispose me, that now I would have to be deprived of it? Suffering for love of You was my only relief; it was suffering that made me bear my exile from Heaven. But now, being deprived of it, I feel I have no place on which to lean any more, and life becomes tedious to me. O please! O Holy Spouse, beloved Good, my dear Life, O please! - let the pains come back to me, give me suffering. Do not look at my unworthiness and at my grave sins, but at your mercy, which has not exhausted itself.'

While I was pouring myself out with Jesus, He drew closer to me and told me: "My daughter, it is my Justice that wants to pour Itself out over the creatures. The number of sins in men is almost complete, and Justice wants to come out, to make pomp of Its fury, and to find reparation for the injustices of men. Look - to show you how embittered I am and to content you a little bit, I want to pour only my breath into you." And so, drawing His lips near mine, He sent me His breath, which was so bitter that I felt my mouth, my heart and my whole person being intoxicated. If His mere breath was so bitter, what must be the rest of Jesus? He left me with such pain, that I felt my heart pierced through.

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**May 12, 1899**

***Jesus makes her content, pouring sweetnesses and bitternesses from His Side.***

This morning, continuing to make Himself seen afflicted, my adorable Jesus transported me outside of myself, and showed me the various offenses He was receiving. I began to pray again that He would pour His bitternesses into me. At the beginning Jesus did not pay attention to me, and He just told me: "My daughter, only then is Charity perfect when it is done for the sole purpose of pleasing Me; and only then is it called true Charity and is it recognized by Me, when it is stripped of everything."

Taking the occasion from His very words, I said to Him: 'Jesus, my dear, it is precisely for this that I want You to pour your bitternesses into me - to be able to relieve You from so many pains; and if I pray You also to spare the creatures, it is because I remember well that on other occasions, after You had chastised the creatures, in seeing them suffer so much from poverty and other things, You too suffered very much. On the other hand, when I have been attentive and I have prayed You and importuned You to the point of tiring You, so much so that You were pleased to pour it into me, sparing them, afterwards You have been very content about it. Don't You remember? Besides, are they not your images?'

Seeing Himself persuaded, Jesus told me: "Because of you, it is necessary to make you content - draw near Me and drink from my Side." So I did; I drew near Him to drink from His Side, but instead of bitterness, I suckled a most sweet blood, which inebriated all of me with love and with sweetness. Yes, I was content, but this was not my intention; so, turning to Him, I said: 'My dear Good, what are You doing? What comes out is not bitter, but sweet. O please! I pray You, pour your own bitternesses into me.' And Jesus, looking at me benignly, told me: "Keep drinking, for the bitter will come afterwards."

So, I attached myself to His Side again, and after the sweet kept coming for a while, the bitter also

came. But who can say the intensity of the bitterness? After I was satiated from drinking, I got up, and looking at His head which had the crown of thorns, I removed it and I drove it onto my head. Jesus seemed to be all compliant, while other times He had not permitted this. How beautiful it was to see Jesus after He had poured His bitteresses! He seemed almost disarmed, without strength, but all meek, like a humble little lamb – all compliant. I realized that it was very late, but since the confessor had come early in the morning to call me to obedience, it wasn't that I knew that I was to be called by obedience, for at the obedience Jesus leaves me free. So, turning to Him, I said: 'Most sweet Jesus, do not allow that I cause trouble to my family and bother to the confessor by having him come again; O please! I beg You, You Yourself, let me return into myself.' Jesus told me: "My daughter, today I do not want to leave you." And I: 'I too do not have the heart to leave You... but, just for a little while, to let my family see that I am inside myself, and then we will return to be together.' So, after a long differing, saying good-bye to each other, He left me for a little while. It was precisely lunchtime, and my family was just coming to call me. But even though I felt I was inside myself, I felt all full of suffering, my head would not hold up. That bitter and that sweet which I had drunk from the Side of Jesus gave me such satiety and suffering together, that it was impossible for me to take anything else. The word I had given to Jesus kept me on tenterhooks; so, with the pretext that my head was aching, I said to my family: 'Let me be alone, for I don't want anything.'

So I was left free again, and immediately I began to call my sweet Jesus; and He, always benign, came back. But who can say what happened to me today; how many graces Jesus gave to my soul; how many things He made me understand? It is impossible to express it with words. Then, after staying for a long time, in order to calm my sufferings, Jesus poured sweet milk from His mouth, and then, around evening, He left me, giving me His word that He would come back soon. And so I found myself inside myself again, but a little bit more free of sufferings.

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**May 16, 1899**

***The virtue of the Cross. Stripping oneself of one's own will.***

Jesus continued for a few more days to manifest Himself in the same way – not wanting to detach Himself from me. It seemed that that little bit of sufferings He had poured into me attracted Him so much, that He could not be without me. This morning He poured a little bit more of bitterness from His mouth into mine, and then He told me: "The cross disposes the soul to patience. The cross opens Heaven, and unites Heaven and earth together – that is, God and the soul. The virtue of the cross is powerful, and when it enters into a soul, it has the virtue of removing the rust of all earthly things. Not only this, but it causes her boredom, bother and contempt for the things of the earth, giving her, instead, the flavor and the enjoyment of celestial things. However, few are those who recognize the virtue of the cross; therefore they despise it."

Who can say how many things I understood about the cross while Jesus was speaking? The speaking of Jesus is not like ours, in which one understands only as much as is said. Rather, one single word leaves an immense light, and to ruminate well on it one could remain occupied the whole day in most profound meditation. Therefore, if I wanted to tell everything I would be too long, and I would also lack the time to do it.

After a little while, Jesus came back again, but a little more afflicted. I immediately asked the reason for it, and Jesus showed me many devout souls, and told me: “My daughter, what I look at in the soul is when she strips herself of her will. Only then does my Will invest her, divinize her, and make her all mine. Take a look at these souls who call themselves devout... as long as things go their way. But then, one little thing – if their confessions are not long enough, if the confessor does not satisfy them – is enough for them to lose peace; and some reach the point of no longer wanting to do anything. This says that it is not my Will that predominates in them, but their own. Believe, O my daughter, that they have taken the wrong way, because when I see that they really want to love Me, I have many ways to give my Grace.” How pitiful it was to see Jesus suffer for this kind of people! I tried to compassionate Him as much as I could, and so it ended.

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**May 19, 1899**

***Humility is the safeguard of the celestial favors.***

This morning I felt a fear within me that it might not be Jesus, but the devil, who wanted to deceive me. Jesus came, and seeing me with this fear, He said to me: “Humility is the safeguard of the celestial favors. Humility clothes the soul with such safety that the tricks of the devil cannot penetrate into her. Humility places all celestial graces in safety, so much so, that when I see humility, I let flow, abundantly, all kinds of celestial favors. Therefore, do not want to disturb yourself for this, but rather, with a simple eye, look always into your interior, to see whether you are invested with beautiful humility, and do not worry about all the rest.”

Then He showed me many religious people and, among them, priests - even of holy life. But as good as they were, they lacked that spirit of simplicity in believing in the many graces and the many ways the Lord uses with souls. Jesus said to me: “I communicate Myself both to the humble and to the simple, because they immediately believe in my graces and take them into great consideration, though they may be ignorant and poor. But with these others you see, I am very reluctant, because the first step which draws the soul near Me is belief; and it happens that these, with all of their science and doctrine, and even holiness, never come to experience a ray of celestial light – that is, they walk along the natural way, and they never arrive at touching, even slightly, that which is supernatural. This is also the reason for which in the course of my mortal life there was not one learned, one priest, one man of power, among my followers, but all ignorant and of low condition – because these were more humble and simple, and also more disposed to make great sacrifices for Me.”

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**May 23, 1899**

***Sweetness. Detachment from oneself.***

This time my adorable Jesus wanted to play a little bit. He would come, He would show He wanted to listen to me, but as I would begin to speak, He would disappear from me like a flash. Oh, God, what pain! While my heart was swimming in this most bitter pain of Jesus’s distance, and it was also almost a little restless, Jesus came back again, telling me: “What is it? What is it? More peaceful, more calm. Speak, speak, what do you want?” But the moment I spoke, He disappeared.

I did as much as I could to calm myself, but – no, after a while my heart returned to being unable to give itself peace, without its only and sole comfort; and maybe more than before. Coming back again, Jesus told me: “My daughter, sweetness has the virtue of making things change their nature; it knows well how to convert bitter into sweet. Therefore, more sweet, more sweet!” But He gave me no time to say a word. This is how I spent the morning.

After this, I felt I was outside of myself, together with Jesus. There were many people; some aspired to riches, some to honor, some to glory, and some even to sanctity, and many other things – but not for God, but rather, to be considered someone by creatures. Turning to them, shaking His head, Jesus said: “Foolish you are – you are working your own net to entangle yourselves.”

Then, turning to me, He told me: “My daughter, this is why the first thing I recommend is detachment from all things, and also from oneself. When the soul has detached herself from everything, she has no need to struggle in order to stay away from all the things of the earth which, by themselves, come around her. But rather, in seeing themselves ignored, and even more, despised, saying good-bye to her, they take leave of her to bother her no more.”

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**May 26, 1899**

***Contempt of oneself must be united to Faith.***

This morning, I was in such a state of annihilation of myself, to the point of feeling obnoxious and annoyed. It seemed to me I was the most abominable being that could be found. I saw myself like a little worm that tossed and turned, but remained always there – in the mud, unable to take one step. Oh, God, what human misery! Yet, after I have been given so many graces, I am still so bad!

My good Jesus, always benign with this miserable sinner, came and told me: “Contempt of yourself is praiseworthy when it is well invested with the spirit of Faith; but when it is not invested with the spirit of Faith, instead of doing you good, it can harm you. In fact, in seeing yourself as you are, unable to do anything good, you will be discouraged, disheartened, without daring to take one step on the path of good. But by leaning on Me – that is, by investing yourself with the spirit of Faith – you will come to know and despise yourself, and at the same time, to know Me, confident of being able to do anything with my help. And here is how, by acting in this way, you will walk according to the truth.”

How much good these words of Jesus have done to my soul! I understood that I must enter into my nothingness and know who I am, but I must not stop there. Rather, immediately after I have known myself, I must fly into the immense sea of God, and stop there, to draw all the graces that my soul needs; otherwise, nature becomes weary and the devil will look for means in order to cast it into discouragement. May the Lord be always blessed, and may everything be for His glory.

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**May 31, 1899**

***Oppositions serve so that the truth may shine more in its own time.***



This morning, as I was in my usual state, my adorable Jesus came, and at that very moment I saw the confessor. Jesus appeared a little disappointed with him, because it seemed that the confessor wanted everyone to approve that my situation was a work from God, and almost wanted to convince other priests by showing them something of my interior.

Jesus turned to the confessor and said to him: “This is impossible. Even I received oppositions, and from people among the most distinguished, and also from priests and other authorities. They found fault with my holy works, to the point of saying that I was possessed by the devil. But I allow these oppositions, even from religious people, so that the truth may shine more in its own time. If you want to consult with two or three priests among the most good and holy, and also learned, in order to receive enlightenment and also to do what I want in the things to be done, which is advice from the good and prayer - this, I allow. But the rest - no, no. It would be as though wanting to waste my works, making fun of them - which displeases Me very much.”

Then He said to me: “All I want from you is an upright and simple operating. Do not bother about the pros and the cons of creatures; let them think what they want, without being the least troubled, since wanting that all be favorable is wanting to deviate from the imitation of my own Life.”

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**June 2, 1899**

***The greatest favor that can be done for a soul, is to make her know herself.***

This morning, my most sweet Jesus wanted to let me touch my nothingness with my own hands. In the act in which He made Himself seen, the first words with which He addressed me were: “Who am I, and who are you?” In these two words I saw two immense lights: in one I comprehended God, in the other I saw my misery, my nothingness. I saw I was nothing but a shadow, just like the shadow formed by the sun in illuminating the earth: it is dependent on the sun, and as the sun moves from it to other places, the shadow ceases to exist outside of its splendor. The same for my shadow – that is, my being: it is dependent on the mystical Sun, God, who can dissolve this shadow in one simple instant. What to say, then, about how I have deformed this shadow which the Lord has given me, which is not even my own? The mere thought of it was horrifying; it was stinking, putrid, all full of worms. Yet, in such a horrifying state I was forced to stand before a God so holy. Oh, how content I would have been, had I been allowed to hide in the darkest abysses!

After this, Jesus told me: “The greatest favor I can do for a soul, is to make her know herself. The knowledge of self and the knowledge of God go together; the more you know yourself, the more you know God. When the soul has known herself, as she sees that she can do nothing good by herself, her shadow, her being, transforms her in God, and it happens that she does all of her operations in God. It happens that the soul is in God and walks beside Him, without looking, without investigating, without speaking – in a word, as if she were dead. In fact, knowing the depth of her nothingness, she dares to do nothing by herself, but she blindly follows the trajectory of the operations of God.”

It seems to me that to a soul who knows herself it happens as to those people who travel in a steamer: in moving from one point to another, without taking a step of their own, they make long journeys,

but everything by virtue of the steamer that transports them. In the same way, the soul, by placing herself in God, just like the people in a steamer, makes sublime flights on the way to perfection, knowing, however, that it is not her, but rather, she does it by virtue of that blessed God who carries her within Himself. Oh, how the Lord favors her, enriches her, and concedes the greatest graces, knowing that she attributes nothing to herself, but everything to Him. Oh, soul, you who know yourself – how fortunate you are!

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**June 3, 1899**

***Jesus pours His bitternesses.***

This morning, I was in a sea of affliction, for Jesus had not yet come; I felt such pain that I felt my heart being ripped out. When the confessor came to call me to obedience, for he had to celebrate Holy Mass, Jesus did not let even a shadow of Himself be seen, as He usually does. In fact, when He does not come, He allows His hand, or His arm to be seen; and especially on a day in which I receive Communion, as this morning, He Himself comes, He purifies me, and prepares me to receive Him in the Sacrament.

I was saying to myself: ‘Holy Spouse, lovable Jesus, how is this? Aren’t You coming to prepare me Yourself? How can I receive You?’ But meanwhile, the time came, the confessor came, but Jesus did not come at all. What a harrowing pain, how many bitter tears!

The confessor told me: “You will see Him at Communion, and out of obedience you will ask Him why He does not come and what He wants from you.”

So, after Communion I saw my good Jesus, always benign with this miserable sinner. He transported me outside of myself, and I was holding Him in my arms; He was a child, all afflicted. Immediately I began to say: ‘My little Child, my sole and only Good, how is it that You do not come? In what have I offended You? What do You want from me that You make me cry so much?’ And in the act of saying this, my pain was so great, that even though I was holding Him in my arms, I kept crying. But even before I finished speaking the last word, drawing His mouth close to mine, Jesus poured His bitternesses, without answering a word. When He would stop pouring, I would begin speaking again, but Jesus would not pay attention to me, and would begin to pour again. After this, without answering anything of what I wanted, He told me: “Let me pour into you, otherwise, just as I have destroyed other places with the hail, I will destroy your area. Therefore, let Me pour, and do not think about anything else.” He told me nothing else, and so it ended.

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**June 5, 1899**

***Her miserable state. The health of the confessor.***

My state of annihilation still continues. It was such that I did not dare to say a word to my beloved Jesus. But this morning, having compassion for my miserable state, Jesus Himself wanted to cheer me; and here is how: as He made Himself seen, and I felt all annihilated and ashamed before Him, Jesus drew near me, but so close, that it seemed that He was in me and I in Him; and He told me:

“My beloved daughter, what is it that makes you so afflicted? Tell Me everything, for I will content You, and will remedy everything.”

Since I continued to see myself the way I described the other day, in seeing myself so bad, I did not dare to tell Him anything. But Jesus repeated: “Come, come, tell Me what you want – do not hesitate.” Seeing myself almost forced, bursting into flooding tears, I said to Him: “Holy Jesus, how do You want me not to be afflicted – after so many graces, I shouldn’t be so bad any more. Sometimes, also in the good works I try to do, I mix so many defects and imperfections, that I myself feel horror. What must they be before You, who are so perfect and holy? And then, the suffering, so very scarce compared to before, your long delays in coming – everything tells me in clear notes that my sins, my awful ingratitude, are the cause of it, and that You, indignant with Me, deny me even that daily bread which You usually concede to everyone, which is the cross. So, You will end up abandoning me completely. Can there be a greater affliction than this?” Jesus, all compassion for me, pressed me to His Heart and told me: “Do not fear, this morning we will do things together; in this way I will make up for your things.”

So, first it seemed that Jesus contained a fount of water and another of blood within His breast, and in those two fountains He plunged my soul – first in the water, and then in the blood. Who can say how purified and embellished my soul became? Then, we began to pray together, reciting three Glory Be’s, and He told me that He was doing this to make up for my prayers and adorations to the Majesty of God. Oh, how beautiful and touching it was to pray together with Jesus! After this, Jesus told me: “Don’t let yourself be afflicted by the lack of suffering. Do you want to anticipate the hour established by Me? My operating is not hurried, but everything has its time. We will fulfill everything, but at the appropriate time.”

Then, afterwards, because of a fully providential circumstance, unexpectedly, since the Viaticum had come out of the church for other sick people, I too received Communion. Who can say, after all that had passed between Jesus and me, the kisses and the caresses that Jesus gave me? It is impossible to say everything. After Communion, I seemed to see the Sacred Host, and in the Host I could see, now the mouth of Jesus, now His eyes, now one hand, and then He showed all of Himself. He transported me outside of myself, and I found myself, now in the vault of the heavens, now on earth in the midst of people, but always together with Jesus. Every once in a while He would repeat: “Oh, how beautiful you are, my beloved! If you knew how much I love you... And you, how much do you love Me?”

On hearing these words being spoken to me, I experienced such confusion that I felt I was dying; but in spite of this, I had the courage to say to Him: ‘Jesus, my beautiful One, yes, I love You very much. And You, if You really love me, tell me also, do You forgive me for all the evil I have done? But, concede also suffering to me.’ And Jesus: “Yes, I forgive you, and I want to content you by pouring in abundance my bitternesses into you.” And so Jesus poured His bitternesses. It seemed to me that He had a fount of bitternesses in His Heart, received through the offenses of men, and most of it He poured into me. Then Jesus told me: “Tell Me, what else do you want?”

And I: ‘Holy Jesus, I commend to You my confessor – make him a saint, and grant him also health for his body. But then, is it completely your Will for this father to come?’ And Jesus: “Yes.” And

I: 'If it were your Will, You would let him be well.' And He: "Be quiet, do not want to investigate my judgments too much." At that very moment He showed me the improvement in the health of the body, and the sanctity of the soul of the confessor, and He added: "You want to rush things, but I do everything at the right time."

Then, I commended to Him the people that belonged to me, and I prayed for sinners, saying to Jesus: 'Oh, how I wish that my body would split into tiny little pieces, provided that sinners would convert!' So I kissed the forehead, the eyes, the face, the mouth of Jesus, doing various adorations and reparations for the offenses that sinners gave Him. Oh, how content Jesus was, and I too. Then, having Jesus promise to me that He would not leave me any more, I returned to myself; and so it ended.

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**June 8, 1899**

***Luisa wants everyone to convert.***

My adorable Jesus still continues to make Himself seen all benignity and sweetness. This morning, while I was together with Him, He repeated again: "Tell me, what do you want?" Immediately I said: 'Jesus, my dear, what I would really want is that the whole world would convert.' (What a request out of proportion!) But still, my loving Jesus told me: "I would content you if all had the good will to be saved. And yet, to show you that I would gladly grant everything you have said, let us go together into the midst of the world, and all of those whom we will find with the good will to be saved, as evil as they may be, I will give to you."

So we went out in the midst of people, to see who had the good will to be saved, but to our highest displeasure, we found a number so very scarce, that it is sorrowful just to think about it. In this number, so very scarce, there was my confessor, the majority of priests and part of the faithful, but not everyone from Corato. Then He showed me the various offenses He was receiving; I prayed Him to let me share in His sufferings, and Jesus poured His bitternesses from His mouth into mine. After this, He told me: "My daughter, I feel my mouth too embittered. O please! I beg you to sweeten it."

I said to Him: "I would gladly give You anything, but I have nothing. You Yourself, tell me, what can I give You?" And He told me: "Let me suckle milk from your breasts, for in this way you will be able to sweeten Me." And at the very moment He was saying this, He lay down in my arms and began to suckle. While He was doing this, a fear came to me that it might not be baby Jesus, but the devil, therefore I placed my hand on His forehead and I signed Him with the cross: 'Per signum Crucis.' Jesus looked at me all festive, and while still suckling, He smiled, and with His lively eyes He seemed to tell me: "I am not a demon, I am not a demon."

After He seemed to be satiated, He got up on my lap, and kissed me all over. Now, since I too felt my mouth bitter from the bitternesses He had poured into me, I felt like I wanted to suckle from the breasts of Jesus, but I did not dare to. But Jesus invited me to do it, and so I plucked up courage and I began to suckle. Oh, what sweetness of paradise came from that holy breast! But who can express it? Then I found myself inside myself, all inundated with sweetnesses and contentments.

Now I will explain that, when it happens that Jesus suckles from my breasts, my body does not

participate in this at all; rather, it happens when I am outside of myself. It seems that this thing occurs only between the soul and Jesus, and when He wants to do this, He is always a child. It is so true that it is only the soul and not the body, that, when this happens, I am always either in the vault of the heavens, or wandering through other points of the earth. Sometimes, then, I have said that as I returned to myself, I felt a pain at that place from which baby Jesus had suckled, because in suckling, sometimes He would do it a little strongly, so much so, that it seemed that through that suckling He wanted to pull out my heart from within my breast. Therefore I felt a sensible pain, and as I returned to myself, the soul would communicate it to the body.

But then, this happens also in other things, as for example when the Lord transports me outside of myself and lets me share in His crucifixion. Jesus Himself lays me on the cross, and pierces my hands and feet through with the nails. I feel such pain that I feel I am dying. Then, when I find myself inside myself, I feel it well in my body, so much so, as to be unable to move my fingers or my arm, and so forth with the other sufferings that the Lord shares with me – to say everything, I would be too long.

I also remember that when Jesus would suckle from my breasts, He would place His mouth there, but it is from my heart that I would feel Him draw whatever He suckled; so much so, that while He would do this, at times I have felt my heart being torn from my breast, and sometimes, feeling a most vivid pain, I said to Him: ‘My pretty little one, indeed You are too impertinent! Do it more mildly, for it hurts very much.’ And He would laugh to Himself.

In the same way, when it is I that suckle from Jesus, it is from His Heart that I draw that milk, or blood; so much so that, for me, suckling from the breast of Jesus is the same as drinking from His side. I will add also another thing: since the Lord every now and then is pleased with pouring a most sweet milk from His mouth, or with letting me drink His most precious Blood from His side, then, when He wants to suckle from me, He suckles nothing else but what He Himself has given me, because I have nothing with which to sweeten Him, but much with which to embitter Him. This is so true that, sometimes, in the very act in which He would suckle from me, I would suckle from Jesus, and I would realize clearly that what He was drawing from me was nothing other than what He Himself was giving me. It seems I have explained myself enough, as much as I could.

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**June 9, 1899**

***The very grave sin of abortion. Union of sufferings and of prayers.***

I spent this morning very anguished because of the many offenses which I saw Him receive from men, especially because of certain horrendous dishonesties. How much the loss of souls grieved Jesus! More so, since it was a newborn baby that they were going to kill, without administering holy baptism to him. It seems to me that this sin weighs so much on the scale of Divine Justice, that it is the one that most cries out for revenge before God. Yet, these sorrowful scenes are renewed so very often. My most sweet Jesus was so afflicted as to arouse pity. Seeing Him in such a state, I did not dare to tell Him anything, and Jesus just told me: “My daughter, unite your sufferings to mine, your prayers to mine, so that they may be more acceptable before the majesty of God, and may appear not as your things, but as my own works.” Then He continued to make Himself seen other times, but

always in silence. May the Lord be always blessed.

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**June 11, 1899**

***The light in order to comprehend Luisa.***

My sweet Jesus continues to make Himself seen only very few times, and almost always in silence. I felt my mind all confused and full of fear that I might lose my sole and only good, and about many other things, which it is not necessary to say here. Oh, God, what pain! While I was in this state, He made Himself seen for just a little; He seemed to carry a light, and from that light many other little globes of light were coming out. Jesus told me: "Remove every fear from your heart. See, I have brought you this globe of light to place it between you and Me, and among those who approach you. For those who approach you with an upright heart and to do good to you, these little globes of light that come out, will penetrate into their minds, will descend into their hearts, will fill them with joy and with celestial graces, and they will comprehend with clarity that which I operate in you. Those, then, who will come with other intentions, will experience the opposite, and will be dazzled and confused by these little globes of light." So I remained more tranquil. May everything be for the glory of God.

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**June 12, 1899**

***Jesus Himself prepares her for Communion.***

This morning, having to receive Communion, I was praying good Jesus to come to prepare me Himself, before the confessor would come to celebrate Holy Mass. 'Otherwise, how can I receive You, being so bad and not disposed?' While I was doing this, my Jesus was pleased to come, and in the very act of seeing Him, it seemed to me that He did nothing but dart through me with His gazes, most pure, and sparkling with light. Who can say what those penetrating gazes operated in me, letting not even the shadow of a little speck escape? It is impossible to say it; rather, I would have wanted to let all this pass in silence, because the internal operations of grace can hardly be expressed as they are with one's mouth; rather, it seems that one would counterfeit them. But lady obedience does not want it, and when it is for her, one must close one's eyes and surrender without saying anything else, otherwise – woes everywhere! In fact, since she is a lady, by herself she makes herself be respected.

Therefore I continue. In the first gaze, I prayed Jesus to purify me, and so it seemed to me that everything that shadowed my soul was shaken off of it. In the second gaze, I prayed Him to illuminate me, because, what good comes to a precious stone from being pure, if it is not sparkling so as to capture the gaze of those who look at it? They will look at it, yes, but with an indifferent eye. Much more was I in need of that light, which would not only render my soul resplendent, but would make me understand the great action I was about to do, since I was not only to be looked at, but identified with my sweet Jesus. Therefore, it was not enough for me to be purged, but also illuminated. So, in that gaze Jesus seemed to penetrate through me, just as the light of the sun penetrates through crystal. After this, seeing that Jesus continued to look at me, I said to Him: 'Most loving Jesus, since You were pleased first to purge me, and then to illuminate me, be so kind now as to sanctify me; more so, since I have to receive You, who are the Holy of Holies, and

therefore it is not right that I be so different from You.’

So, always benign toward this miserable one, Jesus leaned toward me, took my soul in His arms, and seemed to retouch it all over with His own hands. Who can say what those touches of those creative hands operated in me? How my passions, at those touches, put themselves in their place! My desires, inclinations, affections, heartbeats and my other senses, sanctified by those divine touches, changed into something wholly other, and, united among themselves, no longer clashing as before, formed a sweet harmony for the hearing of my dear Jesus. It seemed to me that they were like many rays of light, which wounded His adorable Heart. Oh, how Jesus amused Himself, and what happy moments those have been for me! Ah, I experienced the peace of the saints! It was a paradise of contentments and of delights for me.

After this, Jesus seemed to clothe my soul with the garment of Faith, of Hope and of Charity, and in the very act of clothing me, Jesus whispered to me the way I was to exercise myself in these three virtues. Now, while I was doing this, unleashing another ray of light, Jesus made me understand my nothingness. Ah! I seemed to be a grain of sand in the midst of a most extensive sea, which is God; and this little grain went to dissolve itself inside that immense sea – it dissolved in God. Then He transported me outside of myself, carrying me in His arms, and kept whispering to me various acts of contrition for my sins. I only remember that I have been an abyss of iniquities. Lord, oh, how many awful ingratitude I have had toward You!

While I was doing this, I looked at Jesus; He had the crown of thorns on His head. I stretched out my hand, and I removed it from Him, saying: ‘Give the thorns to me, O Jesus, for I am a sinner. The thorns befit me, not You, who are the Just One, the Holy One.’ So, Jesus Himself drove it onto my head.

Then, I don’t know how, I saw the confessor from afar. Immediately I prayed to Jesus that He would go to prepare the confessor to be able to receive Him at Communion. And Jesus seemed to go to father. After a little while He came back and told me; “I want the way you deal with Me and with the confessor to be one; and I want the same from him. He must look at you and deal with you as if you were another Me, because, since you are victim as I was, I want no difference at all; and this, so that everything may be purged, and my love alone may shine in everything.”

I said to Him: ‘Lord, this seems impossible – that I may deal with the confessor as one does with You, especially in seeing the instability.’ And Jesus: “Yet, it is so; true virtue, true love, makes everything disappear, destroys everything, and with enchanting mastery makes God alone shine through all of its operations, and it looks at everything in God.”

After this, the confessor came to call me to obedience and then celebrate Holy Mass; and so it ended. Then I listened to Holy Mass and I received Communion. Now, who can say the intimacy that passed between Jesus and me? It is impossible to manifest it; I have no words to make myself understood, therefore I let it pass in silence.

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**June 14, 1899**

***Jesus wants to chastise the world.***

This morning, most loving Jesus would not come; in my interior I kept thinking: ‘How is it that He is not coming? What is new now? Yesterday He came so often, and today, the hour is getting late, and He has not yet showed Himself at all. What heartbreak! What patience it takes with Jesus! It seemed to me that my whole interior was taking up arms, for it wanted Jesus, and it waged such a war against me as to give me pains of death. My will, superior to everything, tried to put peace by persuading my senses, inclinations, desires, affections and all the rest, to calm down, for Jesus would come. So, after prolonged suffering, Jesus came, carrying a cup in His hand, full of coagulated blood, putrefied and stinking; and He told me: “Do you see this cup of blood? I will pour it over the world.”

While He was saying this, Mama came, the Most Holy Virgin, and my confessor together with Her. They prayed to Jesus that He would not pour it over the world, but have me drink it. The confessor said to Him: “Lord, why keep her as victim if You do not want to pour it over her? I absolutely want You to let her suffer and to spare the people.”

Mama was crying, and insisted with Jesus, and with the confessor, that he would not give up praying until Jesus would be content with accepting the exchange. Jesus insisted that He wanted to pour it over the whole world, and at first He almost seemed to frown. I saw myself all confused; I was unable to say anything, because the sight of that cup full of blood, so ugly, was so horrifying, as to cause my whole nature to tremble. What would it be to drink it? However, I was resigned – if the Lord would give it to me, I would accept it. Who can say, then, the chastisements contained in that blood, if the Lord would pour it over the world? It seems that from this very day He keeps the hail prepared which will cause great damage, and it seems that it must continue in the following days.

But then, Jesus seemed a little bit more calm, so much so, that He seemed to embrace the confessor because he had prayed to Him in that way, however, without coming to any conclusion on whether He would pour it over the people or not. So it ended, leaving me an indescribable pain because of what may happen.

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**June 16, 1899**

***Chastisements are necessary in order to humiliate the creatures.***

He still continues to make Himself seen with the intention to chastise; I prayed Him to pour His bitternesses into me, and to spare the whole world, and if this were not possible, to spare at least those who belong to me, and my town. The intention of the confessor also seemed to unite to this intention. So, it seemed that, conquered by the prayers, Jesus poured a little bit from His mouth, but not that cup mentioned above. That little bit He poured, He seemed to pour in order to somehow spare my town, though not completely, as well as those who belong to me.

However, this morning, I myself have been a cause of affliction for Jesus. Since after He had poured I saw Him more calm, without thinking I said to Him: “My lovable Jesus, I pray You to free me from the bother I cause to the confessor of having Him come every day. What would it cost You to free



me Yourself, releasing me from that state of sufferings Yourself, just as You Yourself put me in it? Indeed it would cost You nothing, and if You want, You can do everything.’ But while I was saying this, Jesus’s face turned so afflicted, that I felt that affliction penetrate deep into my inmost heart; and without telling me a word, He disappeared. How mortified I remained – the Lord alone knows, thinking, especially, that He might not come any more. However, after a little while He came back, but with greater affliction, with His face all swollen and full of blood from offenses He had just received. All sad, Jesus said: “Look at what they have done to Me – how can you say that you don’t want Me to chastise creatures? Chastisements are necessary in order to humiliate them, and not to let them grow bolder.”

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**June 17, 1899**

*Luisa does not want to take part in the chastisements.*

It continues always in the same way, but this morning especially, I have done nothing but argue with my dear Jesus: He wanted to keep sending the hail, as He did in these past days, and I did not want it. But then, in the middle of this, it seemed that a thunderstorm was getting ready, commanding the demons to destroy several places with the scourge of hail. At that very moment, I saw the confessor calling me from afar, giving me the obedience to go and put the demons to flight, so that they might not do anything. As I went out to go there, Jesus came to meet me, making me draw back. I said to Him: ‘Blessed Lord, I can’t – it is obedience that called me, and You know that You and I must surrender to this virtue, without being able to oppose it.’

And Jesus: “Well then, I will do it for you.” And so He commanded the demons to go to places farther away, and not to touch, for now, the lands belonging to our town. Then He said to me: “Let us go.” So we came back – I into my bed, and Jesus beside me. As we arrived, Jesus wanted to rest, saying that He was very tired. I stopped Him, saying to Him: “What is this sleep that You want to have now? And then, a beautiful obedience You had me do! – You want to sleep. Is this the love You have for me, and the way You want to content me in everything? Do You want to sleep? Sleep then, as long as You give me your word that You won’t do anything.’

Being sorry for my discontent, He told me: “My daughter, yet, I would like to content you. Let us do it this way: let us go out together again, in the midst of people, and let us see who are those who need to be punished because of their wicked actions – who knows whether, at least under the scourge, they might surrender. And then, those whom you want, those who need less to be punished, and whom you don’t want to be punished, I will spare.”

And I: ‘Lord, I give You thanks for your highest goodness in wanting to content me, but in spite of this I cannot do what You are telling me; I do not feel the strength to put my will in chastising any of your creatures. What would be the torment of my poor heart in hearing that that person or that other has been chastised, and I have put my will in it. May it never be – may it never be, O Lord.’ Then, the confessor came to call me into myself, and so it ended.

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**June 19, 1899**

***Instability in doing good.***

Yesterday, having gone through a day of purgatory because of the almost total privation of my highest good, and because of the many temptations that the devil put in me, it seemed to me I committed a lot of sins. Oh, God, what pain, to offend God!

This morning, as soon as I saw Jesus, immediately I said to Him: ‘Good Jesus, forgive me for the many sins I committed yesterday’; and I wanted to tell Him all the evil I felt I had done. Interrupting my speaking, He said to me: “If you make yourself disappear, you will never commit sins.”

I wanted to continue to speak, but Jesus, making me see many devout souls and showing He did not want to hear what I wanted to tell Him, began again to speak: “That which most displeases Me about these souls is their instability in doing good. One little thing, one disappointment, even one defect, is enough; and while that is the time in which it is more necessary for them to cling more to Me, they become irritated, they get disturbed, and they neglect the good which they had started. How many times I have prepared graces to give to them, but in seeing them so unstable, I have been forced to hold them back.”

Then, knowing that He did not want to hear anything of what I wanted to tell Him, and seeing that my confessor was not well in the body, I prayed at length for him, and I asked Jesus various questions, which it is not necessary to say here. And Jesus, benignly, answered everything, and so it ended.

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**June 20, 1899**

***The love with which Saint Aloysius operated.***

It continues always in the same way. This morning, it seems that Jesus wanted to cheer me a little bit, after I had gone in search for Him for some time. I saw a child from afar, like lightning that falls down from heaven; I ran up to him, and as I arrived, I took him in my arms. A doubt came to me that it might not be Jesus, so I said to him: ‘My dear little treasure, tell me, who are you?’ And He: “I am your dear and beloved Jesus.” And I to Him: ‘My beautiful little baby, I pray You to take my heart and bring it with You to Paradise, for after the heart, the soul too will come.’ Jesus seemed to take my heart, and He united it so much with His own that they became one.

Afterwards, Heaven opened; it seemed that a very great feast was being prepared. At that very moment a young man of lovely appearance came down from Heaven, all dazzling with fire and flames. Jesus told me: “Tomorrow is the feast of my dear Aloysius – I must go attend.” And I: ‘And so You leave me alone – what shall I do?’ And He: “You too will come. Look at how beautiful Aloysius is; but the greatest thing in him, which distinguished him on earth, was the love with which he operated. Everything was love in him - love occupied him interiorly, love surrounded him externally; so, one can say that even his breath was love. This is why it is said of him that he never suffered distraction – because love inundated him everywhere, and with this love he will be inundated eternally, as you see.”

And in fact it seemed that the love of Saint Aloysius was so very great, as to be able to burn the whole world to ashes. Then, Jesus added: "I stroll over the highest mountains, and there I form my delight." Since I did not understand the meaning of it, He continued: "The highest mountains are the Saints who have loved Me the most, and in them I form my delight, both when they are on earth, and when they pass into Heaven. So, everything is in love."

After this, I prayed Jesus to bless me and those whom I was seeing at that moment; and He, giving His blessing, disappeared.

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**June 21, 1899**

***Jesus says: "For love of you I will not leave Corato". Jesus jokes with Luisa.***

Since He was not coming, I kept thinking: 'Who knows whether Jesus will not come any more, leaving me in abandonment.' And I would say nothing but, 'Come my beloved, come...'. All of a sudden He came and told me: "I will not leave you, I will never abandon you. You too – come, come to Me." Immediately I ran to place myself in His arms, and while I was like this, Jesus continued: "Not only will I not leave you, but for love of you I will not leave Corato."

Then, almost without my realizing it, in one instant He disappeared. I remained with a yearning for Him, more than before, and I kept saying: 'What have You done to me? How is it... so quickly have You gone away from me, without even saying good-bye?' While I was pouring out my pain, the image of baby Jesus which I have near me, seemed to become alive, and every now and then He would put out His head from within the glass bell to see what I was doing; and when He would see that I noticed, immediately He would go back inside. I said to Him: 'It shows that You are too impertinent, and that You want to behave like a child. I feel I'm going mad with pain because You are not coming, and You are there playing. Well then, play and joke as You please, for I will have patience.'

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**June 22, 1899**

***Luisa does not let Jesus sleep.***

This morning, my sweet Jesus wanted to continue to play His little games with me, and to joke. He would come, He would place His hands on my face in the act of wanting to caress me, but as He was about to do it, He would disappear. Then He would come again, He would stretch out His arms around my neck in the act of wanting to hug me, but as I stretched out my arms to hug Him, He would escape me like a flash, and I could not find Him. Who can say the pains of my heart? While my heart was swimming in this sea of immense grief, to the point of feeling life abandoning me, Queen Mama came, carrying a child in Her arms. We hugged, the three of us together, Mama, the Son, and I - so I could have the time to say to Him: 'My Lord Jesus, it seems to me that You have withdrawn your grace from me.' And He: "Silly – silly little one that you are! How can you say that I have withdrawn my grace when I am within you? What is my grace if not Myself?" I remained more confused than before, seeing that I was unable to speak, and that in those two words I had uttered, I had spoken nothing but nonsense. Afterwards, the Queen Mother disappeared, and Jesus

seemed to enclose Himself in my interior, and there He remained.

Today then, during the meditation, He made Himself seen sleeping inside of me. I was looking at Him, delighting in His beautiful face, but without waking Him up, content with at least seeing Him, when, in one instant, the beautiful Queen Mama came again; She took Him from within my heart, moving Him all over hurriedly so as to wake Him up. After He woke up, She placed Him in my arms again, telling me: “My daughter, don’t let Him sleep, because if He does, you will see what happens.” A thunderstorm was preparing. Half asleep, the Baby stretched out His little hands around my neck, and clasping me, He said to me: “My mama, my mama, let me sleep.” And I: ‘No no, no no my beautiful one, I am not the one who does not want to let You sleep; it is our Lady Mama that does not want it, and I pray You to content Her. It is certain that nothing can be denied to a mama – and besides, to that Mama!’ After I kept Him awake for a little while, He disappeared, and so it ended.

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**June 23, 1899**

*Luisa sees the confessor together with Jesus, and prays for him.*

After I listened to Holy Mass and received Communion, my loving Jesus made Himself seen within my heart; then I felt I was going outside of myself, but without Jesus. I saw my confessor, and since he had told me, “Our Lord will come after Communion, and you will pray to Him for me”, as I saw my confessor, I said to him: ‘Father, you told me that Jesus was going to come, but He has not come.’ He said to me: “It is because you don’t know how to look for Him – this is why you say that He has not come. Look well, for He is in your interior.”

I went about looking within me, and I saw the feet of Jesus, which had come out from within my interior. Immediately I grabbed them with my hand, and I pulled Jesus out. I hugged all of Him, and in seeing Him with the crown of thorns on His head, I removed it from Him and I placed in the hand of the confessor, telling him to drive it onto my head. And so he did; but – no, as hard as he tried, he could not manage to make even one thorn penetrate. I said to him: ‘Do it harder – don’t be afraid that I might suffer very much, because as you see, there is Jesus here that gives me strength.’

But as much as he tried, it all turned out impossible. Therefore he said to me: “I am not strong enough for this – it is into bones that these thorns must penetrate, and I don’t have the strength to do it.” So I turned to my sweet Jesus, saying: ‘You see how father does not know how to put it on – do it Yourself a little bit.’ And so Jesus stretched out His hands, and in one instant He made all those thorns penetrate into my head, to my unspeakable pain and contentment.

After this, the confessor and I, together, prayed to Jesus that He would pour His bitternesses [into me], so as to spare people the so many scourges which He is pouring over them, as He seemed to do today, since hail was ready to come down not too far from us; and the Lord, to condescend to our prayers, did pour a little bit.

Moreover, since I continued to see the confessor, I began to pray to Jesus for him, saying to Him: ‘My good and dear Jesus, I pray You to give grace to my confessor, to make him all yours, according to your Heart, and to give him corporal health also. You have seen how he cooperated both in

relieving your head from the thorns, and in having You pour. If he could not manage to drive the thorns into my head, it wasn't for the purpose of not relieving You, nor was it his will, but because he did not have enough strength to do it; therefore, because of this also You must answer him. So, tell me, O my sole and only Good, will You make him be well, both in the soul and in the body?' Jesus would hear me, but would not answer me. I would pray Him with greater solicitude, saying: 'This morning I will not leave You, nor will I stop praying, if You do not give me your word that You will grant what I ask for him'; but Jesus would not say a word. Then, all of a sudden, we found ourselves surrounded by people; they seemed to be sitting around a table, eating, and there was also my portion. Jesus told me: "My daughter, I am hungry." And I: 'I give You my portion, aren't You happy?' And Jesus: "Yes, but I do not want to be seen." And I: 'Well then, I will pretend that I take it for myself, and without letting others notice, I will give it to You.' And so we did.

After a little while, standing up and drawing His lips near to my face, Jesus began to play something like the sound of a trumpet from His mouth. All of those people turned pale and trembled, saying among themselves: "What is this? What is this? Now we die!" I said to Him: 'Lord, my Jesus, what are You doing? How is this? - up until now You did not want to be seen, and now You start playing. Be quiet, be quiet – don't make people scared; don't You see how they are all frightened?' And Jesus: "This is nothing yet – what will happen when, all of a sudden, I will play even louder? They will be caught by such fear, that many, many will lose their lives." And I: 'My adorable Jesus, what are You saying? You always go there: that You want to do justice; but – no! Mercy! Mercy on your people, I pray.' So, Jesus assumed His sweet and benign look, and I, continuing to see the confessor, began to importune Him again; and Jesus told me: "I will make your confessor like a grafted tree, in which the old tree can no longer be recognized, either in the soul or in the body; and as a pledge of this, I have placed you in his hands as victim, so that he may take advantage of it."

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**June 25, 1899**

***Three spiritual joys of Faith.***

This morning, Jesus continued to make Himself seen every now and then, sharing a little bit of His sufferings with me, and sometimes the confessor appeared with Him. Since he had told me to pray for certain needs of his, in seeing him together with Our Lord I began pray Jesus to grant what he wanted.

While I was praying, all goodness, Jesus turned to the confessor and said to him: "I want Faith to inundate you everywhere, just like those boats inundated with the waters of the sea. And since I Myself am Faith, you would be inundated with Me, who possesses everything, can do everything and gives freely to those who trust in Me; and without your thinking of what will come, of when it will, and of how you will do it, I Myself will be there to assist you according to your needs."

Then He added: "If you exercise yourself in this Faith, almost swimming in it, as recompense I will infuse three spiritual joys in your heart: first, you will penetrate the things of God with clarity, and in doing holy things you will feel inundated with such gladness, with such joy, as to feel as though soaked with it. This is the unction of my grace. Second, you will feel boredom for earthly things, and you will feel joy in your heart for celestial things. Third, total detachment from everything, and

there, where you felt inclination in the past, you will feel bother; this I have been infusing in your heart for some time, and you are already experiencing it. Because of this, your heart will be inundated with the joy which naked souls enjoy, who have their hearts so inundated with my love, that they are not affected at all by the things that surround them externally.”

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**July 4, 1899**

***Jesus speaks about disturbance.***

This morning, Jesus renewed in me the pains of the crucifixion; our Queen Mama was also present, and Jesus, speaking of Her, said: “My Kingdom was in the Heart of my Mother, and this, because Her Heart was never disturbed even slightly; so much so, that in the immense sea of the Passion, She suffered immense pains, and Her Heart was pierced through by the sword of sorrow, but She did not receive the slightest breath of disturbance. Therefore, since my Kingdom is a Kingdom of peace, I was able to lay my Kingdom within Her, and to reign freely without any obstacle.”

Jesus kept coming other times, and I, seeing myself all full of sins, said to Him: ‘My Lord Jesus, I feel I am all covered with wounds and with grave sins. O please! I beg You – have pity on this miserable one!’ And Jesus: “Do not fear, for there are no grave sins; and besides, one must have horror for sin, but not become disturbed, because agitation, wherever it comes from, never does good to the soul.” Then He added: “My daughter, you are victim, as I am – let all your works shine with the same intentions as mine, pure and holy, so that, finding my own image in you, I may pour the influence of my graces freely, and I may offer you, adorned in this way, as fragrant victim before Divine Justice.”

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**July 9, 1899**

***Jesus shares His pains with the soul in order to continue His Passion.***

This morning, Jesus wanted to renew in me the pains of the crucifixion. First He transported me outside of myself, up on a mountain, and then He asked me whether I wanted to be crucified. And I: ‘Yes, my Jesus, I yearn for nothing but the cross.’

As I was saying this, a huge cross appeared; He laid me upon it, and nailed me to it with His own hands. What atrocious pains I suffered in feeling my hands and feet being pierced through by those nails, and what is more, they did not have a point, and it was hard and very painful to make them penetrate; but with Jesus everything was tolerable. After He finished crucifying me, He told me: “My daughter, I make use of you in order to continue my Passion. Since my glorified body can no longer be capable of suffering, by coming into you, I make use of your body just as I used mine during my mortal life, to be able to continue and to suffer my Passion, and therefore to be able to offer you as living victim of reparation and propitiation before Divine Justice.”

After this, Heaven seemed to open and a multitude of Saints came down, all armed with swords. A voice like thunder came out from within that multitude, saying: “We come to defend the Justice of God, and to take revenge on men, who have so much abused His Mercy!” Who can say what was

happening on earth at this descent of the Saints? I am only able to say that some were fighting in one place, some in another; some were fleeing, and some were hiding. It seemed that all were in dismay.

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**July 14, 1899**

***Jesus cannot leave one who loves Him.***

These days, my adorable Jesus continues to make Himself seen very few times; His visit is like a flash – when one would want to keep on looking, it is already gone; and if sometimes He stays for a little while, it is almost always in silence. Other times, He says something, but the moment He goes away, He seems to withdraw that word, together with the light that comes to me from His word; so much so, that afterwards, I no longer remember anything of what He said, and my mind remains in the same confusion as before. What a miserable state! My dear Jesus, have pity on this misery – continue to make use of your mercy!

So, in order not to be too long, saying what happened to me day by day, I will say now, all at once, a few words He told me in these past days.

I remember that after I had shed most bitter tears, Jesus made Himself seen, and since I lamented to Him that He had left me, Jesus called many Angels and Saints to Himself, and turning to them, He said: "Listen to what she says – that I have left her. Tell her a little – can I leave those who love Me? She has loved Me – how can I leave her?" The Saints were in agreement with the Lord, and I remained more humiliated and confused than before.

Another time, after I said to Him, 'In the end, You will end up leaving me completely', Jesus said to me: "Daughter, I cannot leave you, and as a pledge of this I have placed my sufferings in you." Then, while I was occupied with this thought, 'How is it, Lord, that You have permitted the coming of the confessor? Everything could have passed between me and You', in one instant, I found myself outside of myself, lying on a cross, but there was no one who could nail me to it. I began to pray the Lord to come to crucify me Himself, and Jesus came and told me: "See how necessary it is for the priest to be in the middle of my works - and this is also help in order to complete the crucifixion. Indeed, without anybody else, you cannot crucify yourself by yourself; it always takes the help of others."

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**July 18, 1899**

***How Sacramental Jesus and the soul draw and bind each other.***

It continues almost always in the same way. This time it seemed that in my heart there was Sacramental Jesus, spreading many rays in my interior from the Holy Host. Many threads were coming out of my heart, which intertwined with all those rays of light. It seemed to me that Jesus, with His love, was drawing all of my heart to Himself, and my heart, with those threads, was drawing and binding all of Jesus to remain with me.

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**July 22, 1899**

***How the cross renders the soul transparent. How to avoid the precipice.***

This morning my adorable Jesus made Himself seen with a golden cross, all shining, hanging from His neck, and in looking at it, He was immensely pleased. In one instant the confessor was present, and Jesus said to him: "The sufferings of these past days have increased the splendor of the cross; so much so, that in looking at it, I take great delight."

Then He turned to me and told me: "The cross communicates such splendor to the soul as to render her transparent. Just as one can give all the colors he wants to an object which is transparent, in the same way, with its light the cross provides all features and the most beautiful shapes that can possibly be imagined, not only by others, but by the very soul who experiences them. Furthermore, on a transparent object one can immediately detect dust, little stains, and even a shadow. Such is the cross: since it renders the soul transparent, it immediately reveals to the soul the little defects, and the slightest imperfections, so much so, that there is no hand of master more capable than the cross in keeping the soul prepared, to make of her a residence worthy of the God of Heaven." Who can say what I understood of the cross, and how enviable is the soul who possesses it?

After this, He transported me outside of myself, and I found myself at the top of a most high staircase. There was a precipice under it, and what is more, the steps of this staircase were movable and so narrow that one could barely put the tips of his toes on it. What terrified the most was the precipice, and the fact that one could find no support whatsoever, and if one tried to cling to the steps, they would come out. The sight of other people, almost all of them falling, made one's bones shiver. Yet, there was no way other than going up those stairs. So I tried. But after I did just two or three steps, in seeing the great danger for me of falling into the abyss, I started to call Jesus, to come to my aid. Not knowing how, I found Jesus close to me, and He told me: "My daughter, what you have seen is the path which all men cover on this earth. The movable steps, on which they cannot even lean to find support, are the human supports, the earthly things; if one tries to lean on them, instead of giving him help, they give him a push to fall more quickly into hell. The safest means is to climb, almost flying, without touching the ground, by force of one's arms, with the eyes all fixed on oneself - without looking at others - and also by keeping them all intent on Me, in order to receive help and strength. In this way one can easily avoid the precipice."

\* \* \*

**July 28, 1899**

***The cross is the noblest mark in the soul.***

This morning, my adorable Jesus came with an appearance all admirable and mysterious. He was wearing a chain at His neck, hanging over His whole breast. At one end of the chain, one could see something like a bow; at the other end, something like a quiver full of precious stones and gems which formed an ornament of the most beautiful sort on the breast of my sweet Jesus. He also had a lance in His hand. While in this appearance, He told me: "The human life is a game; some play pleasure, some play money, some, their own lives, and many other games they play. I too delight in playing with souls; but what are the jokes I make? They are the crosses which I send. If they receive them with resignation and thank Me for them, I amuse Myself and I play with them, delighting



immensely, receiving great honor and glory, and letting them make the greatest gains.”

As He was saying this, He began to touch me with the lance; all the precious stones that the bow and the quiver contained came out, and turned into many crosses and arrows which wounded the creatures. Some of them, but extremely few, rejoiced, kissed them, and thanked Him, engaging in a game with Jesus; others then, would take them and throw them in His face. Oh, how afflicted Jesus would be left, and what a loss for those souls! Then Jesus added: “This is the thirst which I cried out on the cross, which, unable to quench entirely at that time, I delight in continuing to quench in the souls of my dear ones who suffer. So, when you suffer, you come to give a refreshment to my thirst.”

As He came other times, and I prayed Him to free the confessor, who was suffering, He told me: “My daughter, don’t you know that the noblest mark I can impress in my dear children is the cross?”

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**July 30, 1899**

***Do not judge your neighbor.***

It continues almost always in the same way. This morning, as Jesus transported me outside of myself according to His usual way, we passed through the midst of many people, and the majority of them were intent on judging other people’s actions, without looking at their own. My beloved Jesus told me: “The surest means to be upright with one’s neighbor is to not look at all at what they are doing, because looking, thinking and judging is all the same. Besides, by looking at his neighbor, one comes to defraud his own soul; therefore it happens that he is not upright either with himself, or with his neighbor, or with God.”

After this, I said to Him: ‘My only good, it has been a while since You gave me even just a kiss.’ And so we kissed each other. Then, almost wanting to correct me, He added: “My daughter, what I recommend to you is to preserve and cherish my words, because my word is eternal and pure as I am Myself, and by preserving it in your heart and profiting from it, you will have your sanctification and will receive an eternal splendor as recompense, which is produced by my word. By doing otherwise, your soul would receive a void, and you would remain my debtor.”

\* \* \*

**July 31, 1899**

***Intellectual communication between Jesus and the soul. The mouth remains mute.***

Jesus came also this morning, though always in silence. But I was very content, as long as I had my treasure, Jesus, because by having Him, I had all my contentments. In seeing Him, I comprehended many things about His beauty, about His goodness and other things, but since it was all through the intelligence and by means of intellectual communication, my mouth is incapable of expressing anything, so I let it pass in silence.

\* \* \*

**August 1, 1899**

***About purity.***

This morning my most gentle Jesus, carrying me outside of myself, made me see the corruption into which mankind has decayed. It is horrifying to think about it! While I was in the midst of these people, almost crying, Jesus was saying: “Oh, man, how you have disfigured, deformed, disennobled yourself! Oh, man, I made you so that you might be my living temple, but you have made of yourself the dwelling of the devil. Look, even the plants, by being covered with leaves, flowers and fruits, teach you honesty and the modesty you must have with your body; but you, having lost any modesty and even the natural reserve you should have, have become worse than the animals, so much so, that I have nothing else to which to compare you. You were my image, but now I no longer recognize you; even more, I am so horrified at your impurities, that the mere sight of you nauseates Me, and you yourself force Me to flee from you.”

While Jesus was saying this, I felt tortured with the pain of seeing my beloved Jesus so embittered, so I said to Him: ‘Lord, You are right that You find nothing good in man any more, and that he has reached such blindness as to no longer be able even to keep to the laws of nature. So, if You want to look at man, You will do nothing but send chastisements; therefore I pray You to keep your gaze on your mercy, and in this way everything will be remedied.’ As I was saying this, Jesus told me: “Daughter, give Me a refreshment for my pains.” In the act of saying this, He removed the crown of thorns, which seemed to be sunken into His adorable head, and He drove it into mine. I felt most bitter pains, but I was content that Jesus was being refreshed. After this, He told me: “Daughter, I greatly love pure souls, and just as I am forced to flee from the impure, I am drawn by the pure, as by a magnet, to dwell with them. To pure souls I gladly lend my mouth to let them speak with my own tongue, therefore they have to make no effort to convert souls. With these souls, I delight not only in continuing my passion within them, and so continuing Redemption, but what is more, I greatly delight in glorifying my own virtues in them.”

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**August 2, 1899**

***Correspondence to Jesus.***

This morning my adorable Jesus made Himself seen all afflicted and almost angry with men, threatening to send the usual chastisements and to make people die suddenly under lightnings, hail and fire. I prayed Him very much to placate Himself, and Jesus told me: “The iniquities that rise from the earth to Heaven are so many, that if prayer and souls who are victims before Me were missing for a quarter of an hour, I would make fire come out of the earth and inundate the people.”

Then He added: “See how many graces I was supposed to pour over the creatures, but since I find no correspondence, I am forced to hold them back within Myself; even more, they make Me change them into chastisement. Be careful, you, o my daughter, to correspond to Me in the so many graces I am pouring into you, because correspondence is the open door to let Me enter into the heart and form my residence in it. Correspondence is like that good welcome, that esteem, which is used with people when they come to visit us, in such a way that, drawn by that respect, by those affable manners used with them, they are forced to come again, and reach the point of not being able to detach themselves. Everything is in corresponding to Me, and according to how souls correspond to Me and

treat Me on earth, so will I behave with them in Heaven. Making them find the doors open, I will invite the whole celestial court to welcome them, and I will place them on the most sublime throne; but it will be all the opposite for those who do not correspond to Me.”

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**August 7, 1899**

***About our nothingness.***

This morning my lovable Jesus would not come. After much waiting and waiting, finally He came; my confusion and annihilation was such that I was unable to tell Him anything. Jesus told me: “The more you annihilate yourself and come to know your nothingness, the more my Humanity, unleashing rays of light, will communicate my virtues to you.”

I said to Him: ‘Lord, I am so bad and ugly as to be horrifying to myself. What must I be before You?’ And Jesus: “If you are ugly, I can make you beautiful.” And in the act of saying this, He sent a light from Himself to my soul, and it seemed that He would communicate His beauty to it. Then, embracing me, He began to say: “How beautiful you are – but beautiful of my own beauty; this is why I am drawn to love you.” Who can say how confused I remained, more than ever! But, may everything be for His glory.

\* \* \*

**August 8, 1899**

***A resigned soul is Jesus’s rest.***

He continues to make Himself seen for just a little and almost angry with men. As much as I prayed Him to pour His bitternesses into me, it was impossible, and without paying attention to what I was saying to Him, He told me: “Resignation absorbs all that can be painful and disgusting to one’s nature and renders it sweet. And since my Being is peaceful and tranquil, in such a way that, no matter what may happen in Heaven and on earth, It cannot receive the slightest breath of disturbance, resignation has the virtue of grafting these very virtues of mine into the soul. A resigned soul is always at rest; and not only herself, but she also allows Me to rest peacefully within her.”

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**August 10, 1899**

***About justice. The fruits of justice: truth and simplicity. How Jesus is wounded by simplicity.***

This morning, as my sweet Jesus came, He transported me outside of myself, and then He disappeared. As He left me alone, I saw as though two candelabra of fire descending from heaven, which then, dividing into many pieces, formed many lightnings and much hail that came down upon earth, causing very great torment over plants and men. The horror and the vehemence of the thunderstorm was such, that one could not even pray, and people could not manage to withdraw into their homes. Who can say how frightened I was left? So I began to pray in order to placate the Lord, and as He came back, I saw that He was carrying an iron rod in His hand, which had a ball of fire at the top. He told me: “My Justice has been withheld for a long time, and with reason It wants to take revenge on the creatures, who have dared to destroy every justice within themselves. Ah, yes, I find

no justice in man! He has counterfeited himself completely in his words, in his works and steps; everything is deception, everything is fraud, everything is injustice, which have penetrated into his heart, in such a way that, inside and out, he is but a bilge of vices. Poor man, how you have reduced yourself!”

While saying this, He was swinging the rod He had in His hand, in the act of wounding man. I said to Him: ‘Lord, what are You doing?’ And He: “Do not fear; do you see this ball of fire? It will cause fire, but will only strike the evil – the good will receive no harm.” And I added: ‘Ah, Lord! Who is good? We are all evil. I beg You not to look at us, but at your infinite mercy; in this way You will be placated for all.’

After this, He added: “The daughter of justice is truth. Just as I am the eternal Truth, and I do not deceive, nor can I deceive, in the same way, the soul who possesses justice makes truth shine in all of her actions. Therefore, since she knows by experience the true light of truth, if someone wants to deceive her, since that light which she feels within herself is missing, she immediately recognizes the deceit. And so it happens that with this light of truth she deceives neither herself, nor her neighbor, nor can she be deceived. The fruit produced by this justice and by this truth is simplicity, which is another quality of my Being – being simple; so much so, that I penetrate everywhere; there is nothing that can prevent Me from penetrating inside of it. I penetrate into Heaven and into the abysses, into good and into evil; but my Being, which is most simple, by penetrating even into evil, does not get dirty; even more, it does not receive the slightest shadow. In the same way, through justice and truth, gathering this beautiful fruit of simplicity within herself, the soul penetrates into Heaven, she enters into hearts to lead them to Me, she penetrates into everything that is good; and if she finds herself with sinners and sees the evil that they do, she does not get dirty because, being simple, she immediately brushes it off, without receiving any harm. Simplicity is so beautiful, that my Heart is wounded at one gaze alone of a simple soul. She is the admiration of angels and men.”

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**August 12, 1899**

***Jesus transforms her completely in Himself, and teaches her Charity.***

This morning, after He made we wait for some time, my adorable Jesus came, telling me: “My daughter, this morning I want to conform you completely to Myself. I want you to think with my own mind, look with my own eyes, listen with my own ears, speak with my own tongue, operate with my own hands, walk with my own feet, and love with my own Heart.”

After this, Jesus united His senses, mentioned above, to mine, and I saw that He was giving me His own shape; not only this, but He gave me the grace to make use of it as He Himself did. Then He continued: “Great graces am I pouring in you – make sure you keep them well.” And I: ‘I fear very much, O my beloved Jesus, in knowing myself all full of misery, that instead of doing good, I may make bad use of your graces. But what I fear the most is my tongue that oftentimes makes me slip in charity toward my neighbor.’ And Jesus: “Do not fear, I Myself will teach you the way you must keep in speaking with your neighbor. First: when you are told something about your neighbor, cast a gaze upon yourself and observe whether you are guilty of that same defect, for in that case wanting to correct is wanting to make Me indignant and to scandalize your neighbor. Second: if you see

yourself free of that defect, rise then, and try to speak as I would have; in this way you will speak with my own tongue. By doing so, you will never fail in charity with your neighbor; on the contrary, with your words, you will do good to yourself and to your neighbor - and to Me you will give honor and glory.”

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**August 13, 1899**

***Jesus assumes the image of Luisa.***

He continued to make Himself seen this morning, for just a little, always threatening to send chastisements; and as I would go about praying Him to placate Himself, He would escape me like a flash. The last time He came, He made Himself seen crucified. I placed myself near Him to kiss His most holy wounds, doing various adorations, but while I was doing this, instead of Jesus Christ I saw my own image. I was surprised, and I said: ‘Lord, what am I doing? Am I doing the adorations to myself? This cannot be done.’

At that very instant He changed into the person of Jesus Christ, and He told me: “Do not be surprised that I have assumed your own image. If I suffer in you continuously, what is the wonder that I have assumed your very shape? Besides, is it not to make of you an image of Myself that I make you suffer?” I remained all confused, and Jesus disappeared. May everything be for His glory, and may His holy name be always blessed.

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**August 15, 1899**

***Charity orders all virtues. The Virgin Mary assumed into Heaven. The ‘Hail Mary’ together with Jesus.***

This morning my most sweet Jesus came all festive, carrying a bundle of most graceful flowers in His hands; and placing Himself in my heart, now He would surround His head with those flowers, now He would hold them in His hands, amusing and delighting His whole self. While He was celebrating with these flowers, and it seemed He had made a great gain, He turned to me and told me: “My beloved, this morning I have come to place in order all virtues in your heart. The other virtues may remain separate from one another, but Charity binds and orders everything. Here is what I want to do in you – to order Charity.”

I said to Him: ‘My sole and only Good, how can you do this since I am so bad and full of defects and imperfections? If Charity is order, aren’t these defects and sins disorder that keeps my soul all messy and upside-down?’ And Jesus: “I will purify everything, and Charity will put everything in order. Besides, when I let a soul participate in the pains of my Passion, there cannot be grave sins; at most, some venial involuntary defects, but my love, being fire, will consume everything that is imperfect in your soul.” So it seemed that Jesus purified me and ordered all of me; then He poured as though a rivulet of honey from His Heart into mine, and with that honey He watered all of my interior, in such a way that everything that was in me remained orderly, united and with the mark of Charity.

After this, I felt I was going out of myself into the vault of the heavens, together with my loving

Jesus. It seemed that everything was in feast – Heaven, earth and Purgatory. All were inundated with a new joy and jubilation. Many souls were going out of Purgatory and, like bolts of lightning, reached Heaven in order to be present at the feast of our Queen Mama. I too pushed myself through that immense crowd of people – Angels, Saints and souls from Purgatory which already occupied that new Heaven. It was so immense, that the heavens that we see, compared to that one, seemed a little hole to me; more so, since I had the obedience of the confessor. But as I went about looking, I could see nothing but a most refulgent sun spreading its rays, which penetrated through me, in such a way as to make me become like crystal; so much so, that my little spots appeared very clearly, as well as the infinite distance that exists between Creator and creature. More so, since each one of those rays had its imprint: some delineated the sanctity of God, some the purity, some the power, some the wisdom, and all the other virtues and attributes of God. So, in seeing her nothingness, her miseries and her poverty, the soul would feel annihilated, and instead of looking, she would fall down, her face to the ground, before that Eternal Sun which no one can face.

But what is more, in order to see the feast of our Queen Mama, one had to look from within that Sun, so much did the Most Holy Virgin appear to be immersed in God; in fact, in looking from other points, one could see nothing. Now, while I was in this state of annihilation before that Divine Sun, Baby Jesus, being held in the arms of the Queen Mama, told me: “Our Mama is in Heaven; to you I give the office of acting as my mama on earth. And since my life is continuously subject to scorns, to poverty, to pains, to the abandonment of men, and my Mama, while being on earth, was my faithful companion in all of these pains - not only this, but She tried to relieve Me in everything, as much as Her strengths were capable of - you too, acting as my mother, will keep Me faithful company in all of my pains, suffering in my place as much as you can; and where you cannot reach, you will try to give Me at least a refreshment. Know, however, that I want you all intent on Me. I will be jealous even of your breath, if you do not do it for Me; and when I see that you are not all intent on contenting Me, I will give you no peace and no rest.”

After this, I began to act as his mama, but – oh, how much attention was needed to make Him content! To see Him content, one could not even take a glance at any other place. Now He wanted to sleep, now He wanted to drink, now He wanted to be cheered with caresses; and I had to be ready for anything He wanted. Now he would say: ‘My Mama, my head is hurting – o please, relieve Me!’; and immediately I would check His head and, finding some thorns, I would remove them, and placing my arms beneath His head I would make Him rest. While I would make Him rest, all of a sudden He would get up and say: “I feel a weight and a suffering at my Heart, to the point that I feel I am dying. Take a look at what is in there.” And observing the interior of His Heart, I found all the instruments of the Passion; I removed them one by one, and I placed them in my heart. Then, seeing Him relieved, I began to caress Him and kiss Him, and I said to Him: ‘My sole and only treasure, You didn’t even let me watch the feast of our Queen Mama, or listen to the first canticles that the Angels and the Saints sang as She entered Paradise.’

And Jesus: “The first canticle that they sang to my Mama was the ‘Hail Mary’, because in the ‘Hail Mary’ there are the most beautiful praises, the greatest honors; and the joy which She felt in being made Mother of God is renewed. Therefore, let us recite it together to honor Her, and when you come to Paradise I will let you find it as if you had recited it together with the Angels and the Saints for the first time in Heaven.”

So, we recited the first part of the ‘Hail Mary’ together. Oh, how tender and moving it was to hail our Most Holy Mama together with Her beloved Son! Each word He said carried an immense light, through which one could comprehend many things about the Most Holy Virgin. But who can say them all – especially because of my inability? Therefore I let them pass in silence.

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**August 16, 1899**

***She continues to act as a mama for Jesus.***

Jesus continues to want me to act as His mother. He made Himself seen as a most gracious little baby, crying; and to calm His crying, holding Him in my arms, I began to sing. It so happened that when I would be singing, He would stop crying; when I wouldn’t, He would start crying again. I would rather have kept silent on what I was singing – first, because I don’t remember everything, since I was outside of myself, and one can hardly remember all the things that happen; and also because I believe it is nonsense. But lady obedience, who is too impertinent, does not want to give up, and it is enough that one does what she wants, for her to be content even with nonsense. I don’t know, they say that this lady obedience is blind, but to me it seems, rather, that she is all eyes, because she looks at the tiniest things, and when one does not do as she says, she becomes so impertinent as to give you no peace. And so now, to have peace from this beautiful lady obedience – because, then, she is so good when one does as she says, that whatever ones wants, through her, one obtains – I will say what I remember of my singing:

*“Little Baby, You are little and strong,  
from You I expect every comfort;  
little Baby, gracious and beautiful,  
You enamor even the stars;  
little Baby, steal my heart  
so as to fill it with your love;  
little Baby, tender little one,  
make me a little baby too;  
little Baby, You are a Paradise,  
O please! Let me come  
to delight in your eternal smile.”*

\* \* \*

**August 17, 1899**

***The power and office of “Lady Obedience”.***

This morning, after receiving Communion, I was saying to my lovable Jesus: “How is it that this virtue of obedience is so impertinent, and sometimes so strong as to reach the point of being capricious”

And He: “Do you know why this noble lady obedience is as you say? Because she gives death to all vices and, naturally, one who has to inflict death upon someone else must be strong and courageous; and if he does not succeed with this, he will use impertinences and caprices. If this is necessary in order to kill the body, which is so fragile, much more so in order to give death to vices

and to one's own passions; in fact, it is so hard that sometimes, while they seem to be dead, they begin to live again. And so this diligent lady is always in motion, and spying continuously. If she sees that the soul raises the slightest difficulty at what is commanded of her, fearing that some vice may begin to live again in her heart, she wages such a war against her and gives her no peace, until the soul prostrates herself at her feet and does, in mute silence, whatever she wants. This is why she is so impertinent and almost capricious, as you say.

Ah, yes, there is no true peace without obedience; and if it seems that one may enjoy peace, it is a false peace, because it gets along with one's own passions, but never with virtues. And one ends up in ruin, because by moving away from obedience, one moves away from Me, who was the King of this noble virtue.

Moreover, obedience kills one's own will and pours the Divine in torrents; so much so, that one can say that the obedient soul no longer lives of her will, but of the Divine. Can there ever be a life more beautiful, more holy, than to live of the Will of God Himself? With the other virtues, even the most sublime, there can be love of self, but with obedience – never.”

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**August 18, 1899**

***Truth places the soul in order.***

This morning, as most loving Jesus came, I said to Him: ‘My beloved Jesus, I believe that everything I write is all nonsense.’ And Jesus: “My word is not only truth, but also light, and when a light enters a dark room – what does it do? It dispels the darkness, and makes one distinguish the objects that are in it, whether they are ugly or beautiful, whether there is order or disorder; and from the way that room is found, one judges the person that occupies it. Now, the human life is the dark room, and when the light of truth enters a soul, it dispels the darkness – that is, it makes her distinguish what is true from what is false, the temporal from the eternal, in such a way that she casts vices away from herself and places the order of virtues within her. In fact, since my light is holy - it is my very Divinity - it cannot communicate anything but sanctity and order, and so the soul feels light of patience, of humility, of charity and the like come out of herself. If my word produces these signs in you, why fear?”

After this, Jesus let me hear how He was praying the Father for me, saying: “Holy Father, I pray to You for this soul – let it be that she fulfill Our Most Holy Will perfectly in everything. Let it be, O adorable Father, that her actions be so conformed to mine, that one might not be distinguished from the other, so that I may accomplish what I have designed upon her.” But who can say the strength I felt being infused in me by this prayer of Jesus? I felt my soul being clothed with such strength, that in order to fulfill the Most Holy Will of God I would not have cared suffering a thousand martyrdoms, if this were what He pleased. May the Lord be always thanked, who uses so much mercy with this poor sinner.

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**August 21, 1899**

***Effects of pleasing Jesus alone.***



After having spent two days of sufferings, my benign Jesus showed Himself all affability and sweetness. In my interior I kept saying: 'How good the Lord is with me; yet, I find nothing in me that might please Him.' And Jesus, answering me, told me: "My beloved, just as you find no other pleasure and contentment than being with Me, conversing with Me, and pleasing Me alone, in such a way that all other things that are not mine are disgusting for you, in the same way, my pleasure and my consolation is to come and be with you, and speak with you. You cannot comprehend the power that a soul who has the sole purpose of pleasing Me alone has over my Heart, in drawing me to herself. I feel so bound to her, that I am forced to do what she wants."

While Jesus was saying this, I understood that He was speaking in that way because during the past days, while suffering most bitter pains, I kept saying in my interior: 'My Jesus, everything for love of You. May these pains be as many acts of praise, of honor, of homage that I offer You. May these pains be as many voices that glorify You, and as many proofs that tell you that I love You.'

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**August 22, 1899**

***Jesus communicates His virtues to her.***

My dear Jesus continues to come, all lovable and majestic. While in this appearance, He told me: "The purity of my gazes shines in all of your operations, in such a way that, rising again into my eyes, it produces splendor for Me, and cheers Me from the filthy things that creatures do."

I remained all confused at these words, so much so, that I did not dare to tell Him anything; but Jesus, cheering me up, began to say: "Tell Me, what do you want?" And I: 'When I have You, is there anything else I could possibly desire?' But Jesus, more than once, asked me again to tell Him what I wanted. And I, gazing upon Him, saw the beauty of His virtues and said to Him: 'My most sweet Jesus, give me your virtues.'

And He, opening His Heart, made many distinct rays come out of His virtues, which entered into my heart, and I felt all of myself being strengthened in the virtues. Then He added: "What else do you want?" And I, remembering that during the past days, a pain that I was suffering prevented my senses from dissolving in God, said to Him: 'My benign Jesus, let it be that the pain may not prevent me from dissolving myself in You.' And Jesus, touching with His hand the part of me that was in suffering, mitigated the bitterness of the spasm, in such a way that I can recollect and dissolve myself in Him.

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**August 27, 1899**

***The effect of Jesus going to a soul.***

This morning, while seeing my sweet Jesus, I felt a fear in me that it might not be Him, but the devil, to deceive me. And Jesus, answering my fear, told me: "When I am the one that goes to the soul, all of her interior powers are annihilated and recognize their nothingness; and I, seeing the soul humiliated, make my love overabound like many streams, in such a way as to inundate her and strengthen her in good. All the opposite happens when it is the devil."

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**August 30, 1899**

***Man has lost religion. Threat of chastisements.***

This morning my beloved Jesus transported me outside of myself, and made me see the decadence of religion in men and a preparation for war. I said to Him: ‘O Lord, in what a heart-rending state the world finds itself in these times, in the things of religion. It seems that she who ennoble man and makes him aspire to an eternal purpose is no longer recognized by the world. But that which makes one cry the most, is that religion is ignored by some of the very ones who call themselves religious, who should lay down their lives to defend her and revive her.’

And Jesus, assuming a most afflicted look, told me: “My daughter, this is why man lives like a beast – he has lost religion. But even sadder times will come for man, because of the blindness in which he has immersed himself, so much so that my Heart aches in seeing him. But the blood which I will cause to be shed by every kind of people – secular and religious - will revive this holy religion, and will water the rest of the people, grown wild, that will be left; and by civilizing them once again, it will restore their nobility. Here is the necessity for blood to be shed and for churches themselves to be almost destroyed – so that they may be restored anew and exist with their original prestige and splendor.” But who can say the cruel havoc they will wreak on them in the times to come? I let it pass in silence because I don’t remember very well, and I don’t see it very clearly. If the Lord wants me to talk about it, He will give me more clarity, and then I will take the pen again on this topic. So, for now I stop here.

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**August 31, 1899**

***The confessor gives Luisa the obedience not to speak to Jesus and to reject Him.***

After the confessor gave me the obedience that, when Jesus would come, I was to say, ‘I cannot speak, move away’, I took it as a joke, and not as a formal obedience. So, when Jesus came, almost neglecting the order received, I dared to say to Him: ‘My good Jesus, look at what father wants to do.’

And He said to me: “Daughter, abnegation”.

And I: ‘But, Lord, this is a serious thing. This is about having to not want You; how can I do this?’

And He, for the second time: “Abnegation”.

And I: ‘But, Lord, what are You saying? Do You perhaps know that I can be without You?’

And He, for the third time: “My daughter, abnegation”. And He disappeared.

Who can say how I felt in seeing that Jesus wanted me to dispose myself to the obedience?

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**September 1, 1899**

***Cruel struggle of Luisa in order to obey. It is impossible to separate from Jesus one who is identified with Him. Obedience, most powerful warrior, was everything for Jesus. Its office is to give death in order to give life.***

When the confessor came, he asked me if I had done the obedience; and after I told him how things had gone, he renewed the obedience - that for no reason was I to converse with Jesus, my sole and only comfort, and that I was to drive Him away if He came. And so, having understood that what was given to me was true obedience, in my interior I said 'Fiat Voluntas Tua', also in this. But - oh, how much it costs me! What a cruel martyrdom! I feel like I have a nail stuck inside my heart, which pierces it through; and since the heart is used to asking and longing for Jesus continuously - so much so, that just as the breathing and the heartbeat are continuous, so does it seem to me that my desiring and wanting my only Good is continuous - wanting to prevent this would be like wanting to prevent someone else from breathing, or his heart from palpitating. How could anyone live? Yet, one must let obedience prevail. Oh God, what pain, what atrocious torture! How to prevent the heart from asking for its very life? How to stop it? The will applied itself with all its strength in order to hold it, but since great vigilance was needed, continuously, from time to time it would become tired and discouraged, and the heart would make its escape, asking for Jesus. In noticing this, the will would apply itself with greater strength in order to stop it, but - no, it would very often lose. Therefore it seemed to me that I was doing continuous acts of disobedience. Oh, what contrasts, what a bloody war, what mortal agonies my poor heart suffered! I found myself in such constraints and in such sufferings, that I felt my life was leaving me. Yet, had I been able to die, it would have been a comfort for me. But - no; and what is more, I felt pains of death, without being able to die.

So, after shedding most bitter tears for the whole day, at nighttime, as I found myself in my usual state, my always benign Jesus came, and I, forced by obedience, said to Him: 'Lord, do not come, for obedience does not want it!'

And He, compassionating me and wanting to strengthen me in the sufferings in which I found myself, with His creative hand marked my person with a large sign of the cross, and then He left me.

But who can describe the purgatory I was in? And what is more, I was not allowed to fling myself toward my highest and only Good! Ah, yes, I was forbidden to ask and long for Jesus! Ah! The blessed souls of Purgatory are permitted to ask - to fling themselves, to pour themselves out, toward the Highest Good; they are only prohibited from taking possession of Him. But I... no, I was deprived also of this comfort. So, all night long I did nothing but cry.

When my weak nature could not take any more, adorable Jesus came back, in the act of wanting to speak with me; and I, remembering the obedience which wants to reign over all, immediately said to Him: 'My dear Life, I cannot speak. Please do not come, for obedience does not want it. If You want to make your Will understood, go to them.'

While I was saying this, I saw the confessor; and Jesus, drawing near him, told him: "This is impossible for my souls. I keep them so immersed in Me as to form one single substance; so much so, that it is no longer possible to distinguish one from the other. It is like when two substances are mixed together - one transfuses itself into the other; and afterwards, if anyone wanted to separate

them, it would be useless even just to think about it. In the same way, it is impossible that my souls be separated from Me.” Having said this, He left, and I remained in my affliction - greater than before. My heart was beating so very strongly that I felt my chest crack.

After this, I cannot explain how, I found myself outside of myself, and forgetting - I don't know how - about the obedience received, I wandered throughout the vault of the heavens, crying, shouting, and searching for my sweet Jesus. All of a sudden I saw Him coming toward me, throwing Himself into my arms, all burning and languishing. But soon I remembered the command received, and I said to Him: ‘Lord, do not want to tempt me this morning. Don't You know that obedience does not want this?’

And He: “The confessor sent Me; this is why I came.”

And I: ‘It is not true. Are you perhaps some demon who wants to deceive me and make me fail the obedience?’

And Jesus: “I am not a demon”.

And I: ‘If you are not a demon, let us make the sign of the cross to each other.’

So we both signed each other with the cross. Then, I continued, saying to Him: ‘If it is true that the confessor sent You, let us go to him, so that he himself may see whether you are Jesus Christ or a demon. Then I will be sure.’

So we went to the confessor, and since Jesus was a child, I placed Him in his arms, telling him: ‘Father, look, yourself: is he my sweet Jesus or not?’

Now, while blessed Jesus was with father, I said to Him: ‘If you really are Jesus, kiss the hand of the confessor.’ In my mind I thought that if he was the Lord, He would accept the humiliation of kissing his hand; while if he was a demon, he wouldn't. And Jesus kissed it, though not to the man, but to his priestly authority – in this way He kissed it. After this, it seemed that the confessor was pleading with Him, to see whether he was a demon; and not finding Him as such, he gave Him back to me. But in spite of this, my poor heart was unable to enjoy the embraces of my beloved Jesus, because obedience kept it as though bound - hampered; more so, since there was not yet a contrary order, so it did not dare to pour itself out, not even to say a word of love ...

Oh, holy obedience! How strong and powerful you are! I see you before me, in these days of martyrdom, like a most powerful warrior, armed from head to foot with swords, darts and arrows; filled with all those instruments which are apt to wound. And when you see that my poor heart, tired and down, wants to be cheered, searching for its refreshment, its life, the center to which it feels drawn as by a magnet - looking at me with a thousand eyes, you wound me from all sides with mortal wounds. O please, have pity on me, and don't be so cruel with me!

But as I am saying this, the voice of my adorable Jesus is making itself heard to my ear, saying: “Obedience was everything for Me, and I want obedience to be everything for you. Obedience made

Me be born, obedience made Me die. The wounds I have on my body are all wounds and marks that obedience made to Me. With reason you said that she is like a most powerful warrior, armed with all kinds of weapons which are apt to wound. In fact, in Me, she left not even a drop of blood; she tore my flesh to pieces; she dislocated my bones, while my poor Heart, exhausted and bleeding, kept looking for a relief from one who would have compassion for Me. Acting with Me as more than a cruel tyrant, only then was obedience content, when she sacrificed Me on the Cross and saw Me breathe my last, as victim for her love. And why this? Because the office of this most powerful warrior is to sacrifice souls; therefore, she does nothing but wage a fierce war against those who do not sacrifice themselves completely for her. So, she does not care whether the soul suffers or enjoys, whether she lives or dies; her eyes are intent on looking at whether she wins, because in other things she meddles not. So, the name of this warrior is “victory”, because she concedes all victories to the obedient soul; and when it seems that she dies, then does true life begin. What greater thing did obedience not concede to Me? Through her I conquered death, I defeated hell, I released man from his chains, I opened Heaven; and like a victorious King, I took possession of my Kingdom – not only for Myself, but for all my children who would profit from my Redemption. Ah, yes, it is true that she cost Me my life, but the name ‘obedience’ resounds sweetly to my hearing, and this is why I have so much love for obedient souls”.

I continue from where I left.

After a little while, the confessor came, and when I said to him what is said above, he renewed the obedience – that I should continue in the same way. And I said to him: ‘Father, at least allow me to give my heart the freedom to ask Jesus, when He comes, to let me do the obedience to say: “Do not come, we cannot converse.”’ And he: “Do the best you can to stop Him; and when you cannot, then give Him freedom.”

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**September 2, 1899**

***Still the same obedience, but a little milder.***

So, with this obedience, a little milder, it seemed that my heart, from dead, began to live again a little bit. But in spite of this, it did not cease to be tortured in a thousand guises; in fact, when obedience would see that the heart would stop a little longer in search for its Maker, almost wanting to rest in Him because its strengths were exhausted, she would swoop down on me and wound me all over with her claws. And then, having to repeat that refrain when blessed Jesus would make Himself seen: ‘Do not come, I cannot converse, for obedience does not want it’ - was this not the most atrocious and cruel martyrdom for me?

Then, as I was in my usual state, my sweet Jesus came and I manifested to Him the command received; and He went away. Only once, while I was saying to Him, ‘do not come, for obedience does not want it’, He told me: “My daughter, keep the light of my Passion ever before your mind, for in seeing my most bitter pains, yours will seem little to you, and in considering the cause for which I suffered so many immense pains, which was sin, your littlest defects will seem grave to you. On the other hand, if you do not reflect yourself in Me, the littlest pains will seem heavy to you, and you will hold grave defects as nothing.” And He disappeared.

After a little while, the confessor came, and when I asked him whether I was still to continue that obedience, he said to me: “No, you can tell Him whatever you want, and keep Him as much as you want.”

It seems that I have been set free now, and that I don’t have to deal so much with this warrior so powerful; otherwise, this time he would have become so strong as to give me death. However, he would have let me make a great gain, because I would have united myself to the Highest Good - forever, not at intervals; and I would have thanked him. Not only this, but I would have sung to him the canticle of obedience – that is, the canticle of victories; and then I would have laughed at all his strength...

But as I am saying this, a radiant and beautiful eye has appeared before me, with a voice saying: “And I would have united myself with you, and would have delighted in laughing, because that would have been my victory.”

And I: ‘O dear obedience... and after laughing together, I would have left you at the door of Paradise to say to you, “good-bye” - no longer “see you again”, to have nothing to do with you any more; and I would have been very careful not to let you in.’

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**September 5, 1899**

***How Jesus operates perfection little by little.***

This morning I found myself in such disheartenment and I saw myself so bad, that I myself rendered myself unbearable. When Jesus came, I told Him of my pains and the miserable state in which I was, and He said to me: “My daughter, do not want to lose heart. It is my usual way to operate perfection little by little, and not everything in one instant, so that, in seeing that she is always lacking something, the soul may push herself and make all efforts in order to reach what she lacks, to please Me more and to sanctify herself more. And I, drawn by those acts, feel forced to give her new graces and celestial favors, and in this way a commerce, fully divine, forms between the soul and God. Otherwise, if the soul possessed within herself the fullness of perfection and therefore of all virtues, she would not find the way to strive, and to please Me more, and so the tinder with which to start the fire between creature and Creator would be missing.”

May the Lord be always blessed!

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**September 9, 1899**

***Faith, Hope and Charity. The soul, royal palace of God.***

Jesus continues to come, but with a look all new. It seemed that the trunk of a tree was coming out of His blessed Heart, which contained three distinct roots. This trunk was leaning out of His Heart into mine, and coming out of my heart, it formed many beautiful branches, loaded with flowers, with fruits, with pearls and precious stones, shining like most refulgent stars. Now, seeing Himself in the shade of this tree, my loving Jesus amused Himself completely; more so, since many pearls were

falling from the tree, which formed a beautiful ornament for His Most Holy Humanity. While He was in this position, He told me: “Dearest daughter of mine, the three roots you see, which this tree contains, are Faith, Hope and Charity. The fact that you see this trunk coming out of Me and entering into your heart means that there is no good that souls possess which does not come from Me. Then, after Faith, Hope and Charity, the first development of this trunk is to make known that everything good comes from God, that creatures have nothing of their own but their nothingness, and that this nothingness does nothing but give Me the freedom to enter into them and do what I want. However, there are other ‘nothings’ – that is, other souls – who make opposition with their own human will; so, because this knowledge is lacking, the trunk produces neither branches, nor fruits, nor anything else that is good. The branches which this tree contains, with all the apparatus of flowers, fruits, pearls and precious stones, are all the different virtues that a soul can possess. Now, who has given life to such a beautiful tree? Certainly the roots. This means that Faith, Hope and Charity embrace everything and contain all virtues, so much so, that they are placed there as the basis and the foundation of the tree, and without them no other virtue can be produced.”

I also understood that the flowers signify the virtues, the fruits, sufferings, the precious stones and pearls, suffering only out of pure love for God. This is why those pearls which were falling formed that beautiful ornament for Our Lord.

Now, while sitting in the shade of this tree, Jesus looked at me with tenderness, all paternal, and taken by a surge of love, such that it seemed He could not contain it within Himself, He embraced me tightly and began to say: “How beautiful you are! You are my simple dove, my beloved dwelling, my living temple, in which I am pleased to delight united with the Father and the Holy Spirit. Your continuous languishing for Me relieves Me and refreshes Me from the continuous offenses that creatures give Me. Know that the love I have for you is so great that I am forced to hide it in part, so that you may not go mad, but may live. In fact, if I showed it to you, you would not only go mad, but would not be able to continue to live; your weak nature would be consumed by the flames of my love.” While He was saying this, I felt all confused and annihilated, and I felt myself sinking into the abyss of my nothingness, because I saw myself all imperfect; especially, I noted my ingratitude and coldness at the so many graces that the Lord gives me. But I hope that everything will be for His glory and honor, hoping with firm confidence that in an effort of His love He may want to conquer my hardness.

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**September 16, 1899**

***Effects and value of suffering only for God.***

This morning my adorable Jesus came, and since I feared it might be the devil, I said to Him: ‘Allow me to sign your forehead with the cross’; and in the very act of saying this I signed him, and so I remained more reassured and tranquil.

Now, blessed Jesus seemed tired, and wanted to rest in me, and since I too felt tired from the sufferings of the past days, especially because of His very few visits, I felt the necessity to rest in Him. So, after arguing for a little while together, He told me: “The life of the heart is love. I am like an infirm person who is burning with fever, and keeps looking for refreshment, for a relief, from the fire

that devours him. My fever is love; but from where do I extract the refreshments and the reliefs which are most suitable for the fire that consumes Me? From the pains and toils suffered by souls beloved to Me, only for love of Me. Many times I wait and wait for that moment in which the soul turns to Me to tell Me: 'Lord, only for love of You do I want to suffer this pain.' Ah, yes, these are the reliefs and refreshments most suitable for Me, which cheer Me and dampen the fire that consumes Me."

After this, He threw Himself into my arms, languishing, in order to rest. While Jesus was resting, I understood many things about the words He had spoken, especially about suffering for love of Him. Oh, coin of inestimable value! If all of us knew it, we would compete with one another to suffer more. But I believe we are all shortsighted in knowing this coin so precious, and this is why one does not reach the knowledge of it.

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**September 19, 1899**

***The fruits of Faith, of Hope and of Charity.***

This morning I was a little disturbed, especially because of the fear that it is not Jesus that comes, but the devil, and that my state may not be Will of God. While I was in this agitation, my adorable Jesus came and told me: "My daughter, I do not want you to waste time thinking about this. You distract yourself from Me, and you cause the food with which to nourish Me to be lacking. What I want is that you think only of loving Me and of remaining all abandoned in Me, because in this way you will offer Me a food very pleasing to Me – and not just every now and then, as you would if you continued like this, but continuously. Would this not be a greatest contentment for you – that your will, by being abandoned in Me and by loving Me, be food for Me, your God?"

After this, He showed me His Heart, which contained three distinct globes of light, which then formed a single one. And Jesus, resuming His speech, told me: "The globes of light which you see in my Heart are the Faith, the Hope and the Charity which I brought upon earth to make suffering man happy by offering them to him as gift. Now, to you also I want to give a more special gift." And while He was saying this, many threads of light came out of those globes of light, which inundated my soul like a sort of net, and I remained inside of it. And Jesus: "Here is how I want you to occupy your soul. First, fly upon the wings of Faith, and in that light, by plunging yourself into it, you will know and acquire ever more news about Me, your God; but by knowing Me more, your nothingness will feel almost dissolved, and you will have no place to lean on. You, however, rise more, and dive into the immense sea of Hope, which is made of all my merits that I acquired in the course of my mortal life, and of all the pains of my Passion, which I also gave to man as gift. Only through these can you hope for the immense goods of Faith, because there is no other way to obtain them. So, as you avail yourself of these merits of mine as if they were your own, your 'nothing' will no longer feel dissolved and sinking into the abyss of nothingness, but acquiring new life, it will be embellished and enriched, in such a way as to draw the very divine gazes upon itself. Then the soul will no longer be timid, but Hope will administer to her courage and strength, in such a way as to render her stable like a pillar exposed to all the intemperances of the air, which are the various tribulations of life, and which do not move her a tiny bit. And Hope will cause the soul not only to immerse herself without fear into the immense riches of Faith, but to make herself the owner of them; and through Hope she



will reach such a point as to make God Himself her own. Ah, yes! Hope makes the soul reach wherever she wants; Hope is the door of Heaven - only by means of It can it be opened, because one who hopes for everything, obtains everything. Then, after the soul has reached the point of making God Himself her own, immediately, without any obstacle, she will find herself in the immense ocean of Charity, and carrying Faith and Hope with her, she will immerse herself in it and will form one single thing with Me, her God.”

Most loving Jesus continued: “If Faith is the king, Charity is queen, and Hope is like the peacemaking mother who pacifies everything. In fact, with Faith and Charity there may be disturbance, but Hope, being bond of peace, converts everything into peace. Hope is support, Hope is refreshment; and when the soul, rising by means of Faith, sees the beauty, the sanctity and the love with which she is loved by God, and feels drawn to love Him, but in seeing her insufficiency, how little she does for God, and how she should love Him but does not, she feels discomforted, disturbed and almost does not dare to draw near God – immediately this peacemaking mother comes out, and placing herself between Faith and Charity, she begins to perform her office of peacemaker. She makes the soul peaceful again, she pushes her, raises her, gives her new strengths; and carrying her before king Faith and queen Charity, she excuses the soul, she places a new effusion of her merits before the soul, and she prays them to receive her. And Faith and Charity, with their gazes fixed only on this peacemaking mother, so tender and compassionate, receive the soul, and God forms the delight of the soul, and the soul the delight of God.”

Oh, holy Hope, how admirable you are! I imagine seeing the soul who is possessed by this beautiful Hope, like a noble wayfarer, who walks in order to go and take possession of a land that will make his whole fortune. But since he is unknown and he journeys through lands which are not his, some deride him, some insult him, some strip him of his clothes, and some reach the point of beating him and even of threatening to kill him. And the noble wayfarer – what does he do in all these trials? Will he be disturbed? Ah, no – never! On the contrary, he will deride those who do all this to him, and knowing with certainty that the more he suffers, the more he will be honored and glorified when he comes to take possession of his land, he himself teases the people into tormenting him more. But he is always tranquil, he enjoys the most perfect peace; and what is more, while in the midst of these insults, he remains so calm, that while the others are all alert around him, he keeps sleeping in the bosom of his longed-for God. Who administers so much peace and so much firmness to this wayfarer in continuing the journey he has undertaken? Certainly Hope in the eternal goods that will be his; and since they are his, he will overcome everything in order to take possession of them. Now, by thinking that they are his own, he comes to love them – and here is how Hope gives rise to Charity.

Who can say, then, what the light of blessed Jesus makes me see? I would rather have let it pass in silence, but I see that lady obedience, laying down her friendly guises of friendship, assumes the aspect of a warrior and is arming his weapons to wage war against me and to wound me. O please! Do not arm yourself so quickly – lay down your claws, be quiet, for I will do as you say, as much as I can, and so we will always remain friends.

Now, when the soul carries herself into the most extensive sea of Charity, she experiences ineffable delights, and enjoys joys which are unspeakable to mortal soul. Everything is love; her sighs, her heartbeats, her thoughts, are as many sonorous voices that she makes resound around her most loving

God. These voices are all of love, calling Him to themselves, in such a way that blessed God, drawn and wounded by these loving voices, requites them, and it happens that His sighs, His heartbeats, and all of the Divine Being continuously call the soul to God.

Who can say, then, how wounded the soul is by these voices; how she begins to rave as though taken by a most ardent fever; how she runs, almost made insane, and goes to plunge herself into the loving Heart of her Beloved to find refreshment, and how she suckles, in torrents, the divine delights? She becomes inebriated with love, and in her inebriation, she makes canticles, all of love, for her most sweet Spouse. But who can say everything that passes between the soul and God? Who can speak about this Charity, which is God Himself?

At this moment, I see an immense light, and my mind remains stupefied; it applies itself now at one point, now at another, and I try to write it on paper, but I feel I stammer in expressing it. So, not knowing what to do, for now I keep silent, and I believe that lady obedience will forgive me this time, because if she wants to get huffy with me, this time she is not so right. The wrong is all hers, for not giving me a more fluent tongue to be able to express it. Have you understood, most reverend obedience? We remain at peace, don't we?

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**September 21, 1899**

***Differences with lady obedience. The purpose of Luisa's state.***

Yet, who would have said it? In spite of the fact that the wrong is hers, and that she does not give me the capacity to manifest it, Miss obedience took offense and began to act like a cruel tyrant – and she reached such cruelty as to take the sight of my loving Good away from me, my sole and only comfort. It really shows that sometimes she also behaves like a little girl: when she has a whim for something, if she does not get it with good manners, she deafens the house with screams and with crying, to the point that one is forced to content her. There are no reasons, there is no way in the middle to persuade her. So lady obedience does. Brava! - I would not have thought you were like this. Since she wants to get her own way, she wants me, even stammering, to write about Charity. Oh, holy God! You Yourself, make her a little bit more reasonable, because it really shows that one cannot go on in this way. And you, O obedience, give me back my sweet Jesus - don't cut me to the quick any more. I pray you not to take the sight of my highest Good away from me any more, and I promise you that, even stammering, I will write as you want. I only ask of you the good grace to let me recover for a few days, because my mind, too little, can no longer take being immersed in that vast ocean of divine Charity, especially because in it I can see my miseries and my ugliness more, and in seeing the love that God has for me, I feel I am almost going mad; and so my weak nature feels faint and can take no more. But in the meantime I will occupy myself with writing about other things, to then continue with Charity.

I resume my poor speaking. While my mind was occupied with the things already said, I was thinking to myself: 'What would be the purpose of writing this, if I myself did not practice what I write? This writing would certainly be my condemnation.' While I was thinking of this, blessed Jesus came and told me: "This writing will serve to make known who the One is that speaks to you and occupies your person. And then, if it does not serve you, my light will serve others, who will read what I make

you write.”

Who can say how mortified I was left in thinking that others will take advantage of the graces He gives me, if they read these writings, and I who receive them, do not? Will they not condemn me? And then, at the mere thought that they may end up in the hands of others, my heart aches with pain and with blushing for myself. Now, remaining in greatest affliction, I kept saying: ‘What is the purpose of my state, if it will serve as condemnation?’ And my most loving Jesus, coming back, told me: “My life was necessary for the salvation of the peoples; and since I could not continue it on earth, I choose whom I please in order to continue it within them, so as to continue the salvation of the peoples. This is the purpose of your state.”

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**September 22, 1899**

***Repugnance in writing.***

I felt a nail stuck in my heart because of the words spoken yesterday by sweet Jesus, and He, always benign with this miserable sinner, to relieve my pains, came and, all compassion for me, told me: “My daughter, do not want to afflict yourself any longer. Know that everything I make you write, either about virtues or in the form of similes, is nothing but making you portray yourself, and the perfection which I made your soul reach.”

Oh, God! What a great repugnance I feel in writing these words – because what He says does not seem true to me. I feel I still don’t understand what virtue and perfection is, but obedience wants it so, and it is better to croak than having to deal with her; more so, since she has two faces: if one does as she says, she assumes the appearance of a lady, and caresses you like a most faithful friend – even more, she promises you all the goods that are in Heaven and on earth; but then, as soon as she detects a shadow of difficulty against her, immediately, without letting herself be noticed, one goes about looking at her and finds her a warrior in the act of arming his weapons to wound you and destroy you. Oh, my Jesus, what kind of a virtue is this obedience, that makes one tremble at the mere thought of her?

Then, while Jesus was saying those words to me, I told Him: ‘My good Jesus, what good is it for my soul to have so many graces, if then they embitter my whole life, especially because of the hours of your privation? In fact, understanding Who You are, and of Whom I am being deprived, is a continuous martyrdom for me. So, they serve me for nothing but to make me live continuously embittered.’

And He added: “When a person has tasted the sweetness of a food and then is forced to take the bitter, in order to remove that bitterness he doubles his desire to taste the sweet, and this does much good to that person, because if he always tasted the sweet, without ever tasting bitterness, he would not take the sweet into great consideration. But if he always tasted bitterness, without knowing the sweet, by not knowing it, he would not even desire it; therefore, both one and the other do good. So it is good for you also.” And I: ‘My Jesus, most patient in bearing a soul so miserable and ungrateful – forgive me. It seems to me that this time I want to investigate too much.’ And Jesus: “Do not be disturbed; it is I Myself who raises these difficulties in your interior, to have the occasion

to converse with you, and also to instruct you in everything.”

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**September 25, 1899**

***Luisa, defender of Jesus and of creatures.***

In my mind I was thinking: ‘If these writings ended up in someone’s hands, this person may say: “She must be a good Christian if the Lord gives her so many graces”, not knowing that in spite of all this I am still so bad. Here is how people can deceive themselves, both in good and in evil. Ah, Lord! You alone know the truth, and the depth of the hearts.’ While I was thinking of this, blessed Jesus came and told me: “My beloved, and what if people knew that you are my defender and theirs!”

And I: ‘My Jesus, what are You saying?’ And He: “What? Is it not true that you defend Me from the pains that they give Me by placing yourself between Me and them, and that you take upon yourself the blow that I am about to receive, as well as that which I should pour down upon them? And if sometimes you do not receive it upon yourself, it is because I do not allow it; and this, to your great sorrow, to the point of lamenting to Me. Can you perhaps deny it?”

‘No Lord, I cannot deny it, but I see that it is something that You Yourself have infused in me – this is why I say that it is not because I am good, and I feel all confused in hearing You speak these words to me’

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**September 26, 1899**

***Oppositions to writing. How the Most Holy Virgin is a portent of grace. Abstractive sight and intuitive sight.***

This morning, as my adorable Jesus came, He carried me outside of myself, but to my greatest sorrow I saw Him from behind, and as much as I prayed Him to let me see His most holy face, it was impossible. In my interior I kept saying: ‘Who knows whether it is because of my oppositions against the obedience to write that He does not deign to show His adorable face.’ And while saying this, I cried. After He let me cry, He turned around and told me: “I take your oppositions into no account, because your will is so identified with Mine, that you cannot want but what I Myself want. So, though it is repugnant for you, at the same time you feel drawn to do it as by a magnet; therefore, your repugnances serve for nothing else but to render the virtue of obedience more embellished and bright. This is why I ignore them.”

Afterwards, I looked at His most beautiful face, and in my interior I felt an indescribable contentment; and turning to Him, I said: ‘My most sweet Love, if I take so much delight in looking at You, what must it have been for our Queen Mama, when You enclosed Yourself in Her most pure womb? What contentments, how many graces did You not give Her?’ And He: “My daughter, the delights and the graces that I poured into Her were such and so many, that it is enough to tell you that what I am by nature, our Mother became by grace; more so, since She had no sin, and therefore my grace was able to lord freely within Her. There is nothing of my Being which I did not give to Her.”

At that instant, I seemed to see our Queen Mother as if She were another God, with this difference alone: that in God this is His own nature, while in Mary Most Holy it is acquired grace. Who can say how stupefied I was left; how my mind was lost in seeing a portent of grace so prodigious? So, turning to Him, I said: ‘My dear Good, our Mother had so much good because You let Yourself be seen intuitively. I would like to know: how do You show Yourself to me – by abstractive or by intuitive sight? Who knows whether it is even abstractive at all.’ And He: “I want to make you understand the difference that passes between one and the other. In the abstractive, the soul contemplates God, while in the intuitive she enters into Him and obtains graces – that is, she receives within her the participation in the Divine Being. How many times have you not participated in my Being? That suffering, which seems almost natural in you; that purity by which you reach the point of feeling as if you did not have a body, and many other things – have I not communicated this to you when I have drawn you to Myself intuitively?”

Ah, Lord, it is so true! And I – what thanks have I rendered You for all this? What has been my correspondence? I feel blushing at the mere thought of it. But, O please! Forgive me, and let it be known, in Heaven and on earth, that I am an object of your infinite mercies.

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**September 30, 1899**

***How patience in suffering temptations is like a nourishing food.***

Earlier I spent more than one hour of hell. In passing, I went about looking at the image of baby Jesus and a thought, like lightning, said to the baby: ‘How ugly you are!’ I tried not to pay attention to it, nor to become disturbed, in order to avoid some game with the devil. Yet, in spite of this, that diabolical lightning penetrated into my heart, and I felt that my poor heart was hating Jesus. Ah, yes, I felt I was in hell, keeping company with the damned – I felt love changed into hate! Oh, God! What pain, being unable to love You!

I said: ‘Lord, it is true that I am not worthy to love You, but at least, accept this pain - that I would want to love You, but cannot.’

So, after spending more than one hour in hell, it seemed I got out of it, thank God. But who can say how afflicted and weakened my poor heart was left, because of the war fought between hate and love? I felt such prostration of strengths that it seemed to me that I had no more life. Then I was caught by my usual state, but – oh, how worn-out! My heart and all of my interior powers which, with unspeakable yearning, desire and go in search for their highest and only Good, and when they find Him, only then do they stop and enjoy Him to their greatest contentment, this time did not dare to move. They were so annihilated, confused and sunk in their nothingness, that they would not let themselves be heard. Oh, God, what a cruel blow my heart had to suffer!

In spite of all this, my always benign Jesus came, and His consoling sight made me forget immediately that I had been in hell, so much so, that I did not even ask Jesus forgiveness. The interior powers, humiliated and tired as they were, seemed to rest in Him. Everything was silence; on both sides there was nothing but a few loving glances that wounded each other’s heart.

After remaining in this profound silence for some time, Jesus told me: “My daughter, I am hungry, give Me something.” And I: ‘I have nothing to give You.’ But at that very instant I saw a loaf of bread and I gave it to Him, and He seemed to eat it with all pleasure. Now, in my interior I kept saying: ‘It’s been a few days since He told me something.’ And Jesus answered my thought: “Sometimes the groom is pleased to deal with his bride, and to entrust his most intimate secrets to her; other times, then, he delights with greater pleasure in resting, as they contemplate each other’s beauty. Speaking impedes resting, and the mere thinking of what one has to say and of what one has to deal with, diverts one’s attention from looking at the beauty of the groom or of the bride. However, this is needed; in fact, after they have rested and comprehended each other’s beauty more, they love each other more, and with greater strength they enter the field again to work, to negotiate and to defend their interests. This is what I am doing with you. Aren’t you happy?”

After this, a thought flashed through my mind about the hour spent in hell, and immediately I said: ‘Lord, forgive me – how many offenses I have given You.’ And He: “Do not want to afflict nor disturb yourself; it is I who leads the soul deep into the abyss, to then be able to lead her more quickly to Heaven.” Then He made me understand that that loaf of bread that I found was nothing but the patience with which I had borne that hour of bloody battle. Therefore, patience, humiliation, and offering God what one suffers in time of temptation is nourishing bread that one gives Our Lord, which He accepts with great pleasure.

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**October 1, 1899**

***Jesus speaks with bitterness about the abuses of the Sacraments.***

This morning lovable Jesus continued to make Himself seen in silence, but with a most afflicted appearance; He had a thick crown of thorns driven onto His head. I felt my interior powers silent and I did not dare to say a single word; but in seeing that He suffered very much in His head, I stretched out my hands and, very carefully, removed the crown of thorns. But, what a bitter spasm He suffered! How His wounds opened more and His blood poured out in torrents! In truth, it was something that tortured the soul. After I removed it, I placed it on my head, and He Himself helped so that it might penetrate inside; however, everything was silence on both parts.

But, what was my surprise when, after a little while, I went about looking at Him again, and I saw that with their offenses creatures were putting another crown on the head of Jesus! Oh, human perfidy! Oh, incomparable patience of Jesus, how great you are! And Jesus kept silent, and almost did not look at them so as not to know who His offenders were. Again I removed it, and as all my interior powers woke up with tender compassion, I said to Him: ‘My dear Good, my sweet Life, tell me a little bit – why do You no longer tell me anything? You have never been used to hiding your secrets from me. O please! Let us speak together a little, for in this way we will pour out a little bit the sorrow and the love that oppress us.’

And He: “My daughter, you are the relief for my pains. However, know that I do not tell you anything because you always force Me not to chastise the people. You want to oppose my Justice, and if I do not do as you want, you remain disappointed, and I feel more pain for not keeping you content. Therefore, in order to avoid displeasures on both our parts, I keep silent.” And I: ‘My

good Jesus, have You perhaps forgotten that You Yourself suffer after You have made use of your Justice? It is seeing You suffer in the creatures themselves that makes me more than ever alert in forcing You not to chastise the people. And then, seeing the creatures themselves turning against You like many poisonous vipers, such that they would almost take your life if it were in their power, because they see themselves under your scourges, and they irritate your Justice even more... I don't have the heart to say *Fiat Voluntas Tua*.'

And He: "My Justice can take no more. I feel wounded by everyone – by priests, by devout people, by the secular, especially because of the abuse of the Sacraments. Some do not care about them at all, adding despises; others, who attend them, turn them into a conversation for their own pleasure; and others, not satisfied in their whims, because of this reach the point of offending Me. Oh, how tortured my Heart is in seeing the Sacraments reduced to painted pictures, or like those statues of stone which seem to be alive and operating from afar, but as one draws near them, one begins to discover the deceit. Then, one goes about touching them, and what does he find? Paper, stone, wood - inanimate objects; and here is how they are disillusioned completely. This is how the Sacraments have been reduced for the most part – there is nothing but mere appearance. What to say, then, about those who remain more filthy than clean? And then, the spirit of interest that reigns among the religious – it is something to be wept over! Don't you think that they are all eyes where there is a most wretched penny, to the point of degrading their dignity? But where there is no interest they have no hands nor feet to move a tiny bit. This spirit of interest fills their interior so much that it overflows outside, to the point that the secular themselves feel the stench of it, are scandalized by it, and this causes them to give no credence to their words. Ah, yes, no one spares Me! There are some who offend Me directly, and some who, though they could prevent so much evil, do not bother doing it; so, I do not know to whom to turn. But I will chastise them in such a way as to render them incapable, and some I will destroy completely. They will reach such a point that churches will remain deserted, with no one to administer the Sacraments."

Interrupting His speaking, all frightened I said: 'Lord, what are You saying?! If there are some who abuse the Sacraments, there are also many good daughters who receive them with the due dispositions, and who would suffer very much if they could not attend them.' And He: "Too scarce is their number; and then, their pain for not being able to receive them will work as reparation for Me, and to make them victims for those who abuse them." Who can say how tormented I was left by these words of blessed Jesus? But I hope that He will placate Himself out of His infinite Mercy.

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**October 3, 1899**

***Luisa deals with lady obedience. Priests must be apart from any earthly or family interest.***

This morning Jesus continued to make Himself seen afflicted. I did not have the courage to say even one word to my most patient Jesus for fear that He might resume His plaintive speech about the state of the religious. This, because obedience wants me to write everything, and also that which regards charity towards one's neighbor, and this is so painful for me, that I had to fight by the force of my arms with lady obedience; more so, since she changed her appearance into that of a most powerful warrior, armed with his weapons to give me death. In truth, I found myself in such constraints, that I myself did not know what to do. To write about charity towards one's neighbor according to the

light that Jesus made me see, seemed impossible to me. I felt my heart being wounded by a thousand prickings; I felt my mouth being struck dumb, and my courage failing me; and I said to her: 'Dear obedience, you know how much I love you, and that for love of you I would gladly give my life, but I see that I cannot do this, and you yourself can see the torture of my soul. O please! Do not make yourself an enemy, don't be so ruthless with me, be more indulgent with one who loves you so much. O please! You yourself, come to me, and let us discuss together about what is most appropriate for us to say.'

So, it seemed that she laid down her fury, and she herself dictated what was most necessary, enclosing in a few words the whole sense of the different things that regarded Charity. At times, however, she wanted to be more detailed and I would say to her: 'It is enough that they understand the meaning with a little bit of reflection. Isn't it better to enclose all the meaning in one word, instead of many words?' At times obedience would surrender, others, I would; and so it seems that we got along...

How much patience it takes with this blessed lady obedience – truly a lady, for it is enough to give her the right to lord, that changing her appearance into that of a most meek lamb, she herself makes the sacrifice of toiling, and allows the soul to rest with her Lord, placing herself around her with vigilant eye so that no one may dare to molest her and to interrupt her sleep. And while the soul sleeps, what does this noble lady do? She drips sweat from her forehead, hastening the toil that belonged to the soul – something that truly causes every human mind, the most intelligent, to be stupefied, and shakes every heart to love her.

Now, while I am saying this, in my interior I keep saying: 'But, what is this obedience? What is it made of? What is the nourishment that sustains it?' And Jesus makes His harmonious voice heard to my hearing, which says: "Do you want to know what obedience is? Obedience is the quintessence of love; obedience is the finest, the purest, the most perfect love, extracted from the most painful sacrifice - to destroy oneself in order to live again of God. Being most noble and divine, obedience tolerates nothing human in the soul, and nothing which does not belong to it. Therefore, all its attention is on destroying within the soul everything which does not belong to its divine nobility – that is, love of self. And once it has done this, it cares very little about whether it alone struggles and toils on behalf of the soul, while allowing the soul to rest peacefully. Finally, I Myself am obedience."

Who can say how amazed and ecstatic I remained on hearing these words of blessed Jesus? Oh, holy obedience, how incomprehensible you are! I prostrate myself at your feet and I adore you. I pray you to be my guide, teacher and light, along the disastrous path of life, so that, guided, instructed and escorted by your most pure light, with certainty, I may take possession of the eternal harbor.

I stop here, almost forcing myself to go out of this virtue of obedience, otherwise I would never stop speaking. So much is the light of this virtue which I see, that I could endlessly continue writing about it. But other things call me; therefore I keep silent and I go back to where I left.

So, I saw my sweet Jesus afflicted, and remembering that obedience had told me to pray for a certain person, with all my heart I commended him to Him, and Jesus told me: "My daughter, may he make all of his works shine with virtue alone; but especially, I recommend that he not meddle in the things of family interest. If he has something, let him give it away; if he does not, I don't want him to get



involved with anything else. He should let things be done by those who are supposed to, while he should remain disentangled, free, without getting muddled with earthly things; otherwise he would encounter the misfortune of the others who, since they wanted to meddle in some things of their families from the beginning, all the weight then fell upon their shoulders. And I, only because of my mercy, had to permit that they would not prosper, but rather, become poorer, so as to let them touch with their own hands how unseemly it is for a minister of mine to sully himself with earthly things. On the other hand – and this is word that came from my mouth – the ministers of my sanctuary, as long as they do not touch earthly things at all, would never lack their daily bread. Now, with these ones, if I had allowed them only to prosper, they would have sullied their hearts and would have cared neither about God nor about the things pertaining to their ministry. Now, bothered and tired of their state, they would want to shake it off, but they cannot, and this is the penalty for what they should not do.”

Afterwards, I commended a sick person to Him, and Jesus showed His wounds, which that sick person had given to Him. I tried to pray Him, to placate Him, to repair Him, and it seemed that those wounds would heal. And Jesus, all benignity, told me: “My daughter, today you have performed for Me the office of a most skillful doctor, for you have tried not only to medicate and to bandage the wounds which that sick person gave to Me, but also to heal them. So I feel very much soothed and placated.” Then I understood that by praying for the sick, one comes to perform the office of doctor for Our Lord, who suffers in His very images.

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**October 7, 1899**

***Jesus indignant with the people. The state of victim holds back the chastisements.***

This morning blessed Jesus was not coming, and I had to have much patience in waiting for Him. In my interior I kept saying: ‘My dear Jesus, come, don’t make me wait so much! I haven’t seen You since last night, and now, it is getting late and You are still not coming? See how much patience I have had in waiting for You. O please! Do not let it be that I reach the point of losing patience because of your long delay in coming, because then You would be the cause of it, with your delays. Therefore come, for I can take no more.’

Now, while I was saying this and other nonsense, my only Good came, but to my highest sorrow, I saw Him almost indignant with the people. Immediately I said to Him: ‘My good Jesus, I pray You to make peace with the world.’ And He: “Daughter, I cannot. I am like a king who wants to enter into a house, but that house is full of filthy things, of rot and of many other dirty things. The king, as king, has the power to enter, there is no one who could prevent him, and he could even clean that house with his own hands, but he does not want to do it, because it is not decent for his royal person to descend to such baseness; and until that house is cleaned by someone else, in spite of the fact that he has the power, the will and a great desire to do it, to the point of suffering for it, he will never deign to place one foot into it. So I am. I am a king who can and wants, but I want their will – I want them to remove the rot of sins before I enter and make peace with them. No, it is not decent for my royalty to enter and make peace with them; on the contrary, I will do nothing but send chastisements. The fire of tribulation will inundate them everywhere, to the point of knocking them down, so that they may remember that a God exists – the only One who can help them and free

them.”

And I, interrupting His speaking, said to Him: ‘Lord, if You want to lay hands to chastisements, I want to come – I no longer want to be on this earth. How will my heart be able to resist in seeing your creatures suffer?’ And Jesus, assuming a benign appearance, told me: “If you come, where shall I dwell on this earth? For now let us think about being together down here, for we will have much time to be in Heaven – the whole of eternity. And then, too soon have you forgotten your office of acting as my mother on earth. So, while I chastise the people, I will come to take refuge and to dwell with you.”

And I: ‘Ah, Lord, what is the purpose of my state of victim for so many years? What good has come to the peoples, while You said that You wanted me victim so as to spare people? And now You show how these chastisements, instead of happening many years ago, are happening later – nothing more and nothing less than this.’ And He: “My daughter, don’t say this, I have been forbearing for love of you, and the good that came from this has been that while terrible chastisements were to rage for a very long time, they will be shorter. Is this not a good – that instead of being under the weight of a chastisement for many years, one remains under it only for a few? Moreover, during the course of these past years, with wars and sudden deaths, they should not have had the time to convert, but they did and were saved – is this not a great good? My beloved, for now it is not necessary to make you understand the purpose of your state for yourself and for the peoples, but I will show it to you when you come to Heaven, and on the Day of Judgment I will show it to all nations. Therefore, do not speak like this any more.”

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**October 14, 1899**

***Hope, peacemaking Mother.***

This morning I felt a little disturbed and all annihilated within myself. I saw myself as if the Lord wanted to drive me away from Him. Oh, God, what a harrowing pain this is! While I was in such a state, blessed Jesus came, with a little rope in His hand, and pounding on my heart three times, He told me: “Peace, peace, peace, don’t you know that the kingdom of Hope is a kingdom of peace, and that the right of this Hope is justice? You, when you see that my Justice arms Itself against the people - enter into the kingdom of Hope, and investing yourself with the most powerful qualities she possesses, rise up to my throne and do as much as you can to disarm the armed arm. And you will do this with the most eloquent, the most tender, the most compassionate voices, with the most compelling reasons, with the most heated prayers, which Hope herself will dictate to you. But when you see that Hope herself is about to support certain rights of Justice which are absolutely necessary, and wanting to give them up would be wanting to give affront to herself, which cannot be – then conform to Me and surrender to Justice.”

And I, terrified more than ever for having to surrender to Justice, said to Him: ‘Ah, Lord, how can I do this? Ah, it seems impossible to me! The mere thought that You have to chastise people I cannot tolerate, because they are your images. Were they at least creatures that did not belong to You... Yet, this is nothing; but what tortures me the most is having to see You – I would almost say – being struck by Yourself, slapped, scourged and grieved by Yourself, because the chastisements

will pour upon your own members – not upon others, and therefore You Yourself will suffer. Tell me, my sole and only Good, how will my heart be able to bear seeing You suffer, struck by your very Self? If creatures make You suffer, they are always creatures and it is more tolerable, but this is so hard that I cannot swallow it. Therefore, I cannot conform to You, nor can I surrender.’

And He, moved to pity and all touched by my words, assuming an afflicted and benign appearance, told me: “My daughter, you are right that I will be struck in my own members, so much so, that in hearing you speak, I feel all my interior moved to compassion and mercy, and I feel my Heart split with tenderness. But, believe Me, the chastisements are necessary, and if you do not want to see Me struck a little bit now, you will see Me struck more terribly later, because they will offend Me more. Would this not grieve you more? Therefore, conform to Me, otherwise you will force Me not to tell you anything any more so as not to see you grieved. And with this, you would deny Me the relief I receive in conversing with you. Ah, yes, you would reduce Me to silence, with no one with whom to pour my pains out!”

Who can say how embittered I was left at His words? And Jesus, almost wanting to distract me from my affliction, resumed His speech about Hope, telling me: “My daughter, do not be disturbed – Hope is peace. And just as I, in the very act in which I make justice, remain in the most perfect peace, you too, by immersing yourself in Hope, must remain at peace. The soul who is at peace, by wanting to afflict herself, become disturbed or lose trust, would run into the misfortune of one who, though possessing millions upon millions of coins, and even being queen of various kingdoms, keeps fantasizing and lamenting, saying: ‘What shall I live on? How shall I clothe myself? Ah, I am dying of starvation! I am so unhappy! I will be reduced to the meagerest misery and I will end up dying.’ And while she says this, she cries, sighs and spends her days in sadness and squalor, immersed in the greatest melancholy. But this is not all; the worst thing about her is that if she sees her treasures, if she walks within her properties, instead of rejoicing, she afflicts herself more, thinking of her nearing end; and if she sees food, she does not want to touch it to sustain herself. And if anyone tries to persuade her by letting her touch her riches with her own hands, showing her that it cannot be that she will be reduced to the meagerest misery, she is not convinced, she remains dazed, and cries even more over her sad lot. Now, what would people say about her? That she is crazy, that it shows that she has no reason, that she has lost her brain. The reason is clear, it cannot be otherwise.

Yet, it can happen that she may run into the misfortune over which she keeps fantasizing. But in what way? By going out of her kingdoms, abandoning all of her riches, and going into foreign lands in the midst of barbarian people, where no one will deign to give her a crumb of bread. Here is how the fantasy has become reality – what used to be false, is now true. But who has been the cause of it? Who should be blamed for a change of state so sad? Her perfidious and obstinate will. Such is precisely the soul who is in possession of Hope: her wanting to become disturbed or discouraged is already the greatest madness.”

And I: ‘Ah, Lord, how can a soul be always at peace, living in Hope? And if the soul commits a sin – how can she be at peace?’ And Jesus: “In the act of sinning, the soul already goes out of the kingdom of Hope, because sin and Hope cannot be together. Every common sense believes that each one is obliged to respect, preserve and cultivate what belongs to him. Who is that man who goes into his properties and burns what he possesses? Who does not keep his possessions jealously? I believe

no one. Now, the soul who lives in Hope, by sinning, already offends Hope, and if it were in her power, she would burn up all the goods that Hope possesses. Then she would find herself in the misfortune of that lady who, abandoning her goods, goes to live in foreign lands. In the same way, by sin, going out of this peacemaking mother, Hope, so tender and compassionate, who reaches the point of nourishing her with her own flesh, which is Jesus in the Sacrament, the primary object of our hope, the soul goes to live in the midst of barbarian people, which are the demons who, denying her the slightest refreshment, nourish her with nothing but poison, which is sin. Yet, what does this peacemaking mother do? Does she perhaps remain indifferent while the soul moves away from her? Ah, no! She cries, she prays, she calls her with the most tender and most moving voices; she goes after her, and when she leads her back into her kingdom, only then is she content.”

My sweet Jesus continues telling me: “The nature of Hope is peace, and what she is by nature, the soul who lives in the bosom of this peacemaking mother acquires by grace.” And in the very act of speaking these words, by means of an intellectual light, blessed Jesus makes me see, through the simile of a mother, what this Hope has done for man. Oh, what a moving and most tender scene! If all could see it, even the hardest hearts would cry with contrition, and all would grow so fond of her, that it would become impossible for them to detach even for one moment from her maternal knees.

I will now try to say what I comprehend and what I can: man used to live in chains, slave of the devil, condemned to eternal death, without the hope of being able to live again to eternal life. Everything was lost, and his destiny had gone to ruin. This Mother lived in Heaven, united with the Father and the Holy Spirit, blissful and happy with Them; but it seemed she was not content - she wanted her children, her dear images, the most beautiful work that came out of her hands, to be around her. Now, while she was in Heaven, her eyes were intent on man, who was lost on earth. She is all occupied with how to save these beloved children of hers, and in seeing that these children can in no way satisfy the Divinity, even at the cost of any sacrifice, because they are greatly inferior to It - what does this compassionate Mother do? She sees that there is no other means to save these children than to give her own life to save theirs, taking their pains and miseries upon herself, and doing everything that they were supposed to do for themselves. So, what does she think of doing? This loving Mother presents herself before divine Justice with tears in her eyes, with the most tender voices, with the most compelling reasons which her magnanimous heart dictates to her, and says: “I ask for grace for my lost children, I don’t have the heart to see them separated from Me. I want to save them at any cost, and even though I see that there is no other way but to lay down my life, I want to do it as long as they may reacquire their own. What do you want from them? Reparation? I repair for them. Glory, honor? I glorify and honor You for them. Thanksgiving? I thank You for them. Everything You want from them, I give You, provided that I may have them with Me, reigning.”

The Divinity is moved in seeing the tears and the love of this compassionate Mother, and persuaded by her compelling reasons, It feels inclined to love these children. The Divine Persons cry together over their misfortune, and conclude in accord that they accept the sacrifice of the life of this Mother, being fully satisfied, in order to reacquire these children. As soon as the decree is signed, immediately she descends from Heaven and comes upon earth, and laying down her royal garments which she had in Heaven, she clothes herself with human miseries, as if she were the most miserable slave, and she lives in the most extreme poverty, in the most unheard-of sufferings, amid the scorns most unbearable

to the human nature. She does nothing but cry and intercede for her beloved children. But that which is most stupefying, both about this Mother and about these children, is that while she loves these children so much, instead of receiving with open arms this Mother who is coming to save them, they do the opposite. No one wants to receive her or recognize her; on the contrary, they let her go wandering, they despise her, and begin to plot how to kill this Mother so tender, who loves them so passionately. What will such a tender Mother do in seeing herself requited so badly by her ungrateful children? Will she stop? Ah, no! On the contrary, she becomes more ignited with love for them, and she runs from one point to another to gather them and place them on her lap. Oh, how she toils, how she struggles, to the point of dripping sweat – not only of water, but also of blood! She gives herself not a moment of respite, she is always in act to operate their salvation, she provides for all their needs, she remedies all their evils, past, present and future; in sum, there is nothing which she does not order and dispose for their good.

But what do these children do? Have they perhaps repented of their ingratitude in receiving her? Have they changed their thoughts in favor of this Mother? Ah, no! They scowl at her, they dishonor her with the vilest calumnies, they procure her opprobrium, scorns and confusions, they beat her with every kind of scourges, reducing all of her to a wound; and they finish by making her die the most infamous death that can be found, in the midst of cruel spasms and pains. But what does this Mother do in the midst of so many pains? Will she perhaps hate these children, so unruly and arrogant? Ah, no - never! It is then that she loves them more passionately than ever, offering her pains for their salvation, and breathing her last with a word of peace and of forgiveness. Oh, my beautiful Mother! Oh dear Hope, how admirable you are - I love you! O please! Keep me always on your lap, and I will be the happiest in the world.

While I am determined to stop speaking about Hope, a voice resounds everywhere around me, saying: “Hope contains all good, both present and future, and one who lives on her lap and is raised on her knees, whatever he wants, obtains. What does the soul want? Glory, honor? Hope will give her the greatest honor and glory on earth among all people, and in Heaven she will glorify her eternally. Maybe she wants riches? Oh! This Mother Hope is extremely rich, and what is more, by giving her goods to her children, her riches are not the least diminished. Moreover, these riches are not fleeting and passing - but eternal. Does she want pleasures, contentments? Ah, yes! This Hope contains within herself all possible pleasures and tastes which can be found in Heaven and on earth, so much so, that no one will ever be able to equal her; and one who nourishes herself from her breast enjoys them to her fill, and – oh, how happy and content is she! Does she want to be learned and wise? This Mother Hope contains the most sublime sciences within herself – even more, she is the master of all masters, and one who lets herself be taught by her learns the science of true sanctity.”

In sum, Hope provides us with everything, in such a way that if one is weak, she gives him strength; if another is stained, Hope instituted the Sacraments and in them she prepared the bath for his sins. If one is hungry or thirsty, this compassionate Mother gives us the most beautiful, the most delicious food, which is her most delicate flesh, and as drink, her most precious blood. What else can this peacemaking Mother Hope do? And who else is similar to her? Ah, she alone has reconciled Heaven and earth! Hope has united Faith and Charity with herself and has formed that indissoluble link between human and Divine nature. But, who is this Mother? Who is this Hope? She is Jesus Christ, who operated our Redemption and formed the Hope of man astray.

\* \* \*

**October 16, 1899**

***Waiting for Jesus. Jesus speaks about chastisements.***

This morning my sweet Jesus was not coming. I had not seen Him since last night, when He showed Himself with an appearance that moved one to pity and struck fear at the same time. He wanted to hide so as not to see the chastisements which He Himself was sending over the people and the way in which He was to destroy them. Oh, God, what a harrowing sight, never before seen! While waiting and waiting, in my interior I kept saying: 'How is it that He is not coming? Who knows whether He does not come because I do not conform to His Justice? But how can I do this? It seems almost impossible for me to say "Fiat Voluntas Tua".' Then, again, I kept saying: 'He is not coming because the confessor is not sending Him to me.' Now, while I was thinking of this, I just barely saw Him, almost a shadow, and He told me: "Do not fear, the authority of priests is limited. According to the measure in which they are willing to pray Me to come to you, and to offer you as victim to make you suffer so that I may spare the people, so will I heal them and spare them in the act in which I send the chastisements. If then they don't give it a thought, neither will I have any regard for them." Having said this, He disappeared, leaving me in a sea of affliction and of tears.

\* \* \*

**October 21, 1899**

***Earthly goods must serve for the sanctification of man, not as his idols. The cause of chastisements.***

After going through most bitter days of privation, I was feeling tired and exhausted in my strengths, though I kept offering those very pains, saying: 'Lord, You know how much being deprived of You costs Me; but I resign myself to your Most Holy Will, offering this most bitter pain as a means to prove my love and to placate You. These bothers, annoyances, wearinesses, coldnesses that I feel, I intend to send You as messengers of praises and of reparations for myself and for all creatures. This I have, and this I offer You. Surely You accept the sacrifice of the good will, when one offers You what he can with no reserve – but come, for I can take no more.'

Often times I had the temptation to conform to Justice, thinking that I myself was the cause of His not coming. In fact, in these past days, Jesus had told me that if I did not conform, I would force Him not to come and not to tell me anything any more so as not to grieve me. But I did not have the heart to do it, more so, since not even obedience consented to it. While I was amid these bitternesses, first a light came, with a voice saying: "According to the measure in which man meddles in earthly things, so does he move away and lose esteem for eternal goods. I gave riches that they might use them for their sanctification, but they have used them to offend Me and to form an idol for their hearts; and I will destroy them, and their riches together with them."

After this, I saw my dearest Jesus, but so in suffering, offended and indignant with the people as to strike terror. Immediately I began to say to Him: 'Lord, I offer You your wounds, your Blood, the most holy use of your senses which You made during the course of your mortal life, to repair for the offenses and for the bad use of the senses which creatures make.'

And Jesus, assuming a serious look, almost thundering, said: “Do you know how the senses of creatures have become? Like the screams of fierce animals, which drive men away with their roars, not allowing them to draw near. The rot and the multiplicity of sins is such that it spurts from their senses, which force me to flee.” And I: ‘Ah, Lord, how indignant I see You! If You want to continue sending chastisements, I want to come; otherwise, I want to go out of this state. Why remain in it, since I can no longer offer myself as victim to spare the people?’ And He, addressing me with seriousness, so much so that I felt terrified, told me: “You want to touch the two extremes – either you want Me to do nothing, or you want to come. Are you not content with the fact that people are spared in part? Do you think that Corato is the best, and the least in offending Me? Is the fact that I spared it compared to other towns, something trivial? So, content yourself and calm yourself, and while I occupy Myself with chastising the people, you – accompany Me with your sighs and with your sufferings, praying that the very chastisements may turn out for the conversion of the peoples.”

\* \* \*

**October 22, 1899**

***The cross, a way strewn with stars.***

Jesus continues to make Himself seen afflicted. The moment He came, He threw Himself into my arms, totally exhausted, almost wanting refreshment. He shared with me a little bit of His sufferings, and then He told me: “My daughter, the way of the cross is a way strewn with stars, and as one walks through it, those stars change into most luminous suns. What will be the happiness of the soul for all eternity in being surrounded with these suns? Furthermore, the great reward I give to the cross is so great that there is no measure, either of width or of length – it is almost incomprehensible to the human minds; and this, because in bearing crosses, there can be nothing human – all is divine.”

\* \* \*

**October 24, 1899**

***The cause of chastisements: the love of God for creatures.***

This morning my adorable Jesus came and transported me outside of myself, into the midst of the people. Jesus seemed to look at creatures with eyes of compassion, and the very chastisements appeared as infinite mercies of His, come out of His inmost most loving Heart. Then, turning to me, He told me: “My daughter, man is a product of the Divine Being, and since Our food is love, always reciprocal, alike and constant among the Three Divine Persons, since he came out of Our hands and from pure and disinterested love, he is like a particle of Our food. Now, this particle has become bitter for Us; not only this, but the majority of them, by moving away from Us, have made themselves pasture for the infernal flames and food for the implacable hatred of demons, Our capital enemies and theirs. This is the main cause of Our sorrow in the loss of souls: they are Ours – they are something that belongs to Us. Likewise, the cause that pushes Me to chastise them is the great love that I have for them, so as to place their souls in safety.”

And I: ‘Ah, Lord, it seems that this time You have no other words to say but about chastisements! Your power has other means to save these souls. And then, if I were certain that all the pain would fall upon them and You would remain free, without suffering in them, I would resign myself; but I

see that You are already suffering very much from those chastisements You have sent. What will happen if you continue sending more chastisements?’

And Jesus: “Even though I suffer, love pushes Me to send heavier scourges, and this, because in order to make man enter himself and recognize what his being is, there is no means more powerful than making him see himself undone. It seems that the other means make him grow bolder; therefore, conform to my Justice. I see well that the love you have for Me pushes you very much not to conform to Me, and you don’t have the heart to see Me suffer, but my Mother too loved Me more than all creatures - no one can equal Her; and yet, in order to save these souls She conformed to Justice and She resigned Herself to see Me suffer so much. If my Mother did this, could you not do it yourself?” And as Jesus was speaking, I felt my will being drawn so much to His, that I was almost unable any more to withstand not conforming to His Justice. I did not know what to say, so much was I convinced; however, I have not yet manifested my will. Jesus disappeared, and I remained in this doubt, whether I must conform or not.

\* \* \*

**October 25, 1899**

*The echo of the love of God, and the echo of the ingratitude of creatures.*

My most sweet Jesus continues to manifest Himself almost always in the same way. This morning He added: “My daughter, my love toward creatures is so great that it resounds like an echo in the celestial regions, it fills the atmosphere and diffuses over the whole earth. But what is the correspondence that creatures give to this loving echo? Ah, they requite Me with an echo of ingratitude, poisonous, filled with every kind of bitternesses and sins; with an echo almost deadly, fit only for wounding Me. But I will depopulate the face of the earth, so that this echo resounding with poison may not deafen my ears.”

And I: ‘Ah, Lord, what are You saying?’ And Jesus: “I act just like a pitying doctor, who has the extreme remedies for his children, and these children are full of wounds. What does this father and doctor do, who loves his children more than his very life? Will he let these wounds become gangrenous? Will he let them die for fear that by applying fire and knife they may suffer? No – never! Even though he will feel as if those instruments were applied to himself, in spite of this, he grabs the knife, he rips and cuts the flesh, and he applies to it the poison, the fire, to prevent corruption from advancing further. Even though many times it happens that in these operations the poor children die, this was not the will of the father doctor – his will was to see them healed. So I am. I wound in order to heal them, I destroy them in order to resurrect them. If many perish, this is not my Will, it is only the effect of their wickedness and obstinate will - it is the effect of this poisonous echo which they want to keep sending Me to the point of seeing themselves destroyed.”

And I: ‘Tell me, my only Good, how could I sweeten this poisonous echo for You which afflicts You so much?’ And He: “The only means is that you always do all your actions with the sole purpose of pleasing Me, and that you employ all your senses and powers for the purpose of loving Me and of glorifying Me. Let your every thought, word, and everything else, want nothing but the love you have for Me; in this way your echo will rise pleasant to my throne and will sweeten my hearing.”



\* \* \*

**October 28, 1899**

***Who am I, and who are you?***

This morning my lovable Jesus came surrounded by a light, and looking at me, as though penetrating me everywhere, so much so, that I felt annihilated, He told me: ‘Who am I, and who are you?’

These words penetrated me deep into the marrow of my bones, and I could see the infinite distance that exists between the Infinite and the finite, between the All and the nothing. Not only this, but I could also see the malice of this nothing, and how it had covered itself with mud. It seemed to me like a fish that swims in the water; so was my soul swimming in rot, amid worms and many other things, which are fit only for striking horror to the sight. Oh! God, what an abominable sight! My soul would have wanted to flee before the sight of God trice Holy, but with two more words He binds me; and these are: “What is my Love for you? And what is your return for Me?”

Now, while at the first words I would have wanted to flee, frightened, from His presence, at these second words - “what is my Love for you?” - I found myself sunken, bound by His Love from all sides, in such a way that my existence was a product of His Love. So, if this Love would cease, I would no longer exist. It seemed to me that the beats of my heart, my intelligence, and even my breath, were a product of His Love. I was swimming in Him, and even if I wanted to flee, it seemed impossible for me to do it, because His Love surrounded me everywhere. My love, then, seemed like a little drop of water thrown into the sea, which disappears and can no longer be distinguished. How many things I understood – but if I wanted to tell them I would be too long.

Then Jesus disappeared, and I was left all confused. I saw myself all sin, and in my interior I kept imploring forgiveness and mercy. After a little while my only Good came back; I felt all soaked with bitterness and sorrow for my sins, and He told me: “My daughter, when a soul is convinced that she has done evil in offending Me, she already performs the office of Magdalene, who bathed my feet with her tears, anointed them with balm, and dried them with her hair. When the soul begins to look within herself at the evil she has done, and she feels sorrow for it, she prepares a bath for my wounds. In seeing her evil, she receives bitterness and feels sorrow for it, and by this she comes to anoint my wounds with a most exquisite balm. From this knowledge, the soul would want to make a reparation, and in seeing her past ingratitude, she feels love toward a God so good arise within her, and she would want to lay down her life to prove her love; and this is the hair which, like many gold chains, binds her to my love.”

\* \* \*

**October 29, 1899**

***The formation of the interior dwelling for Jesus.***

My adorable Jesus continues to come, but this morning, as soon as He came, He took me in His arms and carried me outside of myself. Being in those arms, I comprehended many things, and especially that in order to be in the arms of Our Lord freely, and even to enter into His Heart with all ease and to go out of It as the soul best pleases, and not to be a weight or a bother for blessed Jesus, it was absolutely necessary to strip oneself of everything. Therefore, with all my heart, I said to Him: ‘My

dear and only Good, what I ask of You for me is that You strip me of everything, because I see well that in order to be clothed again by You and live in You, and for You to live again in me, it is necessary for me to have not even a shadow of that which does not belong to You.’ And He, all benignity, told me: “My daughter, the main thing so that I may enter into a soul and form my dwelling is total detachment from everything. Without this, not only can I not dwell in her, but not even any of the virtues can form its residence in the soul.

After this, once the soul has made everything go out of herself, then do I enter, and united with the will of the soul, we build a house. The foundations of it are based on humility, and the deeper they are, the higher and stronger the walls will be. These walls will be built with the stones of mortification, cemented with the purest gold of charity. After the walls have been built, I, like a most excelling painter, plaster it and form the most excelling paintings - not with lime and water, but with the merits of my Passion, represented by the lime, and with the colors of my Blood, represented by the water. This serves to protect it well from rains, from snows, and from any shock. Then come the doors, and in order for them to be solid like wood and not subject to wood worms, silence is necessary which forms the death of the exterior senses. In order to keep this house, a guardian is necessary to watch over it everywhere, inside and out. This is the holy fear of God which guards it against any inconvenience, wind or anything else that may threaten it. This fear will be the safeguard of this house, which will cause one to operate, not out of fear of penalty, but out of fear of offending the master of this house. This holy fear must do nothing but do everything to please God, with no other intention.

Then, this house must be adorned and filled with treasures. These treasures must be nothing but holy desires and tears. These were the treasures of the Old Testament, and in them they found their salvation; in the fulfillment of their vows, their consolation; in sufferings, strength. In sum, they placed all their fortune in their desire for the future Redeemer, and in this desire they operated as athletes. A soul without desire operates almost as dead; everything is boredom, bother, rancor – even virtues themselves; there is nothing that she likes, and she walks almost crawling on the path of good. All the opposite for the soul who desires: nothing is a weight for her, everything is joy; she flies, and finds her tastes in the very pains. This, because there was an anticipated desire, and the things which are first desired, are then loved; and as one loves them, one finds the most pleasant delights in them. Therefore, this desire must be entertained even before this house is built. The ornaments of this house will be the most precious stones, the most expensive pearls and gems of this Life of mine, always founded upon suffering – and pure suffering. And since the One who dwells in it is the giver of every good, He places in it the endowment of all virtues, He perfumes it with the most gentle odors, He makes lovely flowers give off their fragrance, He makes a celestial melody, among the most pleasant, resound. He makes one breathe an air of Paradise.”

I forgot to say that one must see whether there is domestic peace, and this must be nothing but the recollection and silence of the interior senses.

After this, I continued to be in the arms of Our Lord, and I was all stripped. In the meantime, I saw the confessor there present, and Jesus told me (but it seemed to me that He wanted to play with me to see what I would say): “My daughter, you have stripped yourself of everything, and you know that when one is stripped, someone else is needed who takes care of clothing him, of nourishing him, and

who gives him a place where he can stay. Where do you want to stay – in the arms of the confessor, or in mine?” And as He was saying this, He did the act of placing me in the arms of the confessor. I began to insist that I did not want to go, and He insisted that He wanted it. After a little bit of arguing, He told me: “Do not fear, I keep you in My arms.” And so we remained at peace.

\* \* \*

**October 30, 1899**

***Threat of chastisements for Rome.***

This morning my benign Jesus came all afflicted, and the first words He spoke to me were: “Poor Rome, how you will be destroyed! In looking at you, I cry over you!” And He was saying this with such tenderness as to arouse compassion. But I could not understand whether it was only about the people, or also the buildings.

Since I had the obedience not to conform to Justice, but to pray, I said to Him: ‘My beloved Jesus, when it is about chastisements, one must no longer argue, but only pray.’ And so I began to pray, to kiss His wounds, and to make acts of reparation. And while I was doing this, every now and then He would say to me: “My daughter, do not use violence on Me. By doing this, you want to use violence on Me by force; therefore, calm yourself.”

And I: ‘Lord, it is obedience that wants it so – it is not I that do this.’ He added: “The river of iniquities is so great as to reach the point of preventing the redemption of souls, and prayer alone, and these wounds of mine, can prevent this raging river from absorbing them all into itself.”

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[1] Protest is to be intended not as an act of disapproval or dissent, but as an interior affirmation of the soul, an oath, of her intention of consenting to no temptation of the enemy. In Volume 1, Luisa writes: “Jesus Christ taught me that the most effective means for the soul to be freed of every vain apprehension, of every doubt, of every fear, was to protest before Heaven, earth and the very demons, that she does not want to offend God, even at the cost of her life, and that she does not want to consent to any temptation of the devil. And this, as soon as the soul feels the coming of the temptation, in the act of the battle if she can, and as she begins to feel free - and also during the course of the day. By doing this, the soul will not waste time in thinking about whether she has consented or not, because the mere memory of her promise will already give her peace; and if the devil tries to disturb her, she will be able to answer that if she had the intention of offending God, she would not have protested the opposite. In this way, she will remain free of any concern....” These are “the usual protests”.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 3**



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## VOLUME 3

J.M.J.

**November 1, 1899**

***Purification of the Church. Her support: the victim souls.***

As I was in my usual state, I found myself outside of myself, inside a church, in which there was a priest celebrating the Divine Sacrifice, and while doing this, he was crying bitterly and said: “The pillar of my Church has no place to lean!”

In the act in which He was saying this, I saw a pillar; its top touched the heavens, and at the bottom of this pillar there were priests, bishops, cardinals and all other dignities, sustaining this pillar. But to my surprise, I went about looking and I saw that of these people, some were very weak, some half rotten, some infirm, some full of mud. So very scarce was the number of those who were in a condition to sustain it. So, this poor pillar kept swaying, unable to remain still, so many were the quakes it received from the bottom. At the top of this pillar there was the Holy Father who, with gold chains and with rays emanating from his whole person, did as much as he could to sustain it, and to chain and illuminate the people who dwelled at the bottom, although some of them would flee so as to be more comfortable in becoming rotten and covered with mud; and not only this, but he did as much as he could to bind and to illuminate the whole world.

While I was seeing this, that priest who was celebrating Mass (I am not sure whether he was a priest or Our Lord; it seems to me it was Him, but I cannot tell with certainty) called me close to Himself and told me: “My daughter, see in what a heartrending state my Church is. The very ones who were supposed to sustain Her withdraw, and with their works they knock Her down, they beat Her, and reach the point of denigrating Her. The only remedy is that I cause so much blood to be shed as to form a bath to wash away that rotten mud and to heal their deep wounds, so that, healed, strengthened and embellished in that blood, they may become instruments capable of keeping Her stable and firm.” Then He added: “I have called you to tell you: ‘Do you want to be victim, and therefore be like a prop to sustain this pillar in these times so incorrigible?’”

At first I felt a shiver run through me for fear that I might not have the strength, but then immediately I offered myself and I pronounced the Fiat. At that moment, I found myself surrounded by many Saints, Angels and purging souls, who tormented me with scourges and other instruments. At first I felt a certain fear, but then, the more I suffered, the more I wanted to suffer, and I enjoyed the suffering like a most sweet nectar; more so, since a thought touched me: ‘Who knows whether those pains might be the means to consume my life, so that I might take wing in the last flight toward my highest and only Good?’ But to my highest sorrow, after suffering bitter pains, I saw that those pains would not consume my life. Oh God, what pain! – that this fragile flesh prevents me from uniting myself to my Eternal Good!

After this, I saw the bloody slaughter that was made of the people who were at the bottom of the pillar. What a horrible catastrophe! So very scarce was the number of those who would not be victims; they reached such daringness as to try to kill the Holy Father. But then, it seemed to me that

that blood which was shed and those bloody tormented victims were the means to render those who remained strong, so as to sustain the pillar without letting it sway any more. Oh, what happy days! After this, days of triumphs and of peace would arise; the face of the earth seemed to be renewed, and the pillar would acquire its original prestige and splendor. Oh, happy days! - I hail you from afar, days which will give great glory to my Church, and great honor to the God who is Her Head!

\* \* \*

**November 3, 1899**

***Amusement of Jesus with Luisa.***

This morning my lovable Jesus came and transported me outside of myself, inside a church; then He disappeared and I was left alone. Now, finding myself in the presence of the Most Holy Sacrament, I did my usual adoration, but while I was doing this, I seemed to have become all eyes to see whether I could catch sight of sweet Jesus. At that moment, I saw Him on the altar, as a child, calling me with His gracious little hand. Who can say my contentment? I flew to Him, and without thinking of anything else, I clasped Him in my arms and I kissed Him; but in the act in which I was doing this, He assumed a serious appearance, showing that He did not like my kisses, and He began to reject me. Heedless of this, I continued and I said to Him: 'My pretty little one, beautiful one, the other day You wanted to pour Yourself out with me, with kisses and with hugs, and I gave You all the freedom. Today I too want to pour myself out with You – O please! Give me the freedom to do it.' But He continued to reject me, and in seeing that I would not stop, He disappeared. Who can say how mortified and concerned I was left as I found myself inside myself?

However, after a little while He came back, and as I wanted to ask Him for forgiveness for my impertinences, He forgave me by wanting to pour Himself out with me; and while kissing me, He told me: "Beloved of my Heart, my Divinity resides in you habitually, and just as you keep inventing new things to make Me delight with you, so I, to give you tit for tat, use new ways to make you delight with Me." With this I understood that it had been a joke that Jesus wanted to make.

\* \* \*

**November 4, 1899**

***Different effects of the presence of Jesus and of that of the devil.***

Since this morning blessed Jesus was not coming, the devil was trying to assume His shape and to make himself seen, but since I did not perceive the usual effects, I began to doubt and I signed myself with cross - first myself, and then him; and the devil, in seeing himself signed, was trembling. Immediately I rejected him without even looking at him. After a little while my dear Jesus came, and fearing that it might be the evil spirit once again, I tried to reject him, invoking the help of Jesus and of the Queen Mama. But to assure me that it was not the devil, He told me: "My daughter, in order to be assured of whether it is I or not, your attention must be on the interior effects, whether they move toward virtue or toward vice; in fact, since my Nature is virtue, I make my children heirs of nothing else but virtue. You can also comprehend this from the human nature, which is made of flesh: if it happens to develop some wounds, the flesh becomes rotten, and one can say that it is no longer flesh; in the same way, if my Nature could retain even the slightest shadow of vice within Itself, It would cease to be the God that It is - which can never happen."

\* \* \*

**November 6, 1899**

***Purity of intention.***

This morning, as adorable Jesus came and transported me outside of myself, He showed me streets full of human flesh. What a ruthless slaughter! It is horrifying to think about it! Then He showed me how something was happening in the air, and many would die suddenly; I have also seen this since the month of March. I began to pray Him according to my usual way, that He would placate Himself and spare His very images torments so cruel, wars so bloody; and since He had the crown of thorns, I removed it from His head to place it on mine, and this, in order to placate Him more. But to my highest sorrow I saw that almost all the thorns would remain, broken, inside His most holy head, and so very little was left for me to suffer. Jesus appeared serious, almost without paying attention to me; He transported me again into my bed, and since I had my arms on the cross, suffering the pains of the crucifixion which He Himself had shared with me before, He took my arms and united them together, binding them with a little rope of gold. Not paying attention to what this might mean, in order to break that severe air that He had, I said to Him: ‘My most sweet love, I offer You these movements of my body that You Yourself made me do, as well as all the others which I myself can do, for the sole purpose of pleasing You and glorifying You. Ah, yes! I wish that the movements of my eyelids, of my eyes, of my lips and of all of myself, were also made for the sole purpose of pleasing You alone. Let it be, O good Jesus, that all my bones and my nerves may resound among themselves, and with clear voices, may prove my love to You.’ And He said to me: “Everything that is done for the sole purpose of pleasing Me shines before Me in such a way as to draw my divine gazes, and I like it so much, that to those actions, be they even a batting of eyelashes, I give the value as if they were done by Me. On the other hand, those other actions, good in themselves and even great, but which are not done for Me alone, are like gold that is muddy and full of rust, which does not shine, and I do not so much as look at them.” And I: ‘Ah, Lord, how easy it is for our actions to be dirtied with dust!’ And He: “One should not care about dust, because it can be shaken off, but what one must care about is the intention.”

Now, while we were saying this, Jesus was busy binding my arms. I said to Him: ‘O please, Lord, what are You doing?’ And He: “I am doing this because when you are in that position of crucifixion, you come to placate Me; and since I want to chastise the people, I am binding them.” Having said this, He disappeared.

\* \* \*

**November 10, 1899**

***Obedience to the confessor.***

After going through quite a few days of differences with Jesus – I, wanting to be released, and He, not wanting it; now He would make Himself seen sleeping, now He would impose silence on me - finally, this morning, as I saw Him, I also saw the confessor who commanded me absolutely to have Jesus release me; and this, more than once, but Jesus would not listen. However, forced by obedience, I said to Him: ‘My lovable Jesus, when have You ever opposed obedience? I am not the one who wants to be released – it is the confessor that wants You to make me suffer the crucifixion. Therefore, surrender to this virtue, so favored by You, which bejewels your whole life, and which



formed the last link by connecting everything into one - the sacrifice of the Cross.’ And Jesus: “You really want to use violence on Me, touching that link which connected Divinity and humanity, and formed one single link, which is obedience.” And while saying this, He assumed the appearance of the Crucified, and almost forced by the priestly authority, He shared with me the pains of the crucifixion. May the Lord be always blessed, and may everything be for His glory! So it seems I was released.

\* \* \*

**November 11, 1899**

***Obedience prevents her from conforming to Justice.***

As I was in my usual state, I found myself outside of myself, and it seemed I was going around the earth. Oh, how inundated it was with all sorts of iniquities! It is horrifying to think about it! Now, while going around, I arrived some place and I found a priest of holy life, and in another place a virgin of blameless and holy life. We gathered, the three of us together, and we began to converse about the many chastisements that the Lord is sending, and about the many others that He keeps prepared. I said to them: ‘And you, what do you do? Have you perhaps conformed to divine Justice?’ And they: “Seeing the strict necessity of these times, and that man would not surrender even if an apostle came out, or if the Lord sent another St. Vincent Ferrer who might induce him to conversion with miracles and prodigious signs; on the contrary, seeing that man has reached such obstinacy and a sort of insanity that the very power of miracles would render him more incredulous – invested by this most strict necessity, for the good of men, in order to arrest this rotten sea that inundates the face of the earth, and for the glory of our God, so offended, we have conformed to Justice. But we are praying and offering ourselves as victims, so that these chastisements may turn out for the conversion of the peoples. And you, what do you do? Have you not conformed with us?”

And I: ‘Ah, no! I cannot, because obedience does not want it, even though Jesus wants me to conform; but since obedience does not want it, it must prevail over everything, and I am forced to be always in contrast with blessed Jesus, which afflicts me very much.’ And they: “When it is obedience, surely one must not adhere.”

After this, finding myself inside myself, I saw dearest Jesus for just a little, and I wanted to know where that priest and that virgin were from, and He told me that they were from Peru.

\* \* \*

**November 12, 1899**

***Jesus allows Luisa to spare a chastisement.***

This morning my lovable Jesus came and transported me outside of myself, and I saw as if something was supposed to move from the heavens and touch the earth. I was so frightened that I screamed, and I said to Him: ‘O please, O please, Lord, what are You doing? How much ruin will come if this happens! You tell me that You love me, and then you want me to be frightened. You have seen it, haven’t You? Don’t do it, no, no! You cannot do it for I do not want it.’ And Jesus, all compassion for me, told me: “My daughter, do not fear. And then, when have you ever wanted Me to do anything? I should not let you see anything when I chastise the people, otherwise you bind Me

everywhere. Well then, I will fortify your heart with fortitude, and I will make as though a trunk arise from it, so as to hold whatever you see still; and then I will pour so many graces in you as to be able to nourish Myself and my children."

At that moment, something like a trunk came out of my heart, with two branches at the top in the shape of a fork which, rising up in the air, would catch in between them, anything that was about to move so that it would keep still in one single point; and far away it seemed to touch the earth. Afterwards, I found myself inside myself, and I prayed Him to placate Himself; and it seemed that He would quite surrender, so much so, that He shared with me the pains of the cross. Then He disappeared.

\* \* \*

**November 13, 1899**

***Jesus suffers in seeing creatures suffer. Luisa offers herself to console Him.***

This morning my adorable Jesus seemed to be restless; He would do nothing but come and go. Now He would spend time with me, and now, almost drawn by His most ardent love for creatures, He would go to see what they were doing, and with His whole self He would suffer with them, from that which they were suffering, as if He Himself, and not they, were taken by those sufferings. Several times I saw the confessor forcing Jesus by means of his priestly authority to make me suffer His pains so as to be able to placate Him; and while it seemed that He did not want to be placated, He would then show Himself grateful, thanking wholeheartedly, the one who was occupying himself with holding back His indignant arm, and so He would share with me now one suffering, now another. Oh, how tender and moving it was to see Him in this state! He would make one's heart split with compassion. Quite a few times He told me: "Conform to my Justice, for I can take no more. Ah, man is too ungrateful, and he almost forces Me from all sides to chastise him. He himself snatches the chastisements from my hands. If you knew how much I suffer in making use of my Justice..., but it is man himself that uses violence on Me. Ah, had I not done anything other than purchase his freedom at the price of my blood, he would still have to be grateful to Me; but out of greater spite, he keeps inventing new ways to render my payment useless."

While saying this, He was crying bitterly, and to console Him, I said to Him: 'My sweet Good, do not afflict Yourself; I see that your affliction is mostly because You feel forced to chastise the people. Ah, no, this will never be! If You are all for me, I want to be all for You; therefore, You will send the chastisements upon me – here is the victim, always ready and at your disposal; You can make me suffer whatever You want, and so your Justice will be somehow placated, and You will be relieved from the affliction You feel in seeing creatures suffer. My intention has always been this – not to conform to Justice, because if man suffers, You would suffer more than he does.' While I was saying this, our Queen Mama came, and I remembered that as I had asked the confessor for the obedience to conform to Justice, he had told me to ask the Most Holy Virgin, whether She wanted me to conform. So I asked Her, and She said to me: "No, no, but pray, my daughter, and in these days try as much as you can to keep Him with You and to placate Him, because many chastisements have been prepared."

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**November 17, 1899**

***The priestly authority must concur with the victim.***

My lovable Jesus continues to make Himself seen afflicted. This morning, our Queen Mama came together with Him, and it seemed to me that She was bringing Him to me so that I would placate Him and pray to Him together with Her that He would make me suffer to spare the people. She told me that if in these past days I had not placed myself in between, and if the confessor had not made use of his priestly authority in concurring with his intentions of making me suffer, many catastrophes would have occurred. In the meantime, I saw the confessor and immediately I prayed for him to Jesus and to the Queen Mother; and Jesus, all benignity, said: "According to the measure in which he will take care of my interests, by praying me and also by committing himself to renewing his intention of making you suffer in order to spare the people, so will I take care of him and will spare him. I would be ready to make this pact with him."

After this, I went about looking at my sweet and only Good, and I saw that He was holding two lightnings in His hands: in one hand, as though equipped, He had a strong earthquake and a war; in the other, many kinds of sudden deaths and contagious diseases. I began to pray Him to pour those lightnings upon me, and I almost wanted to remove them from His hands, but to prevent me from doing this, He began to move away from me. I tried to follow Him, and so I found myself outside of myself, but Jesus disappeared from me and I remained alone.

Now, finding myself alone, I went round a little, and I found myself in a place where, in this season, they harvest. It seemed that uproars of war were happening there, and I wanted to go to help those poor people, but the demons prevented me from going there where such things were about to happen, and they beat me so that I would not be able to help or to prevent their artifices. They used so much strength as to make me draw back.

\* \* \*

**November 19, 1899**

***The evils of pride.***

My adorable Jesus continues to come, and since before He came, my mind was thinking about certain things which Jesus had told me in the past years, and which I do not remember so well, almost to remind me He told me: "My daughter, pride corrodes grace. In the hearts of the proud there is nothing but a void all full of smoke, which produces blindness. Pride does nothing but render oneself an idol, and so the proud soul does not have her God with her. By sin, she has tried to destroy Him in her heart, and raising an altar within her heart, she places herself on it, and she adores herself."

Oh, God, what an abominable monster this vice is! It seems to me that if the soul is attentive not to let it enter into herself, she is free of all other vices; but if, to her misfortune, she lets herself be dominated by it, since it is a monstrous and wicked mother, it will deliver all of its naughty children for her, which are the other sins. Ah, Lord, keep it away from me!

\* \* \*

**November 21, 1899**

***Jesus wants to delight in reflecting Himself in Luisa, who is helped by the Most Holy Virgin.***

This morning, as soon as He came, my most beloved Jesus told me: “My daughter, all your pleasure must be in reflecting yourself in Me. If you do this always, you will portray all of my qualities, my physiognomy and my very features within yourself; and I, in return, will find all my taste and highest contentment in delighting in reflecting Myself in you.”

Having said this, He disappeared, and I was meditating in my mind on the words He had just spoken to me. All of a sudden He came back, placing His holy hand on my head; and turning my face toward Him, He added: “Today I want to delight a little bit by reflecting Myself in you.”

A shiver ran about my whole waist – such a fright as to feel I was dying, because I saw that He was staring at me, wanting to delight in my thoughts, gazes, words, and in all the rest, by reflecting Himself in me. I kept repeating in my interior: ‘Oh! God, am I an object fit for letting You take delight, or for embittering You?’ In the meantime, our dear Queen Mama came to my help, carrying a pure white garment in Her hands, and all loving, She told me: “Daughter, do not fear; I Myself want to make up for you by clothing you with my innocence, so that, in reflecting Himself in you, my Son may find the greatest delight that can be found in a human creature.”

So She clothed me with that garment and She offered me to my dear Good, Jesus, telling Him: “Accept her out of regard for me, O dear Son, and delight in her.” So every fear went away from me, and Jesus delighted in me, and I in Him.

\* \* \*

**November 24, 1899**

***Luisa wants to receive the bitternesses of Jesus.***

This morning my sweet Jesus came and transported me outside of myself. Now, since I saw Him all full of bitterness, I prayed Him and prayed Him again to pour it into me; but as much as I prayed, I could not manage to obtain that He would pour His bitternesses into me, although, as I would draw close to His mouth to receive his bitternesses, a bitter breath would come out. While I was doing this, I saw a priest who was dying, but I could not recognize well who he was, because I had another intention to pray for a sick priest, but not recognizing him as that one, I got confused whether it was him or someone else. So I said to Jesus: ‘Lord, what are You doing? Don’t You see how much scarceness of priests there is in Corato that You want to take more away from us?’ And Jesus, not paying attention to me and threatening with His arm, said: “I will destroy them more.”

\* \* \*

**November 26, 1899**

***Delight of the Holy Trinity because of the sufferings of Luisa.***

As I was very much in suffering, my lovable Jesus came and placed His arm behind my neck in the act of sustaining me. Now, being close to Him, I began to do my usual adorations to all of His holy members, beginning with His most sacred head. In the act in which I was doing this, He said to me: “My beloved, I thirst, let me quench my thirst in your love, for I cannot contain Myself any more.”

And assuming the appearance of a baby, He threw Himself into my arms and began to suckle. He seemed to take immense pleasure, He was all refreshed, and His thirst quenched. After this, almost wanting to joke with me, with a lance He held in His hand He pierced my heart through, side to side. I felt a most bitter pain, but – oh! how happy I was to suffer, especially because it was the very hands of my sole and only Good that gave me suffering; and I incited Him to give me greater torment, so great was the pleasure and the sweetness I felt. And blessed Jesus, to make me more content, tore my heart out, taking it in His hands, and with that same lance He opened it into two halves and found a cross, shining and pure white. He took it in His hands with great delight, and He told me: “This cross was produced by the love and the purity with which you suffer; I am so delighted with the way you suffer, that I am not alone, but I call the Father and the Holy Spirit to delight with Me.”

In one instant, I went about looking and I saw Three Persons who, surrounding me, delighted in looking at this cross. However, lamenting to Them, I said: ‘Great God, too little is my suffering, I am not content with the cross alone, but I also want the thorns and the nails; and if I do not deserve this, because I am unworthy and a sinner, certainly You can give me the dispositions in order to deserve it.’ And Jesus, sending me a ray of intellectual light, made me understand that He wanted me to make the confession of my sins. I felt almost floored before the Three Divine Persons, but the Humanity of Our Lord inspired me with confidence; so, turning to Him I recited the Confiteor, and then I began to make the confession of my sins. Now, while I was all immersed in my misery, a voice came out from Their midst, saying: “We forgive you, and you – sin no more.” I was expecting to receive the absolution from Our Lord, but all of a sudden He disappeared. After a little while He came back crucified, and shared with me the pains of the cross.

\* \* \*

**November 27, 1899**

***Grace renders the soul happy.***

This morning my dear Jesus was not coming. After many hardships, I saw Him for just a little, and lamenting to Him because of His delay, I said to Him: ‘Blessed Lord, how come, so late? Have You perhaps forgotten that I cannot be without You, or have I perhaps lost your grace that You do not come?’ And He, interrupting my plaintive speaking, told me: “My daughter, do you know what my grace does? My grace renders the souls of the Blessed happy, and it renders the pilgrim souls happy - with this difference alone: that the Blessed take bliss and delight in it, while the pilgrim souls work and make it circulate. So, one who possesses grace holds paradise within herself, because grace is nothing other than to possess Me, and since I alone am the enchanting object that enchants the whole of paradise and forms all the contentments of the Blessed, the soul, by possessing grace, possesses her paradise wherever she is.”

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**November 28, 1899**

***Luisa accepts suffering in Purgatory in order to free some souls.***

My beloved Jesus came all affability; He seemed to be like an intimate friend who makes many endearments to the other friend in order to prove his love to him. The first words He spoke to me were: “My beloved, if you knew how much I love you... I feel so very much drawn to loving you;

my very delays in coming force Me, and are new causes for my coming, to fill you with new graces and celestial charisms. If only you could comprehend how much I love you, you would just barely catch sight of your love compared to Mine.” And I: ‘My sweet Jesus, what You tell me is true, but I too feel that I love You very much, and if You say that my love compared to Yours can just barely be seen, it is because your power is without limits, while mine is limited, and therefore I can do according to how much You Yourself give me. This is so true, that when the will comes to me to suffer more in order to prove my love to You more, if You do not concede the pains to me, suffering is not in my power, and I am forced to resign myself also in this, and be that useless being which, by myself, I have always been. On the other hand, You have even suffering in your power, and in whatever way You want to manifest your love for me, You can do it. My beloved, give the power to me, and then I will show You what I can do for love of You, because whatever the measure You give to me, that very measure I will give to You.’

He listened with great pleasure to my speaking out of proportion, and almost wanting to test me, He transported me outside of myself, close to a deep place, full of liquid fire, and dark – the mere sight of it struck horror and fright. Jesus said to me: “Here is Purgatory, and many souls are crammed in this fire. You will go to this place to suffer in order to free the souls I choose, and you will do this for love of Me.”

Though trembling a little, immediately I said to Him: ‘Everything for love of You, I am ready, but You must come with me, otherwise, if You leave me, You do not let Yourself be found any more, and then You make me cry quite a bit.’ And He: “If I come with you, what would be your Purgatory? With my presence, those pains would change into joys and contentments for you.” And I: ‘I do not want to go alone, but as we go into that fire, You will remain behind my shoulders, so I will not see You, and I will accept this suffering.’

So I went into that place filled with thick darkness, and He followed me from behind. For fear that He might leave me, I grabbed His hands, holding them tightly upon my shoulders. As I arrived down there... who can describe the pains that those souls suffered? They are certainly unutterable for people clothed with human flesh. But as I entered that fire, it would be destroyed, and the darkness would be dispelled, and many souls would come out, and others would be relieved. After being there for about a quarter of an hour, we came out, and Jesus was all mournful. Immediately I said: ‘Tell me, my Good, why are You mourning? My dear life, have I perhaps been the cause of it because I did not want to go into that place of pains by myself? Tell me, tell me, did You suffer very much in seeing those souls suffer? How are You feeling?’ And Jesus: “My beloved, I feel all full of bitternesses, so much so, that unable to contain them any longer, I am about to pour them out over the earth.” And I: ‘No, no, my sweet love, You will pour them upon me, won’t You?’ And drawing near my mouth, He poured a most bitter liqueur, in such abundance that I could not contain it, and I prayed that He Himself would give me the strength to bear it, otherwise that which I had not allowed Our Lord to do, I would do myself, pouring it over the earth, which would be very sorrowful for me to do. However, it seems He gave me strength, though the sufferings were so great that I felt faint; but Jesus, taking me in His arms, sustained me, telling me: “With you one must surrender by force; you render yourself so importunate, that I almost feel the necessity to content you.”

**November 30, 1899**

***Sick members and healthy members in the mystical body of Christ.***

My adorable Jesus continues to come, and this time I saw Him in the act in which He was at the pillar. Untying Himself, Jesus threw Himself into my arms to be compassionated by me; I clasped Him to myself, and began to arrange His hair, all clotted with blood, and to dry His eyes and face, and I also kissed Him and did several acts of reparation. When I reached the hands and removed the chain, to my greatest surprise I saw that the head was that of Our Lord, but the members belonged to many other people, especially religious. Oh, how many infected members, which cast more darkness than light! On the left side there were those who caused greater suffering to Jesus; one could see sick members, full of wormy and deep wounds, and others which were just barely attached to that body by a nerve. Oh, how that divine head suffered and swayed over those members! On the right side, then, one could see those which were the most good – that is, the healthy members, shining, covered with flowers and with celestial dew, perfumed with fragrant odors, and among these members one could see some which gave off an obscure perfume.

This divine head over these members suffered very much. It is true that there were some shining members, which almost resembled the light of the head, and which cheered it and gave it greatest glory, but the number of the infected members was greater. Opening His most sweet mouth, Jesus told me: “My daughter, how many pains these members give Me! This body you see is the mystical body of my Church, of which I glory in being the head; but how much cruel torment these members cause in this body! It seems that they incite one another to see who can give Me greater torment.” Then He said other things about this body, which I cannot remember so well, therefore I stop here.

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**December 2, 1899**

***Eloquent praise of the Cross.***

As I was very afflicted about certain things, which it is not licit here to say, lovable Jesus, wanting to relieve me from my affliction, came with an appearance all new. He seemed to be dressed in pale blue, all adorned with tiny little bells of gold which, in touching one another, resounded with a sound never before heard. At the appearance of Jesus and at that gracious sound, I felt enchanted and relieved in my affliction, which departed from me like smoke. I would have remained there in silence, so much did I feel the powers of my soul enchanted and stunned, if blessed Jesus had not broken my silence, saying to me: “My beloved daughter, all these little bells are many voices that speak to you of my love, and call you to love Me. Now, let me see how many little bells you have that speak to Me of your love and call Me to love you.”

And I, all full of blushing, said to Him: ‘But, Lord, what are You saying? I have nothing; I have nothing but defects.’ And Jesus, compassionating my misery, continued: “You have nothing, it is true. Well then, I want to adorn you with my own little bells, so that you may have many voices to call Me and to show Me your love.” So it seemed that He surrounded my waist with a belt adorned with these little bells.

After this, I remained in silence, and He added: “Today I take pleasure in spending time with you.

Tell Me something.” And I: ‘You know that all my contentment is in being with You, and in having You, I have everything. So, in possessing You, it seems I have nothing else to desire, or to say.’ And Jesus: “Let Me hear your voice that cheers my hearing. Let us converse together a little; I have spoken to you many times about the Cross; today, let Me hear you speak of the Cross.”

I felt all confused; I did not know what to say. But as He sent me a ray of intellectual light, to make Him content I began to say: ‘My Beloved, who can say to You what the Cross is? Your mouth alone can speak worthily of the sublimity of the Cross; but since You want me to speak, I will do it.

The Cross, suffered by You, freed me from the slavery of the devil, and espoused me to the Divinity with an indissoluble bond. The Cross is fecund and gives birth to Grace in me. The Cross is Light, It disillusions me of what is temporal, and reveals to me what is eternal. The Cross is fire, and reduces to ashes all that is not of God, to the point of emptying my heart of the tiniest blade of grass that might be in it. The Cross is coin of inestimable value, and if I have, O Holy Spouse, the fortune of possessing it, I will be enriched with eternal coins, to the point of becoming the richest in Paradise, because the currency that circulates in Heaven is the Cross suffered on earth. The Cross, then, makes me know myself; not only this, but It gives me the knowledge of God. The Cross grafts all virtues into me. The Cross is the noble pulpit of the uncreated Wisdom, that teaches me the highest, the finest and most sublime doctrines. So, only the Cross will reveal to me the most hidden mysteries, the most secret things, the most perfect perfection, hidden to the most erudite and learned of the world. The Cross is like beneficent water that purifies me; not only this, but It administers to me the nourishment for the virtues, It makes them grow, and only then does It leave me, when It brings me back to Eternal Life. The Cross is like celestial dew, which preserves and embellishes for me the beautiful lily of purity. The Cross is the nourishment of Hope. The Cross is the beacon of operating Faith. The Cross is like hard wood, which preserves the fire of Charity, keeping it always lit. The Cross is like dry wood, which dispels and puts to flight all the smokes of pride and of vainglory, producing the humble violet of humility in the soul. The Cross is the most powerful weapon that offends the demons, and defends me from all of their claws. Therefore, the soul who possesses the Cross is the envy and admiration of the very Angels and Saints, and the rage and indignation of the demons. The Cross is my Paradise on earth, in such a way that if the Paradise of the Blessed up there, is of delights, the Paradise down here is of sufferings. The Cross is the chain of most pure gold that connects me to You, my Highest Good, and forms the most intimate union which can possibly be given, to the point of making my being disappear. And It transforms me in You, my Beloved, to the point that I feel lost within You, and I live from your very Life.’

After I said this (I don’t know whether it is nonsense), my lovable Jesus was all delighted in listening to me, and taken by enthusiasm of love, kissed me all over, and said to me: “Brava, brava, my beloved - you spoke well! My Love is fire, but not like the terrestrial fire which, wherever it penetrates, renders things sterile and reduces everything to ashes. My fire is fecund, and it renders sterile only that which is not virtue. To all the rest it gives life, it makes beautiful flowers bloom, it makes the most delicious fruits mature, and forms the most delightful celestial garden. The Cross is so powerful, and I communicated so much grace to It, as to render It more effective than the very Sacraments; and this, because in receiving the Sacrament of my Body, the dispositions and free concourse of the soul are needed in order to receive my graces, and many times these may be lacking; while the Cross has the virtue of disposing the soul to grace.”



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**December 21, 1899**

***Luisa speaks about virginity and purity.***

After a long silence, this morning my lovable Jesus interrupted it, saying to me: "I am the receptacle of pure souls." And in these words of His I received intellectual light which made me comprehend many things about purity, but I can repeat little or nothing with words, of that which I feel in my intellect. However, most honorable lady obedience wants me to write something, even nonsense, and to make her content I will speak my nonsense about purity.

It seemed to me that purity is the noblest gem that the soul can possess. The soul who possesses purity is invested with candid light, in such a way that blessed God, in looking at her, finds His very image; He feels drawn to love her, so much so, that He reaches the point of becoming enamored with her, and He is taken by so much love that He gives her His most pure Heart as dwelling, because only that which is pure and most clean enters into God; nothing stained can enter that most pure bosom. The soul who possesses purity maintains within herself her original splendor which God gave her in creating her; nothing is disfigured or disennobled in her; rather, like a queen aspiring to her wedding with the celestial King, she preserves her nobility until this noble flower is transplanted into the celestial gardens. Oh, how this virginal flower is fragrant of a distinct odor! It always rises above all other flowers, and even above the very Angels. How it stands out with varied beauty! So, all are taken by esteem and love, and give it free step, to let it reach its Divine Spouse, in such a way that the first place around Our Lord belongs to these noble flowers. And Our Lord greatly delights in strolling in the midst of these lilies which perfume the earth and Heaven; and He delights even more in being surrounded by these lilies because, He being the first noble lily and the model, He is the specimen of all the others.

Oh, how beautiful it is to see a virgin soul! Her heart gives off no other breath but that of purity and of candor; it is not even shaded by any other love which is not God, and even her body gives off fragrance of purity. Everything is pure in her: pure in her steps, pure in operating, in speaking, in looking, and also in moving. So, at the mere sight of her one feels the fragrance and recognizes a soul who is truly pure. What charisms, what graces, what mutual love and loving stratagems between this soul and her Spouse Jesus! Only one who experiences them can say something. One cannot even narrate everything, and I don't feel it is my duty to speak about this, therefore I keep silent and I move on.

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**December 22, 1899**

***How God draws us to love Him in three ways, and how He manifests Himself to the soul in three ways.***

This morning my adorable Jesus was not coming. After much waiting and waiting He made Himself just barely seen several times, like a lightning that flashes by. But I seemed to see a light rather than Jesus, and in this light, a voice which, the first time it came, said: "I draw you to love Me in three ways: by dint of benefits, by dint of sympathies, and by dint of persuasions."

Who can say how many things I comprehended in these three words? It seemed to me that in order to attract my love and also that of the other creatures, blessed Jesus makes benefits rain down for our good, and in seeing that this rain of benefits does not reach the point of gaining our love, He reaches the point of rendering Himself sympathetic. And what is this sympathy? It is His pains suffered for love of us, to the point of dying, deluging blood upon a cross, where He rendered Himself so sympathetic as to enamor of Himself His very executioners and His fiercest enemies. Even more, in order to attract us more and render our love stronger and more stable, He left us the light of His most holy examples, united to His celestial doctrine, which, like light, dispel for us the darkness of this life and lead us to eternal salvation.

The second time it came, it said to me: "I manifest Myself to the soul in three different ways: by power, by news and by love. The power is the Father, the news is the Word, the love is the Holy Spirit." Oh, how many more things I comprehended! But too little is that which I am able to manifest. It seemed to me that God manifests Himself to the soul, by power, in the whole of creation; from the first to the last being is the omnipotence of God manifested. The heavens, the stars and all the other beings speak to us, though in a mute language, of a Supreme Being, of an Uncreated Being, of His omnipotence. In fact, the most learned man, with all of his science, cannot arrive at creating the most wretched mosquito, and this says that there must be a most powerful uncreated Being who created everything, and gives life and preservation to all beings. Oh, how the whole universe, in clear notes and with indelible characters, speaks to us of God and of His omnipotence! Therefore, one who does not see Him is voluntarily blind! By news: it seemed to me that blessed Jesus, in descending from Heaven, came upon earth in person to give us news of what is invisible to us; and in how many ways did He not manifest Himself? I believe that everyone can comprehend the rest by himself, therefore I will not go on speaking.

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**December 25, 1899**

***Jesus wants a continuous attitude of sacrifice in the soul.***

After spending several days of almost total privation of my highest and only Good, days accompanied by hardness of heart, without even being able to cry over my great loss, though I offered to God even that loss, saying to Him: 'Lord, accept it as a sacrifice; You alone can soften this heart of mine, so hard' – finally, after long suffering, my dear Queen Mama came, carrying the celestial Baby on Her lap, wrapped in a little cloth, all shivering. She placed Him in my arms, telling me: "My daughter, warm Him with your affections, because my Son was born in extreme poverty, in the complete abandonment of men, and in highest mortification."

Oh, how pretty He was, with that celestial beauty of His! I took Him in my arms and I clasped Him to myself to warm Him, because He was almost numb with cold, since He had nothing else to cover Him but one little cloth. After I warmed Him as much as I could, my tender little Baby, moving His purple lips, told me: "Do you promise Me always to be victim for love of Me, just as I am for love of you?" And I: 'Yes, my little Treasure, I promise You.' And He: "I am not content with the word – I want an oath, and also an underwriting with your blood." And I: 'If obedience wants it, I will do it.'

He seemed to be all content, and added: "From the moment I was born, I always kept my Heart offered in sacrifice, to glorify the Father, for the conversion of sinners, and for the people who surrounded Me, and who were my most faithful companions in my pains. In the same way, I want your heart to be in this continuous attitude, offered in spirit of sacrifice for these three purposes."

While He was saying this, the Queen Mama wanted the Baby in order to nourish Him with Her most sweet milk. I gave Him back to Her, and She uncovered Her breast to place it in the mouth of Her Divine Baby; and I, clever, wanting to make a joke, placed my mouth to suckle. I drew a few drops, and in the act in which I was doing this, they disappeared from me, leaving me content and discontent. May everything be for the glory of God, and to the confusion of this miserable sinner.

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**December 27, 1899**

***Charity must be like a mantle that covers one's actions.***

He continued to make Himself seen like shadow and flash. While I was in a sea of bitterness because of His absence, in one instant He made Himself seen, telling me: "Charity must be like a mantle which must cover all of your actions, in such a way that everything must shine with perfect charity. What is the meaning of your being displeased when you do not suffer? That your charity is not perfect, because suffering for love of Me and not suffering for love of Me, without your will, is all the same." And He disappeared leaving me more embittered than before, wanting to touch a key too delicate for me, which He Himself has infused in me.

Then, after I shed bitter tears for my miserable state and over the absence of my adorable Jesus, He came back and told me: "With just souls I act with justice, or rather, I give them double recompense for their justice by favoring them with greater graces, and by speaking to them of just words and of sanctity." However, I found myself so confused and bad, that I did not dare to utter a single word; rather, I continued to shed tears over my misery. And Jesus, wanting to infuse trust in me, placed His hand under my head in order to lift it, because it could not hold itself up, and He added: "Do not fear, I am the shield of the tribulated." And He disappeared.

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**December 30, 1899**

***Effects of humiliation and of mortification.***

This morning I saw my adorable Jesus for just a little, and since obedience had told me to pray for a certain person, when Jesus came I commended her to Him, and He said to Me: "Humiliation must not only be accepted, but also loved; so much so, as to chew it like food. And just as when a food is bitter, the more one chews it, the more he feels the bitterness, in the same way, humiliation, when it is well chewed, gives rise to mortification. And these – that is, humiliation and mortification – are two most powerful means in order to get out of certain hitches and obtain those graces which are needed. While it seems to be noxious to the human nature, just like the bitter food which seems to do harm rather than good - so with humility and mortification. But it is not so. The more the piece of iron is beaten on the anvil, the more it sparkles with fire and is purged. The same for the soul: the more she is humiliated and beaten on the anvil of mortification, the more she sparkles with celestial

fire and is purged - if she really wants to walk along the path of good. If then she is false, it happens all the opposite.”

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**January 1, 1900**

***The Circumcision of Jesus. The more the soul humiliates herself and knows herself, the closer she draws to the truth.***

Being very afflicted because of the privation of my highest and only Good, after much waiting and waiting, finally I saw Him come out from within my heart, crying, and making me understand with His eyes that He was hurting from the wound received in the Circumcision. So He cried and expected me to dry the blood that was pouring from that wound, and to sweeten the pain of the cut. I felt all compassion and confusion together, so much so that I did not dare to do it; however, drawn by love, I don't know how I found a little cloth in my hand, and I tried as much as I could to dry the blood of Baby Jesus. While doing this, I felt I was all full of sin, and I thought that I was the cause of that pain of Jesus. Oh, how sorry I felt for Him! I felt absorbed in that bitterness; and the blessed little Baby, compassionating my miserable state, told me: “The more the soul humiliates herself and knows herself, the closer she draws to the truth; and being in the truth, she tries to push herself along the path of virtues, from which she sees herself very far away. And if she sees herself on the path of virtues, immediately she realizes how much there is left for her to do, because virtues have no end – they are infinite, as I am. So, being in the truth, the soul always tries to perfect herself, but she will never arrive at seeing herself perfect. And this serves her, and it will make her work continuously, striving to perfect herself more, without wasting time in idleness. And I, pleased with this work, keep retouching her little by little, in order to portray my likeness in her.

This is why I wanted to be circumcised – to give an example of highest humility, which rendered the very Angels of Heaven stunned.”

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**January 3, 1900**

***Peace, in any circumstance.***

I continued to see myself all full of miseries; not only so, but also restless. It seems to me that all of my interior had become alarmed about the loss of Jesus. I kept thinking to myself that my great sins had made me deserve that my adorable Jesus had left me, and therefore I was not going to see Him any more. Oh, what a cruel death this thought is for me! Or rather, more ruthless than any death! ‘No longer to see Jesus...! No longer to hear the gentleness of His voice...! To lose the One on whom my life depends, and from whom every good comes to me...! How can I live without Him? Ah, everything is over for me if I lose Jesus!...’ With these thoughts I felt an agony of death; all of my interior was upset for it wanted Jesus; and He, in a flash of light, manifested Himself to my soul, telling me: “Peace, peace, do not want to disturb yourself. Just as a most fragrant flower perfumes the place in which it is put, so does my peace fill with God the soul who possesses it.” And He escaped like a flash.

Ah, Lord, how good You are with this sinner! And I also tell You in confidence: “How impertinent

You are, for I must lose You no less, and You do not even want me to become disturbed or restless; and if I do it, You make me understand that I myself move away from You, because with peace I fill myself with God, while by becoming disturbed I fill myself with diabolical temptations.’ Oh, my sweet Jesus! How much patience it takes with You! – because whatever happens to me, I cannot even become upset or disturbed, but You want me to remain in perfect calm and peace.

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**January 5, 1900**

***Effects of sin and of Confession.***

As I was in my usual state, I felt I was going outside of myself, and I found my adorable Jesus; but – oh, how full of sins I saw myself before His presence! In my interior I felt a strong desire to make my confession to Our Lord, and so, turning to Him, I began to tell my sins, and Jesus was listening to me. When I finished speaking, turning to me with a face full of sadness, He told me: “My daughter, sin is a poisonous and deadly embrace to the soul, if it is grave; and not only to her, but also to all the virtues present in the soul. If then it is venial, it is a wounding embrace, which renders the soul very weak and infirm, and together with her the virtues which she had acquired also become infirm. What a deadly weapon sin is! Sin alone can wound and give death to the soul! Nothing else can harm her, nothing else but sin alone renders her opprobrious and odious before Me.”

While He was saying this, I comprehended the ugliness of sin and I felt such pain that I cannot even express it. And Jesus, seeing me all contrite, raised His blessed right hand and pronounced the words of the absolution. Then He added: “Just as sin wounds and gives death to the soul, so does the Sacrament of Confession give life, heal the wounds, and give back vigor to virtues; and this, more or less, according to the dispositions of the soul – so does the virtue of the Sacrament operate.” It seemed to me that my soul had received new life; I no longer felt the bother of before, after Jesus gave me the absolution. May the Lord be always thanked and glorified!

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**January 6, 1900**

***Confidence, the staircase to ascend to the Divinity.***

This morning I received Communion, and as I found myself together with Jesus, the Queen Mama was also there, and – oh, marvel! – I looked at the Mother and I could see Her Heart transmuted into Baby Jesus; I looked at the Son and I could see the Mother in the Heart of the Baby. In the meantime, I remembered that today is the Epiphany, and in the example of the Holy Magi, I was to offer something to Baby Jesus, but I saw myself as having nothing to give Him. So, in seeing my misery, the thought came to me of offering my body as myrrh, with all the sufferings of the twelve years in which I had been in bed, ready to suffer and to remain there as much longer as He pleased; as gold, the pain I feel when He deprives me of His presence, which is the most painful and sorrowful thing for me; as incense, my poor prayers, united to those of the Queen Mama, so that they might be more pleasing to Baby Jesus. So I made the offering with full confidence that the Baby would accept everything.

Jesus seemed to accept my poor offerings with great pleasure, but that which He enjoyed the most

was the confidence with which I had offered them. Then He said to me: “Confidence has two arms: with one it embraces my Humanity, and it uses my Humanity as a staircase in order to ascend to my Divinity; with the other it embraces the Divinity and draws celestial graces in torrents, in such a way that the soul remains all inundated within the Divine Being. When the soul is confident, she is certain to obtain what she asks. I let my arms be bound, I let her do whatever she wants, I let her penetrate even into my Heart, and I let her take, by herself, that which she has asked from Me. If I did not do so, I would feel Myself in a state of violence.” While He was saying this, many rivulets of a liqueur (I call it ‘liqueur’, but I can’t really tell what it was) came out from the breast of the Baby and of the Mother, which inundated my soul completely. Then the Queen Mother disappeared.

After this, together with the Baby I went out into the vault of the heavens. I saw that His gracious face was sad, and I said to myself: ‘Maybe He wants milk, this is why He is sad.’ So I said to Him: ‘Do You want to suckle from me since the Queen Mama is not here?’ But before doing this, I became concerned that it might be the devil; so, in order to be reassured, I signed him several times with the cross and I said to him: ‘Are you really Jesus the Nazarene, the Second Person of the Most Holy Trinity, Son of the Virgin Mary, Mother of God?’ And the Baby assured that He was. Therefore, being assured, I placed Him to suckle from myself. The Baby seemed to revive, assuming a merry appearance, and I saw that He was suckling part of those rivulets with which He Himself had inundated me. And while He was doing this, I felt my heart being pulled, as it seemed that that milk which Jesus was drawing from me was coming out from it. Who can say what passed between me and Baby Jesus? I have no tongue to be able to manifest it, no words to be able to describe it.

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**January 8, 1900**

***The ‘errors’ contained in these writings, which will do good. Firmness and stability in operating.***

I was thinking to myself: ‘Who knows how much nonsense, how many errors are contained in these things I write!’ At that moment, I felt I was losing consciousness, and blessed Jesus came and said to me: “My daughter, errors too will do good; and this, in order to make known that there is no artifice on your part, and that you are not some doctor, because if you were so, you yourself would realize where you were mistaken. This will also make shine more that it is I who speak to you, by looking at it in a simple way. However, I assure you that they will find not a shadow of vice or anything which is not virtue, because while you write, I Myself guide your hand. At the most, they may find a few errors at first sight, but if they look at them thoroughly, they will find the truth.”

Having said this, He disappeared, but after a few hours He came back. I was feeling all hesitant and concerned about the words He had spoken to me, and He added: “My heritage is firmness and stability; I am not subject to any change, and the more the soul draws near Me and advances on the path of virtues, the firmer and more stable she feels in operating good. And the farther she remains from Me, the more she will be subject to changing and oscillating – now toward good, now toward evil.

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**January 12, 1900**

***Difference between knowledge of self and humility. Jesus alone can glory in possessing true***

*humility.*

Finding myself in my usual state, my adorable Jesus came in a pitiful state. He had His hands bound tightly, His face covered with spit, and many people were slapping Him horribly. And He remained quiet, placid, without making one movement or emitting one lament; not even a batting of eyelashes, in order to show that He Himself wanted to suffer these outrages; and this, not only externally, but also internally. What a moving scene, such as to break the hardest hearts! How many things that Face said, with that spit hanging, dirtied with mud! I felt horrified, I trembled, I saw myself all pride before Jesus.

While He was in that appearance, He said to me: “My daughter, only the little ones let themselves be handled as one wants; not those who are little of human reason, but those who are little yet filled with divine reason. I alone can say that I am humble, because in man, that which is said to be humility should rather be called knowledge of self; and one who does not know himself already walks in falsehood.”

Jesus remained silent for a few minutes, and I stayed there, contemplating Him. While I was doing this, I saw a hand carrying a light, which, searching in my interior, in the most intimate hiding places, wanted to see whether the knowledge of myself and love of humiliations, confusions and opprobriums, were present in me. That light found a void in my interior – and I too saw it – which had to be filled with humiliations and confusions, in the example of blessed Jesus. Oh, how many things that light and that holy Face which was before me, made me understand! I said to myself: ‘A God, humiliated and confused for love of me, and I, a sinner, without these insignia! A God, stable, firm in bearing so many insults, to the point that He does not move, not one bit, to shake that disgusting spit off of Himself. Ah, His interior before God, and His exterior before men are made manifest to me; and yet, if He wanted to free Himself, He could, because it is not the chains that bind Him, but His firm Will, which wants to save mankind at any cost. And I? And I? Where are my humiliations? Where, the firmness, the constancy in doing good for love of my Jesus and for love of my neighbor? Ah, how different we are as victims – myself and Jesus! Ah, we are not similar at all!

While my little brain was wandering in this, my adorable Jesus told me: “Only my Humanity was filled with opprobriums and humiliations, to the point that they overflowed outside. This is why Heaven and earth tremble before my virtues, and the souls who love Me use my Humanity as a staircase in order to ascend and lap up a few little drops of my virtues. Tell me now: before my humility, where is yours? I alone can glory in possessing true humility. My Divinity, united to my Humanity, could operate prodigies at each step, word and work; yet, I voluntarily constrained Myself within the circle of my Humanity, I showed Myself as the poorest, and I reached the point of mingling with sinners themselves. I could have done the Work of Redemption in very little time, and even with one single word; yet, during the course of many years, with many hardships and sufferings, I wanted to make the miseries of man my own; I wanted to exercise Myself in many different actions, so that man might be completely renewed and divinized, even in the lowest works. In fact, once they had been exercised by Me, who was God and Man, they received new splendor, and remained with the mark of divine works. My Divinity, hidden within my Humanity, wanted to lower Itself to such baseness, subjecting Itself to the course of human actions - while with one single act of my Will I could have created infinite worlds - feeling the miseries and the weaknesses of others as if they were

Its own, seeing Itself covered with all the sins of men before Divine Justice, having to pay their penalty at the price of unheard-of pains and with the shedding of all Its Blood.... Thus It exercised continuous acts of profound and heroic humility.

Oh daughter, here is the immense difference between my humility and the humility of creatures, even that of all of my Saints, which is only a shadow in the face of mine; because the creature is always a creature and does not know, as I know, how great is the weight of sin. Even though heroic souls, following my example, have offered themselves to suffer the pains of others, their pains are not different from those of the other creatures; they are not new things for them, because they are made of the same clay. Moreover, the mere thought that those pains are the cause of new gains, and that they glorify God, is a great honor for them. Furthermore, the creature is restricted within the circle in which God placed her, and she cannot go out of those limits within which she has been circumscribed by God. Oh, if it were in their power to do or undo things, how many other things they would do - everyone would reach the stars! But my divinized Humanity had no limits, yet It voluntarily constrained Itself within Itself; and this was the braiding of all my works with heroic humility.

This had been the cause of all evils which inundate the earth – lack of humility; and by exercising this virtue, I was to draw all goods from Divine Justice. Ah, yes, no concessions of graces come from my throne, if not by means of humility, nor can any ticket be received by Me, if it does not carry the signature of humility. No prayer is listened to by my ears, and moves my Heart to compassion, if it is not perfumed by the fragrance of humility. If the creature does not arrive at destroying that seed of honor, of esteem – and this can be destroyed by arriving at loving to be despised, humiliated, confused – she will feel a braiding of thorns around her heart; she will feel a void in her heart which will always bother her, and will render her very dissimilar from my Most Holy Humanity. If she does not arrive at loving humiliations, at the most she will be able to know herself a little bit, but will not shine before Me, clothed with the garment of humility, beautiful and worthy of sympathy.”

Who can say how many things I understood about this virtue, and the difference between knowledge of self and humility? I seemed to touch with my own hand the distinction between these two virtues, but I have no words to explain myself.

In order to say something, I will use an image. For example, a poor man says he is poor, and he frankly manifests his poverty, also to people who do not know him and who may believe that he possesses something. One can say that he knows himself and tells the truth; and because of this, he is loved more, he moves others to compassion for his miserable state, and everyone helps him. So it is to know oneself. If then, feeling ashamed of manifesting his poverty, that poor man boasted of being rich, while everyone knows that he does not even have clothes to cover himself and that he is dying of starvation – what happens? Everyone despises him, nobody helps him, and he becomes an object of mockery and ridicule to anyone who knows him; and the miserable one, going from bad to worse, ends up dying. So is pride before God and also before other men. And here is how one who does not know himself already leaves the truth and slumps into the path of falsehood.

Now, here is the difference with humility, though it seems to me that knowledge of self and humility are sisters born of the same womb, and one can never be humble if he does not know himself. For



example, there is a rich man who, out of love for humiliations, stripping himself of his noble garments, covers himself with miserable rags. He lives unknown, manifesting to no one who he is; he mingles with the poorest, he lives with the poor as if he were one of them, and makes scorn and confusions his delights. Here is the beautiful sister of the knowledge of self, which is humility.

Ah, yes, humility draws grace; humility breaks the strongest chains, which are sin. Humility surmounts any wall of division between the soul and God, and brings her back to Him. Humility is a little plant, but always green and flowery, not subject to being gnawed by worms; nor will winds, hail or heat be able to do harm to it, or make it wither, even slightly. Though being the littlest plant, humility produces very high branches, which penetrate even into Heaven, braiding around the Heart of Our Lord; and only the branches which come from this plant have free access into that adorable Heart. Humility is the anchor of peace during the storms of the sea waves of this life. Humility is the salt which spices all virtues and preserves the soul from the corruption of sin. Humility is the little grass which sprouts along the way treaded by wayfarers; while being treaded, it disappears, but soon one can see it sprout again, more beautiful than before. Humility is like a gentle graft, which renders the wild plant gentle. Humility is the sunset of guilt. Humility is the newborn of grace. Humility is like the moon, which guides us in the darkness of the night of this life. Humility is like that shrewd merchant who knows well how to trade his riches, and wastes not even one cent of the grace that is given to him. Humility is the key of the door of Heaven, such that no one can enter into It if he does not keep this key in good custody. Finally – otherwise I would never end and I would be too long – humility is the smile of God and of all Heaven, and it is the crying of all hell.

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**January 17, 1900**

***Evilness and shrewdness of man.***

This morning my adorable Jesus was coming and going, but always in silence. Then I felt I was going outside of myself, and I felt Jesus behind me saying: “Man says: ‘There is no more rectitude, and as long as things are this way, we will not be able to obtain any success in our intents. So, let us fake virtue, let us pretend we are upright, let us show ourselves as true friends on the outside, for in this way it will be easier to weave our nets and deceive others. And when we come out to plunder them and harm them, since everyone believes that we are friends, we will easily have them in our hands without resistance.’ Look at where the shrewdness of man reaches!”

After this, wanting a special act of reparation, blessed Jesus seemed to cut my life off, offering me to divine Justice. In the act in which He was doing this, I thought that Jesus would make me pass away from this life, so I said to Him: ‘Lord, I do not want to come to Heaven without your insignia – first crucify me and then take me.’ So He pierced my hands and feet through with the nails, but while doing this, to my highest sorrow He disappeared and I found myself inside myself. I said to myself: ‘I am still here! Ah, how many times You have done this to me, my dear Jesus! - indeed You have a special art for being able to do it, for You make me believe that I must die, so I laugh at the world, at the pains, and I even laugh at You, because the time of our being separated is ended, and there will be no more intervals of separation. But as soon as the laughing begins, as I find myself bound once again with the shackles of the wall of this fragile body, forgetting that I had just begun to laugh, I continue with the crying, the moans and the sighs of my separation from You. Ah, Lord,

hurry, for I feel compelled to come!’

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**January 22, 1900**

***Correspondence to Grace.***

After going through most bitter days of privation, my poor heart was struggling between the fear of having lost Him and the hope that, who knows, I might see Him again. Oh God, what a bloody war this poor heart of mine had to bear! The pain was so great that now it would become ice-cold, now it would be squeezed as though under a press, and would drip blood. While I was in this state, I felt my sweet Jesus near me; He removed a veil from me which prevented me from seeing Him, so finally I was able to see Him. Immediately I said to Him: ‘Ah, Lord! You don’t love me any more!’

And He: “Yes, yes... What I recommend to you is correspondence to my grace, and in order to be faithful, you must be like the echo that resounds in an empty space: as soon as a voice is emitted, immediately, without the slightest hesitation, one can hear the echo booming after it. In the same way, as soon as you begin to receive my grace, without even waiting for Me to finish giving it, begin immediately the echo of your correspondence.”

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**January 27, 1900**

***The order of the virtues in the soul.***

I continue to be almost without my sweet Jesus; my life is leaving me because of the pain; I feel such tedium, boredom, tiredness of life... I kept saying in my interior: ‘Oh, how my exile has been prolonged! Oh, what happiness would be mine if I could loosen the bonds of this body so that my soul might take wing, freely, toward my highest Good!’ A thought said to me: ‘And what if you go to hell?’ And I, so as not to call the devil to fight me, immediately snapped out of it by saying: ‘Well then, even from hell I will send my sighs to my sweet Jesus – even from there do I want to love Him.’ While I was amid these and other thoughts – the story would be too long if I wanted to repeat them all – lovable Jesus made Himself seen for just a little, but with a serious aspect, and He told me: “Your time has not yet come.”

Then, with an intellectual light He made me comprehend that everything must be orderly in the soul. The soul possesses many little apartments in which each virtue takes its place, even though it can be said that one single virtue contains all others within itself, and that the soul, by possessing only one of them, comes to be endowed with all the other virtues. However, in spite of this, they are all distinct among themselves, so much so, that each of them has its own place in the soul. And here is how all virtues have their origin in the mystery of the Sacrosanct Trinity: while It is One, there are Three distinct Persons, and while They are Three, They are One. I also understood that these apartments in the soul are either full of virtue or of the vice opposite to that virtue; and if there is neither virtue nor vice, they remain empty. It seemed to me that they are like a house which contains many rooms, all empty; or some rooms are full of snakes, some of mud; some are full of pieces of furniture full of dust, and some are dark. Ah, Lord, You alone can put my poor soul in order!

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**January 28, 1900**

***What mortification does.***

It still continues in the same way. This morning He transported me outside of myself; after a long time, I seemed to see Jesus with clarity, but I saw myself as so bad, that I did not dare to utter a single word. We looked at each other, but in silence. Through those mutual gazes I understood that my good Jesus was filled with bitternesses, but I did not dare to say: 'Pour them into me.' He Himself drew near me and began to pour them; but unable to contain them, as I received them I threw them to the ground.

He said to me: "What are you doing? You do not want to share in my bitternesses any more? You no longer want to give Me relief in my pains?" And I: 'Lord, this is not my will; I myself don't know what has happened to me. I feel so full that I do not know where to contain them. Only a prodigy of Yours can enlarge my interior so that I may receive your bitternesses.'

Then Jesus marked me with a large sign of the cross, and He poured them again. So it seemed I was able to contain them; and then He added: "My daughter, mortification is like fire which dries up all humors. In the same way, mortification dries up all the bad humors which are present in the soul, and it inundates her with a sanctifying humor, in such a way as to make the most beautiful virtues sprout."

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**January 31, 1900**

***Grace, and correspondence to It.***

After He came quite a few times, but always in silence, I felt a void and a pain for I could not hear the most sweet voice of my sweet Jesus; and He, coming back, almost to content me, told me: "Grace is the life of the soul. Just as the soul gives life to the body, so does grace give life to the soul. However, in order to have life it is not enough for the body to have the soul; it also needs food with which to nourish itself and grow to the proper stature. In the same way, it is not enough for the soul to have grace in order to have life, but food is needed to nourish her and raise her to the proper stature. And what is this food? It is her correspondence. So grace, and correspondence to it, form the links of the chain which lead her to Heaven, and according to the measure in which the soul corresponds to grace, she keeps forming the links of this chain."

Then He added: "What is the passport to enter into the kingdom of grace? It is humility. Through humility, by always looking at her nothingness and seeing that she is nothing but dust or wind, the soul will place all her trust in grace, so much so, as to make of it her master. And grace, taking dominion over all of the soul, leads her along the path of all virtues, and makes her reach the summit of perfection."

What would a soul without grace be like? It seemed to me that she would be like the body without the soul, which becomes stinking and spews worms and rot from all parts, so much so, as to become an object of horror to the human sight itself. In the same way, without grace, the soul becomes so abominable as to be horrifying to the sight – not of men, but of God Trice Holy. Ah, Lord, free me

from such misfortune, and from the abominable monster of sin!

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**February 4, 1900**

***Discouragement.***

As I was in a state full of discouragement, especially because of the privation of my highest Good, this morning, making Himself seen for just a little, He told me: "Discouragement is an infectious humor, which infects the most beautiful flowers and the most pleasant fruits, and penetrates down to the bottom of the root, in such a way that, by invading the whole tree, that infectious humor renders it withered and squalid. And if one does not remedy it by watering it with a contrary humor, since the bad humor has infiltrated deep into the root, it will make the root wither and the tree fall to the ground. So it happens to the soul who becomes soaked with this infectious humor of discouragement."

In spite of all this, I still felt discouraged, all huddled within myself, and I saw myself as so bad that I did not dare to fling myself toward my sweet Jesus. My mind was occupied with the thought that it was useless for me to hope for His continuous visits as before, for His graces, for His charisms – everything was over for me. And He, almost scolding me, added: "What are you doing? What are you doing? Don't you know that lack of confidence renders the soul moribund? Thinking that she has to die, she no longer thinks of anything - neither of gaining anything, nor of making it circulate, nor of embellishing herself more, nor of remedying her sicknesses - she thinks of nothing else but that everything is over for her."

Ah, Lord, I imagine seeing this specter of the lack of confidence - squalid, emaciated, fearful and all trembling; and all of his mastery, with no other ingenuity but fear alone, leads souls to the tomb. But what is more, this specter does not show himself as an enemy so that the soul may sneer at his fear, but he shows himself as a friend, and infiltrates so sweetly into the soul, that if the soul is not attentive, seeing him as a faithful friend who agonizes with her and even dies together with her, she will hardly be able to free herself from his artificial mastery.

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**February 5, 1900**

***The circle of truth of the knowledge of self.***

Continuing in the same state, with a little bit more courage, though I was not perfectly free, my dearest Jesus, on coming, told me: "My daughter, sometimes the soul feels an encounter in some virtue, and plucking up her strength, the soul overcomes that encounter; and then, that virtue becomes more resplendent and rooted in the soul. However, the soul must be very attentive in order to avoid that she herself might provide the little rope to let herself be bound by lack of confidence; and she will do this by always restricting herself within the circle of truth, without ever leaving it, which is the knowledge of her nothingness."

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**February 12, 1900**

***Voluntary defects form clouds.***

As I was in a state of abandonment on the part of my adorable Jesus, I felt my poor heart crushed by the pain, as though under a press. Oh God, what an unutterable pain! While I was in this state, I saw my dear Good almost like a shadow, but not clearly; I only saw one hand clearly, which seemed to carry a lamp which was lit. He dipped His finger in the lamp and anointed the area of my heart, embittered to the summit by the pain of His privation. At that moment I heard a voice saying; “The truth is light, which the Word brought upon earth. Just as the sun illuminates, vivifies and fecundates the earth, so does the light of truth give life and light, and it renders souls fecund with virtues. Even though many clouds obfuscate this light of truth, which are the iniquities of men, in spite of this, it does not cease to send forth glimmers of vivifying light from behind the clouds, so as to warm souls. And if these clouds are clouds of imperfection and of involuntary defects, this light, piercing them with its heat, makes them vanish and it penetrates freely into the soul.”

I understood that the soul must be attentive not to fall even into a shade of voluntary defects, which are those dangerous clouds that prevent the entrance of divine light.

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**February 13, 1900**

***Mortification is like lime.***

This morning, after receiving Communion, I saw my adorable Jesus, but completely changed in His appearance. He seemed to be serious, all distant, in the act of reproaching me. What a tormenting change! Instead of being relieved, I felt my poor heart more oppressed, more pierced, before such an unusual presence of Jesus. Yet, I felt all the need for a relief from the pains of His privations suffered in the past days, which were such that I seemed to be alive, but agonizing and in a continuous state of violence. But blessed Jesus, wanting to reproach me because I was looking for relief in His presence, while I was to look for nothing but suffering, told me: “Just as lime has the virtue of cooking the objects which are thrown into it, so does mortification have the virtue of cooking all the imperfections and defects which are present in the soul. And it reaches the point of spiritualizing also the body, surrounding it like a circle, and sealing all virtues within it. Until mortification has cooked you well - both the soul and the body, to the point of undoing it - I will not be able to seal in you, perfectly, the mark of my crucifixion.”

After this, someone – I can’t really tell who he was, but he seemed to be an Angel – pierced my hands and feet through, and Jesus, with a lance which came out from His Heart, pierced mine, to my extreme pain. Then He disappeared, leaving me more afflicted than before. Oh, how well I understood the necessity of mortification, my inseparable friend, and how there was not even a shadow of friendship in me with mortification! Ah, Lord, bind me Yourself, with indissoluble friendship, to this good friend, because on my own I can only show myself all coarseness. And she, not seeing herself being welcomed nicely, uses all regards with me, and keeps sparing me, fearing that I may come to the point of turning my back on her completely. So, she never accomplishes with me her beautiful and majestic crafting, because as long as we remain a little distant, her prodigious hands cannot reach me, in order to be able to work me and present me to You as a work worthy of her most holy hands.

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**February 16, 1900**

***Mortification must be the breath of the soul.***

It continues almost always in the same way. This morning, after renewing in me the pains of the crucifixion, He told me: "Mortification must be the breath of the soul. Just as breathing is necessary to the body, and depending on the air it breathes, whether good or bad, it becomes infected or purified - and also, from the breathing it can be known whether the interior of man is healthy or ill, and whether all the vital parts are in harmony - the same for the soul: if she breathes the air of mortification, everything in her will be purified, all of her senses will sound with the same concordant sound; her interior will emit a balsamic, salutary, fortifying breath. If then she does not breathe the air of mortification, everything will be discordant in the soul; she will emit a stinking, disgusting breath; while she is about to tame one passion, another will unbridle... In sum, her life will be nothing but a child's game."

I seemed to see mortification as a musical instrument: if the strings are all good and strong, it produces a harmonious and pleasant sound; but if the strings are not good, one must now fix one, now tune another. Therefore, all the time is spent fixing, but never playing; at the most, it will produce a discordant and unpleasant sound. So, nothing good will ever be accomplished.

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**February 19, 1900**

***The century of pride. Jesus wants the hearts of souls all for Himself.***

This morning my adorable Jesus came and transported me outside of myself, and I could see many people, all in motion. I cannot tell with certainty, but there seemed to be a war, or a revolution, and they did nothing but braid crowns of thorns for Our Lord; so much so, that while I was all intent on removing one, they would drive a more painful one onto His head. Ah, yes, it really seemed that this century of ours will be renowned for its pride. The greatest misfortune is to lose one's head, because once the head with the brain is lost, all the other members become disabled, or they become one's own enemies and the enemies of others. So it happens that the person gives vent to all other vices. My patient Jesus tolerated all those crowns of thorns, and I hardly had the time to remove them. Then He turned to them and said: "You will die - some in war, some in jail, and some from earthquakes; only few of you will be left. Pride has formed the course of the actions of your lives, and pride will give you death."

After this, blessed Jesus pulled me away from those people, and as He became a baby, I carried Him in my arms to let Him rest. Asking me for a refreshment, He wanted to suckle from me; fearing that it might be the devil, I signed Him with the cross several times, and then I said to Him: 'If You really are Jesus, let us recite the Hail Mary to our Queen Mama together.' And Jesus recited the first part, and I the Holy Mary. Then, He Himself wanted to recite the Our Father. Oh, how touching His praying was! It was so moving that my heart seemed to liquefy. Then He added: "Daughter, unlike others, I had my life from the Heart, and this is one reason why I am all Heart for souls and I am inclined to want the heart, and I tolerate not even a shadow of what is not mine. So, between you and Me I want everything distinctly for Myself; and that which you will concede to creatures, will be

nothing but the overflow of our love.”

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**February 20, 1900**

***Jesus is the Lamp of all in Heaven.***

My benign Jesus continues to come. After I received Communion, He renewed in me the pains of the crucifixion, and I was left so numb that I felt the need for a relief, but I did not dare to ask for it. After a little while He came back as a baby and He kissed me all over; milk flowed from His lips, and I drank in large gulps that most sweet milk from His most pure lips. Now, while I was doing this, He told me: “I am the flower of the Celestial Eden, and the fragrance I spread is such that at my perfume the whole of Heaven remains captivated. And since I am the Lamp that sends light to all, so much so, as to keep them immersed in it, all of my Saints draw their little lamps from Me. So, there is no light in Heaven which has not been drawn from this Lamp.” Ah, yes! There is not even the smell of virtue without Jesus; and even if one went up to the highest heavens, there is no light without Jesus!

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**February 21, 1900**

***Purity is obtained through mortification, and mortification renders the soul worthy of sympathy.***

This morning my lovable Jesus began to make His usual delays. May He be always blessed, for He always starts from the beginning! Indeed it takes the patience of a saint to bear Him; and one would have to deal with Jesus to see how much patience it takes! One who has not experienced it, cannot believe it, and it is almost impossible not to have a few huffs with Him.

Then, after being patient in waiting and waiting for Him, finally He came and told me: “My daughter, the gift of purity is not a natural gift, but an attained grace; and it is obtained by rendering oneself worthy of sympathy. The soul becomes so through mortifications and through sufferings. Oh, how worthy of sympathy becomes the mortified and suffering soul! Oh, how striking she is! And I feel such sympathy as to go mad for her, and whatever she wants, I give to her. When you are deprived of Me, suffer my privation for love of Me, which is the most painful suffering for you, and I will feel more sympathy than before, and will grant you new gifts.”

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**February 23, 1900**

***The sign to know whether a state is Will of God.***

This morning, after I had almost lost the hope that blessed Jesus would come, all of a sudden He came and renewed in me the pains of the crucifixion; and He told me: “The time has come, the end is approaching, but the hour is uncertain.” And I, without paying attention to the meaning of the words He spoke, remained in doubt about whether I should apply them to my complete crucifixion or to the chastisements. So I said to Him: ‘Lord, how I fear that my state may not be Will of God!’ And He: “The surest sign in order to know whether a state is my Will is when one feels the strength to sustain that state.” And I: ‘If it were your Will, this change - that You do not come as before -

would not happen.'

And He: "When a person becomes intimate with a family, one no longer uses those formalities, those regards which were used before, when he was a stranger. So I do. But nevertheless, this is not a sign that it is not the will of that family to have that person with them, or that they no longer love him as before. Therefore, be at peace, let Me do - do not want to rack your brains or trouble the peace of your heart. At the appropriate time you will know my working."

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**February 24, 1900**

***Luisa resists obedience.***

This morning I was all fear; I believed that everything was fantasy – that is, the devil wanting to deceive me. So, whatever I would see, I would despise and I would be displeased. I saw the confessor placing the intention that Jesus would renew in me the pains of the crucifixion, and I tried to resist. At first blessed Jesus tolerated me, but since the confessor kept repeating the intention, Jesus told me: "My daughter, this time we are really going to fail the obedience. Don't you know that obedience must seal the soul, and that obedience must render the soul like soft wax, in such a way that the confessor may give to it the shape he wants?" So, heedless of my resistances, He shared with me the pains of the crucifixion; and I, no longer able to resist all this, which I did not want for fear that it might not be Jesus, was forced to succumb under the weight of the pains. May He be always blessed, and may everything be for His glory, in everything and always.

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**February 26, 1900**

***The Divine Will is the beatitude of all.***

After going through several days of privation – at most, He would come sometimes like a shadow, and would run away – I felt such pain that I consumed myself with tears. Having compassion for my sorrow, blessed Jesus came, and He looked and looked at me again; then He said to me: "My daughter, do not fear for I do not leave you. However, when you are without my presence I do not want you to lose heart, but rather, from today on, when you are deprived of Me, I want you to take my Will and to delight in It, loving Me and glorifying Me in my Will, and holding my Will as if It were my very Person. By doing so, you will keep Me in your very hands. What forms the beatitude of Paradise? Certainly my Divinity. Now, what would form the beatitude of my dear ones on earth? With certainty, my Will. My Will can never escape you; you will always have It in your possession, and if you remain in the circle of my Will, there you will experience the joys most ineffable and the pleasures most pure. By never going out of the circle of my Will, the soul becomes noble, divinized, and all of her operations reverberate in the center of the divine Sun, just as the sun's rays reverberate on the surface of the earth – not one of them goes out of their center, which is God. The soul who does my Will is alone the noble queen who nourishes herself from my breath, because she takes her food and her drinks from no place but my Will, and by nourishing herself from my Will all Holy, a most pure blood will flow in her veins, and her breath will spread a fragrant perfume, which will cheer the whole of Me, because it is produced by my very breath. Therefore, I want nothing else from you but that you form your beatitude in the circle of my Will, without ever going out of It, not even for



a brief instant.”

While He was saying this, I felt an alarm and a fear in my interior, that the speaking of Jesus might indicate that He was not going to come, and that I was to find peace in His Will. Oh God, what a mortal pain! What grips in my heart! But Jesus, always benign, added: “How can I leave you since you are victim? When you cease to be victim, only then will I not come; but as long as you are victim I will always feel drawn to come.”

So it seems I have remained at peace, but I feel as though surrounded by the adorable Will of God, in such a way that I find no opening through which to go out. I hope He will always keep me in this circle that connects me completely in God.

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**February 27, 1900**

***The Divine Will binds Jesus to the soul. The great evil of murmuring.***

Having abandoned all of myself in the lovable Will of Our Lord, I saw myself surrounded completely by my sweet Jesus, inside and out. By having abandoned myself in Him, I saw myself as if my being had become transparent, and wherever I turned, I could see my highest Good. But that which amazed me was that while I saw myself surrounded by Jesus inside and out, so was I, my poor being, my will, surrounding Jesus as though within a circle, in such a way that He would not be able to find an opening to go out, because my will, united to His, kept Him chained, without any possibility that He might escape me. Oh admirable secret of the Will of my Lord – indescribable is Your happiness!

Now, while I was in this state, blessed Jesus told me; “My daughter, in the soul who is completely transformed in my Volition I find sweet rest. Her soul becomes for Me like those soft objects which cause no bother to someone who wants to rest; on the contrary, be they even tired and suffering people, the softness and the pleasure they receive in resting over those objects is such that, when they wake up, they find themselves strong and healthy. Such is for Me the soul who is conformed to my Will; and I, as recompense, let Myself be bound by her will and I make the Divine Sun shine in her as in the full midday.” Having said this, He disappeared.

Then, later, after I received Communion He came back and transported me outside of myself. I could see many people, and Jesus told me: “Tell them, tell them that great is the evil they do by murmuring about one another. They draw my indignation, and with justice, because I see that while they are subject to the same miseries and weaknesses, they do nothing but raise tribunals against one another. If they do this among themselves, what should I, who am pure and holy, do with them? According to the charity which they exercise toward one another, so do I feel drawn to use mercy with them.” Jesus was saying this to me, and I repeated it to those people; and then we withdrew.

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**March 2, 1900**

***The union of wills is that which most binds the soul to Jesus.***

This morning, after I received Holy Communion, my sweet Jesus made Himself seen crucified, and

I felt drawn interiorly to reflect myself in Him, to be able to become like Him, and Jesus reflected Himself in me, to draw me to His likeness. While doing this, I felt the pains of my crucified Lord being infused in me, and with all goodness He told me: “I want suffering to be your nourishment, not only as suffering, but as the fruit of my Will. The most sincere kiss which binds our friendship more tightly is the union of our wills, and the indissoluble bond that will clasp us in continuous embraces will be the continuous suffering.”

While He was saying this, blessed Jesus unnailed Himself, took His cross and laid it in the interior of my body, and I too was so stretched as to feel my bones being dislocated. Moreover, a hand, but I cannot tell with certainty whose it was, pierced my hands and feet through. Jesus, who was seated on the cross which lay in my interior, was all pleased with my suffering and with the one who was piercing my hands, and He added: “Now I can rest in tranquillity, I do not even have to take the trouble to crucify you, because obedience wants to do everything herself, and I leave you freely in the hands of obedience.” And moving quickly from upon the cross, He placed Himself upon my heart to rest. Who can say in how much suffering I remained, being in that position? After I remained like this for a long time, Jesus would not bother relieving me as the other times, so as to let me return to my natural state. I could no longer see that hand which had put me on the cross; I said this to Jesus, and He replied: “Who put you on the cross? Did I perhaps do it? It was obedience, and obedience must remove you from it.” It seems that this time He wanted to joke, and by His highest grace I obtained that blessed Jesus would free me.

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**March 7, 1900**

***The soul who is conformed to the Divine Will binds God.***

This morning, finding myself outside of myself, I had to go round and round to find my blessed Jesus. Fortunately I entered into a church and I found Him on an altar where the Divine Sacrifice was being celebrated. Immediately I ran to Him and I embraced Him, telling Him: ‘Finally I have found You! You made me go round so much to the point of tiring myself, and You were here.’

And He, looking me at me with seriousness, not with the usual benignity, told me: “This morning I feel very embittered, and I feel the full necessity to lay hand to chastisements to free Myself of this load.” And I, immediately: ‘My dear, it is nothing, we will remedy it quickly; You will pour your bitternesses into me and so You will be relieved of this load, isn’t it true?’ And He, condescending to my words, poured His bitternesses into me. Then, afterwards, clasping all of me to Himself, as if He had freed Himself of a heavy weight, He added: “The soul who is conformed to my Will knows how to infiltrate herself so much into my power as to reach the point of binding Me completely, and to her liking she disarms Me as she wants. Ah, you, you – how many times you bind Me!” And while saying this, He assumed His usual sweet and benign appearance.

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**March 9, 1900**

***Grace is like the sun.***

As I was a little disturbed because of something which it is not necessary to say here, my mind wanted

to go wandering about, so as to be assured about my disturbance and so remain at peace. But blessed Jesus, wanting to contradict my will, prevented me from seeing what I wanted; and since I insisted in wanting to see, He told me: “Why do you want to go wandering about? Don’t you know that one who goes out of my Will goes out of the light and confines himself into darkness?” And almost wanting to distract me from what I wanted, He transported me outside of myself, and changing the subject He added: “Take a look at how ungrateful men are to Me. The light of the sun fills the whole earth, from one end to another, in such a way that there is no land which does not enjoy the benefit of its light, and there is no one who can complain about being without its beneficial influence. In fact, investing the whole universe, the sun takes it as though in hand to be able to give light to all. Only one who, escaping from its hand, goes to hide in dark places can complain of not enjoying its light; and yet, continuing its charitable office, the sun does not cease to send him a few glimmers of light through its fingers. So is my Grace, an image of the sun, which inundates the people everywhere: poor and rich, ignorant and learned, Christians and unbelievers - no one, no one can say he is without it, because the light of truth and the influence of my Grace fill the earth, more than the sun in its full midday.

But what pain is mine in seeing people who, passing through this light with their eyes closed and confronting my Grace with the pestilent torrent of their iniquities, deviate from this light and live voluntarily in dark places, in the midst of cruel enemies? They are exposed to a thousand dangers, because, not having light, they cannot know clearly whether they are in the midst of friends or enemies, and therefore shun the dangers that surround them.

Ah, if the sun had reason and men were able to give this affront to its light, and some of them, to irritate its light and not to see it, reached such ingratitude as to pluck their eyes out so as to be more sure of living in darkness – ah!, instead of sending light, the sun would send laments and cries of sorrow, such as to turn all nature upside down! Yet, that which one would have horror in doing to natural light, men reach such excess as to do to my Grace, treating it in this way. But my Grace, always benign with them, in the midst of darkness itself and of the madness of their blindness, always sends glimmers of light, because my Grace never leaves anyone. It is man who voluntarily goes out of it, and Grace, not having him within itself, tries to follow him with glimmers of its light.”

While saying this, sweet Jesus was extremely afflicted, and I did as much as I could to console Him, praying Him to pour His bitternesses into me. And He added: “Bear with Me if I am a cause of affliction for you, because once in a while I feel all the necessity, with my beloved souls, to pour out my pain in words for the ingratitude of men, so as to move their hearts to repair for such an excess, and to compassion for men themselves.” And I: ‘Lord, what I would like is that You do not spare me the sharing in your pains.’ And as I tried to say some more, He disappeared from me and I returned into myself.

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**March 10, 1900**

***Effects of suffering and of obedience.***

This morning, having received Holy Communion, I saw my dear Jesus as a Child with a lance in His hand, in the act of wanting to pierce my heart through; and since I had said something to the

confessor, wanting to reproach me, Jesus told me: “You want to shun suffering, and I want you to begin a new life of sufferings and of obedience.” And while saying this, He pierced my heart through with the lance, and then He added: “Just as the fire burns according to the wood that is placed in it, thus being more active in burning and consuming the objects that are thrown into it, and the greater the fire, the greater the heat and the light it contains – the same with suffering and obedience: the greater they are, the more the soul becomes capable of destroying what is material, and obedience gives her the shape it wants, like soft wax.”

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**March 11, 1900**

***Encounter with a soul in Purgatory.***

It continues almost always in the same way. This morning I saw good Jesus more afflicted than usual, threatening a great mortality of people, and I saw that in certain towns many were dying. Then I passed by Purgatory, and as I recognized a late friend of mine, I questioned her about various things regarding my state, especially whether my state is Will of God, and whether it is true that it is Jesus who comes, or the devil. So I said to her: “Since you are present before the Truth and you know things with clarity, with no possibility of deceiving yourself, you can tell me the truth about my things.”

And she said to me: “Do not fear, your state is Will of God, and Jesus loves you very much - this is why He is pleased to manifest Himself to you.” And I, proposing some of my doubts to her, prayed her to be so kind as to see before the light of truth whether they were true or false, and to do me the charity to come and let me know; and if she did that, as recompense I would have a Mass celebrated in her suffrage. And she added: “If the Lord wants it, because we are so immersed in God that we cannot even flutter our eyelashes if we do not have His concurrence. We dwell in God just like a person who dwelled in another body, who can think, speak, look, work, walk, insofar as it is allowed to him by that body which surrounds him on the outside. In fact, for us it is not like for you, who exercise your free volition, your own will; for us every will has ceased, our will is only the Will of God – from It we live, in It we find all our contentment, and It forms all our good and our glory.” And as she was showing an unspeakable contentment for this Will of God, we separated.

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**March 14, 1900**

***How to draw souls to Catholicism.***

Since the confessor had given me the obedience to pray to the Lord that He would manifest to me what should be done in order to draw souls to Catholicism and to remove so much unbelief, I prayed for several days, and the Lord would not deign to manifest Himself on this point. Finally, this morning I found myself outside of myself, transported into a garden which seemed to be the garden of the Church, and in it there were many priests and other dignities, who were discussing this topic. While they were discussing, a dog of enormous size and strength came out, and the majority of them were so scared and exhausted as to let themselves be bitten by that beast, and then they would withdraw like cowards from the enterprise. That fierce dog had no strength to bite only those who had Jesus in their hearts as their center, who would thus form the center of all of their actions,

thoughts and desires. Ah, yes, Jesus formed a seal for these people, and that beast would become so weak as to have not even the strength to breathe.

Now, while they were discussing, I heard Jesus behind my shoulders saying: "All other societies know who belongs to their party, only my Church does not know who Her children are. The first step is to know who those are who belong to Her, and these you can know by establishing a reunion one day, to which you will invite them, so that who is Catholic should convene to the appointed place for this reunion; and there, with the help of the lay Catholics, they should decide what it is advisable to do. The second step is to oblige to confession those Catholics who convene, which is the most important thing that renews man and forms the true Catholics. And this, not only for those who are present, but they should oblige the leaders to oblige their subjects to confession; and if they do not succeed with gentle manners, they should dismiss them from their service. Once each priest has formed the body of his Catholics, then will they be able to advance to superior steps. In fact, recognizing the opportunity of the moment, the way to penetrate into other parties, and the prudence in exposing themselves, is like the pruning of trees, which makes them produce large and mature fruits. But if the tree is not pruned, it does make, yes, a beautiful display of leaves and of flowers, but as soon as a frost comes, or a wind blows, since the tree does not have enough sap and strength to sustain so many flowers in order to change them into fruits, the flowers fall off, and the tree remains stripped. The same happens in the things of religion: first you must form a suitable body of Catholics, so as to be able to confront the other parties, and then you can come to penetrating into the other parties to form one single party."

After He said this, I did not hear Him any more, and without even seeing Him, I found myself inside myself. Who can say my pain at not having seen blessed Jesus for the whole day, and the tears I had to shed?

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**March 15, 1900**

***Jesus feels disarmed by the victim souls.***

Since He continued not to come, I was consumed with sorrow and I felt such a fever as to become delirious. Now, since the confessor came to celebrate the Divine Sacrifice, I received Communion, but I could not see my dear Jesus as usual, so I began to speak my nonsense: "Tell me, my Good, why do You not make Yourself seen? This time it seems to me that I have given You no occasion to withdraw! How can You just leave me like this? Ah, not even the friends of this earth act in this way! When they have to be apart, at least they say good bye to each other - and You? You say not even good bye to me? How can it be? Is this the way to behave? Forgive me if I speak in this way, it is the fever that makes me delirious, and makes me reach folly.' Who can say all the nonsense I spoke to Him? It would be like wanting to waste time.

Now, while I was raving and crying, Jesus showed now one hand, now one arm. Then I saw the confessor giving me the obedience to suffer the crucifixion, and Jesus, as though forced by obedience, made Himself seen, and immediately I said to Him: 'Why were You not letting Yourself be seen?' And He, showing a serious appearance, said: "It is nothing, it is nothing... It is that I want to chastise the earth, and if I am in good relations even with one creature, I feel disarmed and I have no strength

to lay hand to the chastisements, because when I make Myself seen, if you see that I have to send chastisements, you begin to say: 'Pour them into me – make me suffer'; and I feel conquered by you, so I never lay hand to the chastisements, and men do nothing but grow bolder."

Now, as the confessor continued to repeat the obedience of making me suffer the crucifixion, Jesus showed Himself slow in letting me do this obedience, not like the other times in which He immediately wanted me to submit myself. He said to me: "And you, what do you want to do?" And I: 'Lord, whatever You want.' So, turning to the confessor with a serious aspect, He said to him: "You too want to bind Me by giving her this obedience to suffer?" And while saying this, He began to share the pains of the cross with me. Then, showing Himself appeased, He poured His bitternesses, and then He added: "Where is the confessor?" And I: 'Lord, I don't know where he went; indeed I don't see him with us any more.' And He: "I want Him, because just as he refreshed Me, I want to refresh him."

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**March 17, 1900**

***Sorrow of the Pope. Humility.***

This morning blessed Jesus made me see the Holy Father with open wings, going in search of his children in order to gather them under his wings; and I could hear his laments, saying: "My children, my children, how many times have I tried to gather you under my wings - and you escape me! O please! Listen to my moans, and have compassion for my sorrow!" And while saying this, he cried bitterly. It seemed that it was not only the secular that were moving away from the Pope, but also priests, and these gave greater sorrow to the Holy Father. How pitiful it was to see the Pope in this position! After this, I saw Jesus who echoed the laments of the Holy Father, and added: "Few are those who have remained faithful, and these few live like foxes withdrawn inside their dens. They are afraid to expose themselves in order to pull their children away from the mouths of the wolves. They speak, they propose, but those are all words thrown to the wind – they never come to deeds." Having said this, He disappeared.

After a little while He came back. I felt all annihilated within myself in the presence of Jesus, and He, seeing me annihilated, told me: "My daughter, the more you lower yourself within yourself, the more I feel drawn to lower Myself toward you, and to fill you with my grace. Here is how humility is bearer of light."

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**March 20, 1900**

***Jesus is forced to chastise, and the victim soul tries to placate Him.***

Having received Communion, I saw my sweet Jesus inviting me to go out with Him, on the condition, however, that if I was to go with Him, wherever I would see that Jesus was forced to send chastisements because of sins, I should not oppose Him so that He would not send them. With this condition we went out, going round the earth. At first I began to see areas, not too far from us, which were all withered, especially at certain points; so, turning to Him I said: 'Lord, how can these poor people go on if they lack the food to nourish themselves? O please! You can do anything – just as You made it wither, make it become green again.' And since He had the crown of thorns, I

stretched out my hand, telling Him: ‘My Good, what have these people done to You? Did they perhaps put this crown of thorns on You? Well then, give it to me, so You will be placated, and will give them food so as not to let them perish.’ And removing it from Him, I pressed it onto my head.

While I was doing this, Jesus told me: “It shows that I cannot take you with me, because taking you and being unable to do anything is the same.” And I: ‘Lord, I have not done anything; forgive me if You know that I have done evil, but, O please! take me with You!’ And He: “Your way of acting binds Me everywhere.” And I: ‘I am not the one who does this, it is You Yourself who make me operate in this way, because in being with You, I see that all things are Yours, and if I did not care about your things, it seems to me that I would not care about You Yourself. Therefore, You must forgive me if I act in this way, because I do it for love of You, and You must not drive me away because of this.’

So we continued to go around. I did as much as I could not to tell Him anything at certain points so that He would not chastise, in order not to give Him any occasion to make me withdraw and lose His lovable presence. But where I could not, I would begin to oppose Him. We arrived at some place in Italy where they were making a plot which was to cause a great disorder, but I did not understand what it was, because as I began to say, ‘Lord, do not allow this – poor people! How shall they go on?’ - seeing that I insisted and wanted to prevent Him, Jesus told me with authority: “Withdraw! Withdraw!” And removing a belt of nails and pins which He wore, sunken inside His flesh, and which made Him suffer very much, He added: “Withdraw and take this belt with you, for you will give Me great relief.” And I: ‘Yes, I will put it on myself in your place, but let me be with You.’ And He: “No - withdraw!” And He said this with such authority that, unable to resist, in one instant I found myself inside myself, and I was unable to understand what that plot was about.

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**March 25, 1900**

***The Incarnate Word is like Sun for souls.***

This morning my adorable Jesus, in the act of coming, told me: “Just as the sun is the light of the world, so did the Word of God, in incarnating Himself, become the light of souls. And just as the material sun gives light in general and to each one in particular, so much so, that each one can enjoy it as if it were his own, in the same way, the Word, while giving light in general, is Sun for each one in particular; so much so, that each one can have this Divine Sun as if It were for himself alone.”

Who can say what I understood about this light and the beneficial effects that abound in souls who keep this Sun as if It were their own? It seemed to me that, by possessing this light, the soul dispels darkness, just as the material sun, by rising over our horizon, dispels the darkness of the night. If the soul is cold, this Divine Light warms her; if she is naked of virtues, It fecundates her; if she is inundated by the pestilent disease of lukewarmness, with Its heat It absorbs that bad humor. In a word, so as not to be too long, this Divine Sun, introducing her into the center of Its sphere, covers the soul with all Its rays and reaches the point of transforming the soul into Its very light.

After this, since I was feeling all weary, wanting to refresh me, Jesus told me: “This morning I want to delight in you.” And He began to make His usual loving stratagems.

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**April 1, 1900**

***Passions changed into virtues.***

After waiting and waiting, my sweet Jesus made Himself seen within my heart. I seemed to see a sun spreading its rays, and in looking into the center of this sun, I could see the face of Our Lord. But that which amazed me was seeing many maidens clothed in white within my heart, with crowns on their heads, surrounding this divine Sun and nourishing themselves with the rays which this Sun was spreading. Oh, how beautiful they were! – modest, humble, all intent on Jesus, and delighting in Him!

Not knowing the meaning of this, with a little bit of concern I asked Jesus to let me know who those maidens were; and Jesus told me: “These maidens were your passions, which now, by my grace, I have changed into as many virtues, which form my noble cortege, remaining all at my disposal. And I, as recompense, keep nourishing them with my continuous grace.” Ah, Lord, yet, I feel I am so bad that I am ashamed of myself!

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**April 2, 1900**

***Jesus judges according to the will with which one operates.***

This morning I had to suffer very much because of the absence of my dear Jesus; however, He repaid my pains by granting a desire of mine, of wanting to know something which I had been yearning for, for a long time. Then, I went round and round in search of Jesus; now I would call Him with prayer, now with tears, now with singing - who knows whether He might be wounded by my voice and so let Himself be found; but it was all in vain. I repeated my moans; I asked about Him to whomever I found. Finally, when my heart felt it was dying and could take no more, I found Him. But I could see Him from the back, and remembering about a resistance I made to Him, which I will write in the book of the confessor, I asked for His forgiveness; so it seems we placed ourselves in accord; so much so, that He Himself asked me what I wanted. And I said to Him: ‘Be pleased to let me know your Will about my state, especially what I must do when I find myself with little sufferings and You do not come; and if You do come, it is almost like a shadow. So, not seeing You, I feel my senses present within me, and finding myself in this state, I feel as if I were adding something of my own and as if it were not necessary to wait for the coming of the confessor in order to go out of that state.’

And Jesus: “Whether you suffer or not, whether I come or not, your state is always of victim; more so, since this is my Will and yours, and I judge not according to the works that one does, but according to the will with which one operates.” And I: ‘My Lord, it is fine as You say, but it seems to me that I am useless and that much time is wasted, and I feel a bother, a fear... And then, having the confessor come torments my soul, for it may not be your Will.’ And He: “Do you think it is a sin to have the confessor come?” And I: ‘No, but I fear it is not your Will.’ And He: “It is sin that you must shun - even the shadow of it, but about the rest you must have no concern.” And I: ‘If it were not your Will, why remain there?’ And He: “Ah, it seems that my daughter wants to escape the state of victim, doesn’t she?” And I, all blushing, said: ‘No, Lord, I am saying this for those times in which You do not let me suffer and do not come; after all, let me suffer, and I will have no concerns.’



And Jesus: “To Me it seems that you want to escape. Besides, do you know when I intend to come and communicate my pains to you, whether at the first, the second, the third or even the last hour? So, by distracting yourself from Me and trying to go out, you occupy yourself with something else, and when I come I will not find you prepared, and will turn around and go somewhere else.” And I, all frightened: ‘May this never be, oh Lord! I want to know nothing but your Most Holy Will.’ And He: “Remain calm and wait for the confessor.” Having said this, He disappeared.

It seems I feel relieved of a heavy weight by this speaking of Jesus, but in spite of this, the sorrowful pain of when Jesus deprives me of Himself has not decreased in me.

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**April 9, 1900**

***Abandonment in God.***

This morning, having received Communion, I was in a sea of bitternesses for I did not see my highest Good, Jesus. I felt all of my interior alarmed when, in one instant, He made Himself seen and told me, almost reproaching me: “Don’t you know that not abandoning oneself in Me is wanting to usurp the rights of my Divinity, giving Me a great affront? Therefore, abandon yourself, calm all your interior in Me, and you will find peace; and in finding peace, you will find Me.” Having said this, He disappeared like a flash, without letting Himself be seen any more. Ah! Lord, keep me, Yourself, all abandoned and well clasped in your arms, so that I may never escape; otherwise I will always make my little escapes!

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**April 10, 1900**

***The desire to see Jesus draws Him to the soul.***

Blessed Jesus continues not to come. Oh God, what an unspeakable pain His privation is! I tried as much as I could to remain at peace and all abandoned in Him, but – no!... my poor heart could take no more. I did as much as I could to calm it, saying: ‘My heart, let us wait a little longer; who knows - He might come. Let us use some stratagems to draw Him to come.’ So, turning to Him, I said: “Lord, come, it is getting late and You have not come yet? This morning I am trying to remain calm as much as I can; yet, You do not let Yourself be found? Lord, I offer You the martyrdom of your privation as a proof of love, and as a gift to induce You to come. It is true that I am not worthy, but it is not because I am worthy that I look for You; rather, I do it out of love, and because without You I feel life missing in me.’ And since He was not coming, I said to Him: ‘Lord, either You come, or I will tire You with my speaking; and when You are tired... even then You are not going to come?’ But who can say all my nonsense? I told Him so many things that I would be too long if I wanted to say everything.

After this, I just barely saw my sweet Jesus moving in my interior, as if He were waking up from a sleep. Then He showed Himself more clearly, and transporting me outside of myself, He told me: “Just as the bird flaps its wings when it must fly, so does the soul flap the wings of humility at the flights of her desires, and in that flapping she sends a magnet that attracts Me, in such a way that while she takes wing to come to Me, I take wing to go to her.” Ah, Lord, it shows that I lack the

magnet of humility! If I could spread the magnet of humility everywhere on my path, I would not have to struggle so much in waiting and waiting for your coming!

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**April 16, 1900**

***The three signatures on the passport to enter beatitude on earth. Plot against the Church.***

After I went through bitter days of privation and of reproaches of blessed Jesus because of my ingratitude and resistance to His Will and to His graces, this morning, upon coming, He told me: "My daughter, the passport to enter beatitude, which the soul can possess on this earth, must be signed with three signatures, and these are resignation, humility and obedience.

Perfect resignation to my Will is wax which melts our wills and forms a single one; it is sugar and honey. However, at a small resistance to my Will, the wax separates, the sugar becomes bitter, and the honey turns into poison.

Now, it is not sufficient to be resigned, but the soul must be convinced that the greatest good for herself and the best way to glorify Me is to always do my Will. Here is the necessity of the signature of humility, because humility produces this knowledge.

But who ennobles these two virtues? Who fortifies them; who renders them persevering; who chains them together in such a way that they cannot separate; who crowns them? Obedience. Ah, yes, completely destroying one's will and everything which is material, obedience spiritualizes everything, and like a crown, places itself around them. So, resignation and humility without obedience are subject to instability, but with obedience they will be fixed and stable. Here is the strict necessity of the signature of obedience: so that this passport may circulate in order to pass into the reign of spiritual beatitude, which the soul can enjoy down here. Without these three signatures, the passport will have no value, and the soul will be rejected by the reign of beatitude, and will be forced to remain in the reign of restlessness, of fears and of dangers; and to her misfortune, she will have her own self as god, and this self will have the cortege of pride and of rebellion."

After this, He carried me outside of myself, into a garden, which seemed to be the garden of the Church. There I saw five or six people, priests and secular, who were going astray, and uniting with the enemies of the Church, started a revolution. How pitiful it was to see blessed Jesus crying over the sad state of these people! Then I looked in the air and I saw a cloud of water, full of large pieces of ice falling upon the earth. What a disaster they caused upon harvests and upon humanity! But I hope that He will calm down. Then, more afflicted than before, I came back into myself.

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**April 20, 1900**

***The Cross gives us the features and the likeness of Jesus.***

My adorable Jesus continues to come, for just a little and like a shadow, and even when He comes He does not say anything. This morning, after He renewed in me the pains of the cross as many as two times, looking at me with tenderness while I was suffering the spasm of the piercings of the nails,

He told me: “The cross is a mirror in which the soul admires the Divinity, and by reflecting herself in it, she acquires the features and the likeness which most resembles God. The cross must not only be loved and desired, but one must consider it an honor and a glory. This is to operate as God and to become like God by participation, because I alone gloried in the cross and considered suffering an honor, and I loved it so much that in my whole life I did not want to be one moment without the cross.”

Who can say what I understood about the cross from this speaking of blessed Jesus? But I feel mute in expressing it with words. Ah, Lord, I pray You to keep me always nailed to the cross, so that, having this divine mirror ever before me, I may clean all my stains and embellish myself ever more in your likeness.

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**April 21, 1900**

***More than Sacrament, the Cross seals God in the soul.***

As I was in my usual state, or rather, with a little bit of concern about something which it is not necessary to say here, my sweet Jesus, on coming, told me: “...And they are sacred vessels, and every once in a while it is necessary to dust them off. Your bodies are as many sacred vessels, in which I make my dwelling, therefore it is necessary that I do some little dusting every now and then – that is, that I visit them with some tribulation, so that I may remain in them with more decorum. Therefore, be calm.”

Later, after I received Communion, having renewed in me the pains of the crucifixion, He added: “My daughter, how precious is the cross! See now: in giving Himself to the soul, the Sacrament of my Body unites her with Me, It transforms her, to the point that she becomes one with Me. But as the species are consumed, the union, truly established, ceases. Not with the cross. The cross takes God and unites Him with the soul forever, and It places Himself more surely as a seal. Therefore, the cross seals God in the soul, in such a way that there is never separation between God and the crucified soul.”

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**April 23, 1900**

***Resignation is oil that salves.***

This morning, finding myself outside of myself, I saw my sweet Jesus suffering very much, and I prayed Him to share His pains with me; and He said to me: “You too suffer. Rather, I will take your place and You will do for me the office of a nurse.” So it seemed that Jesus placed Himself in my bed, and I, beside Him, began to check His head, removing the thorns which were driven into it one by one. Then I moved on to His body and I visited all His wounds; I dried up the blood, I kissed them, but I had nothing with which to salve them so as to mitigate the spasm, when I saw that oil was coming out from me. I took it and I salved the wounds of Jesus, but with some concern, as I did not understand what the meaning was of that oil coming out from me.

But blessed Jesus made me understand that resignation to the Divine Will is oil which, while salving

and mitigating our pains, salves and mitigates the spasm of the wounds of Jesus at the same time. Then, after performing this office for my dear Jesus for quite some time, He disappeared and I came back into myself.

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**April 24, 1900**

***The Eucharist and suffering.***

This morning, having received Communion, it seemed to me that the confessor was placing the intention of making me suffer the crucifixion, and at that very instant I saw my guardian Angel who laid me on the cross to make me suffer. After this, I saw my sweet Jesus who compassionated me and told me: "I am your refreshment, and my refreshment is your suffering." And He showed an unspeakable contentment for my suffering, and for the confessor who, by means of the obedience to suffer which he had given me, had procured this relief for Him. Then He added: "Since the Sacrament of the Eucharist is the fruit of the cross, I feel more disposed to concede suffering to you when you receive my Body. In fact, in seeing you suffer, it seems to Me that I continue my passion for the good of souls - not mystically, but really; and this is a great relief for Me, because I collect the true fruit of my Cross and of the Eucharist."

After this, He said: "Up until now it was obedience that made you suffer; do you want me to amuse Myself a little by renewing again in you the crucifixion with my own hands?" And I, though I felt great suffering and, still fresh, the pains of the cross which had been renewed in me, said: 'Lord, I am in your hands, do with me whatever You want.' So, all content, Jesus again began to drive the nails into my hands and feet. I felt such intensity of pain that I myself do not know how I remained alive, but I was content because I was making Jesus content. Then, after He bent the nails, placing Himself near me, He began to say: "How beautiful you are! But how much more does your beauty grow in your suffering! Oh, how dear you are to Me! My eyes are wounded in looking at you, because they see my very image in you." And He said many other things, which it would be useless to repeat – first, because I am bad; second, because not seeing myself as the Lord tells me, I feel confusion and blushing in saying these things. But I hope that the Lord will make me truly good and beautiful; and then, as my blushing would fade, I will be able to describe them. So I stop here.

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**April 25, 1900**

***Purity in operating is light.***

As I was in my usual state and not finding my sweet Jesus, I had to go around very much to go in search of Him. Finally I found Him in the arms of the Queen Mama, suckling milk from Her breasts. As much as I said and did, He did not seem to pay attention to me; or rather, He did not even look at me. Who can say the pain of my poor heart, in seeing that Jesus was not paying attention to me? Then, after I gave vent to my tears, having compassion for me, He came into my arms and poured from His mouth a little bit of that milk which He had suckled from the Queen Mama.

After this, I looked into His breast, and He had a little pearl, so refulgent as to invest the most holy Humanity of Our Lord with light. Wanting to know the meaning of it, I asked Jesus what that pearl

was, which, while appearing so small, spread so much light. And Jesus: “It is the purity of your suffering which, though small, is the cause of so much light, because you suffer only for love of Me and would be ready to suffer more if I conceded it to you. My daughter, purity in operating is so great, that one who operates with the sole purpose of pleasing Me alone, does nothing other than spread light from all of his operating. One who does not operate in an upright way, even in good, does nothing other than spread darkness.” Then I looked into the breast of Our Lord, and He had a most clear mirror, and it seemed that those who walked in an upright way remained completely absorbed in that mirror, while those who did not, remained outside, without being able to receive any imprint of the image of blessed Jesus. Ah, Lord, keep me all absorbed in this divine mirror, that I may have no other shade of intention in my operating.

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**May 1, 1900**

***The Eucharist and the Cross. Suffering is not to be feared.***

After I received Communion, my sweet Jesus made Himself seen all affability; and as it seemed that the confessor was placing the intention of the crucifixion, my nature felt almost a repugnance to submit itself. My sweet Jesus, to cheer me, told me: “My daughter, if the Eucharist is the deposit of the future glory, the cross is the disbursement with which to purchase it. If the Eucharist is the seed which prevents corruption – like those aromatic herbs that prevent decomposition when applied to cadavers – and gives immortality to soul and body, the cross embellishes and is so powerful that if debts have been contracted, it becomes their guarantor, and it more surely obtains the restitution of the debt’s deed. And after it has satisfied every debt, it forms for the soul the most refulgent throne in the future glory. Ah, yes, the cross and the Eucharist alternate, and one operates more powerfully than the other.”

Then He added: “The cross is my flowery bed, not because I did not suffer harrowing spasms, but because by means of the cross I delivered many souls to grace, and I could see many beautiful flowers bloom, which would produce many celestial fruits. So, in seeing so much good, I held that bed of suffering as my delight, and I delighted in the cross and in suffering. You too, my daughter - take pains as delights, and delight in being crucified on my cross. No, no, I do not want you to fear suffering, almost wanting to act as a sluggard. Up, courage! Be brave and, on your own, expose yourself to suffering.”

As He was saying this, I saw my good guardian Angel ready to crucify me; I stretched out my arms on my own, and the Angel crucified me. Oh, how good Jesus delighted in my suffering! And how content I was, that such a miserable soul could give pleasure to Jesus! It seemed a great honor for me to suffer for love of Him.

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**May 3, 1900**

***The Feast of the Cross in Heaven.***

This morning I found myself outside of myself, and I saw all of Heaven studded with crosses – some small, some large, some medium; some which were larger, emanated more splendor. It was a most

sweet enchantment to see so many crosses adorning the firmament, more refulgent than suns. Then, it seemed that Heaven opened, and one could see and hear the feast that the Blessed were making for the cross. Those who had suffered more were celebrated more on this day. One could distinguish in a special way the martyrs and those who had suffered in a hidden way. Oh, how esteemed were the cross and those who had suffered more, in that blessed dwelling!

As I was seeing this, a voice resounded throughout the whole of Heaven, saying: "If the Lord did not send the crosses upon the earth, He would be like a father who has no love for his own children - who wants to see them poor and dishonored, instead of honored and rich."

The rest that I saw during this feast I have no words to describe. I can feel it within me, but I am unable to express it; so I remain silent.

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**May 9, 1900**

***Luisa sees the mystery of the Most Holy Trinity in the form of three Suns.***

After I had gone through days not only of privation, but also of disturbance, this morning, as I was yet more disturbed about my miserable state, adorable Jesus, on coming, told me: "By being restless, you have disturbed my sweet rest. Ah, yes, you do not let Me rest any more!" Who can say how mortified I was left in hearing that I had deprived Jesus Christ of rest? In spite of this, I calmed down for a few hours, but then I found myself more restless than before, to the point that I myself do not where I will end up this time.

After those few words spoken by Jesus, I found myself outside of myself, and in looking into the vault of the heavens, I saw three Suns: one seemed to set in the east, another in the west, and the third in the south. The splendor of the rays that they sent forth was so great that they united with one another, in such a way as to become one. I seemed to see the mystery of the Most Holy Trinity, and man, formed with the three powers in Its image. I also understood that for one who stayed in that light, his will would be transformed in the Father, his intellect in the Son, his memory in the Holy Spirit. How many things I understood! But I am unable to manifest them.

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**May 13, 1900**

***The weight of the privation of Jesus.***

I continue in the same state, and maybe even worse, though I do as much as I can to remain peaceful, without getting disturbed, because so obedience wants. But in spite of this I do not cease to feel the weight of the abandonment that presses upon me and reaches the point of crushing me. Oh, God, what state is this? Tell me at least: where have I offended You? What is the cause of it? Ah, Lord, if You want to continue this way, I think I will not be able to endure any more!

Then, He made Himself seen for just a little, and placing a hand under my chin in the act of compassionating me, told me: "Poor daughter, how you have reduced yourself!" And sharing His pains with me, He disappeared like lightning, leaving me more afflicted than before, as if He had not

come. Or rather, I feel as if He had not come for a long time, and I feel such affliction, that though I live, my living is a continuous agonizing. Ah, Lord, lend me help, and do not leave me in abandonment, though I deserve it.

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**May 17, 1900**

***Power of the victim souls.***

I continue in the same state of privation and of abandonment. As I was outside of myself, I saw a flood of water mixed with hail, such that it seemed that several cities were flooded with considerable damage. While seeing this, I was in great consternation because I wanted to prevent that flood, but since I was alone - more so, since I did not have Jesus with me - I felt my poor arms too weak to be able to do it. Then, to my surprise, I saw a virgin coming (it seemed to me that she was from America) and, she from one point, I from another, managed to prevent in great part the scourge that threatened us. After this, as we reunited, I saw that virgin with the insignia of the passion, and crowned with the crown of thorns, just as I was, and a person who seemed to be an Angel, saying: "Oh, power of the victim souls! That which is not given to us Angels to do, they can do with their sufferings. Oh, if men knew the good that comes from them - because they are there for the public and the individual good - they would do nothing but implore God to multiply these souls upon earth." After this, having said to each other that each of us should commend the other to the Lord, we separated.

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**May 18, 1900**

***Filling one's interior with God.***

As I was still without my adorable Jesus, at the most, a few shadows - oh! how much bitterness it costs me, how many tears I have to shed! - this morning, after much waiting and searching, I found Him in my very bed, all afflicted, with the crown of thorns piercing His head. I removed it very gently from His head and I placed it on mine. Oh, how bad I saw myself before His presence! I did not have the strength to utter a single word. Having compassion for me, Jesus told me: "Be cheered, do not fear, try to fill your interior with Me, and to fatten it with all virtues, to the point of overflowing outside; and when you come to make this overflow, then will I take you to Heaven and all your privations will end."

After this, assuming an afflicted air, He added: "My daughter, pray, because three distinct days have been prepared, each far from the other, with storms, hail, lightnings and floods, which will cause great damage to men and to plants." Having said this, He disappeared, leaving me a little more relieved in the state in which I find myself, but with a thought: "Who knows when I get to make this overflow? And if I never do it, will I perhaps have to be always far away from Him?"

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**May 20, 1900**

***All things have their origin from nothing. Necessity of rest and of interior silence.***

Finding myself outside of myself, it seemed to me it was nighttime and I could see the whole universe, the whole order of nature, the starry heaven, the silence of the night.... In sum, it seemed to me that everything had a meaning. While seeing this, I seemed to see Our Lord who, beginning to speak about what I was seeing, said: "All nature invites one to rest; but what is true rest? It is the interior rest and the silence of all that is not God. Look at the stars, twinkling with tempered light, not dazzling like the sun; the sleep and the silence of all nature, of men and also of animals – they all look for a place, a den, in which to be in silence and rest from the tiredness of life. If this is necessary for the body, much more is it necessary for the soul to rest in her own center, which is God. But in order to be able to rest in God, interior silence is necessary, just as exterior silence is necessary to the body in order to peacefully fall asleep. But what is this interior silence? It is to silence one's own passions by keeping them in their place; it is to impose silence on desires, on inclinations, on affections – in sum, on all that does not call upon God. Now, what is the means to reach this? The only means, and absolutely necessary, is for the soul to undo her own being and reduce herself to nothing, just as she was before being created; and once she has reduced her being to nothing, she must take it again in God.

My daughter, all things have their origin from nothing. If this very machine of the universe which you are admiring with its great order had been full of other things before I created it, I could not have put my creative hand to make it with such great mastery and to render it so splendid and adorned. At the most, I could have undone everything that might have been there, to then redo it according to my liking. But we always come to this: all of my works have their origin from nothing, and when there is a mixing with other things, it is not decorous for my majesty to descend and operate in the soul. But when the soul reduces herself to nothing and rises to Me, and takes her being within Mine, then I operate as the God that I am, and the soul finds true rest. And here is how all virtues, from humility to the annihilation of oneself, begin."

Who can say how much I understood about what blessed Jesus told me? Oh, how happy my soul would be if I could reach the point of undoing my poor being to be able to receive from my God His Divine Being! Oh, how I would ennoble myself, how sanctified I would be! But what foolishness is mine, where is my brain, if still I do not do it? What a human misery – instead of looking for its true good and taking wing on high, it contents itself with scrabbling on the ground and with living amidst mud and rot!

After this, my beloved Jesus transported me inside a garden in which there were many people preparing themselves to attend a feast, but only those who received a uniform were able to attend, and few were those who received this uniform. A great yearning arose in me to receive one, and I did so much that I obtained the intent. So, as I reached the place in which one would receive it, a venerable matronly woman clothed me in white first, and then placed on me a pale blue shoulder band on which a medal was hanging with the imprint of the face of Jesus. While being a face, it was also a mirror, and in looking at it, one would detect the slightest stains, which the soul, with the help of a light coming from within that face, could easily remove. It seemed to me that that medal contained a mysterious meaning. Then she took a mantle of finest gold and covered me all over. It seemed to me that dressed in this way I could compete with the virgins in Heaven. While this was happening, Jesus told me: "My daughter, let us go back to see what men are doing; it is enough for you to be dressed – when the feast begins, I will take you there to attend." So, after we went round for a little



while, He transported me inside my bed.

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**May 21, 1900**

***The most sublime state is to undo one's own will in the Will of God, and to live of His Will.***

This morning my adorable Jesus was not coming. Then, after much waiting He came, and caressing me, told me: "My daughter, do you know what my design is upon you, and the state I want from you?" And pausing a little, He added: "The design I have upon you is not of prodigious things, and of many things which I could operate upon you to show my work; rather, my design is to absorb you in my Will, making you one with It, and to make of you a perfect example of uniformity of your will with Mine. But this is the most sublime state, it is the greatest prodigy, it is the miracle of miracles that I intend to make of you.

My daughter, in order to arrive at making her will perfectly one with Ours, the soul must render herself invisible. She must imitate Me who, while I fill the world by keeping it absorbed within Myself and by not being absorbed in it, render Myself invisible, for I do not let Myself be seen by anyone. This means that there is no matter in Me, but that everything is most pure Spirit; and if in my assumed Humanity I took on matter, it was to render Myself similar to man in everything and to give him a most perfect example of how to spiritualize this very matter. So, the soul must spiritualize everything and arrive at becoming invisible in order to be able to easily make her will one with my Will, because that which is invisible can be absorbed by another object. If one wants to make one object out of two objects, it is necessary that one of these lose its shape, otherwise one could never arrive at forming one single being.

What fortune yours would be if, by destroying yourself to the point of becoming invisible, you could receive a shape fully divine! Even more, by being absorbed in Me, and I in you, forming one single being, you would come to retain the divine source within yourself; and since my Will contains every good that can ever be, you would come to retain all goods, all gifts, all graces, and would not have to look for them anywhere else but within yourself. And if virtues have no boundaries, when the creature is in my Will insofar as she can reach, she will find their limit, because my Will makes one acquire the most heroic and sublime virtues which the creature cannot surpass.

The height of the perfection of a soul undone in my Will is such that she reaches the point of operating like God. And this is no wonder, because, since it is no longer her will that lives in her but the Will of God Himself, every amazement ceases if, by living with this Will, she possesses the power, the wisdom, the sanctity and all the other virtues that God Himself contains. It is enough to tell you, so that you may become enamored and cooperate as much as you can on your part to reach such a point, that the soul who arrives at living of my Will alone is queen of all queens, and her throne is so high as to reach the throne of the Eternal One; she enters the secrets of the Most August Trinity, and participates in the reciprocal love of the Father, of the Son and of the Holy Spirit. Oh, how all the Angels and Saints honor her, men admire her, and the demons fear her, seeing the Divine Being in her!"

'Ah, Lord, when will You make me arrive at this, since by myself I can do nothing!'

Now, who can say all that the Lord infused in me through intellectual light about this uniformity of wills? The height of those concepts is so great that my tongue, not well refined, has no words to express them. I could only say this little, though speaking nonsense, of that which the Lord made me comprehend through most vivid light.

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**May 24, 1900**

***The will of Luisa is one with that of Jesus.***

I was very afflicted because of the privation of my adorable Jesus; at the most, He comes like shadow and flashes. I really feel I cannot go on any more if He wants to continue further! So, as I was at the summit of my affliction, He made Himself seen for a little while, all tired, as if He needed a refreshment; and throwing His arms around my neck, He told me: "My beloved, bring Me some flowers and surround Me completely, for I feel I am languishing with love. My daughter, the fragrant perfume of your flowers will be of refreshment for Me and will remedy my troubles, for I am languishing and fainting." Immediately, I added: 'And You, my beloved Jesus, give me some fruits, because idleness and scarce suffering increase my languishing so much that I faint, to the point of feeling I am dying. So I will be able to give You not only flowers, but also fruits to relieve your languishing more.' And Jesus resumed His speech, saying to me: "Oh, how well we combine together, don't we? It seems that your will is one with Mine." For a moment it seemed I was relieved, as if the state in which I was wanted to cease; but after a little while I found myself immersed in the same lethargy as before, without my highest Good, abandoned and alone.

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**May 27, 1900**

***The Love of God and Grace penetrate into the most intimate parts of man.***

This morning, as I was feeling afflicted more than ever because of the privation of my highest Good, He just barely made Himself seen and told me: "Just as a mighty wind invests the people and penetrates even into their bowels, in such a way as to shake the whole person, in the same way, my love and my grace, rearing up on the wings of the winds, invest and penetrate the heart, the mind and the most intimate parts of man. But in spite of this, ungrateful, man rejects my grace and offends Me. What is not my bitter sorrow!"

However, I was all confused and annihilated within myself, and did not dare to utter a word. I just thought: 'How is it that He does not come? And even when He comes, I do not see Him clearly; it seems that I have lost clarity. Who knows whether I will see His beautiful Face unveiled as before?' While I was thinking of this, my benign Jesus added: "My daughter, why do you fear when your state is par excellence for the union of our wills?" And wanting to cheer me and compassionate my sorrowful state, He told me: "You are my new Job. Do not oppress yourself excessively if you do not see Me with clarity; I have told you since the other day that I am not coming according to my usual way, that I want to chastise the people, and if you saw Me with clarity, you would come to understand what I am doing; and since your heart has received the grafting of Mine, I know what you would suffer, just as my Heart is suffering because I see Myself forced to chastise my creatures. So, in order to spare you these pains, I do not let Myself be seen with clarity."

Who can say the piercings that this left in my poor heart! Ah, Lord, give me the strength to endure the pain!

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**May 29, 1900**

***Threat of chastisements. Jesus is abandoned and left alone.***

Continuing in the same state, I felt all oppressed and I had all the need of a support to be able to bear the privation of my highest Good. Having compassion for me, blessed Jesus showed His Face from within my heart for a few minutes, but not with clarity; and letting me hear His most gentle voice, He told me: "Courage, my daughter, just a little longer; let Me finish chastising, for afterwards I will come as before." While He was saying this, in my mind I said: 'What are the chastisements that You have begun to send?' And He added: "The continuous rain that is pouring is more than hail, and it will cause sad consequences for the people."

Having said this, He disappeared, and I found myself outside of myself, inside a garden. From there one could see crops withered in the vineyards, and within myself I kept saying: "Poor people, poor people, how shall they go on?" While I was saying this, a little boy appeared in that garden, crying and screaming so loud as to deafen Heaven and earth, but no one had compassion for him; even though everyone could hear him crying so much, they would not bother with him and they would leave him abandoned and alone. A thought flashed within me: 'Who knows whether He is Jesus!' But I was not sure about it. So, drawing near Him, I said: 'What is it, that You are crying, dear child? Do You want to come with me, since they all left You prey to tears and to sorrow, which oppresses You so much as to make You scream so loud?' But – nothing! Who could calm Him down? He just barely answered with His sobs that, yes, He wanted to come. So I took Him by the hand to bring Him with me, and in the very act I was doing this I found myself inside myself.

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**June 3, 1900**

***Luisa, chosen among a thousand. Lack of esteem for others is lack of true humility.***

This morning, as I was in my usual state, I saw my adorable Jesus for a little while, present inside my heart, sleeping, and His sleep drew my soul to fall asleep together with Him; so much so, that I felt all my interior powers asleep, without acting any more. At times I tried to get out of that sleep, but I could not. Then blessed Jesus woke up for a little while and sent His breath into me three times, and it seemed to me that He became all absorbed in me. Afterwards, it seemed to me that Jesus was drawing those three breaths He had sent me back into Himself again, and I found myself all transformed in Him. Who can say what was happening in me because of these divine breaths? I have no words to express that inseparable union between Jesus and me!

After this, it seems I was able to wake up, and Jesus, breaking the silence, told me: "My daughter, I looked and looked again, I searched and searched again, going throughout the whole earth, but upon you I fixed my gazes and I found my satisfactions, and I chose you among a thousand."

Then, turning to certain people I could see, He reprimanded them, saying to them: "Lack of esteem

for others is lack of true Christian humility and of sweetness, because a humble and sweet spirit knows how to respect everyone and interprets the things of others always for the good.” Having said this, He disappeared, without my saying to Him even a word. May He be always blessed for He wants it this way, and may everything be for His glory.

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**June 6, 1900**

*Luisa, crucified, spares Corato some chastisements.*

Since my adorable Jesus continued not to let Himself be seen with clarity, this morning, after I received Communion, the confessor placed the intention of the crucifixion. While I was amid those sufferings, almost drawn by my pains, blessed Jesus showed Himself with clarity. Oh God! Who can say the pains that Jesus was suffering and the violent state He was in - that while He was forced to send chastisements, He did such violence to Himself, for He did not want to send them! It aroused such compassion to see Him in this state, that if men could see Him, even if their hearts were hard as diamonds, they would break with tenderness like fragile glass. So I began to pray Him to placate Himself and to be content with making me suffer, sparing the people. Then I added: ‘Lord, if You do not want to listen to my prayers, I know I deserve that. If You do not want to have compassion for the peoples, You are right, because great are our iniquities. But I ask You, for pity’s sake, to have compassion for Yourself – have pity on the violence You do to Yourself in punishing your images. Ah, yes! I ask You, for love of Yourself, not to send chastisements to the point of taking bread away from your children and letting them perish. Ah, no! It is not in the nature of your Heart to operate in this way; and this is the reason for the violence You feel, which would give You death if it had the power to.’

And He, all afflicted, told me: “My daughter, it is Justice that makes violence on Me, and the love I have for men uses even greater violence on Me, such as to put my Heart into anguishes of death in punishing the creatures.” And I: ‘Therefore, Lord, unload Justice upon me, and your love will no longer feel violence from Justice, and will not be in this contrast of chastising the people, who, truly...- how will they go on if You act as You let me understand, withering all that serves as nourishment of man? O please! I beg You, let me suffer and spare them, if not completely, at least in part.’

And Jesus, as though seeing Himself forced by my prayers, drew near my mouth and poured a little bit of bitterness from His – dense and disgusting, such that, as soon as I swallowed it, it caused me such and so many kinds of pains that I felt I was dying. Then blessed Jesus, sustaining me in those pains otherwise I would have been dead (yet, He had poured nothing but a little bit; what must it be for His adorable Heart that contained so much of it?), heaved a sigh as if He had relieved Himself of a weight, and told me: “My daughter, my Justice had decided to destroy everything, but now, unloading Itself a little bit over you, for love of you, concedes one third of what serves as nourishment of man.” And I: ‘Ah, Lord, it is too little – at least half!’ And He: “No my daughter, content yourself.” And I: ‘No Lord, if You do not want to content me for everyone, at least content me for Corato and for those who belong to me.’ And Jesus: “Today there is hail ready, which must cause great damage. You – remain with the pains of the cross; go out of yourself and in the form of the crucified go through the air and put to flight the demons from above Corato, since they will not

be able to resist the crucified image, and will go somewhere else.”

So I went out of myself, crucified, and I saw hail and lightnings which were about to break out over Corato. Who can say the fright of the demons; how they took to their heels at the sight of my crucified form; how they bit their fingers out of rage, and reached the point of getting angry with the confessor, who this morning had given me the obedience of suffering the crucifixion. In fact, they could not get angry with me; on the contrary, they were forced to flee from me because of the sign of redemption which they saw. Then, after putting them to flight, I went back into myself, finding myself with a good dose of sufferings. May everything be for the glory of God.

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**June 7, 1900**

***Jesus delivers to Luisa the keys of Justice and a light to unveil It.***

As I was somehow in suffering, it seemed to me that those sufferings were a sweet chain that drew my good Jesus to come almost continuously, and it seemed to me that those pains called Jesus to pour more bitternesses into me. So, on coming, now He would sustain me in His arms to give me strength, now He would pour again. However, every now and then I would say to Him: ‘Lord, now that I feel within me part of your pains, I beg You to content me, as I said to You yesterday, by giving me at least half of what serves as nourishment of man.’ And He: “My daughter, in order to content you, I deliver to you the keys of Justice and the knowledge of how absolutely necessary it is to punish man; and with this you will do whatever you please. Aren’t you content?”

On hearing Him say this to me I was consoled, and I said in my interior: ‘If it is up to me, I will not chastise anyone at all.’ But how I lost my illusion when blessed Jesus gave me a key and placed me in the middle of a light, such that by looking from within that light I could see all the attributes of God, and also that of Justice. Oh, how everything is orderly in God! And if Justice punishes, this is order; and if It did not punish, It would not be in order with the other attributes. So I saw myself as a wretched worm in the middle of that light, for if I wanted to prevent the course of Justice, I would ruin that order and would go against men themselves, because I understood that Justice Itself is most pure love toward them. I found myself all confused and embarrassed, and so, to get rid of it, I said to Our Lord: ‘Through this light with which You have surrounded me I understand things differently, and if You leave it up to me, I would do worse than You do. Therefore I do not accept this knowledge and I renounce the keys of Justice. What I accept and want is that You make me suffer and spare the people; as for the rest, I don’t want to know anything about it.’

And Jesus, smiling at my words, said to me: “How quickly you want to get rid of it, without wanting to know reason; and wanting to use greater violence on Me you come out with two words: make me suffer and spare them!” And I: ‘Lord, it is not that I don’t want to know reason, but it is because this is not my office, but Yours. My office is that of being victim; therefore, You do your office and I do mine; isn’t it true, my dear Jesus?’ And He, as though showing approval, disappeared from me.

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**June 10, 1900**

***The office of victim. Chastisements.***

It seems to me that my adorable Jesus continues to halve Justice by pouring a little bit upon me, and the rest upon people. This morning especially, when I found myself with Jesus, my soul was tormented in seeing the torture of His most sweet Heart in chastising the creatures. The state of suffering Jesus was in, was such that He did nothing but let out continuous moans. He had a thick crown of thorns on His head, all sunken into His flesh, to the point that His head seemed a block of thorns. So, to relieve Him a little bit I said to Him: ‘Tell me, my Good, what is it - that You are suffering so much? Allow me to remove these thorns that torment You not a little!’ But Jesus did not answer me; even more, He did not even listen to what I was saying. So I began to remove those thorns, one by one, and then I placed them on my head. Now, while I was doing this, I saw that somewhere far away there was to be an earthquake, which would make a slaughter of people. Then Jesus disappeared from me and I returned inside myself, but with greatest affliction, thinking of the suffering state of Jesus and of the tragedies of miserable humanity.

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**June 12, 1900**

***Obedience makes her ask Jesus to let her suffer in order to prevent chastisements.***

This morning, as my lovable Jesus came, I began to say: ‘Lord, what are You doing? It seems You are going too far with Justice.’ And while I wanted to continue speaking in order to excuse the human miseries, Jesus imposed silence on me, saying: “Be quiet, if you want Me to remain with you; come to kiss Me and greet Me in all my suffering members with your usual adorations.” So I began from His head, and then, little by little, the other members. Oh, how many deep wounds that Sacrosanct Body contained! – It struck horror at the mere sight. Then, as soon as I finished, He disappeared, leaving me with very little suffering and with a fear: who knows how He will pour upon the people, since He did not deign to pour His bitternesses upon me!

After a little while, the confessor came and I told him what I have said above, and he said to me: “Today, out of absolute obedience, when you do your meditation you must pray Him to let you suffer the crucifixion and to cease to send scourges.” So, when I did my meditation, I prayed Him according to the obedience received. He just barely made Himself seen, but without paying attention to me; on the contrary, He made Himself seen, now giving His back to the people, now sleeping so as not to be importuned by me, and even if I felt I was dying, He did not care about letting me do the obedience. So I plucked up courage, and placing all my trust in holy obedience, I took Him by one arm, and shaking Him in order to wake Him up, I said to Him: ‘Lord, what are You doing? Is this the love You have for your so favorite virtue of obedience? Are these the praises You have given it so many times? Are these the honors You have lavished on it, to the point of saying that You feel moved and cannot resist the virtue of obedience and You feel subjugated by the soul who gives herself to this virtue, that now it seems You do not care about letting me obey?’ While I was saying this and other things – I would be too long if I wanted to write them – blessed Jesus stirred Himself, and as though struck by a most acute pain, He burst into tears and, sobbing, said: “I too do not want to send scourges, but it is Justice that compels Me almost by force. But you, with this speaking, want to cut Me to the quick and touch a key too delicate for Me and greatly loved by Me, so much so, that I wanted no other honor or title but that of obedient. So now, to show you that it is not that I do not care about letting you obey, in spite of the fact that my Justice forces Me not to do it, I will share with you, in part, the pains of the cross.” While doing this, He disappeared, leaving me content for

He let me obey, and with a sorrow in my soul, as though I had been the cause of the Lord's crying with my suffering. Ah, Lord, I beg You to forgive me.

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**June 14, 1900**

***The effects of the Cross.***

As I was a little in suffering, on coming, my adorable Jesus compassionated me and said to me: "My daughter, what is it - that you are suffering so much? Let me relieve you a little." So (though Jesus was suffering more than I was) He gave me a kiss, and since He was crucified, He drew me outside of myself and placed my hands in His, my feet in His, while my head was leaning on His head, and His on mine. How content I was, being in that position! Though the nails and the thorns of Jesus gave me pains, yet, they were pains that gave me joy, because they were suffered for my beloved Good. Indeed, I would have wanted them to increase more.

Jesus too seemed to be content with me, keeping me in that way, drawn to Himself. It seemed to me that Jesus was refreshing me, and that I was of refreshment for Him. Then, we went out in that position, and having found the confessor, immediately I prayed to Him for his needs, and I asked the Lord to deign to allow the confessor to hear how sweet and gentle His voice is. To make me content, Jesus turned to him and spoke of the cross, saying: "The cross absorbs the Divinity into the soul, renders her similar to my Humanity, and reproduces my own works in her."

Afterwards, we continued to go around for a little while, and – oh, how many sorrowful sights, such as to pierce the soul through!: the grave iniquities of men, who do not lower themselves even before Justice - on the contrary, they hurl themselves with greater fury, almost wanting to render double wounds for wounds; and the great misery that they are preparing for themselves. Then, to our greatest sorrow, we withdrew. Jesus disappeared, and I withdrew inside myself.

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**June 17, 1900**

***To be in God is to be in peace.***

Since this morning blessed Jesus was not coming, I felt some shadows of disturbance arise in my interior about why He was not coming. So, when He came, He said to me: "My daughter, to contain oneself in God and not to go out of the boundaries of peace is all the same. So, if you detect a little bit of disturbance it is a sign that you make a little exit from within God, because to contain oneself in Him and not to have perfect peace is impossible; more so, since the boundaries of peace are endless – even more, all that belongs to God is all peace." Then He added: "Don't you know that the privations serve the soul as winter does the plants, as they form deeper roots, and winter fortifies them and makes them become green again and bloom in May?"

After this, He transported me outside of myself, and after I commended various needs to Him, He disappeared from me, and I found myself inside myself, with a desire to remain always inside of God, so as to stay within the boundaries of peace.

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**June 18, 1900**

***All of Creation points out the love of God; the wounded Body of Jesus points out the love of neighbor.***

As He continued not to come, I tried to apply myself to considering the mystery of the scourging. While I was doing this, I just barely saw blessed Jesus, all wounded and dripping Blood, who told me: “My daughter, the heavens along with all Creation point out the love of God; my wounded Body points out the love of neighbor, so much so, that with my Humanity, united to my Divinity, from two natures I formed one and I rendered them inseparable, because I not only satisfied divine Justice, but I operated the salvation of men. And so that everyone assumed this obligation of loving God and one’s neighbor, I not only made them one, but I reached the point of making of it a divine precept. So, my wounds and my Blood are many tongues that teach everyone the way to love one another and the obligation that all have to care for the salvation of others.”

Afterwards, assuming a more afflicted appearance, He added: “What a ruthless tyrant love is for Me, as I not only employed the course of my mortal life in continuous sacrifices, to the point of dying, bled dry on a cross, but I left Myself as perennial victim in the Sacrament of the Eucharist. And not only this, but I keep all of my favorite members as victims living in continuous sufferings, employed for the salvation of men; just as among many I have chosen you, to keep you sacrificed for love of Me and for men. Ah, yes! My Heart finds no respite nor rest if It does not find man. And man...man...how does he requite Me? With most enormous ingratitude!” Having said this, He disappeared.

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**June 20, 1900**

***The most perfect humility produces the most intimate union with God in the soul.***

This morning, as I was outside of myself and not finding my highest Good, I had to go round and round in search of Him, and when I tired myself to the point of feeling faint, I felt Him behind my shoulders, sustaining me. So I stretched out my hand and I pulled Him to the front, saying to Him: ‘My beloved, You know that I cannot be without You, and yet, You make me wait so much, to the point of causing me to faint. Tell me at least: what is the cause of this? Where have I offended You that You subject me to torments so cruel, to martyrdoms so painful, which is your privation?’ And Jesus, interrupting my speaking, told me: “My daughter, my daughter, do not add more torment to my Heart which is embittered to the summit, finding Itself in a continuous fight because of the violences that everyone does to me continuously. The iniquities of men do violence to Me, as they draw Justice upon themselves and force Me to chastise them; and Justice, clashing in a continuous fight with the Love I have for men, tortures my Heart in such a painful way as to make Me die continuously! You do violence to Me, because when I come, knowing the chastisements that I am sending, you do not remain quiet – no, but you force Me, you do violence to Me, and do not want Me to chastise; and knowing that you cannot do otherwise in my presence, so as not to expose my Heart to a yet fiercer fight, I abstain from coming. Therefore, do not want to force Me to come for now; let Me give vent to my fury, and do not want to increase my pains with your speaking.



As for the rest, I do not want you to think about it, because the most perfect, the most sublime humility is that of losing every reason and of not discoursing on ‘why’ and ‘how’, but of undoing oneself in one’s own nothingness. And while the soul does this, without realizing it, she finds herself dissolved in God, and this produces in the soul the union most intimate, the love most perfect toward her highest Good. This, however, to the greatest advantage of the soul, because in losing her own reason, she acquires divine reason, and in losing every discoursing about herself – whether she is cold or warm, whether the things that happen to her are favorable or adverse – she will be interested in and will acquire a language fully celestial and divine. In addition to this, humility produces a garment of safety in the soul, in such a way that, wrapped in this garment of safety, the soul remains in the most profound calm, embellishing all of herself in order to be pleasing to her dearest and beloved Jesus.”

Who can say how surprised I was left by this speaking of His? I had not a word to answer Him. Then, after a little while, He disappeared and I found myself inside myself – calm, yes, but afflicted to the summit; first, because of the afflictions and the fights which my dear Jesus was in, and then, out of fear that He might not come. Who would be able to endure? How will I be able to bear myself because of His absence? Ah, Lord, give me the strength to bear this martyrdom so hard, so unbearable for my poor soul! After all, say whatever You want, but I will not neglect any means, I will try all ways, I will use all stratagems to draw You to come.

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**June 24, 1900**

***The cross is the nourishment of humility.***

After going through a few days of privation - at the most, a few shadows and flashes – I felt all of my powers asleep, in such a way that I myself could not understand what was happening in my interior. In this sleepiness, only one pain was awake in my interior, and it was the fact that it seemed it had happened to me as to one who, while sleeping, loses his sight or is deprived of all his riches. The miserable one can neither grieve, nor defend himself, nor use some means to free himself of his misfortunes. Poor one, in what a pitiful state he finds himself! But what is the cause of it? His sleep. Because if he had been awake, he would certainly have known how to defend himself well from his misfortunes. Such is my miserable state; it is not given to me even to let out a moan, a sigh, or to shed one tear, because I have lost sight of the One who is all my love, all my good, and who forms all my contentment. It seems that in order not to make me grieve from His privation, He made me fall asleep and left me. Ah, Lord, wake me up Yourself, that I may see my miseries, and know at least of what I am being deprived!

Now, while I was in this state, from within my interior I heard blessed Jesus moaning continuously. Those moans wounded my hearing, and waking up a little bit, I said: ‘My sole and only Good, from your moans I perceive the too painful state You are in. This happens because You want to suffer alone and do not want to let me share in your pains; even more, so as not to have me in your company You made me fall asleep and You left me without letting me understand anything any more. I understand where all this comes from: it is so that You may be more free in chastising. But, O please! - have compassion on me, for I am blind without You; and on Yourself, for it is always good in all circumstances to have someone who would keep You company, relieve You, and somehow

break your fury. In fact, now You are determined and You send chastisements, but when You see your images perish from misery, You will let out more moans than now, and maybe You will say to me: “Ah, if you had tried harder to placate Me, if you had taken the pains of creatures upon yourself, I would not see my own members so tormented!” Isn’t it true, my most patient Jesus? O please, relieve Yourself a little bit, and let me suffer in your place!’

While I was saying this, He moaned continuously, almost in the act of wanting to be compassionated and relieved; but He wanted this relief to be snatched almost by force. So, after my importunity, He stretched out His nailed hands and feet in my interior and shared a little bit of His pains with me. After this, giving a little respite to His moans, He told me: “My daughter, it is these sad times that force Me to this, because men have grown so bold and proud, that everyone thinks he is the god of himself; and if I do not lay hand to scourges, I would do harm to their souls, because the cross alone is the nourishment of humility. So, if I did not do it, I Myself would cause them to lack the means to be humiliated and to surrender from their strange madness, even though the majority of them offends Me more. But I do this like a father who breaks the bread for all to be nourished - a bread which some of his children do not want to take; even more, they use it to throw it in their father’s face. What has the poor father done wrong? So I am. Therefore, compassionate Me in my afflictions.”

Having said this, He disappeared, leaving me half-awake and half-asleep, not knowing, myself, whether I have to wake up completely, or go back to sleep.

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**June 27, 1900**

***The soul must recognize herself in Jesus, not in herself.***

I continue to be sleepy. This morning, for a few minutes I found myself awake and I comprehended my miserable state; I felt the bitterness of the privation of my highest and only Good. I was able only to shed a few tears, saying to Him: ‘My always good Jesus, how is it that You are not coming? These are not things to do: to wound a soul and then leave her! And what is more, so as not to let her know what You are doing, You leave her prey to sleep. O please! come, do not make me wait so much!’

While I was saying this and yet more nonsense, in one instant He came and transported me outside of myself; and since I wanted to tell Him about my poor state, imposing silence on me, Jesus told me: “My daughter, what I want from you is that you no longer recognize yourself in yourself, but that you recognize yourself only in Me. So you will no longer remember yourself, nor will you ever again have recognition of yourself, but you will remember Me, and un-recognizing yourself, you will acquire the recognition of Me alone. According to how much you will forget and destroy yourself, so will you advance in the knowledge of Me and will recognize yourself only in Me. Once you have done all this, you will no longer think with your mind, but with mine; you will not look with your eyes, you will no longer speak with your mouth, nor will you palpitate with your heart, work with your hands, or walk with your feet, but will do everything with mine. In fact, in order to recognize herself only in God, the soul needs to go to her origin and to return to her beginning – God, from whom she came - and to conform all of herself to her Creator. And anything which she keeps of herself and which

is not conformed to her beginning, she must undo and reduce to nothing. Only in this way, naked, undone, can she return to her origin, recognize herself only in God, and operate according to the purpose for which she was created. This is why in order to conform to Me completely, the soul must render herself indivisible with Me.”

While He was saying this, I could see the terrible chastisement of plants withered, and how it must advance further. I could only say: ‘Ah, Lord, how will the poor people go on?’ And He, so as not to listen to me, escaped me like a flash and disappeared. Who can say the bitterness of my soul in finding myself inside myself, not having been able to speak to Him even one word for myself and for my neighbor; and for my tendency to sleep with which I was again left?

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**June 28, 1900**

***The present chastisements are nothing but the predisposition for future chastisements.***

This morning, as I was highly afflicted because of the privation of my loving Jesus, I saw Him for just a little, and He said to me: “My daughter, how many masks will be unmasked in these times of chastisements! In fact, these present chastisements are nothing but the predisposition for all the chastisements which I manifested to you during the course of last year.”

As He was saying this, in my interior I said: ‘If the Lord continues to behave the way He is behaving - that since He wants to send chastisements He does not come, He does not share His pains with me and treats me with unusual manners - who would be able to endure? Who will give me the strength to remain in this state?’ And Jesus, answering my thought, added in act of compassion: “And so, do you want Me to suspend your state of victim for a little while, and to resume it later?” As He said this, I felt such confusion and bitterness (for it seemed to me as if, with that proposal, the Lord was driving me away from Himself) that I was unable to say either yes or no - also in order to hear what obedience decides. So, without waiting for my word, He disappeared from me, leaving me as though a nail was stuck into in my heart, thinking that Jesus was rejecting me. The pain was so great that I did nothing but shed bitter tears.

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**June 29, 1900**

***Jesus and Luisa refresh each other.***

As I continued to be embittered, my adorable Jesus, having compassion for me, came and seemed to sustain me in His arms. Then, as He transported me outside of myself, I saw that a profound silence, a sadness, a mourning, reigned everywhere. The impression my soul received on seeing people that way was such that I felt a grip in my heart.

Then, as though calling me aside, blessed Jesus said to me: “My daughter, let us move what afflicts us away from us for a little while, and let us refresh each other.” While saying this, He began to caress me and kiss me; but my confusion was such that I did not dare to return those kisses and caresses. And He added: “How come? I refresh you with kisses and with caresses, and you do not want to refresh Me by returning to Me your kisses and your caresses?” So I felt the confidence to

give Him tit for tat; and while I was doing this, He disappeared.

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**July 2, 1900**

***With her sufferings, Luisa holds back a chastisement.***

I continue to be embittered and afflicted, as though dazed. This morning He did not come at all. The confessor came and placed the intention of the crucifixion. At first blessed Jesus did not concur, but then, after I prayed Him to deign to let me obey, He just barely made Himself seen and told me: “What do you want? Why do you want to do violence to Me by force when it is necessary to chastise the peoples?” And I: ‘Lord, it is not I, it is obedience that wants it so.’ And He: “Well then, since it is obedience I want to share with you my crucifixion, and in the meantime I want to refresh Myself a little bit. While saying this, He shared with me the pains of the cross, and while I was suffering, Jesus placed Himself near me and seemed to refresh Himself quite a bit. Now, while I was in this position together with Him, He showed me a pitch-black cloud approaching from one point in the air, such that it struck terror and fright at the mere sight; and everyone was saying: “This time we die.” While all were terrified, a refulgent cross rose from between Jesus and me, and advancing toward that storm, put it to flight in great part, so much so, that the people seemed to calm down. I cannot tell for sure, but it seems to me that it was a hurricane accompanied by bolts of lightning and by hail so violent as to have the power to sweep factories away; and the cross which dispelled it in great part seemed to be my little suffering, which Jesus has shared with me. May the Lord be blessed, and may everything be for His glory and honor.

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**July 3, 1900**

***Chastisements with contagious and mortal diseases.***

This morning, having received Communion, as soon as I saw my adorable Jesus I said to Him: ‘My beloved Lord, how is it that You are sending so many chastisements? Why this time do You not want to placate Yourself for any reason? It seems that all means have failed – both praying, and saying: “Lord, pour your bitternesses upon me”. Ah, it has not been your usual way to act like this!’ While I was saying this, interrupting my speaking, blessed Jesus answered: “Yet, my daughter, the chastisements I am sending are still nothing compared to those which have been prepared. Therefore, do not want to afflict yourself with these, because they are not a matter of great affliction.”

As He was saying this, in front of me I saw many people affected by contagious diseases, who were dying; so, taken by horror, I said to Him: ‘Ah! Lord, that’s all we need! What are You doing? What are You doing? If You want to do this, take me away from this earth, for my heart cannot bear the sight of scenes so gloomy. Besides, who can endure continuing in this state in which You put me - that You do not come, or You come like a shadow; and not only this, but You leave me dazed, sleepy, not letting me understand anything any more. Yet, You told me that You would leave me like this until You would somehow give vent to your fury; but now You want to add fury to fury, and it seems You will not be done for now. Poor me! Poor me! Who will give me the strength to remain in this state? Who would be able to endure?’

While I poured out my affliction, compassionating me, Jesus said to me: “My daughter, do not be concerned by your state of sleepiness. This says that just as I am with people - as if I were sleeping, as if I did not hear them and look at them - in that same state have I placed you. After all, if you mind it, I told you last time: do you want Me to suspend your state of victim?” And I: ‘Lord, obedience does not want me to accept this suspension.’ And He: “Well then, what do you want from Me? Be quiet and obey!”

Who can say how afflicted I remained? Not only this, but it seems that my interior powers were left so asleep, that I live as if I were not living. Ah, Lord, have pity on me! Do not leave me in abandonment in such a pitiful and sorrowful state!

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**July 9, 1900**

***To live not only for God, but in God.***

I continue in the same state, and maybe even worse; and if sometimes He makes Himself seen, it is like shadow and flashes, and almost always in silence. This morning, as I was at the summit of my affliction and dazedness because of the continuous sleep, He just barely made Himself seen and told me: “Courage, my daughter, the soul who is truly mine must live not only for God, but in God. You, try to live in Me, for in Me you will find the receptacle of all virtues, and strolling in their midst, you will nourish yourself with their fragrance, so much so, as to become replete. And you yourself will do nothing but give off light and celestial fragrance, because to live in Me is true virtue, and it has the virtue of giving to the soul the same shape as the Divine Person in whom she dwells, and of transforming her into the very divine virtues with which she nourishes herself.”

After this, He disappeared like a flash, and running after that flash, my soul found herself outside of myself. But He had already escaped, and it was not given to me to find Him, while I received the bitterness of seeing a terrible hail which had caused a great devastation; and bolts of lightning, as if they had produced fires; and other things which had been prepared. Having seen this, I found myself inside myself, more afflicted than before.

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**July 10, 1900**

***Difference between living for God and living in God.***

While I was in the same confusion, He made Himself seen like a flash and made me understand that I had not written everything He had told me the day before – that is, that the soul must not only live for God, but in God. So, blessed Jesus repeated to me the difference that exists between living for God and living in God, saying to me: “In living for God, the soul can be subject to disturbances, to bitteresses, to being inconstant, to feeling the weight of passions, to meddle in earthly things. But the living in God – no, it is completely different, because the most important thing so that one person may enter to dwell inside another person is to lay down all that belongs to him – that is, to strip himself of everything, to leave his own passions; in a word, to leave everything in order to find everything in God.

Now, when the soul has not only stripped herself, but has slimmed down well, then will she be able to enter through the narrow door of my Heart to live in Me, according to my way and from my own Life. In fact, even though my Heart is immense, so much so, that there is no end to Its boundaries, Its door, however, is extremely narrow, and only one who is stripped of everything can enter into It. This, with reason, because since I am Most Holy, I would never admit anything to live in Me which is extraneous to my sanctity. Therefore, my daughter, try to live in Me and you will possess Paradise in advance.”

Who can say how much I understood of this living in God? But then He disappeared and I was left in my same state.

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**July 11, 1900**

***The sufferings of Luisa will render chastisements less rigorous.***

This morning, having received Communion and continuing in the same state of confusion, I was all huddled within myself, when I saw my adorable Jesus coming toward me all in a hurry, saying: “My daughter, break my fury a little bit, otherwise...!” And I, all frightened, said: “What do You want me to do to break your fury?” And He: “By calling my sufferings into yourself you will come to placate my fury.”

At that moment, I saw as if He were calling the confessor by sending a ray of light, and immediately he placed the intention of having me suffer the crucifixion. The blessed Lord promptly concurred and I found myself in so many sufferings, that because of the intensity of the pains I felt my soul go out of my body. When I thought I was about to breathe my last, and I was content that Jesus would receive my soul, I saw the confessor who, by saying “enough, enough”, was calling me back into myself. Then Jesus said to me: “Obedience is calling you.” And I: ‘Ah, Lord, I want to come!’ And Jesus: “What can I do? Obedience keeps calling you.” And so it seems that this new obedience did not allow the sufferings to go further; but indeed, a cruel obedience for me, because while I seemed to seize the harbor, I was flung outside to navigate the way.

Then, afterwards, even though I was left in suffering, I no longer felt that thing of being about to die, and my benign Lord continued: “My daughter, if today you had not broken my fury, I had reached such a limit, that I would have destroyed not only plants, but also men. And if the confessor himself had not intervened by calling my suffering into you, I would have had no regard even for him. It is true that chastisements are necessary, but every now and then, when my fury advances, it is necessary that you break it; otherwise, my daughter, how many more scourges I would send!” And while He was saying this, I seemed to see Him, all tired, saying, while moaning: “My daughter...”; or: “My children, poor children of mine, how reduced I see you!” And to my surprise He made me understand that after He had calmed down a little bit, He was to resume His fury to continue the chastisements, and that this had only served not to make Him rage too much against the people. Ah, Lord, placate Yourself and have mercy on those whom You Yourself call “my children”!

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**July 14, 1900**

***The decree of chastisements is signed...***

It seems I have spent a few days without being immersed in the lethargy of sleep, and together with blessed Jesus a little bit, giving a little refreshment to each other. But how I fear that He may plunge me again into that sleep so profound.

Then, this morning, after He refreshed me with milk that flowed from His mouth by pouring it into me, and I refreshed Him by removing the crown of thorns from His head to drive it onto mine, all afflicted He told me: "My daughter, the decree of chastisements is signed; there is nothing left but to decide the time of the execution."

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**July 16, 1900**

***Chastisements serve the good of creatures.***

This morning my adorable Jesus was not coming. After much waiting He came and told me: "My daughter, the best thing for you is to commend yourself to Me and to my Will, so that, by commending yourself to Me, since I am peace, even if you saw Me send chastisements you would remain at peace, without feeling any disturbance." And I: 'Ah, Lord, You always get there – to chastisements. Placate Yourself once and for all, and no more scourges. Besides, I cannot commend myself to your Will in this regard.' And He added: "I cannot placate Myself. What would you say if you saw someone naked who, instead of covering his nakedness, paid attention to adorning himself with trinkets, leaving the parts most necessary exposed to nakedness?" And I: 'I would be horrified at seeing him, and I would certainly blame him.' And He: "Well then, such are souls. Completely naked, they have no more virtues to cover them, therefore it is necessary that I beat them, scourge them, deprive them, so as to make them come back to their senses and realize the nakedness of their souls, for this is more necessary than the body. And if I did not do this, I would be paying attention to trinkets, like the person you blamed, which are the things that refer to the body, and I would not be paying attention to the most essential thing - the soul, which they have reduced to being so monstrous as to no longer be recognizable."

After this, it seemed He had a little rope in His hand, and passing it behind my neck He bound me, and then bound His neck to that same rope. He did the same to the heart and the hands, and by this, He seemed to bind me completely to His Will. Having done this, He disappeared.

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**July 17, 1900**

***Luisa gives a relief to Jesus. He makes her consider the chastisements He holds back.***

Having received Communion, I did not see blessed Jesus as I usually do. Then, after waiting for a long time, I felt I was going outside of myself and I found Him. As I saw Him, He said to me: "Daughter, I was waiting for you to be able to rest a little bit in you, for I cannot take any more. O please, give Me a relief!"

Immediately I took Him in my arms to content Him, and I saw that He had a deep wound on His

shoulder, which aroused compassion and repugnance at the sight. So He rested for a few minutes, and then, after that brief rest, I looked and I saw that that wound was almost healed. So, amid amazement and stupefaction, and seeing Him more relieved, I plucked up courage and I said to Him: 'Blessed Lord, my poor heart is tormented by a fear – that You do not love me any more. I fear I have incurred your indignation and this is why You no longer come as before, You do not pour your bitternesses into me, and you no longer give me my good, which is suffering; and by denying this to me, You come to deny me Yourself. O please! Give peace to a poor heart! Tell me, assure me, swear to me – do You love me? Do You continue loving me?' And He: "Yes, yes, yes, I love you." And I: 'How can I be sure of this, since when one really loves somebody, whatever he wants one gives him? But I say to You: "Do not chastise the people", and You chastise them. "Pour your bitternesses [into me]", and You do not pour them; on the contrary, it seems that this time You are going too far. So, how can I rely on your loving me?' And He: "My daughter, you take into account the chastisements I send, but those which I hold back you take into no account. How many more chastisements I would have sent, how many more slaughters, and how much more blood I would have caused to be shed, if I had no regard for those few who love Me, and whom I love with a special love?"

Then, after this, it seemed that Jesus set on His way to go there where slaughters of human flesh were occurring. I wanted to follow Him, but it was not given to me to do it, and to my highest sorrow I found myself inside myself.

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**July 18, 1900**

***The sins of the people fall upon them and cause their ruin.***

As I was in my usual state, I saw my adorable Jesus for just a little, all afflicted inside my heart, and I also saw many people committing many sins. These sins were setting out toward me to come to wound my beloved Lord even inside my heart, but Jesus would push them away from Himself, and they would come to fall upon the people themselves, and in falling upon them they would form their own ruin, changing into many kinds of scourges over the peoples, such as to horrify the hardest hearts. Then, all grieved, Jesus told me: "My daughter, to what extent reaches the blindness of men – while they try to wound Me, they wound themselves with their own hands."

\* \* \*

**July 19, 1900**

***Luisa offers herself to suffer, so that people might be spared.***

This morning, after spending the whole night and great part of the morning waiting for my adorable Jesus, He was not deigning to come. So, tired of waiting for Him, I tried to go out of my usual state, thinking that it might no longer be Will of God. Almost impatient, while I was trying to go out of it, my benign Jesus moved within my heart, just barely making Himself seen and looking at me in silence. Impatient as I was, I said to Him: 'My good Jesus, how can You be so cruel! Can there be greater cruelty than this – abandoning a soul prey to the ruthless tyrant of love that makes her live in continuous agony? Oh, how You have changed – from loving into cruel!'



While I was saying this, I saw many mutilated members of people before me, so I added: ‘Ah, Lord, how much mutilated human flesh! How many bitternesses and pains! Ah, would it not have been a lesser cruelty if You had satisfied Yourself in this body of mine, by tearing it into as many pieces for as many divisions as You have caused in these members? Would it not have been a lesser evil to see only one suffer, rather than many poor peoples?’ While I was saying this, Jesus continued to fix on me, as if He were struck – I cannot tell whether He was grieved too – and He said to me: “Yet, this is the beginning of the game; this is still nothing compared to what will come.” Having said this, He flew away from my sight, without letting me see Him any more, leaving me in a sea of bitternesses.

\* \* \*

**July 21, 1900**

***Necessity of purification.***

After spending one day being dozy and so sleepy that I could not understand myself, having received Communion, I felt I was going outside of myself, but I could not find my highest and only Good, so I began to go round and round in a delirium. While doing this, I felt there was someone in my arms, completely veiled, in such a way that I could not see who he was. So, unable to refrain any longer, I tore that veil and I saw my longed-for All. On seeing Him, I felt I wanted to burst into complaints and nonsense, but in order to break my impatience and my delirium, Jesus gave me a kiss. That kiss infused in me life, calm, and broke my impatience, so much so, that I was unable to say anything any more. Then, forgetting all my miseries - and I have many - I remembered the poor people, and I said to Jesus: ‘Placate Yourself, spare so many peoples torments so cruel. Let us go together where such things are happening, that we may comfort and console those poor Christians who are in such a sad state.’ And He: “My daughter, I do not want to take you, for your heart would not bear seeing such a harrowing slaughter.” And I: ‘Ah, Lord, how is it that You have permitted this?’ And He: “It is necessary, absolutely, for the sake of purgation in every place, because in the field sowed by Me weeds and thorns have grown so much as to become trees. And these thorny trees do nothing but inundate my field with poisonous and pestilent waters, to the point that if some ear of grain remains intact, it receives nothing but punctures and stench, so much so, that it is impossible for more ears to germinate – first, because they lack the ground, which is occupied by so many noxious plants; second, because of the continuous punctures they receive, which give them no peace. So, behold the necessity of the slaughter – to root out so many bad plants; and of shedding of blood – to purge my field of those poisonous and pestilent waters. Therefore, do not want to grow sad at this beginning, because not only there where I have sent chastisements, but in all other places is purgation needed.”

Who can say the consternation of my heart in hearing this speaking of Jesus? So, again, I insisted that I wanted to go see, but Jesus, not listening to me, disappeared. Left alone, I took my way to go there, but I found now an Angel, who would make me go back, and now purging souls, to the point that I was forced to return into myself.

\* \* \*

**July 25, 1900**

***There is no cruelty at all in Jesus; everything is love.***

This morning my adorable Jesus came and made me see a machine in which it seemed that many

human members were being crushed, as well as something like two signs of chastisements in the air - chastisements that struck terror. Who can say the consternation of my heart in seeing all this? But blessed Jesus, seeing me so embittered, told me: "My daughter, let us move what so much afflicts us away from us for a little while, and let us cheer each other by playing together a little bit."

Who can say what passed between Jesus and me in this game – the finesses of love, the stratagems, the kisses and the caresses that we gave each other? However, my beloved Jesus surpassed me because, being very weak, I would faint; so much so, that unable to contain within myself what He was giving me, I said: 'My beloved, enough, enough, for I can take no more – I faint; my poor heart is not so large as to be capable of receiving so much; so enough for now.' Then, wanting to scold me because of my speaking of the other day, sweetly He said to me: "Let me hear your complaints. Tell Me, tell Me: am I cruel? Has my love changed into cruelty for you?" And I, all blushing, said: 'No, Lord, You are not cruel when You come, but when You do not come, then I will say that You are cruel.' Smiling at my words, He added: "You still keep saying that I am cruel when I do not come? No, no, there can be no cruelty at all in Me - everything is love; and know that if it is as you say, my very being cruel is greater love."

\* \* \*

**July 27, 1900**

***Visions of attacks against the Church and of persecutions in China.***

I was all worried about my miserable state, especially that it might no longer be Will of God, and I considered my scarce suffering and His continuous privation a sure sign of this. Now, while I was wearing out my little brain over this and I struggled to snap out of it, my always good Jesus made Himself seen like a flash, saying to me: "My daughter, what do you want Me to do? Tell Me – I will do what you want." At such an unexpected proposal, I did not know what to say; I felt such confusion over the fact that blessed Jesus would have to do what I wanted - while it is I who must do what He wants - that I remained mute. So, seeing that I was not saying anything, He escaped like a flash, and I, running after that light, found myself outside of myself. But I did not find Him, so I wandered around the earth, the heavens, the stars, calling Him now with my voice, now with my singing, thinking to myself that on hearing my voice and my singing blessed Jesus would be wounded and I would find Him with certainty.

Now, while wandering around, I saw the cruel torment that continues in the war of China – churches knocked down, images of Our Lord thrown to the ground... And this is nothing yet. That which frightened me the most was to see that if now this is done by barbarians, by secular, later it will be done by false religious who, removing their masks and letting themselves be known for who they are, uniting with the open enemies of the Church, will launch such an attack as to be incredible to the human mind. Oh, how many more cruel torments! It seems that they have sworn among themselves to end it with the Church. But the Lord will take revenge over them by destroying them; so, blood on one side, and blood on the other.

Then I found myself inside a garden which seemed to be the Church, and inside of it there was a crowd of people in the appearance of dragons, of vipers and of other raging beasts, which devastated that garden, and then went outside, forming the ruin of the peoples. Now, while I was seeing this,

I found my beloved Lord in my arms, and I said: ‘Finally You have let Yourself be found. Are You really my dear Jesus?’ And He: “Yes, yes, I am your Jesus.” And I wanted to tell Him to spare so many people, but He, not paying attention to me in this, all afflicted, added: “My daughter, I am quite tired; let us go into your bed to rest if you want Me to remain with you.” And I, fearing that He might leave, kept silent, allowing Him to fall asleep. Then, after a little while, He reentered into my interior, leaving me reassured, yes, but highly afflicted.

\* \* \*

**July 30, 1900**

***Luisa stops the sword of Justice.***

I spent one night and one day being restless. From the very beginning I felt I was going outside of myself, without being able to find my adorable Jesus; I could see nothing but things that struck terror and fright in me. I could see that a fire was flaring up in Italy, and another one had flared up in China, and little by little, uniting together, they were blending into one. In this fire I could see the king of Italy who had suddenly died by a trick, and this was the means to ignite and expand the fire. In sum, I could see a revolt, a tumult, a killing of people. After having seen these things, I felt I was inside myself and I felt my soul being tortured, to the point of feeling I was dying; more so, since I could not see my adorable Jesus. Then, after much waiting, He made Himself seen with a sword in His hand, in the act of throwing it over the people. All frightened, and made a little daring, I took the sword in my hand, telling Him: ‘Lord, what are You doing? Don’t You see how many disasters will occur if You throw this sword? What grieves me the most is that I see that You are putting Italy in the middle. Ah, Lord, placate Yourself, have pity on your images! And if You say that You love me, spare me this bitter sorrow.’ And while saying this, I held on to that sword as tightly as I could.

Heaving a sigh, all afflicted, Jesus said to me: “My daughter, let it go - let it fall upon the people, for I can take no more.” And I, holding it more tightly: ‘I cannot let it go, I do not have the heart to do it.’ And He: “Have I not told you many times that I am forced not to let you see anything, otherwise I am not free to do what I want?” And while saying this, He lowered His arm with the sword, and placed Himself in the act of calming His fury.

After a little while He disappeared from me, and I was left with the fear that, who knows, without letting me see it, He might pull the sword away from me and throw it over the people. Oh, God! What a heartbreak, the mere remembering!

\* \* \*

**August 1, 1900**

***The Humanity of Jesus is the mirror of the Divinity. Chastisements.***

My adorable Jesus continues to come only very few times, and for a short time. This morning I felt all annihilated and I almost did not dare to go in search of my highest Good; but, always benign, He came, and wanting to infuse trust in me, told me: “My daughter, there is no one who can stand before my Majesty and purity; rather, all are forced to be terrified and struck by the thunderbolt of my sanctity. Man would almost want to flee from Me, because his misery is such and so great, that he does not have the courage to stand before the Divine Being. And here is why, giving the field to

my mercy, I took on my Humanity which, tempering the rays of the Divinity, is the means to infuse in man trust and courage to come to Me. Placing himself before my Humanity, which spreads temperate rays of the Divinity, man has the good of being able to purify, sanctify and even divinize himself in my very deified Humanity.

Therefore, you - remain always before my Humanity, keeping it as a mirror through which you will clean all of your stains; not only this, but as a mirror through which, by reflecting yourself in it, you will acquire beauty, and little by little you will keep adorning yourself in my own likeness. In fact, it is a property of a mirror to make an image appear within it, similar to that of the one who is reflecting himself in it. If such is the material mirror, much more so the divine, because my Humanity serves man as mirror in order to reflect my Divinity. And here is how all goods come to man from my Humanity.”

While He was saying this, I felt such trust being infused in me, that the thought came to me of wanting to talk to Him about the chastisements – who knows, He might grant me audience, and I might reach the intent of placating Him completely. But while I was about to do it, He disappeared like a flash, and running after Him, my soul found herself outside of myself. But I was unable to find Him any more, and to my highest sorrow I saw many people entering prisons; others, sectarians, going out to make attempts on the lives of other kings and of other leaders. I saw that they were consumed with rage because they still lack the means to come out into the midst of the peoples and make a slaughter. Yet, their time will come. Then, afterwards, I found myself inside myself, all oppressed and afflicted.

\* \* \*

**August 3, 1900**

***God operates where there is nothing.***

As I was in my usual state, I was longing and searching for my loving Jesus. Then, after I waited for Him for a long time, He came and told me: “My daughter, why do you look for Me outside of yourself, while you could find Me more easily within yourself? When you want to find Me, enter into yourself, go deep into your ‘nothing’, and there, without yourself, in the most tiny circle of your ‘nothing’, you will see the foundations that the Divine Being laid within you, as well as the factories It raised in you. Look and see.”

I looked again and I saw solid foundations and very high walls that reached up to the heavens; but that which stupefied me was to see that the Lord had done this beautiful work upon my nothing, and the walls were all walled up, with no openings. One could see only one opening in the vault, which corresponded only to Heaven, and in this opening dwelled Our Lord, upon a stable column that rose out of the foundations, formed over nothing. Now, while I was looking, all stupefied, blessed Jesus added: “The foundations formed over nothing mean that the Divine Hand operates there where there is nothing, and It never mixes Its works with material works. The walls without openings around mean that the soul must have no correspondence with earthly things, in such a way that there may be no danger that even a little bit of dust may enter, because everything is walled up well. The only correspondence that these walls allow is with Heaven – that is, from nothing to Heaven, from Heaven to nothing; and this is the meaning of the opening made in the vault. The stability of the column

means that the soul is so stable in good that there is no contrary wind that can move her. And my dwelling upon it is the sure sign that the work done is fully divine.”

Who can say what I understood about this? But my mind gets lost and is unable to say anything. May the Lord be always blessed, and may everything be for His glory and honor.

\* \* \*

**August 9, 1900**

***Everything that one wants, one must want because God wants it.***

This morning my adorable Jesus was not coming, so I waited for a long time. Then He made Himself seen for just a little and told me: “Just as a musical instrument resounds pleasant to the hearing of one who listens to it, so do your desires, your waiting, your sighs, your tears resound to my hearing like a melody of the most pleasant. But so that it may descend more sweet and delightful, I want to teach you another way – that is, to desire Me not as your desire, but as my desire, because I greatly love to manifest Myself to you. In sum, everything you want and desire, you must want and desire because I want it – that is, taking it from within Me and making it your own. In this way your melody will be more delightful to my hearing, because it is a melody that has come out of Myself.”

Then He added: “Everything that comes from Me enters into Me. This is why men complain that they do not obtain easily what they ask for – because those are not things that come from Me; and not being things that come from Me, they cannot easily enter into Me and then come out to give themselves to them. In fact, what comes from Me and enters into Me is all that is holy, pure and celestial. Now, what is the wonder if audience is precluded to them since what they ask for is not so? Therefore, you - keep well in mind that all that comes from God enters into God.”

Who can say what I understood about these few words? But I have no words to be able to explain myself. Ah, Lord, give me the grace to ask for all that is holy, and that it be your desire and Will, so that You may communicate Yourself to me more abundantly.

\* \* \*

**August 19, 1900**

***Sterile love and operative love.***

This morning, after I received Communion, my beloved Jesus made Himself seen in the act of wanting to instruct me. Making as though an example, He told me: “My daughter, if a young man got married, and taken by love for him, his wife wanted to be always with him, without detaching herself for one moment, without caring about the other duties of a wife to make this young man happy, what would he say? He would appreciate her love, but he would certainly not be content with her conduct, because this way of loving would be nothing but a sterile, infertile love, which would bring harm rather than fruit to that poor young man. And little by little this strange love would cause him bother rather than delight, because all the satisfaction of this love is of the young lady. And since a sterile love has no wood with which to nourish the fire, very soon it reduces itself to ashes, because only an operative love is lasting, while other loves fly into the wind like smoke, and then one reaches the point

of becoming annoyed, and of not caring about, and maybe even despising, that which one loved so much.

Such is the conduct of those souls who care only about themselves – that is, about their satisfaction, about fervors, and anything that pleases them – saying that this is love for Me, while it is all their satisfaction. In fact, one can see from their deeds that they do not care about my interests and the things that belong to Me; and if what satisfies them is missing, they no longer care about Me, and they even reach the point of offending Me. Ah, daughter, only an operative love is that which distinguishes the true from the false lovers – everything else is smoke!”

While He was saying this, I saw some people, and it was as if I wanted to pay attention to them, but Jesus distracted me from this by saying to me: “Do not want to meddle in other people’s business; let us leave them alone, because everything has its time. When the time of judgment comes, then will be the time to discern all things, which will be sifted well, so that one will come to recognize the grain, the straws and the sterile and noxious seeds. Oh, how many things that appear to be grain will be found straws and sterile seeds on that day, worthy only of being thrown into the fire!”

\* \* \*

**August 20, 1900**

***Jesus looks at the world from within Luisa.***

This morning my adorable Jesus was not coming. Then, after much waiting, when my poor heart could take no more, He made Himself seen within my interior, and told me: “My daughter, do not want to afflict yourself because you do not see Me, for I am inside of you; and from here, through you, I am looking at the world.” Then He continued making Himself seen every now and then, without telling me anything else.

\* \* \*

**August 24, 1900**

***Everything turns into good for one who truly loves Jesus.***

Having spent one day being restless, I felt all full of temptations and sins. Oh God, what a harrowing pain it is to offend You! I did as much as I could to remain in God, to resign myself to His Holy Will, to offer Him that very restless state for love of Him, to not pay attention to the enemy, showing highest indifference, so that I would not incite him myself to tempt me more. But in spite of all this, I could not help hearing the murmuring that the enemy provoked around me. So, finding myself in my usual state, I did not dare to desire my beloved Jesus, so ugly and miserable did I see myself. But, always benign with this sinner, without my asking He came, and as though compassionating me, told me: “My daughter, courage, do not fear. Don’t you know that certain cold and mighty waters are more powerful in purging one of the slightest spot than fire itself? And then, everything turns into good for one who really loves Me.” Having said this, He disappeared, leaving me reassured, yes, but weak, as if I had suffered a fever.

\* \* \*

**August 30, 1900**

***Luisa goes to Purgatory to relieve the king of Italy.***

Having gone through several days of privation and of bitterness – at the most, I saw Him a few times like shadow and flash – this morning I was at the summit of bitterness; and not only this, but it was as if I had lost the hope of seeing Him again. Then, after I received Communion, it seemed to me that the confessor was placing the intention of the crucifixion, and blessed Jesus, to let me obey, made Himself seen and shared His pains with me. In the meantime I saw the Queen Mama who, taking me, offered me to Him so that He would placate Himself. And Jesus, having regard for His Mama, accepted the offer and seemed to placate Himself a little.

After this, the Queen Mama said to me: “Do you want to come to Purgatory to relieve the king of the horrible pains he is in?” And I: ‘My Mama, as He wants.’ In an instant She took me, and flying She transported me into a place of atrocious torments, all mortal; and that miserable one was there, going from one torment to another. It seemed that for as many souls as had been lost because of him, so many deaths was he supposed to suffer. Then, after I went through several of those torments myself, he was relieved a little bit. Again, the Queen Mama took me away from that place of pains, and I found myself inside myself.

\* \* \*

**August 31, 1900**

***In the interior souls there cannot be disturbance.***

As I was in my usual state and since my adorable Jesus was not coming, I was all afflicted and a little concerned about why He was not coming. Then, after much waiting and waiting, He came, and seeing that Blood was pouring from His hands, I prayed that from His left hand He would pour Blood over the world, for sinners who were about to die and were at risk of being lost; and from His right hand He would pour His Blood over Purgatory. Listening to me benignly, He stirred Himself and poured Blood over both places.

After this, He said to me: “My daughter, in the interior souls there cannot be disturbance, and if it enters into them, it is because the soul goes outside of herself. To do this is to act as her own executioner, because by going outside of herself she clings to many things which do not regard nor belong to God; and sometimes, things which do not regard even the true good of the soul. So, returning into herself and bringing things that are extraneous to her, she herself torments herself, and with this, she comes to make herself infirm, and also grace. Therefore, remain always within yourself and you will always be calm.”

Who can say with what clarity I understood this, and how I found truth in these words of Jesus? Ah, Lord, if You please to instruct me, give me the grace to profit from your holy instructions, otherwise everything will be for my condemnation.

\* \* \*

**September 1, 1900**

***Obedience puts peace between God and the soul.***

Since He was still not coming, I kept saying: 'My good Jesus, do not make me wait so long. This morning I don't feel like getting upset and looking for You so much, to the point of tiring myself. Come once and for all, quickly quickly – as simple as that.' And in seeing that He was not coming, I kept saying: 'It shows that You want me to get tired and even reach the point of getting upset; otherwise You do not come.'

While I was saying this and other nonsense, He came and told me: "Would you be able to tell Me what it is that maintains the correspondence between the soul and God?" And I, but always through a light that came from Him, said: 'Prayer'. And Jesus, approving of my answer, added: "But what is it that draws God to intimate conversation with the soul?" I did not know what to answer, but immediately the light moved in my intellect, and I said: 'If vocal prayer serves to maintain the correspondence, certainly interior meditation must serve as nourishment in order to maintain the conversation between God and the soul.'

Content with that, He continued: "Now, would you be able to tell Me what it is that breaks the sweet contrasts, and removes the loving discontents which may arise between God and the soul?" Since I did not answer, He Himself said: "My daughter, only obedience has this office, because she alone decides about the things pertaining to Me and the soul. And when some contrasts arise, or when some discontent comes to mortify the soul, as obedience arises, she breaks the contrasts, removes the discontents, and puts peace between God and the soul."

And I: 'Ah, Lord, many times it seems that obedience herself does not want to meddle in it, remaining indifferent; and the poor soul is forced to remain in that state of contrasts and of huffiness.' And Jesus: "She does so for a certain time, because she too wants to delight in being present at those loving contrasts; but then she assumes her office and pacifies everything. Therefore, obedience gives peace to the soul and to God."

Having said this, He disappeared.

\* \* \*

**September 4, 1900**

***Impurities and good works done badly are a disgusting and insipid food for Jesus.***

After I received Communion, my adorable Jesus transported me outside of myself, making Himself seen highly afflicted and embittered. I prayed Him to pour His bitternesses into me, but Jesus would not pay attention to me; however, as I insisted, after a long time He pleased to pour. After He had poured a little bit of bitterness, I asked: 'Lord, don't You feel better now?' And He: "Yes, but it was not what I poured that gave Me so much pain; rather, it was a disgusting and insipid food that does not let Me rest." And I: 'Pour a little into me, so You will be relieved a little.' And He: "If I cannot digest it and bear it, how could you?" And I: 'I know that my weakness is great, but You will give me grace and strength, and so I will be able to contain it within myself.' I understood, however, that the disgusting food was the impurities, and the insipid food was the good works done badly, all scrambled, which are rather of bother and of weight for Our Lord. He almost despises receiving them, and unable to bear them, He wants to pour them out of His mouth. Who knows how



many of mine there are too!

So, almost forced by me, He also poured a little bit of that food. How right Jesus was! – the bitter was more tolerable than that disgusting and insipid food! If it were not for love of Him, I would not have accepted it at any cost.

After this, blessed Jesus placed His arm behind my neck, and leaning His head on my shoulder, He placed Himself in the act of wanting to take rest. While He was resting, I felt I was in a place in which there were many movable tiles, and underneath them, the abyss. Fearing I might fall, I woke Him up, invoking His help, and He said to me: “Do not fear, this is the path that all cover. It takes nothing but all of one’s attention; and since the majority walk carelessly, this is why many fall into the abyss and few are those who reach the harbor of salvation.” After this, He disappeared and I found myself inside myself.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 4**



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## VOLUME 4

J.M.J.

**September 5, 1900**

*Hope, the nourishment of Love.*

Since in the past days my adorable Jesus had not made Himself seen so much, I was feeling diffident about the hope of reacquiring Him again; even more, I believed that everything was over for me: visits of Our Lord and state of victim. However, this morning blessed Jesus came, wearing a horrible crown of thorns, and placed Himself near me, moaning, in the act of wanting a refreshment. So I removed it very gently, and to give Him more pleasure I put it on my head. Then He said to me: “My daughter, true Love is when It is sustained by Hope, and persevering Hope, because if today I hope and tomorrow I do not, Love becomes infirm. In fact, since Love is nourished by Hope, the more nourishment It administers to It, the stronger, more robust and more lively Love becomes. And if this is missing, poor Love becomes infirm first, and remaining alone, without support, It ends up dying completely. Therefore, as great as your difficulties may be, you must never, even for one instant, move away from Hope with the fear of losing Me. On the contrary, you must act in such a way that, overcoming everything, Hope may make you be found always united with Me, and then Love will have perennial life.” After this, He continued coming without telling Me anything else.

\* \* \*

**September 6, 1900**

*The state of victim.*

My most sweet Jesus continues to come. This morning, as soon as He came, He wanted to pour a little bit of His bitternesses into me, and then He told me: “My daughter, I want to sleep a little, and you – do my office of suffering, praying and placating Justice.” So He fell asleep, and I began to pray near Jesus. Later, as He woke up, we went round a little in the midst of people, and He showed me several conspiracies that they are making in order to provoke a revolution. Especially, I noticed a sudden assault they were plotting so as to better achieve their intent, and so that no one might be able to defend and guard himself against the enemy. How many gloomy scenes! However, it seems that the Lord is not yet giving them the freedom to do this; and not knowing the reason, they are consumed with rage, because in spite of their perverse will, they see themselves powerless to do it. It takes nothing else but the Lord to concede this freedom to them, for everything is ready.

After this, we came back, and Jesus showed Himself all wounded, and said to me: “See how many wounds they have opened in Me, and the necessity of the continuous state of victim, of your sufferings, because there is not a moment in which they spare Me offenses. And since the offenses are continuous, continuous must be the sufferings and the prayers so that I may be spared; and if you see that your suffering is suspended, tremble and fear, because not seeing Myself relieved in my pains, may it not be that I concede to the enemies that freedom so yearned for by them.” On hearing this, I began to pray that He would let me suffer, and in the meantime I saw the confessor who, with his intentions, pressed Jesus to make me suffer. Then blessed Jesus shared with me such and so many pains, that I myself do not know how I remained alive. However, the Lord did not leave me alone



in my pains; on the contrary, it seemed He did not have the heart to leave me, and so I spent several days together with Jesus, and He communicated many graces to me, and made me comprehend many things. However, partly because of the suffering state, partly because I am unable to express myself, I move on and keep silent.

\* \* \*

**September 9, 1900**

***Jesus prepares the soul of Luisa for Communion. The necessity of shedding of blood.***

He continues to come; however, I spent most of the night without Jesus. Then, on coming, He told me: “My daughter, what do you want, that you are so anxiously waiting for Me? Do you perhaps need anything?” And since I knew I was to receive Communion, I said: ‘Lord, I waited for You the whole night; more so, because having to receive Communion, I fear that my heart may not be well disposed to be able to receive You. Therefore I need that my soul be reviewed by You, so that it may be disposed to unite me with You sacramentally.’ And Jesus, benignly, reviewed my soul to prepare me to receive Him. Then He transported me outside of myself, and together with Him I found our Queen Mama, who was saying to Jesus: “My Son, this soul will always be ready to do and to suffer whatever We want, and this is like a bond that binds Our Justice. Therefore, spare so many slaughters and so much blood which is to be shed by the people.” And Jesus said: “My Mother, the shedding of blood is necessary because I want this line of kings deposed from its throne, and this cannot be without blood; and this is also to purge my Church, which is very much infected. At the most, I can concede to spare them in part, out of regard for the sufferings.” In the meantime I saw the majority of the deputies plotting how to make the king fall, and they were thinking of putting on the throne one of those deputies who were assembled. After this, I found myself inside myself. How many human miseries! Ah, Lord, have compassion on the blindness in which poor humanity is immersed!

Then, continuing to see the Lord and the Queen Mother, I saw the confessor with them, and the Most Holy Virgin said: “See, my Son, We have a third party, the confessor, who wants to unite with Us and offer his work by committing himself to concur in order to make her suffer, to satisfy divine Justice. This too, is like rendering the rope stronger, which binds You in order to placate You. Besides, when have You ever resisted the strength of the unions of one who suffers and prays, and one who concurs with You for the sole purpose of glorifying You and for the good of the peoples.” Jesus was listening to His Mother; He had regard for the confessor, but He did not pronounce a sentence completely favorable; rather, He limited Himself to spare in part.

\* \* \*

**September 10, 1900**

***Threats against the perverted world.***

This morning I found myself outside of myself and I saw the many evils and most enormous sins which are being committed – also against the Church and the Holy Father. Then, as I returned inside myself, my adorable Jesus came and told me: “What do you say about the world?” Not knowing what this question was driving at, impressed as I was by the things I had seen, I said: ‘Blessed Lord, who can tell You the perversity, the hardness, the ugliness of the world? I have no words to tell You

how bad it is!’ And He, taking the occasion from my very words, added: “Have you seen how perverted it is? You yourself said it. There is no way to make it surrender; after I have almost taken bread away from it, it remains in the same stubbornness – and even worse; and for now it goes on procuring it by thefts and robberies, doing harm to one’s neighbor. Therefore it is necessary that I touch its flesh, otherwise it will become even more perverted.”

Who can say how speechless I remained at this speaking of Jesus; it seems to me that I myself have been the occasion of making Him become indignant against the world – instead of excusing it, I painted it black. I did as much as I could to excuse it afterwards, but He did not pay attention to me – the evil was already done. Ah, Lord, forgive me for this lack of charity, and use mercy!

\* \* \*

**September 12, 1900**

***The ‘sin’ of Luisa. Plots of revolution against the Church.***

It continues almost in the same way. This morning, on coming, He poured His bitternesses, and I was left in so much suffering that I began to pray the Lord to give me strength and to relieve me a little bit, for I could not endure. In the meantime, a light came into my mind that I was committing sin in doing this. Besides, what would blessed Jesus say? While on other occasions I prayed Him to pour, this time when He had poured without waiting to be asked, I was looking for relief. It seems to me I am becoming more bad, and my badness reaches such a point that even before Him I do not abstain from committing defects and sins.

So, not knowing what to do in order to repair, I resolved in my interior that for this time, to make a greater sacrifice and give myself a penance so that my nature would not dare to ask for relief again, I should renounce the coming of Our Lord; and if He came I should tell Him: “Do not come, Love - have compassion for me, and [do not] relieve me.’ So I did, and I spent several hours in intense suffering and without Jesus. How bitter it was for me! But Jesus, having compassion for me, without my asking for Him, came, and immediately I said to Him: “Have patience, do not come, for I do not want relief.’ And He: “My daughter, I am content with your sacrifice, but you need a refreshment, otherwise you faint.” And I: ‘No, Lord, I do not want relief.’ But drawing near my mouth, almost by force He poured a few drops of a sweet milk from His mouth, which mitigated my suffering. Who can say the confusion, the blushing I felt before Him! I expected a reproach, but Jesus showed Himself more affable, more sweet, as if He had not perceived my fault. On seeing this, I said: ‘My adorable Jesus, once You have poured [your bitternesses] into me and I suffer, don’t You have to spare the world - don’t You?’ And He: “My daughter, do you think I have poured everything into you? Besides, how could you face all the chastisement I will pour over the world? You yourself have seen that you could not endure the little I poured, and had I not come to help you, you would have ended. Now, what would happen if I poured everything into you? My dear, I gave you my word – I will content you in part.”

After this, He transported me outside of myself, into the midst of the people, and I continued to see the so many evils, especially the plots of revolution against the Church and within society, to kill the Holy Father and priests. I felt my soul being tortured at the sight of these things, and I thought to myself: ‘If – may it never be – they came to carry out these machinations, what will happen? How

many evils will come?’ All afflicted, I looked at Jesus, and He told me: “And what about that revolt that happened here – what do you say about it?” And I: ‘Which revolt? Nothing has happened in my town.’ And He: “Don’t you remember the revolt of Andria?”

‘Yes, Lord.’

“Well then, it seems nothing, but it is not so. That was the whole occasion and an incitement for other towns to revolt and shed blood, giving affront to sacred people and to my temples; and since everyone wants to show how much better he is in provoking evil, they will compete to see who can do more.” And I: ‘Ah, Lord! Give peace to the Church and do not allow so many troubles!’ And as I wanted to say more, He disappeared from me, leaving me all afflicted and concerned.

\* \* \*

**September 14, 1900**

***Jesus pours His bitternesses in order to placate His Justice. The heroism of true virtue.***

This morning my adorable Jesus was not coming. Then, after much waiting, He made Himself seen within my interior, using my heart as support, and surrounding it with His arms while leaning His most sacred head upon it – all afflicted, serious, in such a way as to impose silence, and giving His back to the world. After remaining a little while in mute silence, because the appearance with which He showed Himself would not let one dare to say a word, He stirred Himself from that position and said to me: “I had resolved not to pour, but things have reached such a point that, if I did not pour, such uproars would break out as to start a revolution and cause bloody slaughters.” And I: ‘Yes, Lord, pour; this is my only desire – that You give vent to your wrath upon me and spare the creatures.’ So He poured a little bit.

Then, afterwards, as if He had relieved Himself, He added: “My daughter, I allowed Myself to be brought to the slaughter like a lamb, and I remained mute before those who sacrificed Me. The same will be for those few good of these times; however, this is the heroism of true virtue.” Again, He added: “I poured - but even though I did, do you want Me to pour a little more, so I relieve Myself more?” And I: ‘My Lord, don’t even ask me, I am at your disposal – You can do with me whatever You want.’ So He poured again and disappeared, leaving me in suffering and content, thinking that I had relieved the pains of my beloved Jesus.

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**September 16, 1900**

***Turmoils in Andria.***

Continuing to come, my lovable Jesus shared with me various pains of His Passion, and then He transported me outside of myself, showing me the neighboring towns. In particular, it seemed to me it was Andria, and if the Lord does not make use of His omnipotence for their chastisement, the turmoils will get serious; more so, since it seemed that there was the incitement of some priests to these turmoils, which embittered Our Lord more. Then, after I visited various churches together with blessed Jesus, doing acts of reparation and adoration for the many profanations committed in the churches, Jesus told me: “My daughter, let Me pour a little bit, for the bitternesses are such and so

many that I cannot swallow them alone, and my Heart cannot bear them.” So He poured and He disappeared, returning other times without telling me anything else.

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**September 18, 1900**

***Charity toward one’s neighbor. Luisa prays Jesus to take her to Heaven.***

This morning my adorable Jesus transported me outside of myself, and showed me the many evils committed against charity toward one’s neighbor. How much sorrow they caused to most patient Jesus! – it seemed that He Himself was receiving them. Then, all afflicted, He told me: “My daughter, one who harms his neighbor harms himself, and by killing his neighbor he kills his soul; and since charity predisposes the soul for all virtues, because charity is missing, the soul is predisposed to commit all sorts of vices.”

After this, we withdrew, and since for several days I had been suffering from an intense pain at my ribs, I felt exhausted in my strengths. Compassionating me, blessed Jesus told me: “My beloved, you would like to come, wouldn’t you?” And I: ‘Heavens willing, my Lord, that this pain be the cause of my coming to You. How grateful I would be to it, how dearly I would hold it – as one of my most faithful friends. But I think You want to tempt me like the other times, and by exciting me with your invitations, since I would then remain disillusioned, You would come to make my martyrdom more cruel and harrowing. But, O please! – have compassion for me, and do not leave me on earth any longer; absorb this miserable worm into Yourself, for I have the right to this, since it is from You that I came.’ All moved in hearing me, lovable Jesus told me: “Poor daughter, do not fear, for your day in which you will be absorbed in Me will surely come. Know, however, that your continuous violences to come to Me, especially after my invitations, do great good to you and make you live in the atmosphere of the air, without a shadow of any human weight; so much so, that you are like those flowers which have not even their roots from the earth. By living in this way, suspended in the air, you come to amuse Heaven and earth, and in looking at Heaven, you are amused by It alone and you nourish yourself with all that is celestial; in looking at the earth, you feel compassion for it, and help it as much as you can on your part. However, at the comparison with the fragrance of Heaven, you immediately perceive the stench that emanates from the earth, and you abhor it. Could I perhaps place you in a position more dear to Me and to Heaven, and more beneficial for you and for the world?” And I: ‘Yet, O my Lord, You should have compassion for me by not prolonging my residence down here, for the so many reasons I have; especially then, for the sad times that are preparing. Who would have the heart to see such a bloody slaughter? And also, for your continuous privations that cost me more than death.’

As I was saying this, I saw a multitude of Angels around Our Lord, saying: “Our Lord and God, do not let Yourself be importuned any longer – make her content; we are anxiously waiting for her. Wounded by her voice, we have come here to listen to her, and we are impatient to take her with us. And you, O chosen one, come to cheer us in our celestial dwelling!” Blessed Jesus, moved, seemed to want to condescend, and He disappeared. As I found myself inside myself, I felt my pain increased; so much so, that I was in a continuous spasm - but I could not understand myself for the contentment.

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**September 19, 1900**

***The obedience to ask Jesus for relief in her pains.***

As the spasm of pain doubled more and more, I would have wanted to hide it so that no one would notice it, and I would have wanted to keep it secret, without opening up with the confessor about the things I have said above. But the spasm was so strong that it was impossible for me to do it, and the confessor, making use of his usual weapon of obedience, commanded me to manifest everything to him. Then, after I manifested everything to him, he told me that out of obedience I was to pray the Lord to free me, otherwise I would be committing sin. What a kind of obedience! – she is always the one who comes across my designs. So, unwillingly, I accepted this new obedience, but in spite of this I did not have the heart to pray the Lord to free me of a friend so dear, which is suffering; more so, since I was hoping to go out of the exile of this life.

Blessed Jesus tolerated me, and on coming, He said to me: “You suffer very much, do you want Me to free you?” And I, forgetting for a moment about the obedience, said: ‘No Lord, no, do not free me – I want to come. Besides, You know that I don’t know how to love You, I am cold, I don’t do great things for You – at least I offer You this suffering to satisfy for what I am unable to do for love of You.’ And He: ‘And I, my daughter, will infuse so much love and so much grace in you, that no one may be able to love Me and desire Me as you do. Aren’t you happy?’

‘Yes, but I want to come.’ Jesus disappeared, and as I returned inside myself I remembered about the obedience received, and I had to accuse myself before the confessor, who commanded that he absolutely did not want me to go, and that the Lord should free me. What pain I felt in receiving this obedience! It really seems that she wants to touch the extremes of my patience.

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**September 20, 1900**

***Signs of the cross to heal her.***

I continued to suffer; even more, I felt a resentment in my interior more than ever, for I was being forbidden to die. So, on coming, my adorable Jesus reproached me for my delay in obeying, while up to that moment He had seemed to tolerate me. In the meantime I saw the confessor, and turning to him, He took his hand and said: “When you come, sign her at the place of the pain, for I will make her obey.” And He disappeared.

As I remained alone, I felt the pain more intensely. Then the confessor came, and finding me in suffering, he too reproached me for I was not obeying, and as I told him what I had seen, and what Our Lord had said to the confessor, on hearing me, he signed the place where I was suffering, and in two minutes I was able to breathe and move, while before I could not do it without feeling atrocious spasms. It seems to me that obedience and those signs of the cross have bound my pain in such a way that I can no longer suffer – and here is how I have remained disillusioned in my designs. In fact, this lady obedience has taken so much power over me that she lets me do nothing of what I want; even in the suffering itself she wants to lord, and I have to remain entirely and completely under her empire.

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**September 21, 1900**

***The power of obedience. Obedience must be everything for her.***

Who can tell my affliction in being deprived of my dearest friend, suffering? I admired, yes, the prodigious empire of holy obedience, as well as the virtue which the Lord had communicated to the confessor who, by obedience and by signing me, had freed me of a malady which I considered grave, and which was enough to undo my body. But in spite of this, I could not help feeling the pain of being deprived of a suffering so good, which moved blessed Jesus to pity and compassion, in such a way that I could make Him come almost continuously.

So, when Our Lord came I lamented to Him, saying: ‘My beloved Good, what have You done to me? You had me freed by the confessor, and so I have lost the hope of leaving the earth for now. Besides, why make so many stratagems, putting Father in the middle, when You could have freed me Yourself? Ah, maybe You did not want to grieve me directly, did You?’ And He: “Ah, my daughter, how quickly you have forgotten that obedience was everything to Me, and I want obedience to be everything for you. Besides, I put father in the middle, so that you would have regard for him as for my very person.” Having said this, He disappeared, leaving me all embittered.

How many things can lady obedience come up with! One has to know her and have to deal with her for a long time, not a short one, to truly be able to tell who she is. Brava, brava, lady obedience! The more one goes on, the more you make yourself known. As for myself, to tell the truth, I admire you, and I am even forced to love you; but I cannot help feeling huffy with you, especially when you come up with one of your big ones. Therefore I beg you, O dear obedience, to be more indulgent – more indulgent in letting me suffer.

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**September 22, 1900**

***As many times as she disposes herself to make the sacrifice of death, so many times does Jesus give her the merit as if she were truly dying.***

As I was all oppressed and afflicted, upon coming, my adorable Jesus told me: “My daughter, why do you remain all immersed in your affliction?” And I: ‘Ah, my beloved, how can I not be afflicted since You do not want to take me with You yet, and You leave me on this earth still?’ And He: “Ah, no, I do not want you to breathe this sad air of yours, because everything I have placed inside and outside of you is all holy; so much so, that if something or someone draws near you who is not upright and holy, you feel bother, immediately detecting the opposite stench of that which is not holy. Now, why would you want to shade what I have placed inside of you with this air of sadness? Know, however, that as many times as you dispose yourself to make the sacrifice of death, so many times do I give you the merit as if you were truly dying. This must be of great consolation for you; more so, since you conform to Me more, as my life was a continuous dying.” And I: ‘Ah, Lord, it does not seem to me that death is a sacrifice; on the contrary, it seems to me that life is sacrifice.’ And as I wanted to say more, He disappeared.

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**September 29, 1900**

***The victim souls are supports and props for Jesus.***

I went through several days of silence between Jesus and me, and with scarce suffering; at the most, it seems He wanted to continue tempting me, to make me exercise a little bit more patience – and here is how:

On coming, He would say: “My beloved, I long for you from Heaven... In Heaven, in Heaven I wait for you.” And He would escape like a flash. Then, coming back, He would repeat: “Cease your ardent sighs now, for you make Me languish continuously, to the point of fainting.” Other times: “Your ardent love, your yearnings, are refreshment for my sad Heart.” But who can say them all? It seemed to me that He was feeling like composing verses, and sometimes He would express these verses by singing them. However, without giving me the time to say a word, He would escape immediately. Then, this morning, as the confessor placed the intention of having me suffer the crucifixion, I saw the Queen Mama crying and almost contending with Jesus in order to spare the world so many scourges. But He showed Himself reluctant, and only to content Mama, He concurred in making me suffer. Then, afterwards, as if He had placated Himself a little, He said: “My daughter, it is true that I want to chastise the world – I have the lashes in my hands with which to beat it; but it is also true that if both you and the confessor interest yourself with praying Me and with suffering, that is always a support, and you would come to place as many props in order to spare the world, in part at least. Otherwise, not finding any support or props, I will pour Myself out with a free hand over the people.” Having said this, He disappeared.

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**September 30, 1900**

***Jesus asks her to console His afflicted Mama.***

This morning my most sweet Jesus was not coming, and I had to have much patience in waiting for Him; I even reached the point of trying to go out of my usual state, for I felt no more strength to continue it. He was not coming, suffering seemed to have fled from me, I felt my senses within myself – there was nothing left but to add an effort to go out. But while I was doing this, blessed Jesus came, and forming a circle with His arms, He took my head in the middle. At that touch, I no longer felt myself within myself, and I saw Our Lord very indignant with the world. As I wanted to placate Him, He said to me: “Do not want to occupy yourself with Me for now, but I pray you to occupy yourself with my Mama. Console Her, for She is very afflicted because of the heavier chastisements I am about to pour upon the earth.” Who can say how afflicted I remained?

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**October 2, 1900**

***State of victim for Italy and for Corato.***

Fearing that my state was no longer Will of God, as blessed Jesus came, I said: ‘How I fear that my state is no longer your Will; because I see that I lack the two main things that kept me bound: suffering and your presence.’ And He: “My daughter, it is not that I no longer want to keep you in

this state, but since I want to chastise the world, this is why I am not coming and I make you lack suffering.” And I: ‘Why remain in this state then?’

And He: “Your position of victim and your continuous waiting for Me already break my arms. In fact, you do not see Me, but I see you very well, and I count all your sighs, your pains, your desires for Me; and your being all intent on Me is always an act of reparation for many who do not bother about Me, nor desire Me, but despise Me and are all intent on earthly things – covered with mud, amid the stench of vices. So, being the complete opposite of theirs, your state always comes to break Justice; so much so, that keeping you in this state and beginning the bloody wars in Italy is almost impossible for me.” And I: ‘Ah, Lord, to remain in this state without suffering is almost impossible for me; I feel my strengths fail me, because the strength to remain in this state comes to me from the sufferings. So, since these are lacking, some day, when You are not coming, I will try to go out. I am telling You this before, so You won’t be displeased.’ And He: “Ah, yes, yes, you will go out of this state when I begin the slaughter in Italy; then I will suspend it completely.”

While saying this, He showed the fiercest wars which are to happen, both among the secular and against the Church. The blood inundated the towns like when there is a pouring rain. My poor heart writhed for the pain in seeing this, and remembering about my own town, I said: ‘Ah, Lord, in saying that You will suspend me completely, You make me understand that not even for poor Corato will You have compassion - not even Corato will You spare? And He: “If sins reach a certain number, such that they will not deserve to have victim souls, and those who keep you as victim do not interest themselves, I will have no regard for her – that is, for Corato.” Having said this, He disappeared, and I remained all oppressed and afflicted.

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**October 4, 1900**

***Jesus suffers in chastising men, because they are His images.***

After going through a day of privation and of scarce suffering, I felt convinced that the Lord no longer wanted to keep me in this state. However, obedience does not want to yield to me, in this either, and she wants me to continue to stay, should I even croak and snuff out. May the Lord be always blessed, and may His holy and lovable Will be done in everything.

Then, this morning, on coming, blessed Jesus made Himself seen in a pitiful state; He seemed to be suffering within His members, and His body was being torn into so many pieces that it was impossible to count them. With plaintive voice, He was saying: “My daughter, what I feel! What I feel! These are unspeakable pains and incomprehensible to the human nature. It is the flesh of my children being lacerated, and the pain I feel is such that I feel my own flesh being lacerated.” And while saying this, He moaned and grieved.

I felt moved in seeing Him in this state, and I did as much as I could to compassionate Him and pray Him to share His pains with me. He contented me in part, and I could just say to Him: ‘Ah, Lord, did I not tell You: “Do not lay hand to chastisements, for what grieves me the most is that You Yourself will be struck in your own members!” Ah, this time there has been no way nor prayers to placate You.’ But Jesus did not pay attention to my words; He seemed to have something serious



in His Heart which pulled Him somewhere else, and in one instant He transported me outside of myself, taking me to the places where bloody slaughters were happening. Oh, how many sorrowful scenes could be seen in the world! How much human flesh tormented, torn to pieces, trampled upon as one tramples the earth, and left unburied. How many tragedies, how many miseries! And what is more, more terrible ones are to happen! Blessed Jesus looked and, all moved, began to cry bitterly. Unable to refrain, I cried with Him over the sad condition of the world; so much so, that my tears mixed with those of Jesus.

After crying for quite a while, I admired another trait of the goodness of Our Lord. In order to make me stop crying, He turned His face away from me, He dried His tears hiddenly, and then, turning back again, with a cheerful face said to me: “My beloved, do not cry – enough, enough; what you see serves to Iustificare Iustitiam Meam [Justify My Justice].” And I: ‘Ah, Lord, then I am right to say that my state is no longer your Will! Why my state of victim, if it is not given to me to spare your so very dear members, and to exempt the world from so many chastisements?’ And He: “It is not as you say. I too was victim, but even though I was victim, it was not given to Me to spare the world all chastisements. I opened Heaven for it, I released it from sin, yes; I carried its pains upon Myself, but it is Justice that man receive upon himself part of those chastisements which he himself draws upon himself by sinning. And if it were not for the victims, he would deserve not only the simple chastisement – that is, the destruction of his body – but also the loss of his soul. So, here is the necessity of the victims: whoever wants to avail himself of them – because man is always free in his will – can find the sparing of his pain and the port of his salvation.” And I: ‘Ah, Lord, how I would like to come before these chastisements advance more!’ And He: “If the world reaches such wickedness as to deserve no victim, surely I will take you.”

On hearing this, I said: ‘Lord, do not permit that I remain here, present at such sorrowful scenes.’ And Jesus, almost reproaching me, added: “Instead of praying Me to spare, you say you want to come. If I were to take with Me all of my own of the poor world, what would happen? Indeed I would have nothing to do with it any more, and I would no longer have any regard.” After this, I prayed for various people; He disappeared from me, and I returned inside myself.

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**October 10, 1900**

***These writings manifest in clear notes how Jesus loves souls. The soul can only go out of the body either by force of pain or by force of love.***

While writing, I was thinking to myself: ‘Who knows how much nonsense in these writings – they deserve to be thrown into the fire. If obedience conceded it to me, I would do it, because I feel something like a hitch in my soul, especially if they reached the sight of some people. At certain points they show as if I loved and did something for God, while I do nothing and do not love Him, and I am the coldest soul that can be found in the world. So here is how they would consider me different from what I am, and this is a pain for me. But since it is obedience that wants me to write, and this is one of the greatest sacrifices for me, I commend myself completely to her, with the sure hope that she will make my excuses and will justify my cause before God and before men. But as I am saying this, blessed Jesus has moved in my interior and is reproaching me; He wants me to deny what I have said, or to stop writing if I do not do it. He is telling me that by saying this I moved away

from the truth, while the most essential thing for a soul is never to go out of the circle of truth: “What is this – you do not love Me? With what courage are you saying it? Don’t you want to suffer for Me?” And I, all blushing: ‘Yes, Lord.’ And He: “Well then, how can you think of going out of the truth?” Having said this, He withdrew in my interior, without letting Himself be heard any more, and I was left as if I had received a heavy blow. How many devices lady obedience comes up with! If it wasn’t for her, I would not find myself in these vicissitudes with my beloved Jesus. How much patience it takes with this blessed obedience!

Now I resume what I was going to say, since the Lord distracted me a little bit from what I started. So, on coming, blessed Jesus answered my thought, telling me: “Surely these writings deserve to be burned up – but do you want to know in what fire? In the fire of my love, because there is not one page that does not manifest in clear notes how I love souls, both in the things which regard you, and in those which regard the world. And in these writings of yours, my love finds an outpouring for my concerned and loving languors.”

After this, He transported me outside of myself, and finding myself alone without body, I said: ‘My beloved and only Good, what a chastisement it is for me, having to return so many times into my body. Because certainly now I do not have one – it is my soul alone that is together with You; but then, I don’t know how, I find myself imprisoned in my miserable body as though inside a dark prison, and there I lose that freedom which is given to me when I go out. Is this not a chastisement for me – the hardest that can be given?’ And Jesus: “My daughter, what you say is not a chastisement, nor does this happen to you because of your fault. Rather, you must know that for two reasons alone can the soul go out of the body: by force of pain, which happens at natural death, or by force of the reciprocal love between the soul and Me. In fact, when this love is so strong, that neither could the soul last, nor could I endure for too long without enjoying her, I keep drawing her to Myself, and then I put her in her natural state again; and the soul, drawn more than by an electric wire, comes and goes as I please. And here is how what you think is a chastisement, is finest love.” And I: ‘Ah, Lord, if my love were enough, and strong, I believe I would have the strength to remain before You, and would not be subject to returning into my body. But since it is very weak, I am subject to these circumstances.’ And He: “On the contrary, I tell you that this is greater love, extracted from the love of sacrifice, that for love of Me and for love of your brothers you deprive yourself and return to the miseries of life.”

After this, blessed Jesus carried me to a city in which the sins committed were so many, that something like a fog was coming out, most dense and stinking, rising toward heaven; and another thick fog was coming down from heaven, with so many chastisements condensed within it, as to seem to be enough to exterminate this city. So I said: ‘Lord, where are we? What places are these?’ And He: “This is Rome, where the evils committed are so many, not only by secular but also by religious, that they deserve this fog to finish blinding them, deserving their own extermination.”

In one instant I saw the disaster that was happening, and it seemed that the Vatican would receive part of the shakings. Not even priests were being spared; therefore, all consternated, I said: ‘My Lord, spare your beloved city, so many ministers of Yours, the Pope... Oh, how gladly I offer You myself to suffer their torments, as long as You spare them.’ And Jesus, moved, told me: “Come with Me and I will show you to what extent the human malice reaches.” He transported me inside a

palace, and in a secret room there were five or six deputies, saying among themselves: “Only then will we surrender when we have destroyed all Christians.” And it seemed that they wanted to force the king to write in his own hand the decree of death against Christians, and the promise of taking possession of their goods, saying that ‘as long as he would permit this to them, it did not matter if they would not do it for now, for they would do it at the right time and circumstance’.

After this, He transported me somewhere else, and showed me how one of those who are said to be leaders was going to die, and this one seemed so united with the devil, that not even at that point would he detach himself from him. All of his strength he took from the demons, who courted him like a faithful friend of theirs. On seeing me, the demons were shaken, and some wanted to beat me, some wanted to do one thing to me, some another; however, paying no attention to their bothers – because the salvation of that soul cost me more – I tried hard and I arrived near that man. Oh God, what a frightening sight – more than the demons themselves! In what a heart-rending state he lay! He aroused more than pity. He was not at all moved by our presence; on the contrary, he seemed to make fun of it. Jesus immediately pulled me away from that place, and I began to plead before Him for the salvation of that soul.

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**October 12, 1900**

***The most powerful enemies of man are the love of pleasures, of riches and of honors.***

My adorable Jesus continues to come. This morning He was wearing a thick crown of thorns; I removed it very gently, I put it on my head, and said: ‘Lord, help me to drive it in.’ And He: “This time I want you to drive it in yourself; I want to see what you can do and how you want to suffer for love of Me.” I drove it well in; more so, since it was about showing Him how far my love of suffering for Jesus reached; so much so, that He Himself, all moved, clasping me, told me: “Enough, enough, for my Heart cannot bear seeing you suffer more.” And as I remained very much in suffering, my beloved Jesus would do nothing but come and go.

After this, He assumed the appearance of the Crucified, He shared His pains with me, and said to me: “My daughter, the most powerful enemies of man are: the love of pleasures, of riches and of honors. These enemies render man unhappy, because they penetrate even into his heart and consume him continuously; they embitter him, they bring him down so much, as to make him lose all happiness. And I, on Calvary, defeated these three enemies, and obtained for man the grace to conquer them too, giving back to him the lost happiness. But man, always ungrateful and heedless, rejects my grace and loves these enemies fiercely, which put the human heart in a continuous torture.” Having said this, He disappeared, and I comprehended with such clarity the truthfulness of these words, that I felt abhorrence and hate for these enemies. May the Lord be always blessed, and may everything be for His glory.

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**October 14, 1900**

***The dangerous scourge of the middle-class. Only innocence snatches God’s mercy and mitigates His just indignation.***

This morning I felt so dazed that I could not understand myself, nor was I able to go in search of my highest Good as I usually do. Every now and then He would move within my interior and would make Himself seen; and completely embracing me, and compassionating me, He would say to me: “Poor daughter, you are right that you cannot be without Me; how could you live without your beloved?” And I, stirred by His words, said: ‘Ah, my beloved, what a hard martyrdom life is, because of the intervals in which I am forced to be without You. You Yourself are saying that I am right, but then You leave me!’ He hid furtively, as if He did not want me to hear what He was saying to me, and I was left in my dazedness again, unable to say anything else. When He saw me dazed again, He came out and said: ‘You are all my contentment, in your heart I find true rest, and resting in it I experience the dearest delights.’ And I, stirring myself again, said: ‘For me also, You are all my contentment, so much so that all other things are nothing but bitternesses for me....’ And since He withdrew again, I remained half way through my words, more dazed than before; and this is how the morning went on – it seemed He felt like joking a little bit.

After this, I felt myself outside of myself, and I saw unknown persons approaching, dressed as middle-class folk. On seeing them, the people were all horrified and screamed with fright and distress - especially the children; and they said: ‘If these set upon us, it is over for us.’ And they added: “Let the young girls hide! Poor youths, if they are caught in the hands of these!” So, turning to the Lord, I said: ‘Pity – mercy! Move this scourge away, so dangerous for miserable humanity! Let the tears of innocence move You to compassion!’ And He: “Ah, my daughter! Only because of innocence do I have regard for others; it alone snatches my mercy and mitigates my just indignation.”

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**October 15, 1900**

***Fight between the confessor and Jesus for the crucifixion of Luisa.***

This morning, after I received Communion, blessed Jesus let me hear His voice saying: “My daughter, this morning I feel all the necessity to be refreshed. O please! Take my pains upon yourself a little bit, and let Me take some rest in your heart.” And I: ‘Yes, my Good, let me feel your pains, and while I suffer in your place, You will have all the ease to be able to refresh Yourself and take some sweet rest. I only ask of You to wait a little longer until I remain alone, so that no one may see me suffer, because it seems to me that the confessor is still here.’ And He: “What does it matter if father is present; wouldn’t it be better if, instead of one, I had two refreshing Me? - that is, you, suffering, and he, concurring with Me with my same intention?”

At that moment, I saw the confessor placing the intention of the crucifixion, and immediately, without the slightest hesitation, the Lord shared with me the pains of the cross. Then, after I was in those sufferings for a little while, the confessor called me to obedience, Jesus withdrew, and I tried to submit to the one who commanded me; when, in one instant, my sweet Jesus came back again, wanting to subject me to the pains of the crucifixion for a second time, but father did not want it. When I would conform to Jesus – that is, to suffering – Jesus would come; when the confessor would see that I would begin to suffer, he would stop the suffering with the obedience, and Jesus would withdraw. I would suffer a great pain indeed on seeing Him withdraw, but I would do as much as I could to obey; and at times, seeing the confessor present, I would let Them deal with it, waiting to see who would win - whether obedience or Our Lord. Ah, I seemed to see obedience and Jesus

fighting – both powerful and capable of facing a fight. After they fought well, as I tried to see who was winning, the Queen Mama came who, drawing near father, said: “My son, this morning in which He Himself wants her to suffer, let Him do, otherwise none will be spared the chastisements, not even in part.” At that moment, it was as if father was distracted in going on with the fight, and Jesus, the winner, subjected me to the pains again, but with such vehemence and bitter spasms, that I myself do not know how I remained alive. When I thought I was dying, obedience called me again, and I just barely found myself inside myself. Blessed Jesus, being refreshed but not yet content, upon coming back, wanted to repeat it for the third time; however, arming herself with strength, this time obedience won, and my beloved Jesus was defeated.

In spite of this, every now and then He would try – who knows, He might win again; so much so, that He gave me no respite, and I had to say: ‘But, my Lord, keep still a little bit and leave me alone – don’t You see that obedience has armed herself and does not want to yield to You? So, have patience, and if You want to repeat it the third time, promise me that You will let me die.’ And Jesus: “Yes, come.” I told this to father and, also in this obedience was inexorable, even though my sweet Good was calling me, saying: “Luisa, come.” I said He was calling me, but the answer was a curt “no”. What a nice obedience this is; since she wants to act in everything and over everything like a Signora [Lady], she wants to meddle in things which do not belong to her, like dying. Besides, how nice - exposing a poor unhappy one to the dangers of dying, letting her touch the harbor of eternal happiness with her own hand; and then, to show that she can act like a Signora in everything, by dint of the strength she possesses she holds her back and makes her lie in the miserable prison of her body. And if one asks: “Why all this?” – first, she does not answer; and then, in her mute language she tells you: “Why? Because I am a Signora and I have empire over everything.” It seems that if one wants to be at peace with this blessed obedience, it takes the patience of a saint - not only that, but the patience of Our Lord Himself; otherwise one would be in continuous frictions with her, because this is about her wanting to touch the extremes.

So, seeing that He could win nothing, the blessed Lord calmed down at the obedience and left me alone. He mitigated the pains I was suffering, and said to me: “My beloved, in the pains you have suffered I wanted to have you experience the fury of my Justice by pouring it upon you a little bit. If you could see with clarity what point men have made It reach, and how the fury of my Justice has armed itself against them, you would tremble like a leaf, and would do nothing but pray Me to pour the pains upon yourself.” Then He seemed to sustain me in my sufferings, and to cheer me, He said: “I feel better, and you?” And I: ‘Ah, Lord, who can tell You what I feel! It seems to me as if I had been crushed inside a machine. I feel such exhaustion of strengths, that if You do not infuse vigor in me, I cannot come round.’ And He: “My beloved, it is necessary that you feel the pains with intensity, at least once in a while – first, for yourself, because as good as a piece of iron may be, if it is left for a long time without putting it in the fire, it always comes to contract a little bit of rust; second, for Me, because if I did not unload Myself upon you for too long, my fury would become so ignited that I would have no regard for the world, nor would I spare it in the least. And if you did not take my pains upon yourself, how could I maintain my word of sparing the world the chastisements in part?” After this, the confessor came to call me to obedience, and so I returned inside myself.

**October 17, 1900**

***A suffering soul and a most humble prayer make Jesus lose all His strength, and render Him so weak as to let Himself be bound by that soul. The appearance of Justice.***

As my adorable Jesus continued to come, I seemed to see Him in such great suffering as to arouse compassion. Throwing Himself into my arms, He said to me: “My daughter, break the fury of my Justice, otherwise....” At that moment, I seemed to see divine Justice, armed with swords, with darts of fire, such as to strike terror; and also the fortitude with which She can act. All frightened, I said: ‘How can I break your fury if I see You so strong as to be able to annihilate heaven and earth in one simple instant?’ And He: “Yet, a suffering soul and a most humble prayer make Me lose all my strength, and render Me so weak as to let Myself be bound by that soul as she pleases.” And I: ‘Ah, Lord, in what an ugly appearance is Justice showing Herself!’ And Jesus added: “She is not ugly; if you see Her armed like this, it is because of men, but in Herself She is good and holy, like my other attributes, because there can not be even a shadow of evil in Me. It is true that Her appearance seems harsh, piercing, bitter, but Her fruits are sweet and delicious.” Having said this, He disappeared.

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**October 20, 1900**

***Just as Justice wants satisfaction for what is unjust, so does Love want the outpouring of Its loving and being loved.***

This morning, on coming, my adorable Jesus made me see His attributes, and He said to me: “My daughter, all of my attributes are in continuous attitude for men, and all of them demand their tribute.” Then He added: “Just as Justice wants satisfaction for what is unjust, so does my Love want the outpouring of Its loving and being loved. You, place yourself inside Justice, and pray – repair; and when you receive some blow, have the patience to bear it. Then move into my Love, and give Me the outpouring of Love, otherwise I would remain defrauded in Love. As for example, this time I feel all the necessity to pour out my constrained Love, and if I were not allowed to do it, I would languish and faint.” As He was saying this, He began to kiss me, caress me and make me so many tendernesses of Love, that I have no words to manifest them; and He wanted me to requite Him, saying: “Just as I feel the need to pour Myself out with you in Love, so do you have the need to pour yourself out in Love for Me. Isn’t it true?” After we poured ourselves out in love with each other, He disappeared.

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**October 22, 1900**

***Doubts of Luisa about the things that happen to her; she wants to know whether they are from God or from the devil. Obedience does not have human reason; her reason is Divine.***

This morning I was all oppressed and with a fear that it might not be blessed Jesus who operates in me, but the devil; but in spite of this I could not refrain from looking for Him and desiring Him. However, as soon as He deigned to come, He told me: “What is it that gives one the assurance that the sun is rising, if not the light which puts to flight the darkness of the night, and the heat which spreads within that light? If anyone said that the sun is risen, but in spite of this the darkness of the night appeared even thicker and no heat could be felt – what would you say? That it was not a true

sun that rose, but a false one, because the effects of the sun cannot be seen. Now, if the sight of Me dispels darkness from you, and shows you the light of the truth, making you feel the heat of my grace, why do you want to rack your brains that I am not the One who operates in you?"

I add - because so obedience wants – that the other day I was thinking: 'If the many chastisements about which I wrote in these books should really occur, who would have the heart to be spectator of them?' And the blessed Lord made me understand with clarity that some of them will occur while I am still on this earth, some after my death, and some will be spared in part. So I was a little relieved thinking that I will not have to see them all.

So, here is Lady Obedience made satisfied now, after she had begun to frown at me, and to send out laments and reprimands. It seems that this blessed young lady in no way wants to adapt herself to the human reason. She does not want to get involved in any circumstance; on the contrary, it seems that she has no reason at all, and it is quite a pain in the neck having to deal with someone who does not have reason. In order to get along a little, it is necessary to lose one's own reason, because the young lady keeps boasting: "I have no human reason, therefore I do not know how to adapt myself to the human way. My reason is Divine, and for one who wants to live in peace with Me, it is absolutely necessary that she lose hers in order to acquire mine." This is how well this young lady reasons. What can one say? It is better to keep silent, because, in one way or another, she always wants to be right, and she glories in giving you all the wrong.

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**October 23, 1900**

***True love never remains alone.***

This morning, after I received Communion, my adorable Jesus made me see the confessor who was placing the intention of having me suffer the crucifixion. I felt my poor nature as reluctant, not because I did not want to suffer, but for other reasons which it is not necessary to describe here. But Jesus, as though lamenting about me, said to father: "She does not want to submit herself." I was moved at His lament, father renewed the command, and I submitted myself. After I suffered a little, since I saw father present, the Lord said: "My beloved, here is the symbol of the Sacrosanct Trinity: Myself, father, and you. From eternity my love has never been alone, but always united in perfect and reciprocal union with the Divine Persons, because true love never remains alone, but produces other loves, and delights in being loved back by the loves which it itself has produced. And if it is alone, either it is not of the nature of divine love, or it is only apparent. If you knew how much I delight in, and enjoy, being able to continue that love in the creatures which reigned from eternity, and reigns still now, in the Most Holy Trinity. This is also why I say to you that I want the consensus of the intention of the confessor united with Me – to be able to continue this love more perfectly, symbolic of the Sacrosanct Trinity."

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**October 29, 1900**

***The most essential and necessary thing in a soul is charity.***

After going through a few days of privation and of silence, this morning, as blessed Jesus came, I

said: 'It shows that my state is no longer your Will.' And He: "Yes, yes... rise and come into my arms." At these words, I forgot about the painful state of the past days and I ran into His arms, and since I could see His Side open, I said: 'My beloved, You have not admitted me to suckle from your Side for some time. I pray You to admit me today.' And Jesus: "My beloved, please drink as much as you like, and satiate yourself." Who can say my contentment, and with what avidity I placed my mouth to drink at that divine fount? After I drank to my fill, to the point of having no more room to contain even just one more drop, I detached myself, and Jesus told me: "Have you satiated yourself? If you haven't, feel free to keep drinking." And I: 'Satiated, no, because the more one drinks at this fount, the more one's thirst increases; but since I am very limited, I am incapable of containing more.'

After this, I saw other people with Jesus, and He said: "The most essential and necessary thing in a soul is charity. If there is no charity, it happens as to those families or kingdoms which have no rulers: everything is upset, the most beautiful things remain obscured, one can see no harmony - some want to do one thing, some another. The same happens in the soul in which charity does not reign: everything is in disorder, the most beautiful virtues do not harmonize among themselves. This is why charity is called queen - because she has regime and order, and she disposes everything."

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**October 31, 1900**

***The Celestial Mother helps Luisa to disarm Justice. The most salutary and efficacious medicine in the saddest encounters of life is resignation.***

As I was in my usual state, I felt myself outside of myself and I found the Queen Mama. As She saw me, She began to speak about Justice, and how It is about to clash with all Its fury against the people. She said many things about this, but I don't have the words to express them. In the meantime I could see the whole of heaven filled with points of swords against the world. Then She added: "My daughter, you have disarmed divine Justice many times, contenting yourself with receiving Its blows upon yourself. Now that you see It at the summit of Its fury, do not lose heart, but be courageous; with heart full of holy fortitude, enter into this Justice and disarm It. Do not be afraid of the swords, of the fire, or of anything you may encounter; in order to obtain the intent, if you see yourself wounded, beaten, burned, rejected, do not draw back, but rather, let this be a spur for you to move on. See, so that you may do this, I Myself have come to your help by bringing you a garment; as your soul wears it, you will acquire courage and fortitude so as to fear nothing." Having said this, from within Her mantle She pulled out a garment woven with gold, streaked with various colors, and She clothed my soul. Then She gave me Her Son, telling me: "And now, as a pledge of my love, I place my dearest Son in your custody, that you may keep Him, love Him and content Him in everything. Try to act in my stead, so that, as He finds all His contentment in you, the discontent that all the others give Him may not cause Him too much pain."

Who can say how happy and strengthened I was, clothed with that garment and with the loving pledge in my arms? Greater happiness I could certainly not desire. Then the Queen Mama disappeared, and I remained with my sweet Jesus. We went round the earth a little bit, and among the many encounters, we met a soul who was prey to despair. Having compassion for her, we drew near her, and Jesus wanted me to speak to her, to make her comprehend the evil she was doing. Through a light which Jesus Himself infused in me, I said to her: 'The most salutary and efficacious



medicine in the saddest encounters of life is resignation. By despairing, instead of taking the medicine, you are taking the poison with which to kill your soul. Don't you know that the most appropriate remedy for all evils, the main thing that renders us noble, divinizes us, makes us similar to Our Lord, and has the virtue of converting the very bitternesses into sweetness, is resignation? What was the life of Jesus upon earth if not continuing the Will of the Father? And while He was on earth, He was united with the Father in Heaven. The same for a resigned soul: while living on earth, her heart and will are united with God in Heaven. Can there be anything more dear and desirable than this? As though stirred, that soul began to calm herself, and Jesus and I, together, withdrew. May everything be for the glory of God, and may He be always blessed.

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**November 2, 1900**

***One who dwells in Jesus swims in the sea of all contentments.***

This morning I felt all oppressed and afflicted, with the addition that blessed Jesus was not making Himself seen. Then, after much waiting, He came out from within my interior, and opening His Heart to me, He placed me inside of It, telling me: "Remain inside of Me - only there will you find true peace and stable contentment, because nothing penetrates into Me which does not belong to peace and contentment. One who dwells in Me does nothing but swim in the sea of all contentments; while, by going outside of Me, even if the soul did not bother about anything, at the mere sight of the offenses they give Me and of how they grieve Me, she already comes to participate in those afflictions and remains troubled. Therefore, every once in a while, forget everything, enter into Me, and come to enjoy my peace and happiness. Then go out, and do for Me the office of my repairer." Having said this, He disappeared.

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**November 8, 1900**

***Obedience gives back to the soul her original state.***

Continuing with His usual delays in coming, I was feeling all the weight of His privation, when, all of a sudden, He came and, I don't know why, He posed me this interrogative: "Would you be able to tell Me why obedience is so glorified, and receives such honor as to imprint the divine Image in the soul?" All confused, I did not know what to answer, but through an intellectual light which He sent to me, blessed Jesus answered Himself; but since it was through light, not words, I don't have the terms to express it. However, obedience wants me to try if I can manage to write it. I believe I will say big nonsense, and will write things which do not go together, but I place all my faith in obedience, especially since these are things that regard her directly, and I begin to try:

It seemed He was saying to me: "Obedience is so glorified because she has the virtue of unveiling the human passions from their very roots. She destroys in the soul everything which is earthly and material, and to her great honor she gives back to the soul her original state - that is, the way she was created by God in her original justice, before being cast out of the terrestrial Eden. And in this sublime state, the soul feels strongly drawn to everything that is good; she feels all that is good, holy and perfect as inborn within herself, and greatest horror at even the shadow of evil. With this happy nature, received from the most experienced hand of obedience, the soul no longer finds difficulty in

executing the commands received; more so, since the one who commands must always command what is good. And here is how obedience knows how to imprint well the divine Image; not only this, but she changes the human nature into divine, because just as God is good, holy and most perfect, and tends to all that is good and greatly hates evil, so does obedience have the virtue of divinizing the human nature, and of making it acquire the divine qualities. And the more the soul lets herself be handled by this most experienced hand, the more of the divine she acquires, destroying her own being. This is why she is so glorified and honored; so much so, that I Myself submitted to her and was honored and glorified by this; and through her I gave back honor and glory to all my children, which they had lost because of disobedience.”

This is more or less what I have been able to manifest; the rest I feel within my mind, but I lack the words, because the height of the concept of this virtue is such, that my poor human language is unable to adapt itself with words...

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**November 10, 1900**

***The most perfect love is in true trust in the beloved.***

As He continued not to come, I felt immersed in the greatest bitterness; my soul was tortured in a thousand ways. Then I felt as though a shadow near me, and I heard the voice of my adorable Jesus, though I could not see Him, saying to me: “The most perfect love is in the true trust that one must have in the loved object, and even if it should appear that the object one loves is lost - then more than ever is the time to prove this living trust. This is the easiest means to take possession of that which one ardently loves.” Having said this, both shadow and voice disappeared. Who can say the pain I feel for not having seen my beloved Good?

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**November 11, 1900**

***By going out of the Divine Will, one loses the knowledge of God and of self.***

It seems that the blessed Lord wants to exercise me in patience; He has no compassion, either for my tears or for my most sorrowful state. Without Him, I see myself immersed in the greatest miseries; I believe that there is no soul more wicked than mine. Even though when I am with Jesus I see myself bad more than ever, however, since I am with Him who possesses all goods, my soul finds the remedy for all evils. But when I do not have Him, everything is over for me - there is no more remedy for my great miseries; and what is more, I am oppressed by the thought that my state is no longer His Will, and not being in His Will, I seem to be outside of the center, and many times I think of how to go out of It.

Now, being with these dispositions, I felt Him behind my shoulders, saying to me: “You are tired, aren’t you?” And I: ‘Yes Lord, I feel quite tired.’ And He continued: “Ah, my daughter, do not go out of my Will, because by going out of my Will, you come to lose the knowledge of Me, and not knowing Me, you come to lose the knowledge of yourself. In fact, only in the reflections of the light can one distinguish with clarity whether there is gold or mud; if everything is darkness objects can easily be confused. Now, the light is my Will, which gives you the knowledge of Me, and in the

reflections of this light you come to know who you are; and in seeing your weakness, your pure nothingness, you cling to my arms and, united with my Will, you live with Me in Heaven. But if you want to go out of my Will, first you would come to lose true humility, and then you would come to live on the earth and would be forced to feel the earthly weight, to moan and sigh like all the other unfortunate who live outside of my Will.” Having said this, He withdrew without even letting Himself be seen. Who can say the torment of my soul?

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**November 13, 1900**

***She sees the many human miseries, the degradation and stripping of the Church, and the very degrading of priests.***

After going through several days of most bitter privation, having received Holy Communion, I saw three Children within my interior. Their beauty and equality was such that all three of Them seemed to be born of the same labor. My soul was surprised and stupefied in seeing so much beauty enclosed in the circle of my so miserable interior; and my stupefaction increased even more as I saw that these three Children seemed to have many ropes of gold in their hands, and with these They bound themselves completely to me, and my heart completely to Them. Then, afterwards, as if each one was taking His place, They began to discuss among Themselves; but I could not understand, and I cannot find the words to repeat their most high language. I can only say that in a twinkling of an eye I saw the many human miseries, the degradation and stripping of the Church, and the very degrading of priests who, instead of being light for the peoples, are darkness. All embittered by this sight, I said: ‘Most Holy God, give peace to the Church, let Her be given back what they have taken away from Her; do not allow the evil to laugh behind the back of the good.’ And as I was saying this, They said: “These are incomprehensible mysteries of God.” Having said this, They disappeared, and I returned inside myself.

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**November 14, 1900**

***The Queen Mama refreshes Jesus. Jesus takes Luisa to Purgatory.***

This morning, on coming, my adorable Jesus transported me outside of myself and asked me for a refreshment for His pains. Having nothing, I said: “My most sweet love, if the Queen Mama was here, She could refresh You with Her milk, but as for myself I have nothing but miseries.’ At that moment the Most Holy Queen came, and immediately I said to Her: ‘Jesus feels the necessity of a refreshment, give Him your most sweet milk for He will be refreshed.’ So our dearest Mama gave Him Her milk, and my beloved Jesus was all refreshed. Then, turning to me, He said: “I feel cheered. You too, draw close to my lips and drink part of that milk which I received from my Mother, so that we both may be refreshed.”

So I did. But who can tell the virtue of that milk that came out, boiling hot, from Jesus? And He contained so much of it that it seemed an immense fount, such that even if all men should drink of it, it would not decrease a bit. After this, we went round the earth a little, and at some place there seemed to be people sitting at a little table, saying: “There will be a war in Europe, and what is more sorrowful, it will be caused by relatives.” Jesus was listening, but He did not say anything on that

regard, therefore I do not know for sure whether there will be or not, since human judgments are mutable, and what they say today, they deny tomorrow. Then He transported me inside a garden in which rose an immense building, like a monastery, populated by so many people that it was difficult to count them. At the sight of those people, my adorable Jesus turned His back to them, He clung against me with all of Himself, leaning His head on my shoulder, close to my neck, and He said to me: "My beloved, do not let Me see them, otherwise I would suffer greatly."

I too clasped Him, and drawing near one of those souls, I said: "Tell me at least: who are you?" And she answered: "We are all purging souls, and our liberation is bound to the satisfaction of those pious legacies which we have left to our successors; and since they are not satisfied, we are forced to stay here, away from our God. What pain this is for us, because God becomes for us a necessary Being, whom we cannot do without. We experience a continuous death, which martyrs us in the most ruthless way; and if we do not die it is because our soul is not subject to this. So, sorrowful as we are, being without an object that forms our whole life, we implore God to make mortals experience a minimum part of our pains by depriving them of what is necessary for the preservation of corporal life, that they may learn at their own expense how painful it is to be without what is absolutely necessary."

After this, the Lord carried me somewhere else, and I, feeling compassion for those souls, said: "How come, O my good Jesus, You turned your face away from those blessed souls who so much longed for You, while it would have been enough that You just let Yourself be seen for those souls to be freed of the pains and beatified?" And He: "Oh! my daughter, had I shown Myself to them, since they are not completely purged, they could not have stood in my presence, and instead of flinging themselves into my arms, confused, they would have drawn back, and I would have done nothing but increase their martyrdom and mine. This is why I did so." Having said this, He disappeared.

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**November 16, 1900**

***Jesus removes her heart and gives her His love as heart.***

This morning, after I received Communion, my adorable Jesus made me see my interior all strewn with flowers, in the shape of a hut, and He was inside of it, amusing and delighting Himself completely. Seeing Him in that attitude, I said: "My most sweet Jesus, when will it be that You take this heart of mine to conform it completely to Yours, in such a way that I may live from the life of your Heart?" While I was saying this, my highest and only Good took a lance and opened me at the place corresponding to my heart; then He pulled it out with His hands, and He looked at it thoroughly to see whether it was stripped and possessed those qualities to be able to be inside His Most Holy Heart. I too looked at it, and to my surprise I saw, impressed on one side of it, the cross, the sponge and the crown of thorns. But as I wanted to see the other side and the inside, for it seemed swollen as if it could be opened, my beloved Jesus prevented me, saying to me: "I want to mortify you by not letting you see all that I have poured into this heart. Ah, yes! Here inside this heart there are all the treasures of my graces that human nature can arrive at containing." At that moment He enclosed it inside His Most Holy Heart, adding: "Your heart has taken possession within my Heart, and I will give you my love as heart, which will give you life." And drawing near that part, He sent three breaths containing light which took the place of my heart. Then He closed the wound, telling me:

“Now more than ever is it appropriate for you to fix yourself in the center of my Will, having my love alone as heart. You must not go out of It even for one instant, for my love will find its true nourishment in you only if it finds my Will in you, entirely and completely. In It will my love find its contentment and true and faithful correspondence.”

Then, drawing near my mouth, He sent me three more breaths, and He also poured a most sweet liqueur which inebriated me completely. Then, as though taken by enthusiasm, He said: “See, your heart is in Mine, therefore it is no longer yours.” And He kissed me over and over again, and made many finesses of love to me. But who can say them all? It is impossible for me to manifest them. Who can say what I felt when I found myself inside myself? I can only say that I felt as if I were no longer myself: with no passion, with no inclination, with no desire – completely immersed in God. At the place of my heart I could feel a sensible icy cold compared to the other parts.

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**November 18, 1900**

***The union of one's heart with that of Jesus makes one pass on to the state of perfect consummation.***

He continues to keep my heart inside His Heart, and every now and then He deigns to let me see it, making feast as if He had made a great gain. In these days, when I find myself outside of myself, at the place that corresponds to the heart, instead of the heart I see the light that blessed Jesus sent me in those three breaths. Then, this morning, on coming, showing me His Heart, He told me: “My beloved, which one would you like: my Heart or yours? If you want Mine, you will have to suffer more. Know, however, that I have done this to make you pass on to another state, because when one reaches union, one passes to another state, which is that of consummation, and in order to pass to this state of perfect consummation, the soul needs either my Heart in order to live, or her own completely transformed into Mine. Otherwise, she cannot pass on to this state of consummation.” And I, all fearful, answered: ‘My sweet love, my will is no longer mine, but Yours – do whatever You want, and I will be more than happy.’

After this, I remembered about some difficulties of the confessor, and Jesus, seeing my thought, showed me as if I were inside a crystal, and this prevented others from seeing what the Lord was operating in me. Then He added: “Only in the reflections of light can one know the crystal and what it contains. The same with you: one who carries the light of faith will touch what I operate in you with his own hand; if then he does not, he will see things in a natural way.”

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**November 20, 1900**

***Since Luisa must live from the Heart of Jesus, He gives her rules in order to undertake a more perfect way of living.***

While I am outside of myself, my adorable Jesus continues to show me my heart inside of His - but so transformed, that I can no longer recognize which one is mine and which one is Jesus's. He has conformed it perfectly to His own; He has impressed on it all the insignia of the Passion, making me understand that, from the moment of His conception His Heart was conceived with these insignia of

the Passion; so much so, that what He suffered at the end of His life was an outpouring of that which His Heart had suffered continuously. I seemed to see one just like the other. I seemed to see my beloved Jesus occupied with preparing the place in which He was to put the heart, perfuming it and bejeweling it with many different flowers. And while He was doing this, He told me: “My beloved, since you must live from my Heart, it is appropriate for you to undertake a more perfect way of living. Therefore, from you I want:

1. Perfect conformity to my Will, because you will only be able to love Me perfectly if you love Me with my own Will. Even more, I tell you that by loving Me with my own Will, you will arrive at loving Me, and your neighbor, with my same way of loving.
2. Profound humility, placing yourself, in front of Me and of creatures, as the last among all.
3. Purity in everything, because any slightest fault against purity, both in loving and in operating, is reflected all in the heart, and it remains stained. Therefore I want purity to be like dew upon the flowers at the rising of the sun, which, its rays reflecting upon them, transmutes those little drops into as many precious pearls, such as to enchant the people. In the same way, if all your works, thoughts and words, heartbeats and affections, desires and inclinations, are adorned with the celestial dew of purity, you will weave a sweet enchantment, not only for the human eye, but for the whole of Heaven.
4. Obedience, which must be connected with my Will, because if this virtue regards the superiors I have given you on earth, my Will is obedience which regards Me directly; so much so, that it can be said that both one and the other are virtues of obedience - with this difference alone: one regards God, and the other regards men. However, both of them have the same value, and one cannot be without the other; therefore you must love both one and the other in the same way.”

Then He added: “Know that from now on you will live with my Heart, and you must see things the way my Heart does, that I may find my satisfactions in you. Therefore be careful, for this is no longer your heart, but Mine.”

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**November 22, 1900**

***Jesus puts Himself in the place of the heart, and tells her what food He wants from her.***

My adorable Jesus continues to make Himself seen. This morning, having received Communion, I saw Him in my interior, as well as our two hearts so identified with each other as to seem to be one. My most sweet Jesus told me: “Today I have decided to give you back, not your heart, but Myself in its place.” At that moment I saw Jesus placing Himself in that point where the heart is, and from within Jesus I received respiration and I felt the beating of His Heart. How happy I felt, living in this position!

After this, He added: “Since I Myself have taken the place of the heart, it is appropriate for you to have food always ready to nourish Me. This food will be my Will, and everything through which you will mortify yourself and of which you will deprive yourself for love of Me.” But who can say all that passed between Jesus and me in my interior? I believe it is better to keep silent, otherwise I feel as if I would ruin it, since my tongue is not well refined to be able to speak of graces so great which the Lord has given to my soul. There is nothing left for me but to thank the Lord who has looked upon a soul so miserable and sinful.

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**November 23, 1900**

***How all souls are in Jesus.***

As I was in my usual state, my loving Jesus transported me outside of myself, and coming out from within my interior, He showed Himself so big as to absorb the whole earth within Himself, and He spread His magnitude so much that my soul could not find the end of it. I felt dissolved in God – and not only myself, but all creatures were dissolved in Him. Oh, how unseemly it appeared, what an affront is given to Our Lord, when we, little worms, though living in Him, dare to offend Him! Oh, if all could see how we are in God! Oh, how careful they would be not to cause Him even a shadow of displeasure! Then He became so tall as to absorb the whole of Heaven in Himself; so, in God Himself I could see everyone – Angels and Saints; I could hear their singing, I could understand many things about eternal happiness.

After this, I saw many rivulets of milk flowing from Jesus; I drank at those rivulets, but since I was very limited and Jesus was so big and tall as to have no end, either in magnitude or in height, I could not manage to absorb them all in me. Many of them would flow outside, though remaining in God Himself. I felt displeasure, and I would have wanted everyone to run and drink at these rivulets, but so very scarce was the number of the pilgrim souls who would drink. Our Lord too was displeased by this, and He said to me: “What you see is constrained Mercy, and this irritates Justice more. How can I not make Justice, when they themselves constrain my Mercy within Me?” And I, taking His hands, clasped them together, saying: ‘No, Lord, You cannot make Justice - I do not want it, and since I do not want it, neither do You want it, because my will is no longer mine, but Yours; and since it is Yours, whatever I do not want, You do not want either. Have You not told me Yourself that I must live of your Will, entirely and completely?’ My sweet Jesus was disarmed by my words, He became small again, and enclosed Himself in my interior; and I found myself inside myself.

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**November 25, 1900**

***The nature of true love is to transmute pains into joys, and bitternesses into sweetnesses.***

Since my most sweet Jesus delayed in coming, I was almost afraid He would not come; but then, to my surprise, all of a sudden He came and told me: “My beloved, do you want to know when it is that a work is done for one’s beloved? When, encountering sacrifices, bitternesses and pains, it has the virtue of changing them into sweetnesses and delights. In fact, this is the nature of true love: to transmute pains into joys, and bitternesses into sweetnesses. If one experiences the opposite, it is a sign that it is not true love that is acting. Oh, in how many works they say: ‘I do this for God’; but then, at some encounters, they draw back. With this they show that it was not for God, but for their own interest and for the pleasure they felt.”

Then He added: “Generally it is said that one’s own will ruins everything and infects the holiest works. Yet, if it is connected with the Will of God, there is no other virtue that can surpass this one’s own will, because where there is a will there is life in operating good, but where there is no will, there is death in operating, or one operates with difficulty, as though agonizing.”

\* \* \*

**December 3, 1900**

***The nature of the Most Holy Trinity is formed of most pure, most simple, communicative Love.***

This morning, as I was outside of myself, I found myself with Baby Jesus in my arms; and while I delighted in looking at Him, I don't know how, from the same Baby a second came out, and after a few instants, a third Baby, both of Them similar to the first, though distinct among Themselves. Stupefied in looking at this, I said: "Oh, how one can touch with hand the sacrosanct mystery of the Most Holy Trinity, that while You are One, You are also Three.' It seemed to me that all Three of Them spoke to me, but as the word came out, it became one single voice: "Our nature is formed of most pure, most simple, communicative Love, and the nature of true Love has this of its own: it produces from itself images fully similar to itself in power, in goodness, in beauty and in everything it contains; and only to give more sublime prominence to Our Omnipotence it places the mark of distinction, in such a way that, melting in love, this nature of Ours - which is simple, with no matter at all which might prevent Our union - forms Three [Persons]; and returning to melt, it forms One. It is so true that the nature of true Love has this prerogative of producing images fully similar to itself, or of assuming the image of the beloved, that the Second Person, in redeeming mankind, assumed the nature and the image of man, and communicated the Divinity to man."

While They were saying this, I could distinguish my beloved Jesus very well, recognizing the image of the human nature in Him, and only because of Him I had the confidence to remain in Their presence; otherwise, who would have dared? Ah, yes! It seemed to me that the humanity assumed by Jesus had opened commerce for the creature, so as to let her ascend up to the throne of the Divinity to be admitted to converse with Them, and to obtain deeds of graces. Oh, what happy moments I enjoyed! How many things I understood; but in order to describe something, I would have to describe it when my soul is with my dear Jesus, as she seems to be set free from the body. But as I find myself imprisoned again, the darkness of the imprisonment, the distance of my mystical Sun, the pain of not seeing Him, render me incapable of describing it, and make me live dying. Yet, I am forced to live, fastened, imprisoned in this miserable body. Ah, Lord, have compassion for a miserable sinner who lives infirm and imprisoned! Break soon the wall of this prison, that I may fly to You and come back no more.

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**December 23, 1900**

***Before the Sanctity of the Divine Will, passions do not dare to come forward, and lose life by themselves.***

After going through long days of silence between blessed Jesus and me, I felt a void in my interior. This morning, on coming, He told me: "My beloved, what do you want to tell Me that you so much yearn to speak with Me?" And I, feeling all ashamed, said; 'My sweet Jesus, I want to tell You that I ardently yearn for You and for your Holy Volition, and if You concede this to me You will make me fully content and happy.' And He added: "In one word you have grasped everything by asking Me for what is greatest in Heaven and on earth; and I, in this Holy Volition[1], yearn and want to conform you more to It. And so that my Volition may be more sweet and enjoyable for you, place yourself in the circle of my Will, and admire Its different qualities, by pausing now in the sanctity of



my Volition, now in the goodness, now in the humility, now in the beauty, and now in the peaceful dwelling that my Volition produces. In these pausings you will make, you will acquire ever more new and unheard-of news about my Holy Volition, and you will become so bound to and enamored of It, that you will never go out again. This will bring you a highest advantage, because being in my Will, you will have no need to fight against your passions and to be always at arms with them, for while they seem to be dying, they are born again more strong and alive. But rather, without fighting, without clamor, smoothly they die, because before the Sanctity of my Will, passions do not dare to come forward, and lose life by themselves. And if the soul feels the movement of her passions, it is a sign that she does not make a continuous dwelling in the boundaries of my Volition; she makes some exits, some little escapes into her own volition, and is forced to smell the stench of a corrupted nature. On the other hand, if you remain fixed in my Will, you will be completely trouble free, and your only occupation will be loving and being loved by Me in return.”

After this, as I looked at blessed Jesus, I saw He had the crown of thorns; I removed it very gently, and I placed it upon my head. He drove it onto me and disappeared, and I found myself inside myself with an ardent desire to remain in His Most Holy Will.

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**December 25, 1900**  
***The birth of Jesus.***

As I was in my usual state, I felt I was outside of myself; after wandering around, I found myself inside a cave, and I saw the Queen Mama in the act of giving birth to Little Baby Jesus. What a wonderful prodigy! It seemed that both Mother and Son were transmuted into most pure light. But in that light one could see very well the human nature of Jesus containing the Divinity within Itself, and serving as a veil to cover the Divinity; in such a way that, in tearing the veil of human nature, He was God, while covered by that veil, He was Man. Here is the prodigy of prodigies: God and Man, Man and God! Without leaving the Father and the Holy Spirit - because true love never separates - He comes to dwell in our midst, taking on human flesh. Now, it seemed to me that Mother and Son, in that most happy instant, remained as though spiritualized, and without the slightest difficulty Jesus came out of the Maternal womb, while both of them overflowed with excess of Love. In other words, those Most Pure Bodies were transformed into Light, and without the slightest impediment, Light Jesus came out of the Light of the Mother, while both One and the Other remained whole and intact, returning, then, to their natural state.

Who can tell the beauty of the Little Baby who, at the moment of His birth, transfused, also externally, the rays of the Divinity? Who can tell the beauty of the Mother, who remained all absorbed in those Divine rays? And Saint Joseph? It seemed to me that he was not present at the act of the birth, but remained in another corner of the cave, all engrossed in that profound Mystery. And if he did not see with the eyes of the body, he saw very well with the eyes of the soul, because he remained enraptured in sublime ecstasy.

Now, in the act in which the Little Baby came out to the light, I would have wanted to fly and take Him in my arms, but the Angels prevented me, saying that the honor of holding Him first belonged to the Mother. Then, the Most Holy Virgin, as though stirred, returned into Herself and from the

hands of an Angel received Her Son in Her arms. In Her ardor of love, She squeezed Him so tightly that it seemed that She wanted to draw Him into Her womb again. Then, wanting to let Her ardent love pour out, She placed Him at Her breast to suckle. In the meantime, I was completely annihilated, waiting to be called so as not to be scolded again by the Angels. Then the Queen said to me: "Come, come and take your Beloved, and you too, enjoy Him - pour out your love with Him." As She was saying this, I drew near Mama, and She gave Him to me, into my arms. Who can say my contentment, the kisses, the squeezes, the tendernesses? After I poured myself out a little, I said to Him: 'My beloved, You have suckled the milk of our Mama, share it with me.' And He, all condescending, poured part of that milk from His mouth into mine, and then He told me: "My beloved, I was conceived united to suffering, I was born to suffering, and I died in suffering. And with the three nails with which they crucified Me, I nailed the three powers - intellect, memory and will - of those souls who yearn to love Me, keeping them all drawn to Myself, because sin had rendered them infirm and dispersed from their Creator - without any restraint." As He was saying this, He gazed at the world and began to cry over its miseries. On seeing Him cry, I said: 'Lovable Baby, do not sadden with your tears a night so happy for one who loves you. Instead of pouring ourselves out in crying, let us pour ourselves out in singing'; and as I said this, I began to sing. Jesus was amused at hearing me sing, and He stopped crying; and completing my verse, He sang His own, with a voice so powerful and harmonious that all other voices disappeared at the sound of His most sweet voice. After this, I prayed to Baby Jesus for my confessor, for those who belong to me, and lastly, for everyone, and He seemed all condescending. At that moment He disappeared from me, and I returned into myself.

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**December 26, 1900**

***She is still in the grotto.***

As I continued to see the Holy Baby, I saw the Queen Mother on one side and Saint Joseph on the other, adoring the Divine Infant profoundly. Being all intent on Him, it seemed to me that the continuous presence of the Little Baby kept them engrossed in continuous ecstasy; and if they could work, it was a prodigy that the Lord operated in them; otherwise they would have remained motionless, unable to attend to their external duties. I too did my adoration, and then I found myself inside myself.

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**December 27, 1900**

***God is not subject to changing, while the devil and the human nature change very often.***

This morning I was with a fear about my state, that it was not the Lord who operated in me; with the addition that He was not deigning to come. Then, after much waiting, I saw Him for just a little; I expressed my fear to Him, and He said to me: "My daughter, first of all, in order to put you in this state there is a concurring of my power; and then, who would have given you the strength and the patience to remain in this state, in a bed, for such a long time? Perseverance alone is a sign that the work is mine, because God alone is not subject to changing, while the devil and the human nature change very often - what they love today, they abhor tomorrow, and what they abhor today, they love tomorrow and find their satisfaction in it."

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**January 4, 1901**

***The unhappy state of a soul without God.***

After going through most bitter days of privation and of disturbance, I felt a mystical hell within me. Without Jesus, all my passions came out to the light and, each one casting its own darkness, obscured me in such a way that I no longer knew where I was. How unhappy is the state of a soul without God! It is enough to say that, without God, the soul, while still living, feels hell within her. Such was my state; I felt my soul tortured by infernal pains. Who can say what I went through? So as not to make it too long, I move on.

Then, this morning, having received Communion, as I was at the summit of my affliction, I felt Our Lord move within me. In seeing His image, I wanted to look to see whether it was of wood or alive in flesh. I looked, and I saw it was the Crucified alive in flesh, who, looking at me, told me: "If my image within you were made of wood, the love would be only apparent, because only true and sincere love, united to mortification, makes Me be reborn alive, crucified in the heart of one who loves Me." On seeing the Lord, I would have wanted to withdraw from His presence, so bad did I see myself, but He continued, saying: "Where do you want to go? I am light, and wherever you go, my light invests you everywhere." At the presence of Jesus, at His light, at His voice, my passions disappeared – I myself don't know where they went. I remained like a little girl, and I returned inside myself, completely changed. May everything be for the glory of God and for the good of my soul.

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**January 5, 1901**

***The Humanity of Jesus was made on purpose to obey, and to destroy disobedience. Luisa refreshes Jesus.***

As I was outside of myself, I saw the confessor placing the intention of the crucifixion. I was afraid to submit myself, but Jesus told me: "What can I do? I cannot help obeying, because my Humanity was made on purpose to obey, and to destroy disobedience. This virtue is so grafted within Me, that it can be said that obedience is nature in Me, and the distinction dearest and most glorious to Me; so much so, that if my Humanity did not have this of Its own, I would abhor It, and would never have united Myself to It. You, then, want to disobey? You can do it, but you will do it yourself – I won't." All confused in seeing a God so obedient, I said: 'I too want to obey'; and I submitted myself, and Jesus shared with me the pains of the cross.

After this, He transported me outside of myself, and blessed Jesus gave me a kiss. As He was doing this, a bitter breath came out, and He was in the act of wanting to pour His bitternesses; but He did not do it, because He wanted to be told by me to do it. Immediately I said: 'Do You want some reparation? Let us do it together; in this way my reparations, united to Yours, will have the effects of Yours, for if I do them on my own I believe they will disgust You more.' So I took His hand, dripping with blood, and kissing it, I recited the Laudate Dominum [Praise the Lord] with the Gloria Patri [Glory Be] – Jesus one part, I the other – to repair for the many evil works that are committed, placing the intention of praising Him as many times for as many offenses as He receives because of evil works. How moving it was to see Jesus praying! Then I continued to do the same to the other

hand, placing the intention of praising Him as many times for as many offenses as He receives because of sins of causes. Then, His feet, with the intention of praising Him as many times for as many evil steps and as many wrong paths which are covered, even under the appearance of piety and sanctity. Lastly, His Heart, with the intention of praising Him for as many times as the human heart does not palpitate, does not love, and does not desire God. My beloved Jesus seemed all refreshed by these reparations done together with Him, but He was not yet content. It seemed He wanted to pour; so I said to Him: 'Lord, if You want to pour, I pray You to do it.' So He poured His bitternesses, and then He added: "My daughter, how much men offend Me - but the time will come when I will chastise them in such a way that many little worms will come out, which will produce clouds of mosquitoes that will render them greatly oppressed. Then, afterwards, the Pope will come out." And I: 'And why will the Pope come out?' And He: "He will come out to console the peoples, because, oppressed, tired, crushed, betrayed by so many lies, they themselves will look for the harbor of truth, and all humiliated, they will ask the Holy Father to come into their midst to free them from so many evils and place them in the harbor of safety." And I: 'Lord, will this perhaps happen after the wars You have spoken about the other times?' And He: "Yes." And I: 'How I wish I could come before these things happen.' And He: "And where would I go to stay then?"

'Ah, Lord, there are so many good souls in whom You can stay, such that in comparing myself to them – oh, how bad I see myself!' But not paying attention to me, Jesus disappeared, and I returned inside myself.

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### **January 6, 1901**

***Jesus communicates Himself to the three Magi through love, through beauty and through power.***

As I was outside of myself, I seemed to see the moment when the holy Magi arrived at the grotto of Bethlehem. As they arrived in the presence of the Baby, He pleased to let the rays of His Divinity shine externally, communicating Himself to the Magi in three ways - through love, through beauty and through power – in such a way that they remained enraptured and engrossed in the presence of Little Baby Jesus; so much so, that if the Lord had not withdrawn the rays of His Divinity internally again, they would have remained there forever, unable to move any more. Then, as the Baby withdrew His Divinity, the holy Magi returned into themselves; they stirred themselves, stupefied, in seeing an excess of love so great, because through that light the Lord had let them understand the mystery of the Incarnation. Then they stood up and offered their gifts to the Queen Mother, and She spoke at length with them, but I am unable to say everything She said. I can only remember that She inculcated into them, strongly, not only their own salvation, but also taking to heart the salvation of their peoples, having no fear even to lay down their lives to obtain the intent.

After this, I withdrew inside myself and I found myself together with Jesus. He wanted me to tell Him something, but I saw myself so bad and confused that I would not dare to tell Him anything. Seeing that I was not saying anything, He Himself continued to speak about the holy Magi, telling me: "By having communicated Myself to the Magi in three ways, I obtained three effects for them, because I never communicate Myself to souls uselessly; rather, they always receive some profit for themselves. So, as I communicated Myself through love, they obtained detachment from themselves; through beauty, they obtained contempt for earthly things; and through power, their hearts remained

all bound to Me, and they obtained the bravery to lay down their blood and lives for Me.”

Then He added: “And you, what do you want? Tell Me - do you love Me? How would you want to love Me?” Not knowing what to say, as my confusion increased, I said: ‘Lord, I would want nothing but You, and if You say to me, ‘do you love Me?’, I have no words to be able to manifest it. I can only say that I feel this passion that no one may be able to prevail over me in loving You, and that I should be the first in loving You, above everyone, and no one may be able to surpass me. But this does not content me yet; in order to be content, I would want to love You with your own love, so that I may be able to love You as You love Yourself. Ah, yes! Only then would my concerns about loving You cease.’ Content, one could say, with my nonsense, Jesus clasped me so tightly to Himself, that I could see myself transmuted in Him, inside and out, and He communicated part of His love to me. After this, I returned inside myself, and it seemed to me that for as much love as I am given, so much do I possess my Good; and if I love Him little, I possess Him little.

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**January 9, 1901**

***Jesus wants her united with Him, like a sun’s ray which receives from it life, heat and splendor.***

This morning I felt all oppressed and crushed, so much so, that I went in search of relief. My only Good made me wait a long time for His coming. Then, on coming, He told me: “My daughter, did I not take your passions, miseries and weaknesses upon Myself for love of you? Would you not want to take those of others upon yourself for love of Me?”

Then He added: “What I want is that you be always united with Me, like a sun’s ray which remains always fixed in the center of the sun, and which receives from it life, heat and splendor. Suppose that a ray could depart from the center of the sun – what would become of it? Immediately after leaving, it would lose life, light and heat, and would return to darkness, reducing itself to nothing. Such is the soul: as long as she remains united with Me, in my center, it can be said that she is like a sun’s ray which lives, receives life from the sun, and goes wherever the sun wants. In sum, it remains at the complete disposal and at the will of the sun; if then she distracts herself and disunites from Me, there she is - all darkness, cold, and without feeling within herself that supernal spur of divine life.” Having said this, He disappeared.

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**January 15, 1901**

***Jesus tells her that she forms His greatest martyrdom.***

Since in the past days my beloved Jesus made Himself seen as somehow indignant with the world, this morning, not seeing Him come, I kept thinking to myself: ‘Who knows whether He is not coming because He wants to send some chastisement? And what have I done wrong? Because He wants to send chastisements, He does not deign to come to Me. How nice - that while He wants to punish others, He has me get the greatest of chastisements, which is the privation of Him.’ Now, while I was saying this and other nonsense, my lovable Jesus made Himself seen for just a little, and told me: “My daughter, you form the greatest martyrdom for Me, because when I have to send some chastisement I cannot show Myself to you, since you bind Me everywhere and do not want Me to do anything.

And as I do not come, you deafen Me with your complaints, with your laments and expectations; so much so, that while I am occupied with chastising, I am forced to think about you, to hear you, and my Heart is lacerated in seeing you in your painful state of my privation. In fact, the most painful martyrdom is the martyrdom of love, and the more two persons love each other, the more painful those pains become, which arise, not from others, but from between themselves. Therefore be quiet, be calm, and do not want to increase my pains through your pains.” He disappeared, and I was left all mortified, thinking that I form the martyrdom of my dear Jesus, and that in order not to make Him suffer too much, when He does not come I must remain quiet. But who can make this sacrifice? It seems impossible to me, and I will be forced to continue martyring each other.

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**January 16, 1901**

*Jesus Christ explains to her the order of charity.*

As I continued to see Him a little indignant with the world, I wanted to occupy myself with placating Him, but He distracted me by saying to me: “The charity most acceptable to Me is toward those who are closest to Me, and those who are closest to Me are the purging souls, because they are confirmed in my grace and there is no opposition between my Will and theirs. They live continuously in Me, they ardently love Me, and I am forced to see them suffer within Myself, impotent to give themselves the slightest relief on their own. Oh, how tortured my Heart is by the position of these souls, because they are not far away, but close to Me – not only close, but inside of Me! And how pleasing to my Heart one who interests himself with them. Suppose you had a mother or a sister who lived with you in a state of sorrow, incapable of helping themselves on their own, and then someone else, foreign, who lived outside of your house, also in a state of sorrows, but capable of helping himself by himself. Would you not be more pleased if someone occupied himself with relieving your mother or your sister, rather than the foreign one who can help himself on his own?” And I: ‘Certainly, O Lord!’

Then He added: “The second charity most acceptable to my Heart is for those who, though living on this earth, are almost like the purging souls – that is, they love Me, they always do my Will, they interest themselves with my things as if they were their own. Now, if these are oppressed, in need, in a state of sufferings, and someone occupies himself with relieving them and helping them, this is more pleasing to my Heart than if it were done to others.”

Then Jesus disappeared, and as I found myself inside myself, it seemed to me that those things did not go according to the truth. So, on coming back, my adorable Jesus made me understand that what He had told me was according to the truth. There was only something left to say about the members separated from Him, which are the sinners - that if one occupied himself with reuniting these members, this would be very acceptable to His Heart. The difference that exists is this: that if a sinner were oppressed, in the midst of a misfortune, and one occupied himself, not to convert him, but to relieve him and help him materially, the Lord would be more pleased if this were done for those who are in the order of grace. In fact, if these suffer, it is always a product, either of the love of God for them, or of their love for God; while if sinners suffer, the Lord sees in them the mark of guilt and of their obstinate will. This is how I seemed to understand; after all, I leave the judgment to those who have the right to judge me, whether this goes according to the truth or not.

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**January 24, 1901**

***Luisa asks Jesus the reason for His privation. Jesus explains it.***

Having spent the past days in silence and sometimes also without my adorable Jesus, this morning, as He came, I lamented to Him saying: ‘Lord, how is it that You do not come! How things have changed! It shows that it is either for the chastisement of my sins that You deprive me of your lovable presence, or because You no longer want me in this state of victim. O please! I beg You – let me know your Will. If I could not be opposed when You wanted the sacrifice from me, much less can I do it now that, finding me no longer worthy of being victim, You want to take me out of it.’

Interrupting my speaking, Jesus told me: “My daughter, by having made Myself victim for mankind, taking upon Myself all weaknesses, miseries and everything that man deserved before the Divinity, I represent the head of all; and since I am the head before the Divinity, the human nature finds in Me a most powerful shield that defends it, protects it, excuses it and intercedes for it. Now, since you are in the state of victim, you come to represent for Me the head of the present generation. Therefore, having to send some chastisement for the good of the peoples and to call them back to Me, if I came to you as usual, by just showing Myself to you, I already feel relieved, my pains are mitigated, and it happens to Me as to someone who feels a strong pain and screams because of the spasm: if his pain ceased, he would no longer feel like screaming and sending out laments. The same happens to Me: as my pains are mitigated, naturally I no longer feel like sending that chastisement. You then, also naturally, in seeing Me, try to spare Me and to take the pains of others upon yourself; you cannot help doing your office of victim before my presence, and if you did not do so, which can never be, I would be displeased with you. Here is the cause of my privation. It is not because I want to punish your sins – I have other ways to purge you. However, I will repay you; on the days I come, I will double my visits - aren’t you happy?” And I: ‘No Lord, I want You always; whatever the cause might be, I do not give way to remaining a single day without You.’ While I was saying this, Jesus disappeared, and I returned inside myself.

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**January 27, 1901**

***The establishment of Faith is in the establishment of Charity.***

As I was in my usual state, my adorable Jesus made Himself seen for a little while and, I don’t know why, He said to me: “My daughter, the whole establishment of the Catholic Faith is in the establishment of Charity, which unites the hearts and makes them live in Me.” Then, throwing Himself into my arms, He wanted me to refresh Him. After I did as much as I could, He gave me tit for tat, and He disappeared.

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**January 30, 1901**

***The poison of interest. The virtues and the merits of Jesus are as many towers of fortitude on which everyone can lean along the journey on the way to Eternity.***

This morning, on coming, blessed Jesus transported me outside of myself, in the midst of many people

of different conditions – priests, nuns, secular; and beginning His sorrowful lament, Jesus said: “My daughter, the poison of interest has entered into all hearts, and they have become soaked with this poison like sponges. This pestilent poison has penetrated into monasteries, into priests, into secular. My daughter, that which does not surrender to the light of truth and to the power of virtue, surrenders before a most wretched interest; and before this poison, the most sublime and excelling virtues fall shattered like fragile glass.” And while saying this, He cried bitterly. Who can say the torment of my soul in seeing my most loving Jesus cry! Not knowing what to do to make Him stop crying, I spoke some nonsense: ‘My dear, O please! - do not cry. If the others do not love You, offend You and have their eyes dazzled by the poison of interest, in such a way as to remain all soaked with it, there is I who love you, praise You, look at all that is earthly as rubbish, and aspire to nothing, but in You. Therefore You should be content in my love and stop crying; and if You feel embittered, pour it upon me, for I am more content with it than seeing You cry.’

On hearing me, He stopped crying and poured a little bit. Then He shared with me the pains of the cross, and then He added: “My virtues and the merits I acquired for man in my Passion, are as many towers of fortitude on which everyone can lean along the journey on the way to Eternity. But man, ungrateful, running away from these towers of fortitude, leans on mud and conducts himself along the way of perdition.” Then Jesus disappeared, and I found myself inside myself.

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**January 31, 1901**

***Jesus explains the greatness of the virtue of patience.***

As I was in my usual state, my sweet Jesus was not coming. Then, after much waiting, I saw Him for just a little, and He told me: “My daughter, patience is superior to purity, because without patience the soul easily unbridles, and it is difficult for her to remain pure; and when a virtue needs another virtue in order to have life, the second one is called superior to the first. Even more, it can be said that patience is custody of purity; not only this, but it is staircase to ascend to the mountain of fortitude, in such a way that if one went up without the staircase of patience, he would immediately fall from the highest point to the lowest. In addition to this, patience is seed of perseverance, and this seed produces branches called firmness. Oh, how firm and stable in the good she has started is the patient soul! She pays no attention either to rain, or to frost, or to ice, or to fire, but all her attention is on bringing to completion the good she has started. In fact, there is no greater foolishness than that of one who today does some good because he likes it, and tomorrow he neglects it because he finds no more pleasure in it. What would one say of an eye which at one hour possesses sight, and at another is blind? Or of a tongue which now speaks, and now is mute? Ah! yes, my daughter, patience alone is the secret key to open the treasure of virtues; without the secret of this key, the other virtues do not come out to give life to the soul and to ennoble her.”

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**February 5, 1901**

***She encounters two maidens who serve Justice: tolerance and dissimulation.***

This morning blessed Jesus transported me outside of myself, but He made Himself seen in a state that moved even the stones to pity. Oh, how He suffered! It seemed that, unable to endure any more,



He wanted to unload Himself a little, almost asking for help. I felt my poor heart split with tenderness, and immediately I pulled the crown of thorns from Him, putting it on myself so as to give Him relief. Then I said to Him: 'My sweet Good, You have not renewed in me the pains of the cross for some time; I pray You to renew them today, so You will be more relieved.' And He: "My beloved, it is necessary to ask Justice in order to do this, because things have reached such a point that It can no longer permit that you suffer."

I did not know what to do in order to ask Justice, when two maidens came up to me, who seemed to be serving Justice; one had the name of 'tolerance', the other 'dissimulation'. As I asked them to crucify me, tolerance took one of my hands and nailed it, but without wanting to finish; so I said: 'Oh holy dissimulation, complete my crucifixion - don't you see that tolerance has left me? Show yourself, how much better you are in dissimulating.' So she completed my crucifixion, but with such spasm, that if the Lord had not sustained me in His arms, I would certainly have died for the pain. After this, blessed Jesus added: "Daughter, it is necessary that you suffer these pains at least sometimes; and if it were not so, woe to the world! – what would become of it?" Then I prayed to Him for various people, and I found myself inside myself.

\* \* \*

**February 6, 1901**

***The perfect satisfaction of Jesus is finding Himself in the soul.***

As I was in my usual state, blessed Jesus, on coming, told me: "My daughter, when my grace is in possession of more people, it celebrates more. It happens as to queens: the more maidens that hang upon their wishes and surround them like a crown, the more they enjoy and make feast. You, fix yourself in Me, look at Me, and you will be so taken by Me that everything material will drop dead for you. You must fix yourself in Me so much as to draw Me completely into yourself, in such a way that, finding Myself in you, I may find in you my perfect satisfaction. So, as I find in you all possible pleasures I could find in a human creature, what the others do to Me cannot grieve Me so much." And while saying this, He closed Himself up inside of Me, and was all pleased. How fortunate I would consider myself if I arrived at drawing my beloved Jesus completely into myself.

\* \* \*

**February 10, 1901**

***Obedience has an extremely long sight, while love of self is very much shortsighted.***

As my adorable Jesus continued to come, He made Himself seen with eyes refulgent with most vivid and most pure light. I was enchanted and surprised before that dazzling light, and Jesus, on seeing me so enchanted and speechless, said to me: "My beloved, obedience has an extremely long sight and surpasses the very light of the sun in beauty and in sharpness. In the same way, love of self is very much shortsighted, so much so, that it cannot take a step without tripping. And do not believe that this extremely long sight is possessed by those souls who go on always disturbed and in scrupulousness. Rather, this is a net that love of self weaves around them, which, being very shortsighted, makes them fall first, and then provokes in them a thousand disturbances and scruples, and what they have detested today with so many scruples and fears, they fall into again tomorrow, to the point that their living is reduced to being always immersed in this artificial net which love of

self knows well how to weave around them. This, unlike the extremely long sight of obedience, which is killer of the love of self. Her sight is so very long and clear, that immediately she foresees where she might slip, and with generous heart she abstains from it and enjoys the holy freedom of the children of God. And just as darkness draws more darkness, so does light draw more light, and this light arrives at drawing to itself the light of the Word, and uniting together, they weave the light of all virtues.”

Surprised on hearing this, I said: ‘Lord, what are You saying? To me it seems that that scrupulous way of living is sanctity.’ And He, with a more serious tone, added: “On the contrary, I tell you that this is the true mark of obedience, while that is the true mark of love of self, and that way of living moves Me more to indignation than to love. In fact, when it is the light of truth that allows one to see one’s fault, be it even the slightest, there should be some emendation; but since it is the short sight of the love of self, it does nothing but keep them oppressed, having no development on the path of true sanctity.”

\* \* \*

**February 17, 1901**

***Man comes from God and must return to God.***

This morning, as I was all oppressed and in suffering, I saw my beloved Jesus for just a little, as well as many people immersed in many miseries. Then, breaking the silence He had kept for many days, He said: “My daughter, man is born in Me first, receiving the imprint of the Divinity; then, as he goes out of Me to be reborn from the maternal womb, I give him the command to walk a little stretch of the way; and at the end of that way, letting Myself be found by him, I receive him again into Myself, making him live eternally with Me. See now, how noble man is, where he comes from and where he goes, and what his destiny is. Now, what should the sanctity of this man be, coming out of a God so Holy? But in covering the way to come to Me again, man destroys that of the divine which he has received; he corrupts himself in such way that at the encounter I have with him to receive him into Myself, I no longer recognize him, I no longer see the divine imprint in him, I find nothing of my own in him; and no longer recognizing him, my Justice condemns him to go wandering on the way of perdition.”

How tender it was to hear Jesus Christ speak about this – how many things He made me comprehend! But my state of sufferings does not permit me to write any further.

\* \* \*

**March 8, 1901**

***It was the Cross that made Jesus recognized as God. The cross of pain and the cross of love.***

Continuing in my poor state, and with the silence of blessed Jesus, this morning, as I was oppressed more than ever, on coming, He told me: “My daughter, it was not my works, nor my preaching, nor the very power of my miracles that made Me recognized with clarity as the God I am, but when I was put on the Cross and lifted up on It as though on my own throne – then was I recognized as God. So, the Cross alone revealed Me to the world and to the whole of hell for Who I really was. All were shaken and recognized their Creator. Therefore, it is the Cross that reveals God to the soul, and

makes known whether the soul is truly of God. It can be said that the Cross uncovers all the intimate parts of the soul and reveals to God and to men who she is."

Then He added: "Upon two crosses do I consume souls – one is of pain, the other is of love. And just as in Heaven all nine choirs of Angels love Me, though each one has its distinct office – as for example, the special office of the Seraphim is love and their choir is positioned more in the front in order to receive the reverberations of my love; so much so, that my love and theirs, darting through each other, correspond continuously – in the same way, I give to souls on earth their distinct offices: some I render martyrs of pain, and some of love, as both of them are skillful masters in sacrificing souls and in rendering them worthy of my satisfactions."

\* \* \*

**March 19, 1901**

***Jesus explains the easiest and most profitable way to suffer.***

This morning, as I was all oppressed and in suffering, much more so, because of the privation of my sweet Jesus, after much waiting, I saw Him for just a little and He told me: "My daughter, the true way of suffering is in not looking at whom the sufferings come from, or at that which one suffers, but at the good that must come from those sufferings. This was my way of suffering. I looked neither at the executioners, nor at the suffering, but at the good I intended to do by means of my suffering, also for the very ones who gave Me suffering. And looking at the good that was to come to men, I disregarded everything else, and with intrepidity I followed the course of my suffering. My daughter, this is the easiest and most profitable way to suffer - not only with patience, but with unconquered and courageous heart."

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**March 22, 1901**

***She sees Rome and great sins. Jesus wants to chastise, but Luisa is opposed.***

As I continued in my usual state of privation, and therefore of unspeakable bitternesses, this morning, my adorable Jesus came and transported me outside of myself. It seemed to me that it was Rome. How many spectacles one could see from all classes of people! Even in the Vatican one could see things that were repugnant. What to say, then, about the enemies of the Church? How consumed with rage they are against Her, how many slaughters they are plotting – but they cannot carry them out because Our Lord holds them bound still. But that which frightened me the most was to see my loving Jesus almost in the act of giving them freedom. Who can say how consternated I remained? Then, seeing my consternation, Jesus told me: "Daughter, the chastisements are absolutely necessary. Rot and gangrene have entered all classes, therefore fire and sword are necessary so that not everyone may perish. So, this is the last time I tell you to conform to my Will, and I promise you to spare in part."

And I: 'My dear Good, I don't have the heart to conform to You in chastising people.' And He: "If you do not conform, since it is of absolute necessity to do this, I will not come as usual, and I will not manifest to you when I send the chastisements; and since you would not know it and I would not find anyone who would somehow break my just indignation, I will give free vent to my fury, and you

will not even have the good of sparing the chastisement in part. In addition to this, not coming and not pouring in you those graces which I should pour, is also a bitterness for Me; just like in these past days in which I have not come so much – I have the grace constrained within Me.” And while saying this, He showed that He wanted to unload Himself, and drawing near my mouth, He poured a most sweet milk, and He disappeared.

\* \* \*

**March 30, 1901**

***Jesus speaks about the Divine Will and about perseverance.***

As my state of privation continued, I felt as though a tedium and a tiredness of my poor situation, and my poor nature wanted to free itself of this state. Having compassion for me, my adorable Jesus came and told me: “My daughter, as you withdraw from my Volition[2], you begin to live of yourself; while if you remain fixed in my Will, you will always live of Me, dying completely to yourself.”

Then He added: “My daughter, have patience, resign yourself to my Will in everything, and not for a short time, but always – always, because only perseverance in good is that which reveals whether a soul is truly virtuous; it alone is what unites all virtues together. It can be said that perseverance alone unites perpetually God and the soul, virtues and graces, and places itself around them like a chain; and binding everything together, it forms the most safe knot of salvation. But where there is no perseverance, there is a lot to fear.” Having said this, He disappeared.

\* \* \*

**March 31, 1901**

***Inconstancy and volubility.***

This morning, feeling all embittered, I saw myself still so bad, that I almost did not dare to go in search of my highest and only Good. But the Lord, looking not at my miseries, still deigned to come, telling me: “My daughter, is it Me that you want? Well then, I have come to cheer you – let us be together, but let us remain in silence.”

After staying for some time, He transported me outside of myself, and I saw that the Church was celebrating the Day of the Palms; and Jesus, breaking the silence, told me: “How much volubility, how much inconstancy! Just as today they cried out ‘Hosanna!’, proclaiming Me as their King, on another day they cried out ‘Crucify Him! Crucify Him!’ My daughter, the thing that displeases Me the most is inconstancy and volubility, because this is the sign that the truth has not taken possession of these souls. Even in things of religion, it may be that they find their satisfaction, their own convenience and interest, or that they just find themselves in that party; but tomorrow these things may be missing, or they may find themselves involved in other parties - and here is how they deviate from religion, and with no regret they give themselves to other sects. Indeed, when the true light of Truth enters a soul and takes possession of a heart, she is not subject to inconstancy. On the contrary, she sacrifices everything for love of It and to let herself be mastered by It alone; and with unconquered heart she despises everything else which does not belong to the Truth.” And while saying this, He cried over the condition of the present generation, worse than in those times, subject

to inconstancy according to wherever the winds blow.

\* \* \*

**April 5, 1901**

***In compassionating the Mother, one compassionates Jesus. On Calvary, at the crucifixion, Luisa sees all generations in Jesus.***

As the state of privation continued, this morning I seemed to see Him for a little while, together with the Queen Mother; and since adorable Jesus had the crown of thorns, I removed it from Him and I compassionated Him thoroughly. While I was doing this, He told me: "Compassionate also my Mother, because since the reason of Her sorrows is my suffering, in compassionating Her, you come to compassionate Me."

After this, I seemed to find myself on mount Calvary, in the act of the crucifixion of Our Lord, and while He suffered the crucifixion, I could see – I don't know how – all generations, past, present and future, in Jesus. And since Jesus had everyone within Himself, He felt all the offenses that each of us would give Him, and He suffered for all in general, and for each individual in particular, in such a way that I could see also my sins, and the pains that He suffered for me individually; and I could also see the remedy that He administered to us, with the exception of no one, for our evils and for our eternal salvation. Now, who can say all that I saw in blessed Jesus?: from the first to the last man. As I was outside of myself, I could see things clearly and distinctly; but finding myself inside myself, I see them all confused. So, in order to avoid nonsense, I stop here.

\* \* \*

**April 7, 1901**

***She sees the Resurrection of Jesus. Jesus speaks about obedience.***

As my adorable Jesus continues to deprive me of His presence, I feel a bitterness, and as though a knife were stuck in my heart, which gives me such pain as to make me cry and scream like a child. Ah, truly, I seem to have become like a child who, when his mother departs from him even for just a little, cries and screams so much as to turn the whole house upside down, and there is no other remedy to make him stop crying than for him to see himself in the arms of his mother again. So I am - a true little girl in virtue, for if it were possible for me I would turn Heaven and earth upside down in order to find my highest and only Good, and only when I find myself in possession of Jesus, then do I calm down. Poor little girl that I am, I still feel the swaddling clothes of infancy that clasp me; I am unable to walk by myself, I am very weak, I do not have the capacity of the adults, who let themselves be guided by reason. So here is the highest necessity I have to be with Jesus; right or wrong, I don't want to hear anything – what I want to hear is that I want Jesus. I hope that the Lord may want to forgive this poor little girl, who sometimes commits some excesses.

So, finding myself in this position, I saw my adorable Jesus for a little, in the act of His Resurrection, with His face so refulgent as to not be comparable to any other splendor. It seemed to me that the Most Holy Humanity of Our Lord, though It was living flesh, was so bright and transparent that one could see with clarity the Divinity united to the Humanity. Now, while I was seeing Him so glorious, a light that came from Him seemed to tell me: "My Humanity received so much glory by means of

perfect obedience which, destroying the ancient nature completely, gave Me back the new nature, glorious and immortal. In the same way, by means of obedience, the soul can form within her the perfect resurrection to virtues. For example: if the soul is afflicted, obedience will make her rise again to joy; if restless, obedience will make her rise again to peace; if tempted, obedience will administer to her the strongest chain with which to bind the enemy, and will make her rise again victorious over the diabolical snares; if she is besieged by passions and vices, by killing them, obedience will make her rise again to virtues. This, to the soul, and in due time, it will also form the resurrection of the body.”

After this, the light withdrew, Jesus disappeared, and I am left with such sorrow, seeing myself without Him again, that I feel as if I had a burning fever that makes me fidget and rave. Ah! Lord, give me the strength to bear with You in these delays, for I feel faint.

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**April 9, 1901**

***If fervors and virtues are not well rooted in the Humanity of Jesus, as tribulations or unfavorable circumstances arise, immediately they wither.***

As I was in the fullness of delirium, I was speaking nonsense, and I believe I also mixed some defects with it. My poor nature felt all the weight of my state; the bed seemed worse to it than the state of those who are condemned to prison. It would have wanted to free itself of this state, with the addition of my refrain that ‘it is no longer Will of God, and this is why Jesus does not come’. And I kept thinking of what I should do. While I was doing this, my patient Jesus came out from within my interior, but with a grave and serious appearance, such as to strike fear in me; and He said to me: “What do you think I would have done had I been in your position?” In my interior I said: ‘Certainly the Will of God.’ And He, again: “Well then, that is what you are doing.” And He disappeared.

The gravity of Our Lord was such that in those words He spoke to me I felt all the power of His word – not only creative, but also destroying. My interior was so shaken by those words, it was so oppressed, embittered, that I did nothing but cry. I remembered especially the gravity with which Jesus had spoken to me, so much so, that I did not dare to say: ‘Come’. Now, being in this position, in the afternoon I did my meditation without asking for Him, when, all of a sudden, He came, and with a sweet appearance, all changed compared to the morning, He told me: “My daughter, what a disaster, what a disaster is about to happen.” And as He was saying this, I felt all of my interior changed – that He was not coming for no other reason but the chastisements. At that moment I saw four venerable persons who were crying at the words which Jesus had spoken; but blessed Jesus, wanting to cheer Himself, said a few words about virtues, and then He added: “There are certain fervors and certain virtues which seem like those saplings that grow around certain trees: since they are not well rooted in its trunk, as a strong wind comes, or a cold a little more intense, they wither; and even though after some time it may be that they become green again, being subject to the intemperance of the air, and therefore to changing, they never become grown up trees. Such are those fervors and those virtues which are not well rooted in the trunk of the tree of obedience – that is, in the trunk of the tree of my Humanity, which was all obedience: as tribulations or unfavorable circumstances arise, immediately they wither, and they never come to producing fruits for eternal life.”

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**April 19, 1901**

***The whole being of Luisa suffers the privation of Jesus. Jesus consoles her and explains to her something about Grace.***

As I continue to pass my days without my adorable Jesus – at the most, He comes like shadow and flashes – my poor heart is extremely embittered. I feel His privation so much, that all of my fibers, my nerves, my bones, and even the drops of my blood, writhe continuously, and say to me: “Where is Jesus? How is it – you have lost Him? What have you done that He is no longer coming? How can we be without Him? Who else will console us, since we have lost the fount of all consolation? Who will fortify us in weakness? Who will correct us and uncover our defects, since we have been deprived of that light which, more than electric filament, penetrated into the most intimate hiding places, and with the most ineffable sweetness corrected and healed our wounds? Everything is misery, everything is squalor, everything is gloom without Him! How shall we go on?” And even though in the depth of my will I feel resigned, and I keep offering His very privation as the greatest sacrifice for love of Him, everything else wages a continuous war against me, and puts me in a torture. Ah, Lord, how much it costs me to have known You, and at how high a price You make me pay for your past visits!

Now, while I was in this state, He made Himself seen for short instants, and He told me: “Since Grace is part of Me, as you possess It, with reason and by strict necessity everything that forms your being cannot be without Me. This is the reason why everything asks you for Me and you are tortured continuously. Since you are soaked with Me and filled with part of Me, only when they possess Me, not only in part, but completely - then do they find peace and remain content.” And as I lamented about my hard position, He added: “I too experienced extreme abandonment in the course of my Passion, even though my Will was always united with the Father and with the Holy Spirit. And I wanted to suffer this in order to divinize the cross completely; so much so, that in looking at Me and in looking at the cross, you will find the same splendor, the same lessons, and the same mirror in which you can reflect yourself continuously, with no difference between the two.”

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**April 21, 1901**

***Necessity of the chastisements so as not to let man corrupt himself more.***

Continuing in my usual state, I saw my sweet Jesus for just a little, with a cross in His hand, in the act of pouring it upon the people; and He told me: “My daughter, the world is always corrupted, but there are certain times in which it reaches such corruption, that if I did not pour part of my cross upon the people, they would all perish in corruption. So it happened at the time when I came upon earth: my cross alone saved many from the corruption in which they were immersed. The same in these times: corruption has reached such a point, that if I did not pour scourges, thorns, crosses, causing men even to shed blood, they would remain immersed in the waves of corruption.” And while saying this, He seemed to throw that cross over the people, and chastisements would occur.

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**April 22, 1901**

***Lessons about the imitation of His life.***

While I was all afflicted and confused, and almost without hope of seeing my adorable Jesus again, all of a sudden He came and told me: “Do you know what I want from you? I want you similar to Me in everything, both in operating and in the intention. I want you to be respectful with everyone, because respecting everyone gives peace to oneself and peace to others; and that you consider yourself the least of all; that you meditate constantly on my teachings within your mind, and keep them in your heart, so that, on the occasion, you may find them always ready to be used and put into practice. In sum, I want your life to be an outpouring of Mine.” And while He was saying this, I saw behind the Lord an intense cold and a fire coming down upon earth, which caused damage to crops. I said: ‘Lord, what are You doing? Poor people!’ But not paying attention to me, He disappeared.

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**June 13, 1901**

***Crosses and tribulations are the bread of eternal beatitude.***

After a long silence on the part of my adorable Jesus – at the most, a few things about the scourges He wants to pour – this morning, as I was oppressed and tired because of my hard position, especially because of the continuous privations to which I am often subjected, I saw Him for short instants, and He told me: “My daughter, crosses and tribulations are the bread of eternal beatitude.” I comprehended that as we suffer more, more abundant and more enjoyable will be the bread that will nourish us in the celestial dwelling; that is, the more we suffer, the greater the deposit we receive of the future glory.

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**June 18, 1901**

***Jesus demands His glory from every particle of our beings. From the state of union to that of consummation.***

As I was in my usual state, I saw my sweet Jesus for a little, and I began my laments about my poor state of His privations, and about a sort of tiredness, physical and moral, as if I felt my poor nature being crushed and failing me in all its parts. Then, after I said all this to my Jesus, He told me; “My daughter, do not be concerned about your feeling faint in all parts; don’t you know that everything must be sacrificed for Me, not only in the soul but also in the body? And that from the tiniest little particles of your being I demand my glory? And then, don’t you know that from the state of union one passes on to another one, which is that of consummation? It is true that I am not coming as usual so as to chastise the people, but I use this also for your own profit, which is not only that of keeping you united with Me, but of consuming you for love of Me. In fact, as I do not come and you feel faint because of my absence, don’t you come to be consumed for Me? After all, you do not have great reason to afflict yourself - first, because when you see Me, it is always from your interior that you see Me come out, and this is a sure sign that I am with you; and also, because not one day has yet come in which you can say that you have not seen Me perfectly.”

After this, His voice assuming a sweeter and more benign tone, He added: “My daughter, I recommend to you, very, very much, that you let not even the slightest act which is not patience,



resignation, sweetness, sameness, tranquillity in everything, come out of yourself. Otherwise you would dishonor Me, and it would happen as to that king who lived in a palace which was well adorned inside, but on the outside it could be seen as full of cracks, stained, and about to collapse. Would people not say: 'What? A king lives in this palace, and yet, such an ugly configuration can be seen outside as to make one fear even to draw near it? Who knows what a king he must be!' Would this not be a dishonor for that king? Now think that if anything which is not virtue comes out of you, they would say the same about Me, and I, who live inside of you, would remain dishonored."

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**June 30, 1901**

***Signs to know whether the soul possesses Grace.***

As I was in my usual state, my most sweet Jesus made Himself seen for a short time, all transfused in Me; and He told me: "My daughter, do you want to know what the signs are to know whether the soul possesses my Grace?" And I: 'Lord, as your most holy goodness pleases.'

So He replied: "The first sign to see whether the soul possesses my Grace is that in anything that belongs to God which she may hear or see externally, she feels a sweetness, a gentleness fully divine in her interior, which is not comparable to anything human and terrestrial. It happens as to that mother who recognizes the fruit of her womb in the person of a son even from his breath, from his voice, and she delights with joy. Or as to two intimate female friends who, in conversing together, manifest the same sentiments, inclinations, joys, afflictions to each other; and since each one finds her own things engraved in the other, they feel such pleasure in them, such joy, and take them to heart so much that they cannot detach themselves. In the same way, the interior Grace which resides in the soul, on seeing externally the fruit of Her very womb – that is, on recognizing Herself in those things which form Her very essence – corresponds with them, and makes the soul experience such joy and sweetness that one is unable to express it.

The second sign is that the speaking of the soul who possesses Grace is peaceful and has the virtue of casting peace into others; so much so, that the same things said by one who does not possess grace make no impression and bring no peace, while if they are said by one who possesses Grace, they operate in a marvelous way, and bring peace back to the hearts.

Moreover, my daughter, Grace strips the soul of everything, and makes of her humanity a veil with which to remain covered, in such a way that, as the veil is torn, one finds paradise in the soul who possesses Her. So, it is no wonder that true humility, obedience and the like are found in that soul, because there is nothing left of her but a simple veil, and one can see with clarity how it is all Grace that acts within her, that keeps all virtues in order for her, and makes her remain in continuous attitude toward God.

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**July 5, 1901**

***Jesus is the beginning, the means and the end of all desires.***

As I was concerned about the state of my soul, all of a sudden my adorable Jesus came and told me: “My daughter, do not be concerned, for I alone am the beginning, the means and the end of all your desires.” With these words I calmed myself in Jesus. May everything be for the glory of God, and may His Holy Name be blessed.

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**July 16, 1901**

***The beginning of evil in man. Distance between the love of Jesus and the human love. In order to enter into Heaven, the soul must be completely transformed in Jesus.***

After various days of privation, this morning He deigned to come, transporting me outside of myself. Now, as I was before blessed Jesus, I could see many people, and the evil of the present generation. My adorable Jesus looked at them with compassion, and turning to me, told me: “My daughter, do you want to know where the evil of man began? The beginning of it is that as soon as he knows himself - that is, as soon as he begins to acquire reason – man says to himself: ‘I am something.’ And believing themselves to be something, they move away from Me, they do not trust Me, who am the All, and they draw all their confidence and strength from themselves. From this it happens that they even lose every good beginning, and by losing the good beginning, what will the end be? Imagine, yourself, my daughter. Moreover, by moving away from Me, who contain every good, what good can man hope for, since he is a sea of evil? Without Me everything is corruption, misery, and without a shadow of true good. This is the present society.”

On hearing this, I felt such affliction that I am unable to express it; but Jesus, wanting to cheer me, transported me somewhere else, and as I found myself alone with my beloved Jesus, I said to Him: ‘Tell me, do You love me?’ And He: “Yes.” And I: ‘I am not content with “yes” alone, but I would like it to be explained better how much You love me.’ And He: “My love for you is so great that not only has it no beginning, but it will have no end. In these few words you can comprehend how great, strong, constant, is my love for you.” I considered all this for a little, and I could see an abyss of distance between my love and His. All confused, I said: ‘Lord, what a difference between my love and Yours. Not only does mine have a beginning, but as for the past, I see some voids in my soul of not having loved You.’ And Jesus, all compassion for me, told me: “My beloved, there cannot be conformity between the love of the Creator and that of the creature; however, today I want to tell you something which will be of great consolation for you and which you have never understood: know that each soul, during the whole course of her life, is obliged to love Me constantly, with no interval; and if she does not love Me always, she leaves as many voids in her soul for as many days, hours or minutes in which she has neglected to love Me. But no one will be able to enter Heaven if he has not filled these voids; and one will only be able to fill them by loving Me twice as much for the rest of his life; and if he does not arrive at doing this, he will fill them by dint of fire in Purgatory. Now, when you are deprived of Me, the privation of the beloved makes love double, and by this, you come to fill the voids that there are present in your soul.”

After this, I said to Him: ‘My sweet Good, let me come with You to Heaven, and if You do not want it forever, at least for a little while. O please, I pray You, make me content!’ And He told me: “Don’t you know that in order to enter that blessed dwelling the soul must be completely transformed in Me, in such a way that she must appear as another Christ? Otherwise, what impression would you

make in the midst of the other Blessed? You yourself would be ashamed of being with them.” And I: ‘It is true that I am very dissimilar from You, but if You want You can render me similar.’ So, to content me, He enclosed me completely within Himself, in such a way that I could no longer see myself, but Jesus Christ; and in this way we rose toward Heaven. As we reached a certain point, we found ourselves before an indescribable light. Before that light one experienced new life, unusual joy, never before felt. How happy I felt! Even more, it seemed to me that I was in the fullness of all happinesses. Now, as we advanced before that light, I felt such concern; I would have liked to praise Him, to thank Him, but not knowing what to say, I recited three Glory Be’s, and Jesus responded along. But as soon as I finished, like a flash I found myself in the miserable prison of my body. Ah, Lord, how come - so little has my happiness lasted? It seems that the clay of this body of mine is too hard, as it takes so much to be shattered, and it prevents my soul from moving out of this miserable earth. But I hope that some vehement blow may cause it to be not only shattered, but pulverized. Then, since I would no longer have a home to be able to stay here, You will have compassion for me, and will receive me forever in the celestial dwelling.

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**July 20, 1901**

***How sweet the voice of the soul is for Jesus.***

As I was in my usual state, my adorable Jesus was not coming. Then, after struggling and almost losing the hope of seeing Him again, all of a sudden He came and told me: “My daughter, your voice is sweet to Me as the voice of the mother is sweet to the little bird: after she has left him to go in search of food with which to nourish him, as she comes back – what does the little bird do? On hearing her voice, he feels sweetness and makes feast; and after the mother has fed him, he huddles all up and hides under the maternal wing to warm himself, to be freed from the intemperances of the air, and to take safe rest. Oh, how dear and pleasing it is for the little bird - this remaining under the maternal wing! So you are for Me; you are the wing that warms Me, shelters Me, defends Me, and allows Me to take safe rest. Oh, how dear and pleasing it is for Me to remain under this wing!”

Having said this, He disappeared, and I remained all confused and full of shame, knowing myself as so bad; but obedience wanted to increase my confusion, wanting me to write this. May the Most Holy Will of God be always done.

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**July 23, 1901**

***Jesus speaks about His Will and about charity.***

As I was with many doubts about my state, on coming, my adorable Jesus told me: “Daughter, do not fear, what I recommend to you is that you remain always conformed to my Will, because when the Divine Will is in the soul, neither the diabolical nor the human will have the strength to enter the soul to make fun of her.”

After this, I seemed to see Him crucified, and since the Lord had shared with me, not only His pains, but some sufferings of another person, He added: “This is true charity: to destroy oneself in order to give life to others, to take upon oneself the evils of others, and to give Me one’s own goods.”

\* \* \*

**July 27, 1901**

***Doubts of the confessor. The answer of Jesus.***

Since the confessor had raised some doubts, as blessed Jesus came, I saw the confessor with Him, and He was saying to him: "My operating is always leaning on the truth, and even though many times it appears obscure, under enigmas, however, one cannot help saying that it is the truth. And even though the creature does not understand my operating with clarity, this does not destroy the truth; on the contrary, it makes one comprehend much better that it is a Divine way of operating. In fact, since the creature is finite, she cannot embrace and comprehend the infinite; at the most, she can comprehend and embrace a few glimmers. As for example, the many things said by Me in Scripture, and my way of operating in the Saints – has this perhaps been understood with all clarity? Oh, how many things are left obscured and amidst enigma! And yet, how many minds of the erudite and learned have tired themselves in interpreting them? And what have they yet understood? One can say absolutely nothing, compared to what is left to be known. But does this perhaps prejudice the truth? Not at all – on the contrary, it makes it shine more. Therefore, your eye must be kept on whether there is true virtue, and whether, in everything, it can be felt that the truth is present, though sometimes obscured; as for the rest, one must remain tranquil and in holy peace." Having said this, He disappeared, and I returned inside myself.

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**July 30, 1901**

***Pride has ruined the world. The virtue of humility.***

As I was in my usual state, blessed Jesus transported me outside of myself into the midst of many people. What blindness! Almost all were blind, and a few, of short sight. Only very few appeared like the sun in the midst of the stars, with extremely sharp sight, all intent on the Divine Sun; and this sight was conceded to them because it was fixed in the light of the Word Humanate. All compassion, Jesus told me: "My daughter, how pride has ruined the world – it has reached the point of destroying that small light of reason which all carry with them at birth. Know, however, that the virtue which most exalts God is humility, and the virtue which most exalts the creature before God and men, is humility." Having said this, He disappeared.

Later He came back all panting and afflicted, and He added: "My daughter, three terrible chastisements are about to happen." And He disappeared like a flash, without giving me the time to tell Him one word.

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**August 3, 1901**

***The soul who possesses Grace has authority over hell, over men and over God Himself.***

This morning my adorable Jesus was not coming. Then, after much waiting, the Virgin Mama came, bringing Him almost by force; but Jesus would escape. Then the Most Holy Virgin told me: "My daughter, do not become tired of asking for Him – rather, be importunate, because this escaping of His is a sign that He wants to send some chastisement, and therefore He escapes the sight of His

beloved ones. You, however, do not stop, because the soul who possesses Grace has authority over hell, over men and over God Himself. In fact, since Grace is part of God Himself, as the soul possesses It, does she perhaps not have power over that which she possesses?"

Then, after much resistance, forced by the Queen Mama and importuned by me, He came, but with an imposing, serious appearance, such that one would not dare to speak. I did not know what to do to make Him break that appearance so imposing. I thought I would come out speaking nonsense, saying to Him: 'My sweet Good, let us love each other; if we ourselves do not love each other, who else can love us? And if You are not content with my love, who will ever be able to content You? O please! give me a sure sign that You are content with my love, otherwise I faint – I die.' But who can say all the nonsense I spoke? I believe it is better to move on. However, it seemed that with this I was able to break that imposing air He had, and He told me: "Only when your love will surpass the river of the iniquities of men – then will I be content with your love. So, think of increasing your love, for I will be more content with you." Having said this, He disappeared.

\* \* \*

**August 5, 1901**

***Mortification is the sight of the soul.***

As I was in my usual state, my blessed Jesus was delaying in coming. I felt I was dying for the pain of His privation, when, all of a sudden, He came and told me: "My daughter, just as the eyes are the sight of the body, so mortification is the sight of the soul. Therefore, mortification can be called 'eyes of the soul'." And He disappeared.

\* \* \*

**August 6, 1901**

***The love of the Blessed is a property of God, while the love of the pilgrim souls is like a property which He is in the act of acquiring.***

This morning, after I received Communion, my adorable Jesus made Himself seen all in suffering and offended, such as to arouse compassion. I clasped Him all to myself, and I said to Him: 'My sweet Good, how lovable and desirable You are! How can men not love You? Even worse, they offend You! By loving You one finds everything, and the loving of You contains all goods, while by not loving You every good escapes from us. Yet, who loves You? But, O please! my dearest treasure, put aside the offenses of men, and let us pour ourselves out in loving each other for a little.' Then Jesus called the whole Celestial Court to be spectator of our love, and He said: "The love of the whole of Heaven would not render Me satisfied and content if yours were not there united with it; more so, since that love is my property which no one can take away from Me, while the love of the pilgrim souls is like a property which I am in the act of acquiring. And since my Grace is part of Me, and my Being is most active, as It enters into hearts the pilgrim souls can make traffic of love, and this traffic expands the properties of my love, and I feel such taste and pleasure, that if it were missing, I would remain embittered. This is why, without your love, the love of all Heaven would not render Me fully content. And you – know how to traffic well in my love, for by loving Me in everything, you will render Me happy and content."

Who can say how amazed I was left on hearing this, and how many things I comprehended about this love? But my tongue begins stammering, therefore I stop here.

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**August 21, 1901**

***The Celestial Mama teaches the secret of true happiness.***

As I was in my usual state, I found myself outside of myself. After going round and round in search of Jesus, I found the Queen Mama instead, and oppressed and tired as I was, I said to Her: 'My most sweet Mama, I lost the way to find Jesus; I don't know where else to go, nor what to do in order to find Him again.'

While saying this, I was crying, and She said to me: "My daughter, follow Me and you will find the way, and Jesus. Even more, I want to teach you the secret of how you can always be with Jesus, and live always content and happy, even on this earth: fix in your interior that there is only Jesus and you in the world, and no one else; and that Him alone must you please, satisfy and love, and from Him alone must you expect to be loved in return and contented in everything. If you are in this way with Jesus, you will no longer be affected, whether you are surrounded by scorns or praises, by relatives or strangers, by friends or enemies. Jesus alone will be all your contentment, and Jesus alone will be enough for you in the place of all. My daughter, until everything that exists down here disappears completely in the soul, one cannot find true and perpetual contentment."

Now, while She was saying this, Jesus came into our midst as though from within a flash. I took Him and brought Him with me, and I found myself inside myself.

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**September 2, 1901**

***Only through the Cross will the Church reacquire Her full vigor. Condition of the present society.***

This morning my adorable Jesus made Himself seen united with the Holy Father, and He seemed to say to him: "The things suffered up to now are nothing other than everything I went through from the beginning of my Passion until I was condemned to death. My son, there is nothing left for you but to carry the Cross to Calvary." As He was saying this, it seemed that blessed Jesus took the Cross and placed it upon the shoulders of the Holy Father, helping him to carry it Himself. While doing this, He added: "My Church seems to be dying, especially with regard to the social conditions, which anxiously wait for the cry of death. But, courage, my son; after you have reached the top of the mountain, as the Cross is lifted up, all will be shaken, and the Church will lay down Her aspect of a dying one, and will reacquire Her full vigor. The Cross alone is the means for it. Just as the Cross alone was the only means to fill the void which sin had made, and to unite the abyss of infinite distance that existed between God and man; in the same way, in these times the Cross alone will make my Church's forehead rise, with courage and splendor, so as to confuse and put to flight the enemies." Having said this, He disappeared.

After a little while, my beloved Jesus came back all afflicted, and continued: "My daughter, how

much I grieve for the present society! They are my members, and I cannot help loving them. It happens to Me as to one who had one arm or one hand infected and wounded. Does he perhaps hate it? Does he abhor it? Ah, not at all! On the contrary, he lavishes all his care upon it, and who knows how much he spends to see himself healed; and it causes his whole body to ache and be oppressed, until he manages to obtain the intent of seeing himself healed. Such is my condition: I see my members infected and wounded, I feel pain and sorrow, and because of this I feel more drawn to love them. Oh, how very different is my love from that of creatures! I am forced to love them because they are my own, but they do not love Me as their own; and if they love Me at all, they love Me for their own good.” After this He disappeared, and I found myself inside myself.

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**September 4, 1901**

***Gratitude is the key to open the treasures of God. Ardors of the Heart of Jesus for the glory of the Divine Majesty and the good of souls. What the soul can do to fill the voids of His glory on the part of creatures.***

As my adorable Jesus continued to come, this morning, as I saw Him, I felt such a yearning to ask Him whether He had forgiven my sins; so I said to Him: ‘My sweet Love, how I yearn to hear from your lips whether You have forgiven my many sins.’ Jesus drew close to my ear, and with His gaze He seemed to scrutinize all of my interior; and He told me: “Everything is forgiven, and I remit them. There is nothing left in you but a few defects committed by you in passing, without realizing it – and I remit those as well.”

After this, it seemed that Jesus placed Himself behind my shoulders, and touching my back with His hand, He fortified it thoroughly. Who can say what I felt at that touch? I can only say that I felt a refreshing fire, a purity united to a fortitude. Then, after He touched my back, I prayed Him to do the same to my heart, and Jesus, to content me, condescended. Afterwards, it seemed to me as if blessed Jesus was tired because of me, and I said to Him: ‘My sweet Life, You are tired because of me, aren’t You?’ And He: “Yes, at least be grateful for the graces I am giving you, because gratitude is the key to be able to open as one pleases the treasures that God contains. Know, however, that what I did to you will serve to preserve you from corruption, to strengthen you, and to dispose your soul and body for the eternal glory.”

After this, He seemed to transport me outside of myself, and He made me see the multitude of the peoples, and the good which they can do, but do not, and therefore the glory which God must receive, but does not. All afflicted, Jesus added: “My beloved, my Heart burns for the honor of my glory and the good of souls. For each good they omit, my glory and their souls receive a void. Even if they do no evil, by not doing the good they could do, they are like those empty rooms which, though beautiful, contain nothing to be admired, nothing which strikes one’s gaze, and therefore their owner receives no glory. If then they do one good and neglect another, they are like those rooms all vacated, in which one can see just a few objects, with no order. My beloved, come and take part in these pains, in the ardors which my Heart feels for the glory of the Divine Majesty and the good of souls, and try to fill these voids of my glory. You can do this by letting not a single moment of your life pass without being united to my Life; that is, in all your actions, be they prayer or suffering, rest or work, silence or conversation, sadness or joy, and even in the food you take – in sum, in everything

that may happen to you, you will place the intention of giving Me all the glory which others should give Me in that action, and of making up for the good they should do, but do not, intending to repeat this intention for as much glory as I do not receive, and for as much good as they omit. If you do this, you will somehow fill the void of the glory which I must receive from creatures, and my Heart will feel a refreshment in my ardors; and from this refreshment rivulets of grace will flow for the good of mortals, which will infuse in them more fortitude to do good.” After this, I found myself inside myself.

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**September 5, 1901**

***True love makes up for everything.***

As my beloved Jesus came back, I felt almost a fear of not corresponding to the graces that the Lord gives me, as those words which He has said to me before – “At least be grateful” – had remained impressed in me. Seeing me with this fear, He told me: “My daughter, courage, do not fear; love will make up for everything. Besides, since you have placed your will to truly do what I want, even if sometimes you should fail, I will make up for you - therefore, do not fear. Know, however, that true love is ingenious, and true ingenuity reaches everything; more so, when in the soul there is a love that loves, a love that grieves for the pains of the beloved as if they were its own, and a love that reaches the point of taking upon itself the sufferings which the beloved should suffer - which is the most heroic love, and which resembles my own love, as it is very difficult to find one who lays down his own flesh. So, if in all of yourself there is nothing but love, if you do not satisfy Me in one way you will do it in another. Even more, if you are in possession of these three loves, it will happen to Me as to that person who is insulted, offended with all sorts of outrages by everyone, but among many, there is one who loves him, compassionates him, repays him for all. What does he do? He fixes his eyes on his beloved, and finding his recompense, he forgets all the offenses, and gives favors and graces to the very offenders.”

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**September 9, 1901**

***Effectiveness of the intentions.***

This morning my adorable Jesus was not coming. Then, while my mind was occupied with considering the mystery of the crowning of thorns, I remembered that, other times, as I was occupied with this mystery, the Lord had pleased to remove the crown of thorns from His head and to drive it onto mine. So I said in my interior: ‘Ah, Lord, I am no longer worthy of suffering your thorns.’ And all of a sudden He came, for just a little, and told me: “My daughter, when you suffer my own thorns, You relieve Me, and in suffering them yourself, I feel completely free of those pains. When you humble yourself and believe yourself unworthy of suffering them, you repair for the sins of pride which are committed in the world.” And I added: ‘Ah, Lord, for as many drops as You shed, for as many thorns as You suffered, for as many wounds, so much glory do I intend to give You for as much glory as all creatures should give You if the sin of pride did not exist; and so many graces do I intend to ask of You for all creatures, so that this sin be destroyed.’

While saying this, I saw that Jesus contained the whole world within Himself, like a machine



containing objects in itself. All creatures moved within Him, and Jesus moved toward them, and it seemed that Jesus would receive the glory of my intention and that creatures had returned to Him in order to receive the good impetrated by me for them. I remained stupefied, and He, seeing my stupefaction, said: "All this seems surprising, doesn't it? What you have done seems a trivial thing, yet, it is not so. How much good could be done by repeating this intention, but is not?" Having said this, He disappeared.

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**September 10, 1901**

***To unite our actions with Jesus is to continue His life on earth.***

I continue to do what blessed Jesus taught me on the 4th of this month, even though sometimes I get distracted. But when sometimes I forget, it seems that Jesus places Himself on guard in my interior and does it Himself for me. On seeing this, I blush and immediately I unite myself with Him, and I make the offering of what I am doing at that moment. Be it even a gaze, or a word, I keep saying: 'Lord, all the glory which creatures should give You with their mouths, but do not, I intend to give You myself with my mouth, and I impetrate for them to make good and holy use of the mouth, by uniting myself always with the very mouth of Jesus.' Now, while I was doing this in all my things, He came and told me: "This is the continuation of my life, which was the glory of the Father and the good of souls. If you persevere in this, you will form my life, and I yours; you will be my breath, and I yours."

After this, Jesus placed Himself in order to rest upon my heart, and I upon His Heart, and it seemed that Jesus would draw His breath from me, and I would draw mine through Jesus. What happiness, what joy, what celestial life I experienced in that position! May the Lord be always thanked and blessed, who uses so many mercies with this sinner.

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**September 14, 1901**

***The beginning and the end of our actions must be the love of God.***

After going through various days of privation, today, as I was about to do my meditation, my mind was distracted in something else, and by means of light I comprehended that in going out of the body, the soul enters into God; but since God is most pure love, only when the soul is a complex of love - then does she enter into God. In fact, God receives no one into Himself if she is not completely similar to Him, and on finding her similar, He receives her and shares all of His qualities with her. So, we shall be in God beyond the Heavens, just as we are inside our rooms here. Now, it seemed to me that this could be done also during the course of our lives, so as to spare the fire of Purgatory the toil, and ourselves the pain, and therefore be introduced immediately, with no interruption, into our highest Good, God. It seemed to me that the nourishment of fire is wood, and the sign to be sure that the wood is reduced to fire is that it no longer produces smoke. Now, the beginning and the end of all our actions must be the fire of the love of God; the wood which must nourish this fire is the crosses, the mortifications; the smoke that rises in the midst of wood and fire is the passions, the inclinations which often peep out. So, the sign that everything is consumed into fire within us is that our passions remain in their place, and we no longer feel inclination toward all that does not regard

God. It seems that, with this, we will pass freely, with no obstacle, to dwell inside our God, and we will come to enjoy, even here below, paradise in advance.

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**September 15, 1901**

***By shunning the cross one remains in the dark.***

This morning my adorable Jesus came all glorious, with His wounds more refulgent than suns, and with a cross in His hand. In the meantime I also saw a wheel with four sections of it leaning out, while it seemed that another section shunned the light and remained in the dark. In this darkening the people remained as though abandoned by God, and bloody wars would happen against the Church and against themselves. Ah, it seemed that the things said by blessed Jesus in the past are approaching at a fast pace! Now, on seeing all this, moved to compassion, Our Lord drew near the dark part, and He cast the cross He had in His hand upon it, saying with sonorous voice: “Glory to the cross!” And it seemed that that cross would call back the light, and the peoples, stirring themselves, would implore help and aid. Jesus repeated: “All the glory and triumph will be of the cross, otherwise the remedies will make the very evils worse. Therefore, the cross, the cross!” Who can say how afflicted I was left, and concerned for what might happen?

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**October 2, 1901**

***Jesus takes her to Heaven, and the Angels ask Him to show her to the peoples. She swims in God and tries to comprehend the interior of God.***

This morning my adorable Jesus came and transported me outside of myself, in the midst of the peoples. Who can tell the evils - the horrors that could be seen? Then, all afflicted, He told me: “My daughter, what a stench emanates from the earth! It was supposed to be one with Heaven, and since in Heaven they do nothing but love Me, praise Me and thank Me, the echo of Heaven was to absorb the earth and form one only; but the earth has rendered itself unbearable. Therefore come, and unite yourself with Heaven, and in the name of all come to give Me a satisfaction for them.” In one instant I found myself amidst Angels and Saints. I am unable to say how, but I felt an infusion in me of what the Angels and Saints were singing and saying; and I, like them, did my part in the name of the whole earth. After this, all content, my sweet Jesus said, addressing everyone: “Behold an angelic note from the earth! How satisfied I feel!” And while saying this, almost to repay me, He took me in His arms, He kissed me and kissed me over and over again, showing me to the whole Celestial Court as an object of His dearest satisfactions. On seeing this, the Angels said: “Lord, we pray You, show to the peoples what You have operated in this soul with a prodigious sign of your omnipotence, for your glory and for the good of souls. No longer keep the treasures poured in her hidden, so that, as they themselves would see and touch your omnipotence in another creature, this might be cause of emendation for those who are evil, and of greater spur for those who want to be good.”

On hearing this, I felt myself caught by a fear, and annihilating myself completely, to the point that I saw myself like a tiny little fish, I threw myself into the Heart of Jesus, saying: ‘Lord, I want nothing but You and to be hidden in You – this is what I have always asked of You, and this is what I pray You to confirm in me.’ Having said this, I enclosed myself in the interior of Jesus, as though

swimming in the most extensive seas of the interior of God. Then Jesus said to all: "Have you heard that? She wants nothing but Me and to be hidden in Me; this is her greatest contentment. And I, on seeing an intention so pure, feel more drawn to her; and seeing her displeasure if I were to show my work to the peoples with a prodigious sign, so as not to sadden her, will not concede what You have asked Me for." It seemed that the Angels were insisting, but I did not pay attention to anyone any more; I did nothing but swim in God to comprehend the Divine interior. But, no - I seemed to be like a little child who wants to clasp in his little hand an object of immeasurable magnitude, such that, as he grabs it, it escapes from him, and he can barely manage to touch it. So, he is unable to tell either how much it weighs, or how large that object is. Or like another child who, not knowing all the depth of studies, says with yearning that he must learn everything in a short time, but he can barely manage to learn the first letters of the alphabet. In the same way, the creature can say nothing but this: "I have touched It, It is beautiful, It is great, there is no good It does not possess. But, how beautiful is It? How much greatness does It contain? How many goods does It possess? This I am unable to tell." That is, of God she can tell the first letters of the alphabet, leaving the whole depth of studies behind.

So, even in Heaven, my dearest brothers, Angels and Saints, being creatures, do not have the capacity of comprehending their Creator in everything. They are like many containers filled with God, which, if one wants to fill them more, overflow outside. I believe I am speaking much nonsense, therefore I stop here.

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**October 3, 1901**

***Luisa offers herself in a special way. There is no greater obstacle to the union with God than the human will.***

Having received Communion, I was thinking of how to offer something more special to Jesus – how to prove my love and give Him more pleasure; so I said to Him: 'My most beloved Jesus, I offer You my heart for your satisfaction and in eternal praise of You; and I offer You all of myself, even the tiniest particles of my body like as many walls to be placed before You in order to block any offense which might be given to You, accepting them all upon myself if it were possible, and for your pleasure, until the day of judgment. And since I want my offering to be complete and to satisfy You for all, I intend for all the pains which I will bear by receiving upon myself the offenses given to You, to repay You with all the glory which the Saints who are in Heaven were supposed to give You when they were on earth; that which the souls in Purgatory were supposed to give You, and that glory which all men, past, present and future, owe You. I offer them to You for all in general, and for each one in particular.' As I finished speaking, all moved by this offering, blessed Jesus told me: "My beloved, you yourself cannot understand the great contentment you have given Me by offering yourself in this way. You have soothed all my wounds, and have given Me a satisfaction for all offenses, past, present and future. And I will take it into account for all eternity like a most precious gem which will glorify Me eternally; and every time I will look at it, I will give you new and greater eternal glory. My daughter, there is no greater obstacle which prevents the union between creatures and Myself, and which is opposed to my Grace, than one's own will. You, by offering me your heart for my satisfaction, have emptied yourself of yourself; and because of your emptying yourself of yourself, I will pour all of Myself into you, and from your heart a praise will come to Me which will

carry the same notes as the praise that my Heart gives to my Father continuously, to satisfy for the glory that men do not give Him.”

While He was saying this, I saw that by means of my offering, many rivulets were coming out of every part of me, which poured over blessed Jesus, who then, with impetus and greater abundance, poured them over the whole Celestial Court, over Purgatory and over all peoples. Oh, goodness of my Jesus, in accepting such a meager offering, and requiting it with so much grace! Oh, prodigy of the holy and pious intentions! If in all our works, even trivial, we made use of them, what traffic would we not produce? How many eternal properties would we not acquire? How much more glory would we not give to the Lord?

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**October 8, 1901**

***When the soul operates united with Jesus, her acts have the same effects as His operating. Value of the intention.***

This morning, I struggled very much in waiting for my adorable Jesus; however, while waiting for Him, I did as much as I could to unite everything I was doing in my interior with the interior of our Lord, intending to give Him all the glory and reparation which His Most Holy Humanity gave Him. Now, while I was doing this, blessed Jesus came and told me: “My daughter, when a soul makes use of my Humanity as the means to operate, be it even a thought, a breath, or just any act, they are like as many gems that come out of my Humanity and present themselves before the Divinity. And since they come out through my Humanity, they have the same effects as my operating when I was on earth.” And I: ‘Ah, Lord, I feel as though a doubt: how can it be that with the simple intention in operating - be it even in the smallest things which, considered in themselves, are trivial, empty - it seems that the mere intention of union with You and of pleasing You alone fills them, and You elevate them in that supreme way, making them appear as a most great thing?’

“Ah, my daughter, the operating of the creature is empty, be it even a great work; rather, it is the union with Me and the simple aim at pleasing Me that fills it. And since my operating, be it even a breath, accesses all the works of creatures together in an infinite way, this is why it renders it so great. Besides, don’t you know that one who makes use of my Humanity as the means to do his actions comes to nourish himself from the fruits of my own Humanity, and to feed himself from my own food? Furthermore, is it perhaps not the good intention that makes a man holy, and the evil intention that makes him perverted? One does not always do different things, but with the same actions one is sanctified and another becomes perverted.”

Now, while He was saying this, I saw a flourishing tree inside Our Lord, filled with beautiful fruits, and I saw that those souls who operated to please God alone and through His Humanity were inside of Him, upon that tree, and His Humanity served as dwelling of these souls. But how so very scarce was their number.

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**October 11, 1901**

***Silence of Jesus. The most necessary nourishment is peace.***

After various days of privation and of silence, this morning, as He came, He continued to be silent, and even though I kept Him almost always with me, as much as I tried, I could not manage to have Him speak a single word. He seemed to have something in His interior that embittered Him, so much so, as to render Him taciturn; something which He did not want me to know. Now, while Jesus was with me, I seemed to see the Queen Mama; and upon seeing Jesus with me, She told me: "It is you who keeps Him? Thank goodness He is with you, for if He has to pour out His just fury, if He is with you, you hold Him back. My daughter, pray that He would hold back the scourges, for the evil ones are all ready to come out, but they see themselves bound by a supreme power that prevents them; and even if Divine Justice will permit it, since they would not be able to do it when they please to, there will be this good: they will recognize the Divine authority over them, and will say: 'We did this because we were given the power from above.' My daughter, what a war is being nourished in the moral world – it is horrifying to see it! Yet, the first nourishment that should be sought in society, in families and by each soul, should be that of peace. All other nourishments become unhealthy without it – be they even virtues themselves, charity, repentance; without peace, they bring neither health nor true sanctity. Yet, this nourishment so necessary and salutary has been discarded by today's world, and they want nothing but turbulence and wars. My daughter, pray, pray."

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**October 14, 1901**

***Jesus shows Himself like a flash and makes her comprehend something about the divine attributes.***

Blessed Jesus comes in passing, almost like a flash, and in that flash He releases from His interior, now a special distinction of one of His attributes, now another. How many things He makes me comprehend in that flash! But once the flash has withdrawn, my mind remains in the dark, and is unable to adapt itself to repeating what it has comprehended in that flash of light; more so, since it is about things that touch on the Divinity, and the human tongue struggles in trying to repeat them, and the more it tries, the more mute it remains. Even more, in these things it is always a newborn little girl. But obedience wants me to try to say the little I can; and here it is:

It seemed to me that God contains all goods within Himself, in such a way that, finding all goods which God contains within Him, one does not need to go anywhere else to see the vastness of His boundaries – no; but He alone is enough to find everything that is His. Now, in one flash He showed a special distinction of His beauty – but who can say how beautiful He is? I can only say that all the angelic and human beauties, the beauties of the variety of flowers and fruits, the splendid azure and starry heavens which seem to enchant us and speak to us of a supreme beauty as we look at them, compared to His beauty, are shadows, or a breath that God has sent forth from His beauty which He contains within Himself. That is, they are little drops of dew compared to the immense waters of the sea. I move on for my mind begins to get lost. In another flash He showed a special distinction of the attribute of charity – but how can I, miserable one, open my mouth about this attribute, Trice Holy, which is the fount from which all other attributes derive? I will only say what I understood with regard to the human nature.

So, I understood that as God creates us, this attribute of charity pours into us and fills us completely of itself, in such a way that if the soul corresponded, being filled with the breath of the charity of God,

her very nature should be transmuted into charity toward God. But as the soul keeps diffusing herself in the love of creatures, or of pleasures, or of interests, or of any other thing, that divine breath keeps going out of the soul; and if the soul arrives at diffusing herself in everything, she becomes empty of divine charity. But since the soul cannot enter into Heaven if she is not a complex of most pure charity, fully divine, if the soul is saved, this breath which she received in being created, she will acquire again by dint of fire in the purging flames, and only when she comes to the point of overflowing with it, then will she go out. So, who knows what an extremely long stop she has to make in that expiatory place! Now, if the creature should be so, what must God be? I believe I am speaking much nonsense, but I am not surprised, because I am not at all some learned one – I am always an ignorant one, and if there is anything of truth in these writings, it is not mine, but God's, while I remain always the little ignorant one that I am.

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**October 21, 1901**

***The upright intention. Everything which is not done for God is dispersed like dust by a mighty wind.***

This morning, on coming, blessed Jesus seemed to be making a circle with His arms almost to enclose me inside of it; and while clasping me, He told me: “My daughter, when the soul does everything for Me, everything remains enclosed in this circle – nothing goes out, be it even a sigh, a heartbeat, or just any movement. Everything enters into Me, and in Me everything is numbered. And I, as recompense, pour them back into the soul, but all doubled with grace, in such a way that, as the soul pours them once again into Me, and I into her, she comes to acquire a surprising capital of grace. All this is my way of delighting - that is, to give to the creature what she has given Me as if it were her own, always adding from my own. One who, with his ingratitude, prevents Me from giving what I want, prevents my innocent delights. If then one does not operate for Me, everything goes out of my circle, dispersed, like dust by a mighty wind.

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**October 25, 1901**

***Privation makes one know where things come from, and the preciousness of the object lost.***

I went through various days of fear and doubts about my state, believing that it is all a crafting of my fantasy; and sometimes my mind would become so fixated on this, that I reached the point of lamenting and regretting with Our Lord, saying: ‘What pain, what a disgrace mine has been – to be the victim of my fantasy! I believed I was seeing You, but instead, it was all the hallucination of my fantasy. I believed I was fulfilling your Will by remaining in this bed for such a long time, but who knows whether this also has been a fruit of my fantasy. Lord, the mere thought of this gives pain – it frightens. Your Will used to sweeten everything, but this embitters me down to the marrow of my bones. O please! give me the strength to get out of this imaginary state.’ And I would get so fixated as to be unable to distract myself; so much so, that I reached the point of thinking that this fantasy would prepare for me a place in hell, though I tried to snap out of it by saying: ‘Well then, I will make use of my fantasy to be able to love Him in hell.’

Now, while I was in this fixation, blessed Jesus wanted to increase the pain of my position by moving

within my interior, saying: “Do not pay attention to this, otherwise I will leave you, and will show you whether it is I who comes, or it is your fantasy that hallucinates.” In spite of this, I did not then get concerned, saying: ‘Ah, yes, He will not have the courage to do it – He is so good.’ Yet, He actually did it.

It is needless to say what I went through for several days without Jesus – I would be too long; the mere remembering freezes the blood in my veins, therefore I move on. Now, after I said all this to the confessor, it seemed that he became my mediator. As we began to pray together that He would deign to come, I felt I was losing consciousness, and He made Himself seen from very far, almost scowling at me for He did not want to come. I would not dare, but the confessor insisted, uniting the intention that He would share the crucifixion with me. So, to content the confessor, He drew near and shared with me the pains of the cross. Then, as if He had made peace with me, He told me: “It was necessary that I deprive you of Me, otherwise you would not have convinced yourself whether it is I or your fantasy. Privation is beneficial to make one know where things come from, and the preciousness of the object lost; and to hold it in greater esteem when it is reacquired.”

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**November 22, 1901**

***The self carries the mark of all ruin, while without the self everything is safety.***

After going through most bitter days of tears, of privation and of silence, my poor heart can bear no more. The torment of being outside of my center, God, is so great, that I am continuously battered amid dense waves of a fierce storm in a state of strong violence, such that I suffer death at each moment, and what’s more, I cannot die.

As I was in this position, He made Himself seen for a little while and told me: “My daughter, when the soul does the will of someone else in everything, it is said that she has trust in that person, therefore she lives from someone else’s volition, and not from her own. In the same way, when the soul does my Will in everything, I say that she has faith. So, Divine Will and faith are branches produced by the same trunk; and since faith is simple, faith and Divine Will produce a third branch, that of simplicity. And here is how the soul comes to reacquire the characteristics of a dove in everything. Don’t you want, then, to be my dove?”

On another occasion, another day He told me: “My daughter, pearls, gold, gems, the most precious things, are kept in good custody inside some safe, and with double locks. What do you fear, then, if I keep you in good custody inside the safe of holy obedience - most safe custody, in which, not one, but two keys keep the door well closed so as to preclude the entrance of any thief, and even of a shadow of any defect? Only the self carries the mark of all ruin, but without the self everything is safety.”

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**December 27, 1901**

***Jesus, the administer of the Most Holy Trinity to creatures. Division among priests.***

It is needless to talk about my poor state - about how I have reduced myself; it would be wanting to

embitter and deepen the wounds of my soul. Therefore I let everything pass in silence, making an offering to the Lord.

This morning, while I was crying over the loss of my adorable Jesus, the confessor came and gave me the obedience to pray the Lord to deign to come. It seems He came, and since the confessor had placed the intention of the crucifixion, He shared with me the pains of the cross, and while doing this, He said to the confessor: "I was the administer of the Most Holy Trinity – that is, I administered to people the power, the wisdom and the charity of the Divine Persons. You, being my representative, must do nothing but continue my same work with souls; and if you do not interest yourself, you come to break the work which I started, and I feel defrauded in the execution of my designs, and I am forced to withdraw the power, the wisdom and the charity which I would have administered to you had you carried out the work I entrusted to you."

After this, it seemed He transported me outside of myself, and a multitude of people could be seen from afar, from whom an unbearable stench came. Jesus said: "My daughter, what a division priests will cause among themselves – this will be the last blow to foment parties and revolution among the peoples." And He said this so embittered as to arouse compassion. Then, after this, remembering about my state, I said to Him: "Tell me, my Lord, do You want me to have the obedience given to me to stop being in this state; more so, since no longer suffering as before, I see myself as useless?" And He answered me: "That's right!" But He was so very afflicted, and my heart was restless, as if I had not wanted Him to tell me that. So I replied: "But, Lord, it is not that I want to go out of it, but I want to know your Holy Will, because my state was that You would come to me and share your sufferings with me; but since this has ceased, I fear that You don't even want me to continue to stay in bed." And Jesus: "You are right, you are right."

But, no - I felt my heart crack because of the answers given to me by blessed Jesus, and I added: "But, my Lord, tell me at least, what is your greater glory: for me to continue to stay even if I should die, or to have the obedience to stop given to me?" And Jesus, seeing that I would not quit, changed the subject Himself by saying to me: "My daughter, I feel offended by everyone. See, even devout souls have their eyes on scrutinizing whether something is sin or not; but as for amending themselves, rooting sin out – no; a sign that there is neither sorrow nor love, because sorrow and love are two most efficacious ointments which, applied to the soul, render her perfectly healed, each strengthening and fortifying the other more." But I was thinking about my poor position, and I wanted to repeat it again in order to know the Will of the Lord with clarity. But Jesus disappeared from me, and I, returning inside myself, saw myself all confused as to what to do. So, in order to be sure, I exposed everything to obedience, which wants me to continue to stay. May the Will of the Lord be always done.

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**December 29, 1901**

***Tribulations are necessary for one who lives in the shadow of Jesus.***

As I was all oppressed, I saw my adorable Jesus for just a little, and looking at me, He told me: "My daughter, for one who lives in my shadow it is necessary that the winds of tribulations blow, so that the infectious air around her may not be able to penetrate into her, even under my shadow. So, by



always agitating this unhealthy air, the continuous winds keep it always far away, and make flow a most pure and salutary air.” Having said this, He disappeared, and I comprehended many things about this, but it is not necessary to explain myself because I believe it is easy to comprehend the meaning.

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**January 6, 1902**

***Portentous effects of uniting our lives with that of Jesus. A few words about death.***

As I was in my usual state, after much waiting, my most loving Jesus came for a little while, and placing Himself near me, told me: “My daughter, one who tries to conform to my life in everything, does nothing other than add one more and distinct fragrance to everything I did in my life, in such a way as to perfume Heaven and the whole Church; and even the evil themselves feel this celestial fragrance flow. This is so true, that all the Saints are nothing other than many fragrances, and are that which most cheers the Church and Heaven, because they are distinct among themselves. Not only this, but if one tries to continue my life by doing what I did wherever he can – and where he cannot, at least with the desire and the intention – I keep it in my hands as if I were continuing my whole life in that soul, not as something past, but as if I were now living. This is a treasure in my hands, because as I double the treasure of everything I operated, I dispose it for the good of the whole of mankind. So, would you not want to be one of these?”

I saw myself all confused and did not know what to answer, and Jesus disappeared from me. But a little later He came back, and I also saw many people who greatly feared death. On seeing this, I said: ‘My lovable Jesus, it must be a defect in me, this not fearing death. I see that others fear it so much, while to me, instead, thinking only that death will unite me with You forever and will put an end to the martyrdom of my hard separation, the thought of death not only gives no fear, but is of relief; it gives me peace and I make feast, disregarding all the other consequences which death brings with itself.’ And Jesus: “Daughter, in truth, that extravagant fear of dying is foolishness, when one has all my merits, virtues and works as passport in order to enter Heaven, since I made a donation of it to everyone. Those who have added from their own, then, profit even more from this donation of mine; and with all this substance, what fear can one have of death? Rather, with this most safe passport the soul can enter wherever she wants, and out of regard for her passport, everyone respects her and lets her pass. As for you, then, your not fearing death at all comes from your having dealt with Me, and having experienced how sweet and dear is the union with the highest Good. Know, however, that the most pleasing homage that can be offered to Me, is desiring to die in order to be united with Me. This is the most beautiful disposition in order for the soul to be purged and to pass straight on, with no interval, through the way of Heaven.” Having said this, He disappeared.

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**January 11, 1902**

***In order to be perfect, love must be triple. The law of divorce.***

This morning, having received Holy Communion, I saw my adorable Jesus for a little while, and as soon as I saw Him, I said to Him: ‘My sweet Good, tell me, do You continue to love me?’ And He: “Yes, but I am loving and jealous, jealous and loving. Even more, I tell you that in order to be perfect, love must be triple, and in Me there are these triple conditions of love: first, I love you as

Creator, as Redeemer and as Lover. Second, I love you in my omnipotence which I used in creating you, and in creating everything for love of you, in such a way that air, water, fire, and everything else, tell you that I love you and that I made them for love of you; I love you as my image, and I love you out of regard for you individually. Third, I love you ab aeterno [from eternity], I love you in time, and I love you for all eternity. And this is nothing but a breath that came out of my love; imagine, yourself, what must be the love I contain within Myself. Now, you are obliged to return to Me this triple love, loving Me as your God in whom you must fix all of yourself, and let nothing come out of you which is not love for Me; loving me out of regard for yourself and for the good that comes to you; and loving Me for all, and in all.”

After this, He transported me outside of myself, and I found myself in the midst of many people who were saying: “If this law is confirmed, poor woman, everything will turn out bad for her.” All were anxiously waiting to hear the pros and the cons, and in another separate place many people could be seen who were discussing among themselves. One of them took the floor and reduced everyone to silence; then after much struggling, he went out the door and said: “Yes indeed, in favor of the woman.” On hearing this, all those who were outside made feast, and those who were inside remained all confused, so much so, that they did not have the courage even to go out. I believe that this is the law of divorce which they are talking about, and I understood that they did not confirm it.

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**January 12, 1902**

***The blindness of men. Jesus speaks about divorce. Contradictions are precious pearls.***

It seems that my adorable Jesus continues to come a little bit. This morning, then, transporting me outside of myself, He showed me the great evils of society, and His great bitternesses; and He poured into me, abundantly, part of what embittered Him. Then He said to me: “My daughter, see now where the blindness of men has reached – to the point of wanting to make laws which are iniquitous and go against themselves and their own social welfare. My daughter, this is why I am calling you to sufferings again – so that, as you offer yourself with Me to Divine Justice, those who must fight this law of divorce may obtain light and efficacious grace in order to be victorious. My daughter, I tolerate that they make wars and revolutions, and that the blood of the new martyrs inundate the world – this is an honor for Me and for my Church; but this brutal law is an affront to my Church, and it is abominable and intolerable to Me.”

Now, while He was saying this, I saw a man who was fighting against this law - tired and exhausted in his strengths, in the act of wanting to withdraw from the enterprise. So, together with the Lord, we encouraged Him, and he answered: “I see myself almost fighting alone, and unable to obtain the intent.” And I said to him: ‘Courage, for contradictions are as many pearls which the Lord will use to adorn you in Heaven.’ And he took heart and continued the enterprise. After this, I saw someone else, all weary and concerned, not knowing what to decide, and someone saying to him: “Do you know what you should do? Get out - get out of Rome.” And he: “No, I cannot, this is the word given to my father; I will lay down my life, but as for getting out – never.” Afterwards, we withdrew; Jesus disappeared, and I found myself inside myself.

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**January 14, 1902**

***One is not worthy of Jesus if he does not empty himself of everything. What true exaltation consists of.***

As I was in my usual state, my adorable Jesus came and told me: “My daughter, only one who has emptied himself of everything and has filled himself completely with Me can be truly worthy of Me, in such a way as to make of himself an object of divine love alone; to the point that my love must come to form his life, and he must love Me, not with his love, but with my own love.” Then He added: “What do these words mean: He has cast down the mighty from their thrones and has lifted up the lowly? That the soul, destroying herself completely, fills all of herself with God, and as she loves God with God Himself, God exalts the soul to an eternal love. This is the true and greatest exaltation, and also true humility.” Then He continued: “The true sign to know whether one possesses this love is that the soul cares about nothing but loving God, making Him known, and making everyone love Him.” Then, as He withdrew in my interior, I heard Him pray, saying: “Ever Holy and indivisible Trinity, I adore You profoundly, I love You intensely, I thank You perpetually, for all and in the hearts of all.” And I went on in this way, hearing Him pray almost continuously inside of me, and I with Him.

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**January 25, 1902**

***The fever of love makes the soul take flight toward Heaven. Sweet reproach of Jesus.***

This morning, after I went through much hardship, my adorable Jesus came, and as soon as I saw Him, I said to Him: ‘My beloved Good, I can bear no more, take me with You to Heaven once and for all, or remain forever with me on this earth.’ And He: “Let me observe a little bit where the fever of your love has reached. In fact, just as the natural fever, when it reaches a high degree, has the virtue of consuming the body and of making it die, in the same way, the fever of love, if it reaches an extremely high degree, has the virtue of melting the body and of making the soul take flight even unto Heaven.” And while saying this, He took my heart in His hands as though to visit it, and He continued: “My daughter, the intensity of the fever of love has not reached that point; it takes a little more.” Then He made the act of wanting to pour [His bitternesses into Me], but I did not say anything to Him; and He, almost reproaching me, added sweetly: “Don’t you know your duty – that the first thing you should do on seeing Me is to check whether there is something in Me that afflicts Me and embitters Me, and to pray Me to pour it upon you? This is true love – to suffer the pains of the beloved, so as to be able to see the loved one fully content.” Feeling ashamed, I said: ‘Lord, pour.’ And He poured and disappeared.

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**January 26, 1902**

***The Queen Mama is enriched with the three prerogatives of the Most Holy Trinity.***

This morning, while I was in my usual state, I saw an endless light before me, and I comprehended that in that light dwelled the Most Holy Trinity. I also saw the Queen Mama before that light; She was all absorbed in the Most Holy Trinity, and She absorbed all Three Divine Persons within Herself, in such a way as to be enriched with the three prerogatives of the Sacrosanct Trinity - which are

Power, Wisdom and Charity. And just as God loves mankind as part of Himself, and as a particle that came out of Him, and He ardently desires that this part of Himself return into Himself, so does the Queen Mama, by participating in this, love mankind with passionate love.

Now, while comprehending this, I saw the confessor, and I prayed the Most Holy Virgin to intercede with the Most Holy Trinity for him. She bowed, taking my prayer to the Throne of God, and I saw that from the Divine Throne a flow of light came out, which covered the confessor completely, and I found myself inside myself.

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**February 3, 1902**

***Luisa offers her life so that the law of divorce may not be confirmed.***

As I was in my usual state, I found myself outside of myself with my adorable Baby Jesus in my arms. First He poured a little bit of what embittered Him, and then He made the act of wanting to go; and I, clasping Him in my arms, said to Him: ‘My pretty little one, life of my life, what are You doing? You want to go? And what shall I do? Don’t You see that when I am without You it is a continuous dying for me? Besides, your Heart, which is goodness itself, will not have the courage to do it, and I will never let You depart.’ And I clasped Him tightly, as if my arms had become chains. Unable to free Himself, He remained with me, taciturn, and I, seeing the evils of society rage more, said to Him: ‘My sweet Good, tell me, what will happen with this divorce that they talk about? Will they come to make this evil law or not?’ And He told me: “My daughter, the interior of man contains a gangrenous tumor, filled with rot, as if it had reached the point of suppuration; and unable to contain it within himself any longer, he wants to cut this tumor – but not to be cured; rather, to let part of this rot out so as to contaminate and infect the whole society. But the Divine Sun, almost swimming in the midst of society, cries out continuously, saying: “Oh, man, don’t you remember from what fount of purity you came? With what aura of light I called you back to your path? How can this be? You have not only contaminated yourself, but you want to reach the point of acting against your nature, almost wanting to give another form to the nature I gave you, and to the way established by Me?”

Then He said many other things, which I am unable to say, and He spoke with such bitterness, that unable to endure seeing Him in that way, I said: ‘Lord, let us withdraw, don’t You see how men embitter You and almost give You no peace?’ So we withdrew inside my bed, and wanting to cheer my good Jesus, I said to Him: ‘Since You would be so afflicted if men should do this, I offer You my life to suffer any pain in order to obtain that they do not come to this. And so that my offering may not be rejected in any way, I unite it to your sacrifice in order to obtain the deed of grace with certainty.’ While I was saying this, it seemed that the Lord was using my offering to present it to Divine Justice. He disappeared, and I found myself inside myself. It seems that, at any cost, men want to confirm at least a few articles of this law, since they are unable to confirm it completely as they want and please.

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**February 8, 1902**

***Meanings of the Passion of Jesus.***

This morning, on coming, my adorable Jesus shared with me part of His Passion. Now, while I was in suffering, in order to cheer me the Lord told me: “My daughter, the first meaning of the Passion contains glory, praise, honor, thanksgiving, reparation for the Divinity. The second is the salvation of souls and all the graces which are needed to obtain this purpose. So, if one participates in the pains of my Passion, her life contains these very meanings within itself. Not only this, but she takes the same form as my Humanity; and since my Humanity is united with the Divinity, the soul who participates in my pains is also in contact with the Divinity and can obtain whatever she wants. Even more, her pains are like keys to open the divine treasures. This, for as long as she lives down here; and then a distinct glory is also reserved for her above the Heavens, which is given to her by my Humanity and Divinity, in such a way as to resemble my very light and glory; as well as a more special glory for the whole celestial Court, which will be given to It through this soul by means of that which I have communicated to her. In fact, the more the souls have become like Me in the pains, the more light and glory will come out from within the Divinity; and here is how the whole Celestial Court participates in this glory.” May the Lord be always blessed, and may everything be for His glory and honor.

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**February 9, 1902**

***Jesus places Himself at the soul's disposal. Luisa asks for the miracle of not allowing divorce to be confirmed.***

This morning, on coming, my most sweet Jesus shared His pains with me in abundance; so much so, that I felt as if I were about to die. Now, while I was feeling myself in this state, blessed Jesus, moved and touched in seeing me suffer, placed Himself in my interior, and folding His arms, said to me: “My daughter, just as you have been at my disposal in suffering, so do I place Myself at your disposal to repay you. Tell Me, what do you want Me to do? I am ready to do what you want.’ And I, remembering how grieved He would be if men should confirm the law of divorce, as well as the evils that would come upon society, said to Him: “My sweet Good, since You deign to place Yourself at my disposal, I want You to operate a prodigy with your omnipotence – that the will of creatures be chained so that they may not be able to confirm this law.’ The Lord seemed to accept my proposal, telling me: “Almost all the victims who have been on earth and who are now in Heaven, have some most refulgent stars on their crowns, which allow them to be distinguished well for the place they occupy. These stars are nothing other than some great glory which they have procured for God, as well as a great good for humanity through them. You want Me to operate a prodigy so that this divorce may not be confirmed, otherwise this may not happen. Well then, for love of you, I will make this prodigy, and this will be the most refulgent star that will shine on your crown – that is, having prevented my Justice, through your sufferings, and after the so many wicked deeds they commit, from also permitting this evil in these sad times, which they themselves have wanted. So, greater glory can be given to God, and greater good to men.”

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**February 17, 1902**

***Jesus explains what death is.***

This morning, after much waiting, finally I found my most sweet Jesus, and lamenting to Him, I said:

‘My beloved Good, how can You make me wait so long? Do You perhaps not know that without You I cannot live, and my soul experiences a continuous dying?’ And He: “My beloved, every time you look for Me, you dispose yourself to dying, because, in truth, what is death if not stable and permanent union with Me? Such was my life – a continuous dying for love of you, and this continuous death was the preparation for the great sacrifice of dying on the cross for you. Know that one who lives in my Humanity and nourishes himself from the works of my Humanity, forms of himself a great tree, filled with abundant flowers and fruits which form the nourishment of God and of the soul. For one who lives outside of my Humanity, then, his works are odious to God and unfruitful for himself.”

After this, the Lord poured abundantly into me - mixed, both bitternesses and sweetnesses; then we went round a little in the midst of people, but I could not remove my gaze from the face of my beloved Jesus. On seeing this, He told me: “My daughter, one who lets himself be enticed by the works of his Creator, leaves the works of creatures suspended.” He disappeared, and I found myself inside myself.

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**February 19, 1902**

***The soul is like a canvas which receives the portrait of the Divine Image.***

As I was in my usual state, my adorable Jesus made Himself seen in my interior, sleeping, spreading many rays of golden light from Himself. I was content to see Him, but also discontent for not being able to hear the sweetness and gentleness of His creative voice. Then, after much waiting, He returned to let Himself be seen, and seeing my discontent, He told me: “My daughter, in my public ministry the use of my voice is necessary so as to make Myself understood, but in my private ministry my presence alone is enough for everything. In fact, seeing Me and understanding the harmony of my virtues in order to copy them within oneself is all the same. So, the attention of the soul must be on seeing Me and on conforming to the interior operations of the Word in everything; because when I draw the soul to Myself, it can be said that at least for the time in which I keep her in my presence, she lives divine life. My light is like the brush with which to paint; my virtues provide the different colors, and the soul is like a canvas, receiving the portrait of the Divine Image within herself. It happens as to those high bridges: the higher they are, the deeper beneath them does a pouring rain fall. In the same way, before my presence, the soul puts herself in the place befitting to her – that is, at the bottom, in her nothingness, so much so, as to feel herself being destroyed; and the Divinity pours grace in torrents upon her, and reaches the point of submerging her within Itself. Therefore, she must be content with everything – content if I speak, content if I do not speak.” While He was saying this, I felt myself as though being submerged in God, and then I found myself inside myself.

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**February 21, 1902**

***The speaking of Jesus was simple, so much so, that both the learned and the most ignorant could comprehend it. The preachers of these times mix so many loops and quibbles with it, that the peoples remain starved and bored.***

As I was in my usual state, my adorable Jesus made Himself seen in my interior almost in the act of

resting. But while He seemed to be resting, it seemed as though He received an offense which He could not bear, and as though waking up, He told me: “My daughter, have patience – let Me pour this bitterness into you for it gives Me no rest.” And while saying this, He poured what embittered Him into me, and assumed His sweet aspect so as to be able to rest. Then He continued to remain in my interior, spreading many rays of light, in such a way as to form a net of light that caught all men in it. However, some would receive more of that light, some less. Now, while I was seeing this, Our Lord told me: “My beloved, when I keep silent it is a sign that I want rest – that is, your rest in Me, and mine in you. When I speak it is a sign that I want active life – that is, your help in the work of the salvation of souls, because since they are my images, whatever is done for them, I consider as though being done for Me.” As He was saying this, I saw several priests, and Jesus, as though lamenting to them, added: “My speaking was simple, so much so, that both the learned and the most ignorant could comprehend it, as appears clearly in the Holy Gospel. But the preachers of these times mix so many loops and quibbles with it, that the peoples remain starved and bored. It shows that they do not draw it from the fount of my spring.”

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**February 24, 1902**

***The Queen Mother: Star of the Sea on earth, Star of Light in Heaven. More about the law of divorce.***

As I was in my usual state, the Queen Mother came and told me: “My daughter, my sorrows, as the prophets say, were a sea of sorrows, and in Heaven they have turned into a sea of glory, and each of my sorrows has borne the fruit of as many treasures of grace. And just as on earth they call Me ‘Star of the Sea’, because I guide them to the harbor with certainty, in Heaven they call Me ‘Star of Light’ for all the Blessed, because they are delighted by this light that my sorrows produced.” In the meantime my adorable Jesus came, saying to me: “My beloved, there is nothing more dear and pleasing to Me than an upright heart which loves Me and, on seeing Me suffer, prays Me to let it suffer what I suffer. This binds Me so much and has so much power over my Heart that, as recompense, I give it all of Myself, and I concede to it the greatest graces and whatever it wants; and if I did not do so, since I gave Myself as gift, I feel that, for as many things as I do not give to it, so many thefts do I make from it – that is, so many debts do I contract with it.”

Afterwards He transported me outside of myself, and Jesus added: “My daughter, there are certain offenses which surpass by far the very offenses I suffered in my Passion. Today I have received several of these, to the point that if I did not pour part of them out, my Justice would force Me to send fierce scourges upon earth; therefore, let Me pour into you.” After He poured them, I don’t know how, hearing Him speak about offenses I said to Him: “Lord, what about this law of divorce that they talk about – is it certain that they will not confirm it?” And He: “For now it is certain. As for five, ten or twenty years from now, if I suspend your state of victim or call you to Heaven, they may be able to do it; but the prodigy of chaining their will and of confusing them I have done for now. If you knew the rage of the demons and of those who wanted this law, who were certain to obtain it – it is so great, that if they could, they would destroy any authority and would make a slaughter everywhere. So, in order to mitigate this rage and to prevent these slaughters in part, do you want to expose yourself to their fury a little bit?” And I: ‘Yes, as long as You come with me.’ So we went to a place in which there were demons and people who seemed to be furious, enraged, mad.

As soon as they saw me, they ran over me like many wolfs, and some would beat me, some would tear my flesh; they would have wanted to destroy me, but did not have the power to do it. As for me, however, though I suffered very much, I did not fear them, because I had Jesus with me. After this, I found myself inside myself, as though filled with various pains. May the Lord be always blessed.

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**March 2, 1902**  
***The effects of faith.***

This morning I felt all concerned, as if the Lord wanted to deprive me again of His presence, and therefore take sufferings away from me; and I also felt a little bit of discouragement. Then, after much waiting, He came for just a little and told me: “My daughter, one who nourishes himself with faith acquires divine life, and by acquiring divine life he destroys the human – that is, he destroys within himself the germs which original sin produced, reacquiring the perfect nature, as it came out of my hands, similar to Me. And by this, he comes to surpass in nobility the very angelic nature.” Having said this, He disappeared.

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**March 3, 1902**  
***Chastisements are necessary.***

As I was in my usual state, my adorable Jesus was not coming, and I felt I was dying from His absence. Then, around the last hour, moved to compassion for me, He came, and kissing me, told me: “My daughter, it is necessary that sometimes I do not come, otherwise how would I give vent to my Justice? And men, seeing that I do not chastise them, would do nothing but grow ever bolder. Therefore, wars, slaughters, are necessary. The beginning and the means will be most painful, but the end will be most cheerful. Besides, you know that the first thing is resignation to my Will.”

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**March 5, 1902**  
***The bad example of the leaders.***

This morning I found myself outside of myself, and after going around in search of my adorable Jesus, I found Him; but, to my surprise, I saw that He had many thorns stuck inside His feet, under His soles, which gave Him pain and prevented Him from walking. All afflicted, He threw Himself into my arms, almost wanting to find rest and to have those thorns taken out by me. I clasped Him to myself and said to Him: ‘My sweet Love, had You come in the past days, You would not have so many thorns stuck inside of You; at the most, as some would stick, I would have pulled them out at once. This is what You have done by not coming.’ And while saying this, I kept pulling all those thorns out, while blood gushed from the feet of blessed Jesus, and He agonized for the strong pain. After this, as though cheered, He also wanted to pour, and then He told me: “My daughter, what corruption among the peoples – how crooked the paths they follow! But it is the bad example of the leaders that has influenced this, when for one who possesses any slightest authority, a spirit of disinterest must be his light so as to be distinguished as a leader, and the justice exercised by him must be like a thunderbolt striking the eyes of bystanders, in such a way that they may not be able to move



away from him and from his examples.” Having said this, he disappeared.

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**March 6, 1902**

***Jesus is stripped of every principality, of every regime, of every sovereignty.***

This morning my adorable Jesus, on coming, made Himself seen all naked, as though trying to cover Himself in my interior, telling me: “My daughter, they have stripped Me of every principality, of every regime, of every sovereignty, and in order to reacquire these rights of mine over creatures, it is necessary that I strip them and almost destroy them. Through this they will recognize that where God is not present as principle, as regime and as sovereign, everything leads to their own destruction, and therefore to the fount of all evils.”

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**March 7, 1902**

***Before the Divine presence, the soul acquires and copies within herself the ways of divine operating.***

As I was in my usual state, I saw my loving Jesus for just a little, and He told me: “My daughter, when I draw the soul before my presence, she receives the good of acquiring and copying within herself the ways of divine operating, in such a way that, as she later deals with creatures, they feel within themselves the strength of the divine operating which this soul possesses.”

After this, I felt a fear about whether the things I do in my interior were pleasing to the Lord or not; and He added: “Why do you fear when your life is grafted with Mine? Besides, everything you do in your interior has been infused by Me, and many times I Myself have done it together with you, suggesting to you how to do it, and the way it would be pleasing to Me. Other times I have called the Angels and, united together, they have done what you were doing in your interior. This means that I am pleased with what you do, and that I Myself have taught it to you; therefore, continue and do not fear.” So I was reassured.

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**March 10, 1902**

***The pain of love is more terrible than hell.***

As I was in my usual state, I felt myself outside of myself, going in search of my adorable Jesus. But I could not find Him; I would repeat my searches, my crying, but it was all in vain. Not knowing what else to do, my poor heart agonized and absorbed a pain so sharp that I am unable to explain it. I can only say that I do not know how I was left alive. While I was in this painful situation, though always searching for Him, unable to abstain for one moment from making new searches, finally I found Him and said to Him: ‘How can You make Yourself so cruel with me, Lord? Look a little bit Yourself, whether these are pains which I can tolerate.’ And completely exhausted I abandoned myself into His arms. All compassion for me, and looking at me, Jesus told me: “My beloved daughter, you are right; calm yourself for I am with you and I will not leave you. Poor daughter, how you suffer. The pain of love is more terrible than hell. What is it that tyrannizes one the most – hell

or an opposed love, a hated love? What can tyrannize a soul more than hell? A loved love. If you knew how much I suffer in seeing you tyrannized by this love because of Me... So as not to make Me suffer so much, you should be more calm when I deprive you of my presence. Imagine, yourself – if I suffer so much in seeing one suffer who does not love Me and offends Me, how much more do I suffer in seeing one who loves Me suffer?”

On hearing this, moved, I said: ‘Lord, tell me at least whether you want me to try to go out of this state without waiting for the confessor when You do not come.’ And He added: “No, I do not want you to go out of this state before the confessor comes. Leave every fear; I place Myself in your interior holding your hands in mine, and at the contact of my hands you will know that I am with you.” So, when the yearning for Him comes to me, I feel my hands being clasped by those of Jesus, and in feeling that divine contact I calm down, and I say: ‘It is true, He is with me.’ Other times, as the desire to see Him comes more strongly, I feel my hands being clasped more tightly by His, and He says to me: “Luisa, my daughter, I am here, I am here – do not look for Me elsewhere.” And so it seems that I am more calm.

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**March 12, 1902**

***Threats of chastisements.***

I continued to see my adorable Jesus in the same way – that is, in my interior – but I would see Him inside of me giving His back to the world, with a scourge in His hand, in the act of casting it over the creatures; and with this, it seemed that chastisements would occur over crops, as well as mortality of people. In the act of sending that scourge He spoke words of threat, among which I can only remember: “I did not want this, but you yourselves have provoked Me to exterminate you. Well then, I will exterminate you.” Having said this, He disappeared.

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**March 16, 1902**

***One should not seek his own comfort, or the esteem and the pleasure of someone else, but the sole and only pleasure of God.***

Oh, how hard it is to have Him come for a little! It is a continuous heartbreak and fear that He may come no more. Oh, God, what pain! I don’t know how I live, though I live dying.

Then He made Himself seen for a little, in a pitiful state, with one arm severed, and all afflicted He told me: “My daughter, see what creatures do to Me – how can you want Me not to chastise them?” And while saying this, He seemed to take a tall cross, the arms of which were hanging over six or seven cities; and various chastisements would occur. On seeing this, I suffered very much, and He, wanting to distract me from that pain, added: “My daughter, you suffer very much when I deprive you of my presence. This must happen to you by necessity, because since you have been close to the Divinity for a long time, identified with It through Its contact, you have enjoyed as you pleased all the pleasure of divine light; and the more one has enjoyed the light, the more he feels the privation of that light, and the bothers, the annoyances and the pains which darkness brings with itself.” Then He repeated: “However, the most important thing for everyone, is that in each thought, word and

work, one should not seek his own comfort, or the esteem and the pleasure of someone else, but the sole and only pleasure of God.”

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**March 18, 1902**

***Restlessness makes Jesus suffer.***

This morning I felt restless because of the absence of my adorable Jesus; so, having received Communion, as soon as He came into my heart, I began to speak much nonsense: ‘My sweet Good, it is not for me to remain calm when You do not come. In seeing me calm, You take advantage and do not give a thought to coming; so, it is necessary to take some steps, otherwise one cannot not manage.’ On hearing me, He moved in my interior and made Himself seen in the act of smiling, for He heard my nonsense; and He told me: “You, then, want Me to suffer. In fact, knowing that if you are restless I suffer more, and not trying to be calm, is the same as wanting Me to suffer more.” And I, insane as I was, said: ‘It is better that You suffer, because from your very suffering you can have more compassion for my suffering. Besides, the suffering that comes to You from sin – that one is ugly. It is enough that it’s not that one.’ And Jesus: “But if I come, you force Me not to chastise, when chastisements are so very necessary. In that case, then, you would have to conform to Me in wanting what I want.” And I, remembering what I had seen in the past days, said: ‘What chastisements? Do You want to make people die? Let them die; they must come to You and to their fatherland anyway – as long as You save them. What I want is that You free them of contagious diseases.’ The Lord did not pay attention to me, and He disappeared. As He came back, He made Himself seen always with His back to the world, and as much as I tried, I could not manage to have Him look at it; and when I wanted to induce Him by force, He said: “Do not force Me, otherwise you force Me to deprive you of my presence.” So I was left with a remorse, and I feel I have committed many defects.

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**March 19, 1902**

***Creatures have corrupted themselves of their own will.***

I continued to have remorse, yet the Lord kept coming, and wanting to repair for what I had done the day before, I told Him: ‘Lord, let’s go see what creatures are doing. They are your images –don’t You want to have compassion for them?’ And He: “No, I do not want to go. They have corrupted themselves of their own will, and I will permit that what serves as their nourishment will serve them as infection. Do you want to go to help, to comfort, to do something? Go ahead – I won’t.” So I left my beloved Jesus and I went into the midst of creatures; I helped someone to die well; then I saw where the infected air was coming from and did various penances in order to move it away; and then I came back. Blessed Jesus continued to let Himself be seen, but in silence.

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**March 23, 1902**

***The support of true sanctity is in the knowledge of self.***

After I struggled very much, my most sweet Jesus came and told me: “My daughter, the support of

true sanctity is in the knowledge of self.” And I: ‘Really?’ And He: “Certainly, because with the knowledge of self one undoes himself and leans completely on the knowledge he acquires of God, in such a way that his operating is the very divine operating, since nothing is left of his own being.” Then He added: “When one’s interior imbues and occupies itself with God alone and with all that belongs to Him, God communicates all of Himself to the soul. When her interior, then, occupies itself now with God, now with other things, God communicates Himself to the soul in part.”

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**March 27, 1902**

***Teachings of Jesus about Justice.***

Finding myself outside of myself, I went in search of my most sweet Jesus, and while going around, I saw Him in the arms of the Queen Mother. Tired as I was, all daring, I almost snatched Him, and I took Him in my arms, telling Him: ‘My Love, is this your promise that You would not leave me, when in the past days You have barely come, if at all?’ And He: “My daughter, I was with you; only, you have not seen Me with clarity. Had your desires been so ardent as to burn the veil that prevented you from seeing Me, you would certainly have seen Me.” Then, as though wanting to give me an exhortation, He added: “You must be not only upright, but just. Into Justice enters loving Me, praising Me, glorifying Me, thanking Me, blessing Me, repairing Me, adoring Me, not only for oneself, but for all other creatures. These are rights of Justice which I demand from each creature, and which are due to Me as Creator, and one who denies to Me even one of these rights, can never be called just. Therefore, think about fulfilling your duty of justice, for in Justice you will find the beginning, the means and the end of sanctity.”

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**March 30, 1902**

***The garment of light of the risen Humanity of Jesus.***

This morning, finding myself outside of myself, for a little while I saw my adorable Jesus in the act of His Resurrection - all clothed with refulgent light, so much so, that the sun remained obscured before that light. I was enchanted, and I said: ‘Lord, if I am not worthy to touch your glorified Humanity, let me at least touch your garments.’ And He told me: “My beloved, what are You saying? After I rose again I had no more need for material garments; rather, my garments are of sun, of most pure light which covers my Humanity, and which will shine eternally, giving unspeakable joy to all the senses of the Blessed. This has been conceded to my Humanity because there was no part of It which was not covered with opprobrium, with pains, with wounds.” Having said this, He disappeared, and I could find neither His Humanity nor His garments; or rather, as I would take His sacred garments between my hands, they would escape me and I would not be able to find them.

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**April 4, 1902**

***By destroying moral goods, physical and temporal goods are also destroyed. The power of reason and of humility.***

Continuing in my usual state, my adorable Jesus keeps coming, but almost always in silence; or rather,

He says to me something pertaining to the truth, but it happens that as long as the Lord is present I comprehend it and it seems I will be able to repeat it, but as He disappears, I feel that light of truth which had been infused in me being drawn from me, and I am unable to repeat anything. This morning, then, I had to struggle very much in waiting for Him, and as He came, He transported me outside of myself, showing Himself as very indignant. So, in order to placate Him, I made various acts of repentance, but Jesus seemed to like none of them. I would do my utmost in varying the acts of repentance – who knows, He might like one of them. At the end I said to Him: ‘Lord, I repent of the offenses given by me and by all creatures of the earth, and I repent and I am sorry for the sole reason that we have offended You, highest Good, who deserve love, while we have dared to give You offenses.’ With this last one the Lord seemed pleased and appeased.

After this, He transported me into the middle of a road on which there were two men in the shape of beasts, all intent on destroying every kind of moral good. They seemed to be strong like lions and drunken with passion; at the mere sight of them they struck terror and fright. Blessed Jesus told me: “If you want to placate Me a little bit, go and pass through those men, to convince them of the evil they do, facing their fury.” Though a little timid, yet I went. As soon as they saw me, they wanted to swallow me, but I said to them: ‘Let me speak, and then do to me whatever you want. You must know that if you reach your intent of destroying every moral good pertaining to religion, virtue, dependency and social welfare, without realizing your mistake, you would also destroy all corporal and temporal goods. In fact, as much as is taken away from moral goods, so much are physical evils doubled. So, without realizing it, you go against yourselves, destroying all those fleeting and passing goods which you so much love. Not only this, but you are looking for those who will destroy your very lives, and you will cause the survivors among you to shed bitter tears.’ Then I made a most great act of humility, which I am not even able to repeat, and they remained like someone who recovers from a state of madness; and also so weak, that they did not have the strength even to touch me. So I passed through them freely, and I understood that there is no power that can resist the power of reason and of humility.

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**April 16, 1902**

***How to deal with passions. Everything is in repressing the first motions.***

This morning my adorable Jesus was not coming. So, not seeing Him come, I said: ‘What am I still doing in this state, if the object that held me captured does not come any more? It is better if I finish it once and for all.’ As I was saying this, my sweet Jesus came for a little while, and told me: “My daughter, everything is in repressing the first motions; if the soul is attentive in this, everything will go well; but if she is not, at the first motions which are not repressed, passions will come out and break the divine fortress which surrounds the soul like a hedge in order to keep her well guarded, and to move away from her the enemies which always try to lay traps for her, and to harm the poor soul. However, if as soon as she perceives it, she enters into herself, humiliates herself, repents, and remedies it with courage, the divine fortress closes again around the soul; if on the other hand she does not remedy it, the divine fortress, broken as it is, will let all vices rush in. Therefore, if you want the fortress not to leave you alone even for one instant, be attentive to the first motions, thoughts and words which are not upright and holy, because once the first ones have escaped you, it is no longer the soul that reigns, but rather, passions dominate.”

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**April 25, 1902**

***The Cross is Sacrament.***

This morning I found myself outside of myself, and after going in search of my sweet Jesus, I found Him - but in such a pitiful state as to break my heart. He had His hands wounded, contracted because of the sharpness of the pain, to the point that they could not be touched. I tried to touch them in order to extend His fingers and heal His wounds, but I could not, because blessed Jesus was crying for the strong pain. Then, not knowing what to do, I squeezed Him to myself and said to Him: 'My loving Good, it has been a while since You shared with me the pains of your wounds; maybe this is why they are so embittered. I pray You to let me share in your pains, so that, as I suffer myself, your sufferings might be lessened.'

As I was saying this, an Angel came out with a nail in his hand, and he pierced my hands and feet through. As he was driving the nail into my hands, the fingers of my dear Jesus loosened up, and His wounds were healed. And while I was suffering, the Lord told me: "My daughter, the Cross is Sacrament. Each one of the Sacraments contains Its special effects – one removes sin, another confers grace, another unites one with God, another gives strength, and many other effects. But the Cross alone unites all these effects together, producing them in the soul with such effectiveness as to render her, in a very short time, similar to the original from which she came." After this, as though wanting to take some rest, He withdrew into my interior.

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**April 29, 1902**

***One who wants everything from God must give all of himself to God.***

This morning my adorable Jesus came for a little, telling me: "My daughter, one who wants everything from God must give all of himself to God." And He stopped, without telling me anything else for the time being. Seeing Him close to me, I said to Him: 'Lord, have compassion on me; don't You see how everything is dry and withered? It seems to me that I have become so dry, as if I had never received a drop of rain.' And He: "So much the better. Don't you know that the drier the wood, the more easily the fire devours it and converts it into fire? One spark alone is enough to ignite it. But if it is full of humors and not well dried, it takes a big fire to ignite it, and much time to convert it into fire. The same in the soul: when everything is dry, one spark alone is enough to convert her completely into fire of divine love." And I: 'Lord, You are making fun of me. How ugly, then, everything is; and besides, what do You have to burn if everything is dry?' And He: "I am not making fun of you; you yourself cannot comprehend that when not everything is dry in the soul, complacency is a humor, satisfaction is a humor, one's own taste is a humor, self-esteem is a humor. On the other hand, when everything is dry and the soul operates, these humors have no place from which to arise, and the Divine Fire, finding only the soul naked, as dry as she was created by It, with no other extraneous humors, since it is something that belongs to It, it is extremely easy for It to convert her into Its very Divine Fire. And after this, I infuse in her a garment of peace, and this peace is preserved by interior obedience, and kept by external obedience. This peace gives birth to the whole of God within the soul – that is, to all the works, the virtues and the ways of the Humanate Word – in such a way that one can see in her His simplicity, His humility, the dependency of His

infantile life, the perfection of His adult virtues, the mortification and the crucifixion of His dying. But it always begins from this: one who wants the whole of Christ must give everything to Christ.”

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**May 16, 1902**

***Two sublime states.***

This morning, after I struggled very much, my most sweet Jesus came, and as soon as I saw Him, I clasped Him tightly to myself, and I said to Him: ‘My dear Good, this time I will clasp You so much as not to let You escape any more.’ At that moment I felt myself completely filled with God as if I were inundated, in such a way that the powers of my soul remained as though chained and inoperative; they just watched. After I remained in this inoperative yet sweet and pleasant position for some time, my adorable Jesus told me: “My daughter, sometimes I fill the soul with Myself so much, that dissolving in Me, the soul remains as though idle. Other times I leave a few parts empty within her, and then the soul, before my presence, traffics in an admirable way, bursting into acts of praise, of thanksgiving, of love, of reparation and the like, in such a way as to fill these voids which I leave in her. However, these two states are both sublime and hold each other’s hand.”

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**May 22, 1902**

***The Most Holy Virgin incites Jesus to make Luisa suffer.***

As I was in my usual state, blessed Jesus was not coming. Oh, how much I had to suffer, and how much nonsense I spoke! – it is useless to say it. Then, after I tired myself well, I felt someone near me, but I could not see his face; I stretched out my hand to find him, and I found him, faint, with his head leaning on my shoulder. I looked at him and I recognized my sweet Jesus. It seemed to me that He had fainted because of the so much nonsense I had spoken. Then, as soon as I saw Him come round, I don’t know how much more nonsense I wanted to tell Him, but Jesus said to me: “Keep quiet, keep quiet, do not say anything else, otherwise you cause Me to faint. Your silence will make Me gain vigor, and so I will at least be able to kiss you, embrace you and make you content.” So I remained in silence, and we kissed each other many times, and Jesus made me many shows of love; but I am unable to explain it.

After this, I found myself outside of myself, and I kept looking for the beloved of my soul. Not finding Him, I raised my eyes to the heavens – who knows, I might find Him again – and I saw the Queen Mother and Jesus Christ with His back turned to Her, contending with each other. He did not want to listen to His Mother - this is why He was giving His back, all full of fury; and it seemed that the fire of His indignation was coming out of His mouth. I only understood that on that day Our Lord wanted to destroy everything which served as nourishment of man with the fire of His indignation. But the Most Holy Virgin did not want it, and Jesus was saying: “But, on whom can I give vent to this burning fire of my indignation?” And the Mother said: “There is someone on whom You can give vent to it (pointing at me). Don’t You see how she is always ready for our volitions?” On hearing this, Jesus turned to His Mother, as if they had concurred together. They called the Angels, giving to each of them a spark of that fire which was coming out of Jesus Christ, and the Angels brought them to me, placing one in my mouth, and the others on my hands, on my feet

and on my heart. I suffered, I felt myself being devoured, embittered, by that fire, but I felt resigned to suffering anything. Blessed Jesus and His Mother were spectators of my sufferings, and Jesus seemed to be somehow pacified. At that moment, I found myself inside myself and the confessor was about to call me to obedience as usual, when, all of a sudden, instead of calling me to obedience, he placed the intention of having me suffer the crucifixion. Jesus concurred by sharing His pains with me. It seemed that the confessor completed the work started by the Queen Mother. May everything be for the glory of God, and may He be always blessed.

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**June 2, 1902**

***The Throne of Jesus is composed of virtues. The soul who possesses virtues makes Him reign in her heart.***

This morning, after I struggled very much, blessed Jesus moved in my interior, and I saw that He was inside of me as though embraced and sustained by someone else. I was surprised at seeing this, and Jesus told me: “My daughter, the interior of the soul is a filling of passions, and as the soul keeps knocking passions down, so does each virtue take its place, accompanied by degrees of grace; and according to how the virtue keeps being perfected, so does grace administer its degrees to it. And since my Throne is composed of virtues, the soul who possesses virtues provides Me with arms and with the Throne to be able to reign in her heart, keeping Me continuously embraced and courted, until I delight with her. However, the soul can stain herself, while the virtue remains always intact; so, as long as the soul knows how to keep it, the virtue remains with her; but when she does not, the virtue returns to Me – to the place from which it came. Therefore, do not be surprised if you saw Me like this in your interior.”

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**June 15, 1902**

***Love is not an attribute of God, but His very Nature. The soul who truly loves Jesus cannot become lost.***

As I was in my usual state, my adorable Jesus transported me outside of myself, and told me; “My daughter, all virtues can be said to be my qualities and my attributes, but Love cannot be called an attribute of Mine, but rather, my very Nature. So, all virtues form my Throne and my qualities, but Love forms my very Self.” On hearing this, I remembered that the day before I had told a person who feared about the uncertainty of salvation, that one who truly loves Jesus Christ can be sure of being saved. To me, I believe it is impossible that Our Lord would move away from Himself a soul who loves Him with all her heart; therefore, let us think of loving Him, and we will have our salvation in hand. So I asked loving Jesus whether by saying this I had spoken incorrectly, and He added: “My beloved, you said that with reason, because love has this of its own: it forms one object out of two, one will out of two. So, the soul who loves Me forms one single thing with Me, one single will; how can she then be separated from Me? More so, since my Nature is Love, and wherever It finds a few sparks of love in the human nature, immediately It unites them to the eternal Love. Therefore, just as it is impossible to form two souls out of one soul, or two bodies out of one body, so is it impossible for one who truly loves Me to become lost.”



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**June 17, 1902**

***Mortification produces glory.***

This morning, I saw my beloved Jesus for just a little, and He seemed to be holding a written paper in His hand, on which one could read: “Mortification produces glory. One who wants to find the fount of all pleasures, must move away from all that may displease God.” Having said this, He disappeared.

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**June 29, 1902**

***Jesus speaks about France.***

This morning, I saw my adorable Jesus for just a little, and, I don’t know why, I heard Him say: “Poor France, poor France, you have raised up and have broken and split the most sacred laws, denying Me as your God. You have made of yourself an example for other nations to draw them toward evil, and your example has so much power, that the other nations are about to be ruined. Know, however, that as chastisement for this, you will be conquered.”

After this, He withdrew into my interior, and I heard Him ask for help, pity, compassion in His many pains. It was something harrowing to hear blessed Jesus ask for help from His creatures.

\* \* \*

**July 1, 1902**

***True victims must expose themselves to the pains of Jesus. Machinations against the Church and against the Pope.***

As I was in my usual state, I found myself outside of myself, kneeling on an altar together with two more people. In the meantime Jesus Christ appeared over this altar, and He said: “True victims must have communication with my very life; they must avail themselves of my very self, and expose themselves to my very pains.” While saying this, He took a pyx in His hand and gave Communion to all three of us. After this, behind that altar there seemed to be a door which led into a street filled with people and jam-packed with demons, in such a way that one could not walk without being squeezed by them; and since it was full of thorns, extremely sharp, one could not make a movement without feeling one’s flesh being pricked deep inside. At any cost I would have wanted to escape those diabolical furies, and I almost tried to do it, but someone, I don’t know who, prevented me by saying to me: “Everything you see are machinations against the Church and against the Pope. They would want the Pope to get out of Rome by invading the Vatican and seizing it, and if you want to avoid these bothers, men and demons will acquire strength and will make these thorns come out which will prick the Church bitterly. But if you content yourself with suffering them, both the one and the other will be weakened.” On hearing this I stopped, but who can say what I went through and suffered. I thought I would never again get out from the midst of those diabolical spirits; however, after staying there almost one whole night, divine protection freed me.

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**July 3, 1902**

***Jesus speaks about His Eucharistic Life.***

Continuing in my usual state, I found myself outside of myself, inside a Church, and since I could not find my adorable Jesus I went to knock at a Tabernacle to have Him open it for me. Since He would not open, made brave, I myself opened it and I found my sole and only Good. Who can say my contentment? I remained as though ecstatic in looking at an unspeakable beauty. On seeing me, Jesus flung Himself into my arms and told me: "My daughter, each period of my life receives from man distinct and special acts and degrees of imitation, of love, of reparation and other things. But the period of my Eucharistic Life is all life of hiddenness, of transformation and of continuous consummation; so much so, that I can say that after my love reached the excess and was even consumed, in my infinite wisdom I could not find any other external sign to prove my love for man. And just as my Incarnation, Life and Passion on the cross receive love, praise, thanksgiving, imitation - my Sacramental Life receives from man an ecstatic love, a love of dissolving oneself in Me, a love of perfect consummation; and as the soul is consumed in my very Sacramental Life, she can say that she performs, before the Divinity, the same offices that I perform continuously before God for love of men. And this consummation will make the soul overflow into eternal life."

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**July 7, 1902**

***Continuous humiliation with Christ will give rise to everlasting exaltation with Christ.***

This morning, since blessed Jesus was not coming, I felt all confused and humiliated. Then, after I struggled very much, He made Himself seen for just a little, telling me: "Luisa, always humiliated with Christ."

And I, pleased and yearning to be humiliated with Christ, said: 'Always, Oh Lord!' And He repeated: "And the always of the humiliation with Christ, will give rise to the always of the exaltation with Christ."

So I understood that as many humiliations as the soul undergoes with Christ and for love of Christ, if they are continuous, so many times will the Lord exalt her; and He will make this exaltation continuously before the whole Celestial Court, before men, and finally, even before demons themselves.

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**July 28, 1902**

***A spirit of continuous prayer.***

Continuing in my usual state, I found myself outside of myself, and I found my adorable Jesus who, not wanting to show me the troubles of the world, told me: "My daughter, withdraw - do not want to see the evils, most grave, which are in the world." And on saying this, He withdrew me Himself, and while carrying me He repeated: "What I recommend to you is a spirit of continuous prayer. The continuous effort of the soul to converse with Me, whether with her heart, or with her mind, with her mouth, or even with a simple intention - renders her so beautiful in my sight, that the notes of her

heart harmonize with the notes of my Heart. I feel so drawn to converse with this soul, that I manifest to her not only the works ad extra [external] of my Humanity, but I keep manifesting to her something of the works ad intra [interior] which the Divinity did in my Humanity. Not only this, but the beauty that a spirit of continuous prayer makes her acquire is so great, that the devil is as though struck by lightning, and remains frustrated in the snares He lays in order to harm this soul.” Having said this, He disappeared, and I found myself inside myself.

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**July 31, 1902**

***True charity must be disinterested.***

As I was in my usual state, I saw my adorable Jesus several times, but always in silence. I felt all confused and would not dare to ask Him anything, but it seemed that He wanted to tell me something which wounded His Sacred Heart. Finally, the last time He came, He told me: “My daughter, true charity must be disinterested on the part of one who does it, and on the part of one who receives it. If there is interest, that mud produces a smoke which blinds the mind, and prevents one from receiving the influence and the effects of divine charity. This is why in many works that are done, even holy, in many charitable cares that are performed, one feels as though a void, and they do not receive the fruit of the charity they do.”

\* \* \*

**August 2, 1902**

***During the whole course of His life, Jesus redid everything, for all in general and for each one individually.***

This morning, after letting me struggle very much, all of a sudden my adorable Jesus came, spreading rays of light. I was invested by that light and, I don’t know how, I found myself inside of Jesus Christ. Who can say how many things I comprehended inside that Most Holy Humanity? I can only say that His Divinity directed His Humanity in everything; and since in one single instant the Divinity can do as many acts as each of us can do in the whole period of one’s life, and as many acts as one wants to do, I comprehended with clarity that, because the Divinity operated in the Humanity of Jesus Christ, during the whole course of His life blessed Jesus redid for all in general and for each one individually everything that each one is obliged to do toward God, in such a way that He adored God for each one in particular, He thanked, repaired, glorified for each one, He praised, suffered, prayed for each one. And I comprehended that everything that each one must do has already been done before in the Heart of Jesus Christ.

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**August 10, 1902**

***Privations, laments and necessity of chastisements.***

As I am greatly afflicted because of the loss of my highest Good, my poor heart is lacerated continuously and suffers a continuous death.

Now, as the confessor came, I was telling him of my poor state, and he began to call Him and to place

his intention, but – no, my mind was left suspended; it would see as though a flash for a few instants, which would escape, and I would return inside myself without seeing Him. Oh, God, what pain! But these are pains that one does not even know how to express. Then, after much struggling, finally He came, and as I lamented to Him, He told me: “My daughter, if you did not know the reason for my absence, perhaps you would have some reason to lament about my absence; but since you do know that I am not coming because I want to chastise the world, wrongly do you lament.” And I: ‘What does the world have to do with me?’ And He: “Indeed it has to do with you because, if I come, you tell me: ‘Lord, I myself want to satisfy You on their behalf, I want to suffer for them.’ And since I am most just, I cannot receive the satisfaction of a debt from both one and the other, and if I wanted to take the satisfaction from you, the world would do nothing but grow ever bolder. Rather, in these times of rebellion, chastisements are so very necessary, and if I did not do so, darkness would become so thick that all would remain blinded.” While He was saying this, I found myself outside of myself, and I saw the earth all full of darkness, with just barely a few trails of light. What will happen to the poor world? It causes one to think much about the most sad things that will happen.

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### **September 3, 1902**

***Everything that Jesus deserved in His life He gave to all creatures, and in a special and superabundant way to one who is victim for love of Him.***

This morning, as I was in my usual state, I felt a natural malady come to me, but so strong, that I felt I was dying. I feared I might be about to pass from time to eternity; much more so, since blessed Jesus was hardly coming, or at the most, like a shadow. In fact, if He were coming as usual, I would not be fearing at all. Therefore, so that I might be in a good position, I prayed the Lord to give me the exercise of His holy mind to satisfy for the evils I might have committed with my thoughts; His eyes, His mouth, His hands, feet, Heart and all of His most sacred body, to satisfy for all the evils I might have committed, and for all the good I was supposed to do, but did not. While I was doing this, blessed Jesus came, all in festal clothing, in the act of receiving me into His arms; and He told me: “My daughter, everything I deserved I gave to all creatures, and in a special and superabundant way to one who is victim for love of Me. Behold, anything you want I give you - and not only you, but to whomever you want.” And I, remembering the confessor, said to Him: ‘Lord, if You take me, I pray You to content father.’ And He: “Indeed He has received some recompense for the charity he has done for you; and since he has cooperated, as you come to Me into the sphere of eternity, I will give him yet more recompense.” My malady was getting more and more vigorous, but I felt happy since I was at the harbor of Eternity. In the meantime the confessor came and called me to obedience. I would have wanted to keep everything quiet, but he forced me to say everything, and came out with the usual refrain that, out of obedience, I was not supposed to die; but in spite of this, my malady would not cease.

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### **September 4, 1902**

***The confessor asks Jesus not to let her die.***

As I continued to feel ill, I also felt a certain restlessness because of this strange obedience, as if I could not take flight toward my highest and only Good; with the addition that, having to celebrate

Holy Mass, the confessor did not want to give me Communion because of the continuous retching that bothered me. However, since the confessor had told me that out of obedience I should have Jesus Christ touch my stomach, as He came, He touched my stomach and the continuous retching ceased. But the malady would not cease, and Jesus, seeing me so restless, told me: “My daughter, what are you doing? Don’t you know that if death surprises you, finding you restless, you would have to get Purgatory? In fact, if your mind is not united with Mine, if your will is not one with Mine, if your desires are not my same desires, by necessity you need a purge to be transformed completely in Me. Therefore, be attentive, think only of remaining united with Me, and I will think of the rest.” Now, while He was saying this, I saw the Church and the Pope, and part of It was leaning on my shoulders; and I also saw the confessor who pressed Jesus not to take me for now. And the blessed Lord said: “Evils are most grave, and sins are about to reach such a point as no longer to deserve victim souls – that is, the ones who sustain and protect the world before Me. If this point touches Justice, indeed I will take her with Me.” So I understood that things are conditional.

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**September 5, 1902**

***Jesus, the Angels and the Saints incite Luisa to go with them; the confessor is opposed.***

I continued to feel ill, and the confessor continued to be resolute – even more, to get upset because I was not obeying him with regard to not dying, and to praying the Lord to make my suffering cease. On the other hand, I felt incited by blessed Jesus, by the Saints and by the Angels to go with them, and I would find myself now with Jesus, now with the celestial citizens. In this state I felt tortured, not knowing, myself, what to do; however, I was calm, fearing that if He should take me, I might not be ready to go speedily with Him, so I abandoned myself completely in His hands. Now, while I was in this position, I saw the confessor and others praying that I would not be allowed to die; and Jesus told me: “My daughter, I feel I am under a violence – don’t you see how they do not want Me to take you?” And I: ‘I too feel I am under a violence - truly they would deserve a penalty for putting a poor creature in this torture.’ And Jesus: “What penalty do you want Me to give them?” And I, not knowing what to say before that inexhaustible fount of charity, said: ‘My sweet Lord, since sanctity brings sacrifice with itself, make them saints, so that, if nothing else, they will obtain their intent of keeping me with them, and I will obtain the intent of seeing them saints, as they would have the patience to feel the pain which sanctity brings with itself.’ On hearing me, Jesus was all pleased, and He kissed me telling me: “Brava my beloved, you were able to choose the optimum, for their good and for my glory. So, for now we must surrender, and I reserve for Myself another occasion to take you quickly, giving them no time to do violence to us.” Then Jesus disappeared, and I found myself inside myself, with my suffering mitigated for the most part, and with new vigor, as if I was born again. But God alone knows the pain, the torment of my heart. I hope at least that He may want to accept the hardness of this sacrifice.

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**September 10, 1902**

***The prerogatives of love.***

I thought that blessed Jesus had come back according to the usual way, but what was not my disillusion when, after deciding that He was not going to take me for now, He began to make me

struggle for seeing Him, and most of the times, like shadow and flash. Then, this morning, as I was feeling very tired and exhausted in my strengths for the continuous longing and waiting, it seemed He came, and transporting me outside of myself He told me: “My daughter, if you are tired, come to my Heart - drink, and you will be refreshed.” So I drew near that divine Heart and I drank in large gulps a milk mixed with a most sweet blood. After this, He told me: “The prerogatives of love are three: constant love without end, strong love, and love of God and neighbor bound together. If these prerogatives do not appear in the soul, one can say that hers is not the quality of true love.”

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**October 22, 1902**

***Threats against Italy.***

This morning my adorable Jesus came for a few instants, all indignant; and He said to me: “When Italy has drunk the most fetid filth to the bottom, to the point of being drowned, so much so, that they will say, ‘She is dead, she is dead!’ - then will she rise again.” Then, becoming more calm, He added: “My daughter, when I want something from my creatures, I infuse in them the natural dispositions in such a way as to change their very nature into wanting what I want. Therefore, remain calm in the state you are in.” Having said this, He disappeared, and I was left concerned about what He told me.

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**October 30, 1902**

***Jesus Christ came to join God and man once again.***

This morning, as I was in a sea of worries and of tears because of the total abandonment of my highest Good, while feeling consumed by the pain, I felt my mind being estranged, and I saw blessed Jesus sustaining my forehead with His hand; and something like a light which contained many words of truths inside. I can barely remember this – that is: when our humanity untied the bond of obedience which God had placed between Himself and the creature, a bond which, alone, united God and man, it became dispersed; and Jesus Christ, taking on human nature and making Himself our head, came to reunite the dispersed humanity, and with His obedience to the Volition of the Father, He came to join God and man once again. But this indissoluble union is strengthened further according to our obedience to the Divine Volition.” After this, I no longer saw my dear Jesus, and that light withdrew together with Him.

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**November 1, 1902**

***True seriousness is found in religion, and true religion consists in looking at one’s neighbor in God, and at God in one’s neighbor.***

As I was in my usual state, I felt I was going outside of myself, and I found a child crying, and also several men; and one of them, more serious, took a most bitter drink and gave it to that crying child, who suffered so much in swallowing it, that his throat seemed to choke. Not knowing who he was, out of compassion I took him in my arms, saying to him: ‘Yet, he is a serious man, and did this to you. Poor little one, come to me, for I want to dry your tears.’ And he said to me: “True seriousness is found in religion, and true religion consists in looking at one’s neighbor in God, and

at God in one's neighbor." Then, drawing close to my ear, so much so, that his lips touched me and his voice resounded in my interior, he added: "The word 'religion' is a ridiculous word for the world, and it seems to be worth nothing. Yet, before Me every word that pertains to religion is a virtue of infinite value; so much so, that I made use of the word in order to propagate the faith in the whole universe, and one who exercises himself in this serves Me as mouth to manifest my Will to creatures." As He was saying this, I understood very well that it was Jesus. On hearing His clear voice which I had not heard for so long I felt myself rise again from death to life. I was waiting for Him to finish speaking to tell Him of my extreme needs, but – no, as soon as I stopped hearing His voice, He disappeared, and I was left disconsolate and afflicted.

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**November 5, 1902**

***The Tree of Life, rooted in the Heart of Jesus.***

This morning my adorable Jesus made Himself seen in my interior, and He seemed to have a tree planted in His Heart, and so rooted into It, that its roots arose from the center of His Heart. In sum, it seemed to be born together with It, with the same nature. I was amazed at seeing its beauty, strikingness and height, which seemed to touch the heavens; and its branches extended out to the farthest ends of the world. Now, on seeing me so amazed, blessed Jesus told me: "My daughter, this Tree was conceived together with Me, in the center of my Heart, and from that moment I felt in my inmost Heart all the good and the evil that man would do with this Tree of Redemption, called 'Tree of Life'. In fact, all those souls who remain united to this Tree will receive the life of grace in time, and when the Tree has raised them well, It will administer to them the life of glory in eternity. Yet, what is not my sorrow? Even though they cannot root out the Tree, nor can they touch the trunk, many try to cut some branches so that souls may not receive life, and to take away from Me all the glory and the pleasure that this Tree of Life would have produced for Me." While saying this, He disappeared.

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**November 9, 1902**

***Difference between the operating of Jesus and the operating of man.***

While I was longing for my adorable Jesus, He came in the appearance He had when His enemies were slapping Him, covering His face with spit, and blindfolding Him. With admirable patience He suffered everything; even more, it seemed He would not even look at them, so much was He intent in His interior on looking at the fruit which those sufferings would produce. I admired everything with amazement, and Jesus told me: "My daughter, in my operating and suffering I never looked outside, but always inside; and whatever it might be, in seeing its fruit, I would not just suffer it, but I would suffer everything with yearning and avidity. On the other hand, completely opposite, man, in operating good, does not look inside the work, and not seeing its fruit, he becomes easily bored, everything bothers him, and many times he neglects doing good. If he suffers, he easily loses his patience; and if he does evil, not looking inside that evil, he does it with ease." Then He added: "Creatures do not want to convince themselves that life must be accompanied by various circumstances, now of sufferings, now of consolation. Yet, even plants and flowers give them an example of this by remaining submitted to winds, snows, hail and heat."

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**November 16, 1902**

***The word of God is joy. The command of Monsignor regarding the coming of the confessor.***

I spent last night in great distress; I saw the confessor in the act of giving me prohibitions and commands. Blessed Jesus came for a little, only telling me: "My daughter, the word of God is joy, and one who listens to it but does not let it bear fruit with his works, gives it a black shade and covers it with mud." Then, feeling much suffering, I tried not to pay attention to what I was seeing, when, all of a sudden, the confessor came, telling me that Monsignor commanded, in an absolute way, that the priest was not supposed to come any more to make me come out of my usual state, but that I should go out of it by myself - something which I had not been able to obtain for as many as eighteen years, in spite of tears and prayers, and the vows and promises I made to the Most High. In fact, I confess before God that all the sufferings I might have gone through have not been true crosses for me, but delights and graces of God; but the sole and true cross for me has been the coming of the priest. So, knowing the impossibility of this outcome from many years of experience, my heart was lacerated by the fear that I might not be able to obey, and I would do nothing but shed most bitter tears, praying to that God who alone sees the depth of my heart, that He would have pity on the position I found myself in. While praying in tears, I saw a flash of light, and a voice saying: "My daughter, to make known that it is I, I will obey him, and after I have given him proofs of obedience, he will obey Me." And as I said, 'Lord, I fear very much that I may not be able to obey', He added: "Obedience releases and chains; and since it is chain, it binds the Divine Volition with the human, and makes them one, in such a way that the soul does not act with the power of her will, but with the power of the Divine Will. Besides, it is not you who will obey, but I will obey in you." Then, all afflicted, He added: "My daughter, did I not tell you that keeping you in this state of victim and starting the slaughter in Italy is almost impossible for Me?" So I became a little bit more calm, though I did not know how this obedience was to be carried out.

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**November 17, 1902**

***Impossibility of losing consciousness. It is a decree of the Will of God to use the work of the priest to make Luisa come round from her state of sufferings.***

As the usual hour came for me to be surprised by my usual state, to my great bitterness – but such bitterness, that I had never experienced anything similar in my life – my mind was no longer able to lose consciousness. My life, my treasure, the One who formed all my delight, my all lovable Jesus, was not coming. I tried to recollect myself as much as I could, but I felt my mind so awake that I could neither lose consciousness nor sleep; so I would do nothing but break the brake to my tears. I did as much as I could to follow in my interior what I would do in the state of unconsciousness of my senses, and one by one I would recall His teachings, His words, and the way I was supposed to remain always united with Him. But these were all darts that wounded my heart bitterly, saying to me: "Ah, after you have seen Him every day for fifteen years, sometimes more, sometimes less, sometimes three or four times, sometimes once; sometimes He would speak to you, other times He would remain silent.... But, still, you would see Him. And now, you have lost Him? You don't see Him any more? You no longer hear His sweet and gentle voice? Everything is over for you." And my poor heart would become so filled with bitteresses and sorrow, that I can say that my bread was



sorrow and my drink the tears; and I was so filled with them that not a drop of water could enter into my throat. To this, another thorn added on. Often times I had said to my adorable Jesus: ‘How I fear about my state – that it is just me, that it is all my fantasy, that it is a pretense...’; and He would say to me: “Remove these fears, for you will see, then, that days will come in which, in spite of any effort and sacrifice you would make to lose consciousness, you will not be able to do it.” But in spite of all this, I felt calmness in my interior, for at least I was obeying, though it cost me my life. So I thought that things would have to continue this way, convincing myself that since the Lord no longer wanted me in that state, He had used Monsignor to have him give me that obedience.

Then, after two days had passed, in the evening I was about to make my adoration to the crucifix, when a flash of light came before my mind. I felt my heart being opened, and a voice saying to me: “I will keep you suspended for a few days, and then I will make you fall again.” And I: ‘Lord, will You not make me come round Yourself if You make me fall?’ And the voice: “No, it is a decree of my Will to use the work of the priest to make you come round from that state of sufferings, and if they want to know why, let them come to Me and ask Me. My Wisdom is incomprehensible, and has many unusual ways for the salvation of souls; but even though It is incomprehensible, if they want to find the reason, let them go deep, for they will find it - bright like sun. My Justice is like a cloud pregnant with hail, thunders and lightnings, and in you It found a dam so as not to unload Itself over the peoples. So, let them not want to advance the time of my wrath.” And I: ‘Only for me was this chastisement reserved, with no hope to be freed of it. You have given so many graces to other souls; they have suffered greatly for love of You, yet they had no need of the work of a priest.’ And the voice continued: “You will be freed - not now, but when the slaughters begin in Italy.” This was for me another reason for sorrows and most bitter tears; so much so, that my most lovable Jesus, having compassion for me, moved in my interior as though placing a veil before what He had told me, and without letting Himself be seen, He let me hear His voice saying to me: “My daughter, come to Me, do not want to afflict yourself. Let us move Justice away for a little while, and let us give room to Love, otherwise you succumb. Listen to Me – I have many things to teach you. Do you think I have finished speaking to you? No.” And since I was crying and my eyes had become two rivers of tears, He added: “Do not cry, my beloved, but rather, give Me audience; this morning I want to hear Mass together with you, teaching you the way you must hear It.” And so He kept speaking and I would follow Him; but since I could not see Him, my heart was split by the pain continuously. From time to time, to stop my crying He would call me repeatedly, now teaching me something about His Passion, explaining the meaning to me, now teaching me how to do what He did in His interior during the course of His Passion – which I refrain from writing for now, reserving this for another time, if God pleases. This is how I went on for two more days.

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**November 21, 1902**

***Jesus uses the nature of Luisa to continue the course of His sufferings within her.***

As I still could neither lose consciousness nor sleep, my poor nature could take no more. But then, when I felt convinced more than ever that I would not see Him any more, all of a sudden my dearest Jesus came and made me lose consciousness – I was as though struck by lightning. Who can say my fear? I had no more control over myself; it was no longer in my power to regain consciousness. Jesus told me: “My daughter, do not fear, I have come to strengthen you; don’t you yourself see how

you can take no more, and how your nature fails you without Me?” And I said to Him, crying: ‘Ah, my life, without You I am dead, I feel no more vital strengths; You used to form my whole being, and if I do not have You, I lack everything. Indeed if You continue not coming, I will die of sorrow.’ And He: “My beloved daughter, you say that I am your life, and I say to you that you are my living life. Just as I made use of my Humanity to suffer, so am I using your nature to continue the course of my sufferings within you. Therefore, you are all mine – even more, you are my very life.” As He was saying this, I remembered the obedience and I said to Him: ‘My sweet Good, will You let me obey by allowing me to come round by myself?’ And He: “My daughter, I, the Creator, have obeyed the creature by keeping you suspended in these days; it is only right now for the creature to obey his Creator by submitting to my Will, because before my Divine Will the human reason does not count, and the strongest reason before the Supreme Will resolves into smoke.”

Who can say how embittered I was left? But I was resigned, making a vow to the Lord never to withdraw my will from His, not even for the blink of an eye; and since they had told me that if I was surprised by that state and would not come round by myself they would let me die, I was preparing myself for death, considering this a great fortune, and I prayed the Lord to take me in His arms. While I was doing this, the confessor came to make me come round, embittering me more; so much so, that seeing me so embittered, the Lord told me in my interior: “Tell him to concede to Me two more days of suspension, to give him the time to know what to do.” Then the confessor left, leaving me all pierced and as though filled with bitterness, and Jesus, letting me hear His voice again, told me: “Poor daughter, how they embitter her; I feel my Heart being lacerated in seeing you like this. Courage, do not fear, my daughter; and then, remember that it is by the intervention of obedience that you were suspended from this state. If now they do not want it any more, I will also let you obey. Is this not the nail that pierces you the most – not being able to obey?” And I: ‘Yes.’

“Well then, I have promised you I will let you obey, therefore I do not want you to embitter yourself any more. However, tell them: ‘Do they want to play games with Me? Woe to those who want to play games with Me and fight against my Will’.” And I: ‘How can I go on without You? In fact, if I am not surprised by that state, I do not see You.’ And He: “Since it is not your will to go out of this state of sacrifice, I will find other ways to make Myself seen and be with you. Aren’t you happy?” So, the following morning, without my losing consciousness, He made Himself seen sensibly by giving me a few drops of milk to refresh me, since my weakness was extreme.

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**November 22, 1902**

***Luisa is about to die, but obedience is opposed.***

On November 22, as I kept feeling ill again, blessed Jesus came and told me: “My beloved, do you want to come?” And I: ‘Yes, don’t leave me on this earth any longer.’ And He: “Yes, I want to content you once and for all.” As He was saying this, I felt my stomach and my throat close, in such a way that nothing could enter any more; I could barely pull in a breath, feeling suffocated. Then I saw that blessed Jesus called the Angels, and said to them: “Now that the victim is coming, suspend the fortresses, so that the peoples may do what they want.” And I: ‘Lord, who are they?’ And He: “They are the Angels that keep the cities. As long as the cities are assisted by the fortress of divine protection communicated to the Angels, they can do nothing; but once this protection is removed due

to the grave sins they commit, and they are left on their own, they can make revolution and any sort of evil.”

I felt placid, and seeing myself alone with my dear Jesus and abandoned by all creatures, I thanked the Lord from my heart, and I prayed Him to deign not to let anyone come to me to bother me. While I was in this position, my sister came, and seeing me ill, she sent for the confessor who managed, by force of obedience, to have me open my throat a little bit, and then he came out giving me the obedience not to die. Poor is the one who has to deal with creatures! Not knowing the depth of all the pains and torments of a poor soul, they add greater sorrows to her pains, and it is easier to obtain compassion, help and relief from God than from creatures - rather, it seems that they get more incited. But may the Lord be always blessed, who disposes everything for His glory and for the good of souls.

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**November 30, 1902**

***Fear that her state might be a work of the devil. Jesus teaches her how to recognize when it is He, and when the devil.***

As I was amid fears, doubts, agitations, that everything might be a work of the devil, on coming, my adorable Jesus told me: “My daughter, I am Sun and I fill the world with light, and as I go to a soul another Sun is reproduced in her, in such a way that, by dint of rays of light, they dart through each other continuously. Now, between these two Suns clouds are formed, which are mortifications, humiliations, adversities, sufferings and other things. If they are true Suns, they have so much power that, by darting through each other continuously, they triumph over these clouds and convert them into light. If, though, they are only apparent and false suns, the clouds which form between them have the strength to convert these suns into darkness. This is the surest sign to know whether it is I or the devil; and after a person has received this sign, he can lay down his life to confess the truth, which is light, not darkness.”

I have been ruminating within my mind on whether these signs are present in me, and I see myself so full of defects that I have no words to manifest my badness. However, I do not lose heart; on the contrary, I hope that the mercy of the Lord may want to have compassion on this poor creature.

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**December 3, 1902**

***Disturbances with regard to obedience. Jesus reassures her.***

This morning, as I was in my usual state and my fears continued, when blessed Jesus came I said to Him: ‘Life of my life, how come You do not let me obey the order of the superiors?’ And He: ‘And you, my daughter, don’t you see where the opposition comes from? It is the human will that does not unite with the Divine so that they may kiss and become one; and when there is opposition between these two wills, since the Divine Will is superior, the human will loses by necessity. Besides, what else do they want? I have told you that, if they want, I make you fall into that state; if they do not want, I let you obey. But as for the obedience that I should make you fall and I should make you come round without their coming, leaving this thing independent of them and all at my disposal – this

is up to Me. Whether I want to keep you in this state for one minute or half an hour, whether I have to make you suffer or not - this remains all under my care; and if they want otherwise, it would be wanting to dictate to Me the laws of how and of when. I am the One who must do things, and this would be wanting to meddle too much in my judgments and acting as my master, while the creature is supposed to adore, not to investigate.” I was left incapable of answering. Seeing that I was not answering, He added: “This not wanting to persuade themselves grieves Me very much. You, however, in contrasts and mortifications do not keep your gaze on them, but fix it on Me, who was the target of contradictions; and as you suffer them, you will become more similar to Me. In this way, your nature will not be able to move, and you will remain calm and tranquil. I want that, on your part, you do as much as you can to obey them; as for the rest, leave it to my care, without becoming disturbed.”

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**December 4, 1902**

***Jesus manifests the reasons of His operating.***

I was thinking in my mind about this obedience, saying: ‘They are right in commanding me this way; besides, it is not such a great thing that the Lord would allow me to obey in the way wanted by them. So they say: either He should let you obey, or He should tell the reason why He wants the confessor to come to make you come round from that state.’ While I was thinking of this, my adorable Jesus moved in my interior, telling me: “My daughter, I wanted them to find the reason of my operating by themselves, because in my life, from the moment I was born up to my death, everything can be found, since the life of the whole Church is enclosed in it. When compared to some step that can be conformed to my life, the most difficult matters are solved, the most tangled situations are unraveled, and in the most obscure and abstruse ones, such that the human mind almost becomes lost in that obscurity, one finds the clearest and brightest light. This means that they do not have my life as the rule of their operating, otherwise they would have found the reason. But since they have not found the reason themselves, it is necessary that I speak and manifest it.”

After this, He stood up and with empire – but so much that I became fearful – He said: “What is the meaning of that ‘ostende te sacerdoti’ [‘show yourself to the priest’ [3]]?” Then, becoming sweeter, He added: “My power extended everywhere, and from any place I was I could operate the most sensational miracles; yet, in almost all my miracles I wanted to be personally present. As for example, when I resurrected Lazarus, I went there, I had them remove the sepulchral stone, then I had him released, and then, with the empire of my voice I called him back to life. In resurrecting the young girl, I took her by the hand with my right hand, and I called her back to life; and in many other things which are recorded in the Gospel, and which are known to all, I wanted to be there with my presence. This teaches the way in which the priest must behave in his operating, since the future life of the Church was enclosed in mine. And these are things that pertain to you, though in general; but your specific circumstance they will find on Calvary. I, priest and victim, lifted up on the wood of the cross, wanted a priest to be present, to assist Me in that state of victim – and he was Saint John, who represented the nascent Church. In him I saw everyone - Popes, bishops, priests and all the faithful together; and while assisting Me, He offered Me as victim for the glory of the Father and for the good outgrowth of the nascent Church. The fact that a priest assisted Me in that state of victim did not happen by chance, but everything was a profound mystery predisposed ab æterno [from eternity] in

the divine mind, intending that when I choose a soul as victim for the grave needs present in the Church, a priest must offer her to Me, assist her for Me, help her and encourage her to suffer. If these things are understood – fine, they themselves will receive the fruit of the work they offer; just like Saint John: how many goods did he not receive for having assisted Me on Mount Calvary? If then they are not understood, they do nothing but put my work amid continuous contrasts, diverting my most beautiful designs.

In addition to this, my Wisdom is infinite, and when It sends some cross to a soul for her sanctification, It does not take that soul alone, but five, ten... as many as I please, so that not one alone, but all others together may be sanctified. In fact, on Calvary I was not alone; in addition to having a priest, I had a Mother, I had friends and also enemies, and on seeing the prodigy of my patience, many of them believed in Me as the God I was, and were converted. Had I been alone, would they have received these great goods? Certainly not.”

But who can say everything He told me, or explain the most minute meanings? I said this the best I could – the way I was able to say it in my roughness. I hope that the Lord will do the rest, by illuminating them so that they may comprehend what I have not been able to manifest well.

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#### **December 5, 1902**

***Luisa sees a woman crying over the state of the peoples, who asks her not to move from her state of victim.***

As I was in my usual state, blessed Jesus shared His pains with me, and as I was suffering I saw a woman crying her heart out, and saying: “The kings have joined together, and the peoples perish; and not seeing themselves being helped, protected, but rather, stripped, they get lost, and kings without peoples cannot exist. But what makes me cry the most is to see that the fortresses of Justice are missing, which are the victims - the only and sole support that holds Justice back in these times most sad. You at least - do you give me your word that you will not move from this state of victim?” I don’t know why, but I felt so resolute that I answered: “This word I cannot give – no. I will stay as long as the Lord wants it; but as soon as He tells me that the time for this penance is ended, I will not stay even for one minute more.’ On hearing my unshakable will, she cried more, almost wanting to move me to say yes with her crying. But, more than ever resolute, I said: ‘No, no.’ And, crying, she said: “So, there will be justice, chastisements, slaughters, with no sparing.” However, as I related this to the confessor, he told me that out of obedience I should withdraw my no.

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#### **December 7, 1902**

***France and Italy no longer recognize Jesus. Jesus suspends her from her state of victim, but she does not accept, and fights so that the law of divorce may not be formed.***

As I was in my usual state, I found myself amid most thick darkness. In it there were thousands of people whom that darkness rendered blind, to the point that they themselves could not understand what they were doing. It seemed it was part of Italy and part of France. Oh, how many errors could be seen in France – worse than those of Italy! It seemed that they had lost their human reason, the

primary endowment of man, which distinguishes him from the beasts. But he has become worse than the beasts themselves. Near this darkness one could see a lamp; I approached it and I found my loving Jesus, but so afflicted and indignant with those people that I trembled like a leaf, and I only said: 'Lord, placate Yourself and let me suffer by pouring your indignation upon me.' And He told me: "How can I placate Myself if they want to exclude Me from them, as if they were not a work created by Me? Don't you see how France has driven Me away from herself, considering herself honored in no longer recognizing Me? And how Italy wants to follow France, as there are some who would give their souls to the devil in order to win that point of forming the law of divorce - after they tried so many times and were left crushed and confused? Instead of placating Myself and pouring my indignation upon you, I suspend you from the state of victim, because after my Justice has tried several times, using all of Its power so as not to give that chastisement wanted by man himself - and in spite of this, he still wants it - it is necessary for Justice to suspend one who holds It back, and to let the chastisement fall." And I: 'Lord, if You wanted to suspend me for other chastisements, I would easily have accepted, because it is right that the creature conform to your Holy Will in everything; but to accept it for this evil most grave... my soul cannot digest this suspension. Rather, invest me with your power and allow me to go into the midst of those people who want this.' While saying this, I found myself with them; they seemed to be invested with diabolical forces, especially one of them, who seemed enraged. As though wanting to turn everything upside down, I spoke and spoke, but I could barely manage to cast a few glimmers of reason into him, making known to him the error they were committing. After this, I found myself inside myself, with sufferings extremely scarce.

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**December 8, 1902**

***The confessor uses the authority of the Church to keep Jesus crucified in Luisa and to crucify her with Him so as to prevent the law of divorce.***

This morning my adorable Jesus came and told me: "My daughter, today I want to keep you suspended without letting you suffer." I began to fear and to lament to Him, and He added: "Do not fear, I will be with you. Rather, when you occupy the state of victim you are exposed to Justice, and in addition to the other sufferings, many times you have to suffer my very privation and obscurity - in sum, everything that man deserves because of his sins. But as I suspend your office of victim, everything I will show toward you will be mercy and love."

I felt released [from my state], even though I could see my beloved Jesus, and I understood very well that it was not His coming that rendered the coming of the confessor necessary to make me come round, but rather, the sufferings that Jesus would send me. So, I am unable to say why, my soul felt a pain, while my nature felt great satisfaction, saying: 'If nothing else, I will spare the confessor the sacrifice of having to come.' But while I was thinking of this, I saw a priest clothed in white together with Our Lord; it seemed to me that he was the Pope, and the confessor was with him. They were praying Him to make me suffer so as to prevent the formation of this law of divorce, but Jesus would not pay attention to them. So, the confessor, heedless of the fact that he was not being given audience, with extraordinary impetus, to the point that it seemed it was not him, took Jesus Christ in his arms and, by force, cast Him inside of me, saying: "You will remain crucified within her, crucifying her, but this law of divorce we do not want." Jesus remained as though bound inside of

me, crucified by such command, and I felt, bitterly, the pains of the cross. Then He said: “Daughter, it is the Church that wants it, and her authority, united to the power of prayer, binds Me.”

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**December 9, 1902**

***Luisa is crucified with Jesus. The danger of the law of divorce.***

As I was in my usual state, I found myself outside of myself together with Jesus Christ, as though nailed with Him; and since I suffered, I was silent. In the meantime I saw the confessor with my guardian Angel, and the confessor said to him: “This poor one is in great suffering, to the point that she cannot speak. Give her a little bit of respite, for when two lovers pour out together what they have in their interior, they end up conceding what they want to each other.” So I felt my sufferings being mitigated, and first I told Jesus about certain needs of father, praying Him to make him all of God, because when one becomes so, God can find no difficulty in conceding to him what he wants, because he will not be able to seek anything but what pleases God. Then I said: “Lord, what about this law of divorce - will men come to make it in Italy? And He: “My daughter, the danger exists, unless some Chinese thunderbolt comes to prevent their intent.” And I: ‘Lord, what? Is this perhaps someone from China who, maybe, when they are about to do it, will take some thunderbolt and will cast it into their midst to kill them, in such a way that, frightened, they will flee?’ And Jesus: “When you do not understand, it is better if you keep silent.” I was left confused and did not dare to speak any more, without understanding the meaning. However, my guardian Angel was saying to the confessor, in addition to the intention of the cross, united to that of having Him pour: “If you obtain this, you will win this point, and they will not be able to do it.”

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**December 15, 1902**

***Luisa remains crucified with Jesus. Man is about to be crushed by the weight of Divine Justice.***

Continuing in my usual state, I found myself outside of myself, and I found my adorable Jesus, cast to the ground, crucified, everyone trampling upon Him. In order to prevent them from doing this, I laid myself upon Him so as to receive upon myself what they were doing to Our Lord; and while I was in that position, I said: ‘Lord, what is it to You to allow those very nails that pierce You to pierce me as well?’ At that moment I found myself nailed with the very nails that pierced blessed Jesus – He underneath, and I on top. In that position we found ourselves in the midst of those men who want divorce, and Jesus was sending them many rays of light produced by the sufferings that He and I were suffering, and they remained dazzled and confused. I also understood that if the Lord will please to let me continue to suffer, when they come to do that, they will be humiliated and will not be able to conclude anything. After this, He disappeared, and I remained alone, suffering. Then He came back again, but He was not crucified; He threw Himself into my arms, but He was so heavy that my poor arms could not hold Him, and I was about to let Him fall to the ground. Seeing that, as much as I did and tried, I could not hold that weight, my pain was such that I felt myself crying my heart out; and He, seeing the certain danger of falling, and also my crying - cried along. What a harrowing scene!

Then, forcing myself up, I kissed Him on His face; He too kissed me, and I said to Him: ‘My life and

strength, by myself I am weak and can do nothing, but with You I can do everything. Therefore, strengthen my weakness by infusing your very strength in me, and I will be able to carry the weight of your person - the only way to be able to spare each other this sorrow; for me, of letting You fall, and for You, of suffering the fall.'

On hearing this, Jesus told me: "My daughter, don't you comprehend the meaning of my heaviness? Know that it is the enormous weight of Justice which I can bear no more, nor can you hold; and man is about to be crushed by the weight of Divine Justice." On hearing this, I cried, and He, almost to distract me, since before He came I had a strong fear that I might not be able to obey with regard to certain things, He added: "And you, my beloved, why do you so much fear that I may not let you obey? Don't you know that when I draw, unite and identify a soul with Me, communicating my secrets to her, the first key I place, which produces the most beautiful sound and communicates the sound to all other keys, is the key of obedience? So much so, that if the other keys are not in communication with the first key, they will sound in a discordant way, which can never be pleasant to my hearing. Therefore, do not fear; besides, it will not be you, but I Myself will obey in you, and since it will be up to Me to obey, let Me do it, without being concerned, for I alone know well what must be done and how to make Myself known." Having said this, He disappeared, and I found myself inside myself. May the Lord be always blessed.

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**December 17, 1902**

***In order to be a victim, permanent union with Jesus is necessary.***

This morning, when my adorable Jesus came, I was praying Him to placate Himself, saying to Him: 'Lord, if I cannot sustain the weight of your Justice by myself, there are so many good souls among whom it can be divided, a little bit each, so that it might be easier to bear the weight, and people might be spared.' And He: "And you, my daughter, don't know that so that my Justice may unload the weight of someone else's chastisement upon some soul, she must be in possession of permanent union with Me, in such a way that everything she does, suffers, intercedes for and obtains, is given to her by virtue of the union with Me established within her, as the soul does nothing but lay down her will, unifying it with Mine? Nor could my Justice do this without first giving the soul the necessary graces to be able to suffer for the sake of someone else." And I: 'But how can union with You be permanent in me? I see myself so bad!' And He, interrupting my speaking, added: "Silly one, what are you saying? Don't you feel Me continuously within yourself? Don't you perceive the sensible movements I make in your interior, and the continuous prayer that rises within your interior, as you cannot do otherwise? Is this perhaps you, or I who dwell within you? At the most, sometimes you do not see Me, but in no way does this mean that union with Me is not permanent in you." I remained confused and did not know what to answer.

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**December 18, 1902**

***Jesus again takes her to suffer with Him in order to conquer those who want divorce.***

As soon as I found myself in my usual state, blessed Jesus came, but in so much suffering as to arouse compassion. Then, all afflicted, He told me: "My daughter, come again to suffer with Me in order



to conquer the obstinacy of those who want divorce. Let us try once more. You will always be ready to suffer what I want, won't you? Do you give Me your consent?" And I: "Yes, Lord, do whatever You want." As soon as I said yes, blessed Jesus laid Himself within me as crucified, and since my nature was smaller than His, He stretched me so much as to make me reach His very person. Then He poured – very little, yes, but so bitter and full of sufferings, that not only did I feel the nails at the places of the crucifixion, but I felt my whole body as pierced by many nails, in such a way that I felt all of myself being crushed. He left me in that position for a little while, and I found myself in the midst of demons who, on seeing me suffer like that, said: "In the end this damn one is going to win again, so that we don't make the law of divorce. Curse your existence – you try to harm us and to disperse our businesses by ruining our many toils, rendering them vain. But we'll make you pay for this – we will move bishops, priests and people against you, so that next time we'll make you drop this whim of accepting sufferings." And while saying this, they sent me whirls of flames and smoke. I felt myself in so much suffering that I could not understand myself. Blessed Jesus came back; at the sight of Him the demons fled, and, again, He renewed in me the same sufferings – but more intense than before. He repeated this two more times, but even though I was almost constantly with Jesus, I would not say anything to Him because I was as though compressed by strong sufferings. Only He would say to me from time to time: "My daughter, it is necessary that you suffer for now. Have patience – do you not want to take care of my interests as if they were your own?" And He would sustain me in His arms, for my nature could not bear alone the weight of those sufferings.

Then He said to me: "Beloved, do you want to see the evil that occurred during those days in which I kept you suspended from this state?" At that moment, I don't know how, I saw Justice. I could see It as full of light, of grace, of chastisements and of darkness, and as many days as I had been suspended, so many were the streams of darkness that descended upon earth. Those who want to do evil and speak evil had become even more blind and had acquired strength to carry it out, turning against the Church and against sacred people. I was surprised, and Jesus told me: "You thought it was nothing, so much so, that you would not bother about it – but it was not so. Have you seen how much evil came about, and how much strength the enemies acquired, to the point of managing to do what they had not been able to do during the time in which I had continuously kept you in this state?" After this, He disappeared.

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**December 24, 1902**

***Jesus tests her so as to ignite in her more the desire to suffer for love of Him . The value of true knowledge of self.***

Continuing in my usual state, I found myself outside of myself, and I found Our Lord, who had a cross near Him, which was all braided with thorns. He took it and placed it upon my shoulders, commanding me to carry it into the midst of a multitude of people, to give proof of His Mercy and to placate Divine Justice. It was so heavy that I carried it bent over and almost dragging myself. While I was carrying it, Jesus disappeared, and as I reached a certain place, the one who was guiding me told me: "Leave the cross and remove your clothes, for Our Lord is coming back and He must find you ready for the crucifixion." I removed my clothes but I kept them in my hands because of the embarrassment my nature felt; and I said to myself: 'I will drop them as soon as He comes.' At that moment He came back, and finding me with my clothes in my hands, told me: "You have not even

let yourself be found completely stripped so that I might crucify you immediately. Well then, we will leave it for another time.” I remained confused and afflicted, unable to articulate a word, and Jesus, to console me, took me by the hand and told me: “Tell Me, what do you want Me to give you?” And I: ‘Lord, suffering.’ And He: “And what else?” And I: ‘I can ask of You nothing but suffering.’ And Jesus: “And what about love – don’t you want some?” And I: ‘No, suffering, because in giving me suffering you will give me more love. I know this out of experience – that in order to obtain graces, the strongest love and all of You, these cannot be obtained but through suffering; and in order to earn all your sympathies, delights and satisfactions, the only and sole means is to suffer for love of You.’ And He: “My beloved, I wanted to test you so as to ignite in you more the desire to suffer for love of Me.”

After this, I saw people who believed themselves to be something greater than others; and blessed Jesus said: “My daughter, one who believes himself to be something before Me and before men, is worth nothing. One who believes himself to be nothing is worth everything – first, before Me, because if he does something, he does not think he does it because he can do it, having the strength and the capacity, but rather, because he receives from God the grace, the helps and the lights; therefore it can be said that he does it by virtue of divine power, and one who has divine power with him is already worth everything. Second, before men, because this acting by virtue of divine power makes him operate in a completely different way, and he does nothing but send forth the light of the divine power he contains within himself, in such a way that the most perverted ones, without wanting it, feel the strength of this light and submit to his volition; and here is how he is worth everything also before men. On the contrary, one who believes himself to be something, in addition to being worth nothing, is abominable to my presence, and because of his ostentatious and particular manners - for he believes he is something and makes fun of others - men keep him pointed out as an object of derision and of persecution.”

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**December 26, 1902**

***Calumnies, persecutions and contrasts serve to justify man.***

As I was in my usual state, I felt all oppressed and with a fear of receiving persecutions, contrasts, calumnies – not only to myself, for I do not care about myself because I am a poor creature who is worth nothing, but to the confessor and other priests. So I felt my heart crushed by this weight, unable to find respite. In the meantime my adorable Jesus came, telling me: “My daughter, why be disturbed and restless, and waste time with this? As for your things, there is nothing there, and besides, everything is divine providence that allows calumnies, persecutions and contrasts in order to justify man and to make him come back to union with his Creator, one on one, without human support, just as he came out when he was created. As good and holy as a man may be, he always keeps something of the human spirit in his interior; and also in his exterior he is not perfectly free, he always keeps something human for which he hopes, on which he relies and leans, and through which he wants to obtain esteem and respect. But, let the wind of calumnies, persecutions and contrasts come about a little bit... Oh, what a devastating hail the human spirit receives! In fact, seeing himself opposed, unpopular, despised by creatures, man no longer finds satisfaction among them. On the contrary, helps, supports, trust and esteem fail him all together, and if before he used to go in search of them, afterwards he himself shuns them, because wherever he turns he finds nothing but

bitternesses and thorns. So, reduced to this state, he remains alone. But man cannot be, nor is he made to be alone. What will the poor little one do? He will turn to his center, God, completely and without the slightest hindrance; God will give Himself completely to him, and man will give himself completely to God, applying his intellect to knowing Him, his memory to remembering God and His benefits, his will to loving Him. And so, my daughter, here is man justified, sanctified, and the purpose for which he was created restored within his soul. And even if later on he has to deal with creatures and he sees helps, supports and esteem being offered to him, he receives them with indifference, knowing what they are from his experience; and if he makes use of them, he does it only when he sees the honor and the glory of God - but what remains is always God and himself alone.

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**December 30, 1902**

***One act contrary to the Divine Will is sufficient to destroy the work of Jesus in the soul.***

As I was in my usual state, I seemed to see the Most Holy Trinity, as if They wanted to resolve what They should do with the world, and I was in Their midst. It seemed that They were saying: "If most fierce scourges are not sent to the world, everything is over for it concerning religion, and they will become worse than barbarians themselves." And while They were saying this, it seemed that wars of every kind, earthquakes destroying entire cities and diseases were coming down upon earth. On seeing this, all trembling, I said: 'Supreme Majesty, forgive the human ingratitude; now more than ever the heart of man has rebelled, but if man sees himself being mortified he will rebel even more, adding outrages upon outrages against your Majesty.' And a voice coming from Their midst said: "Man can rebel when he is merely mortified, but when he is destroyed his rebellion ceases. Here We speak not of mortification, but of destruction."

After this, They disappeared, but who can say how I was left? More so, since I felt as though a disposition for wanting to go out of this state of suffering, and a will not perfectly conformed to the Divine Volition. I could see with clarity that the ugliest offense that the creature can give to the Creator is to oppose His Most Holy Will. I felt pain for this, and I greatly feared I might be doing an act contrary to His Will; but in spite of this I could not quiet myself. Then, after I struggled very much, my adorable Jesus came back and told me: "My daughter, many times I delight in choosing souls, surrounding them with divine fortitude in such a way that no enemy may enter into them. I establish in them my perpetual dwelling, and in this residence of mine I lower Myself, one could say, to the most minute services; I clean her up, I pull out all thorns from her, I destroy all the evil that the human nature has produced in her, and I plant in her all the beautiful and good things that can be found in Me, to the extent of forming the most beautiful garden of my delights, to be used at my pleasure and according to the circumstances of my glory and of the good of others; so much so, that it can be said that she no longer has anything of her own, but serves only as my dwelling. Now, do you know what it takes to destroy all this? One act contrary to my Will; and if you oppose my Will you will do all this." And I: 'Lord, I fear that my superiors may give me the obedience of the other time.' And He: "This is not your business; I Myself will deal with them, but your will is not present here." In spite of this I could not calm down, and I kept repeating in my interior: "What a dismal change has taken place in me! Who has separated my will from the Will of my God, which seemed to be one?"

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**December 31, 1902**

***The victim soul is greatly loved by Jesus, but sometimes is nauseating to Him, because her exterior appears before Divine Justice as covered with the sins of others.***

Continuing to be with a fear that I might oppose the Will of my adorable Jesus, I was feeling all oppressed and distressed, and I prayed Him to free me, saying: ‘Lord, have pity on me; don’t You see the danger I am in? How is it possible that I, most wretched little worm, dare so much as to feel myself opposed to your Holy Will? And besides, what good can I possibly find, and into what abyss will I plunge myself if I am separated from your Will?’ While I was saying this, blessed Jesus moved in my interior, and through a light that He sent me, He seemed to say to me: “You never understand anything – this state is state of victim. When they offered you as victim for Corato, you accepted. Now, what is the evil present in Corato? Is there perhaps not rebellion of the creature against the Creator, between priests and secular, and among parties? Now, your unwanted state of rebellion, your fear, your pains, are an expiatory state, and this state of expiation I Myself suffered in Gethsemani, as I reached the point of saying: ‘If it is possible, let this chalice pass from Me; yet, not my will but Yours be done’ - while I had so much yearned for it during the whole course of my life, to the point of feeling consumed.”

On hearing this, it seemed I regained tranquillity and strength, and I prayed Him to pour His bitternesses into me. I drew close to His mouth, but as much as I sucked up, nothing would come out; only a most bitter breath that embittered my whole interior. So, seeing that He was not pouring anything, I said: ‘Lord, You don’t love me any more; bitternesses You do not want to pour – pour your sweetnesses at least.’ And He: “Quite the opposite, I love you more; and if you were able to enter into my interior, you would see with clarity, in all of my parts, distinct love toward you. Sometimes I love you so much that I reach the point of loving you as much as I love Myself, although some other times I cannot look at you and you are nauseating to Me.” What a thunderbolt these last words were for my poor heart! To think that I was not always loved by my loving Jesus, and that I reached the point of being an abominable soul... Had He not Himself run to explain to me the meaning of this, I could not have survived. So He added: “Poor daughter, is this very hard for you? You have encountered my same lot. I was always Who I was, one with the Sacrosanct Trinity, and We loved One Another with eternal, indissoluble love. Yet, as victim, covered with all the iniquities of men, my exterior was abominable before the Divinity, so much so, that Divine Justice spared no part of Me, rendering Itself inexorable to the point of abandoning Me. You are always who you are with Me, but since you occupy the state of victim, your exterior appears before Divine Justice as covered with the sins of others. This is why I spoke those words to you. You, however, calm yourself, because I love you always.” Having said this, He disappeared. It seems that this time blessed Jesus wants to make me upset, though He immediately gives me peace. May He be always blessed and thanked.

\* \* \*

**January 5, 1903**

***Freedom is necessary in order to recognize the good and the evil.***

This morning I felt almost free of sufferings. I myself did not know what to do, when I felt I was

outside of myself and I saw people from our country who, in addition to the words and the calumnies they had spoken, were plotting to come to deeds. In the meantime I saw blessed Jesus and I said: 'Lord, You give too much liberty to these infernal men. Up until now it has been about infernal words, but now they want to reach the point of laying hands on your ministers. Bind them, and have compassion on them, and, at the same time, defend those who belong to You.' And He: "Daughter, this freedom is necessary in order to recognize the good and the evil. Know, however, that I am tired of man – so tired that I share it with you. In fact, when you feel that tiredness of this state of victim, and almost the will to go out of it, this comes to you from Me; and I warn you to be attentive not to put your will in, for I am looking for the will of the creature to lean on it and chastise the rebels. But, let us try – again I will make you suffer, and they will be left without strength and will not be able to do anything of what they want." Who can say what I suffered and how many times He renewed my crucifixion! And while doing this, raising His hand toward Heaven, He told me: "My daughter, I did not make man for the earth, but for Heaven; his mind, his heart, and everything that his interior contains were to exist in Heaven. Had he done this, he would have received the influence of the Most Holy Trinity within his three powers, and It would have been copied within himself; but since he occupies himself with earth, he receives mud, rot and the whole bilge of vices that the earth contains."

\* \* \*

**January 7, 1903**

***Jesus reproduces in Luisa the very sufferings He suffered in His Humanity, and with the same power and effects.***

Continuing in my usual state, I was thinking: 'How is it possible, how can it be true, that because of a few sufferings of mine the Lord would suspend chastisements and debilitate the human strengths so that they may not start revolutions and form iniquitous laws? Besides, who am I to earn all this with a few sufferings? While I was thinking of this, blessed Jesus came and told me: "My daughter, neither you nor the one who directs you have comprehended your state. Indeed, in your state of sufferings you disappear completely, and I alone, not mystically, but in living flesh, reproduce the very sufferings which my Humanity suffered. Was it perhaps not my sufferings that debilitated demons, enlightened blinded minds, and, in a word, formed the Redemption of man? And if they could do this at that time in my Humanity, can they perhaps not do it now in yours? If a king went to live in a little hovel, and from there he dispensed graces, help and coins, he would continue his office of king. If anyone would not believe this, one would say that he is foolish. If that is a king, he can do good in the little hovel as much as in the palace; or rather, one admires his goodness more, because, king as he is, he does not disdain to live in little hovels and miserable huts. Such is your case." I comprehended all this with clarity, and I said: 'My Lord, everything You say is fine, but the whole difficulty of my state is in the coming of the priest.' And He: "My daughter, even if a king lived in little hovels, because of circumstances, necessity and his very status of king it is appropriate for his ministers never to leave him alone, but to keep him company, serving him and obeying him in whatever he wants." I was left so convinced that I did not know what else to say.

\* \* \*

**January 9, 1903**

***Everything is written in the hearts of those who believe, hope and love.***

This morning I was feeling all oppressed, and since Monsignor had come to visit me, saying that he was not sure that it was Jesus Christ who operated in me, when blessed Jesus came, He told me: “My daughter, in order to comprehend a subject well it takes belief, because without belief everything is dark in the human intellect. On the other hand, the mere believing turns on a light in the mind, and by means of this light one can recognize with clarity truth and falsehood, when it is grace that operates, when it is nature, and when the devil. See, the Gospel is known to all, but who comprehends the meaning of my words, and the truths contained in It? Who keeps them in his heart and makes of them a treasure with which to purchase the eternal kingdom? One who believes. As for all others, not only do they not understand a thing, but they use my words to mock them and to make fun of the holiest things. So, it can be said that everything is written in the hearts of those who believe, hope and love, while nothing is written for everyone else. The same with you: one who has a little bit of belief sees things with clarity and finds the truth; one who does not, sees things as all confused.”

\* \* \*

**January 10, 1903**

***The most pleasing and consoling words for the sweet Mama: ‘Dominus Tecum’.***

This morning, after I struggled very much, the Queen Mother came with the Baby in Her arms, and She gave Him to me, telling me to keep Him courted with continuous acts of love. I did as much as I could, and while I was doing this, Jesus told me: “My beloved, the most pleasing and most consoling words for my Mother are: ‘Dominus Tecum’ [‘The Lord is with Thee’]. In fact, as soon as they were pronounced by the Archangel, She felt the whole of the Divine Being being communicated to Her, and therefore She felt invested with divine Power, in such a way that, in the face of the divine Power, Her own dissolved; and so my Mother remained with the divine Power in Her hands.”

\* \* \*

**January 11, 1903**

***She sees Monsignor fighting for the sake of religion.***

As the confessor had told me to pray according to the intention of Monsignor, finding myself outside of myself, I could see that it did not regard Monsignor, but other people. Among them I could see a very good lady, but all consternated and crying; and Monsignor, beneath the arms of a Cross with Christ crucified on It, defending It. He was going to have the occasion to fight for the sake of religion. And I saw blessed Jesus saying: “I will confuse them.”

\* \* \*

**January 13, 1903**

***Luisa sees the Most Holy Trinity. The evil of adulations.***

As I was in my usual state, I seemed to see the Most Holy Trinity. They were looking at One Another, and in those gazes Their beauty was so great that They would remain ecstatic at the mere gazing upon One Another. In this state They overflowed with love, and were as though stirred by that love, to then become more intensely ecstatic. So, all of Their good and delight was comprised

within Themselves, and the whole of Their eternal life, beatitude and exercise, was enclosed in this word alone: 'Love'. And the whole beatitude of the Saints was formed by this perfect operating of the Most Holy Trinity. While I was seeing this, the Son assumed the form of the Crucified, and coming out from Their midst, He came to me, sharing with me the pains of the crucifixion. And while remaining with Me, He brought Himself once again into Their midst, and offered His sufferings and mine, satisfying for the love that all creatures owed Them. Who can say Their delight, and how satisfied They were by the offering of the Son! It seemed that, since in creating the creatures nothing had come out of Their interior but contained flames of love; so much so, that in order to give vent to this love They began to create many other images of Themselves - only when They receive what They have given, are They then satisfied - that is, love They gave, love They want. So, the most awful affront is to not love Them. Yet, Oh God, three times holy, who is there that loves You?

After this, They disappeared; but who can say what I understood? My mind got lost, and my tongue is unable to articulate a word. Then, after a little while, blessed Jesus came back with His face covered with spit and with mud, and He said to me: "My daughter, praises, adulations, are spit and mud that dirty and smear the soul, and blind her mind, so as to prevent her from knowing who she really is, especially if they do not start from the truth. In fact, if they start from the truth and the person is worthy of praises, knowing the truth she will give the glory to Me; but if they start from falsehood, they drive the soul to such excess that she will confirm herself more in evil."

\* \* \*

**January 31, 1903**

***Effects of the crown of thorns of Jesus.***

After much struggling, I saw blessed Jesus in my interior for just a little, wearing a crown of thorns. I began to look at Him and to compassionate Him, and He told me: "My daughter, I wanted to suffer these thorns in my head not only to expiate all the sins of thought, but to unite the divine intelligence to the human. In fact, the divine intelligence was as though dispersed in the human minds, and my thorns called it from Heaven and grafted it once again. Not only this, but for those who were to manifest divine things I obtained help, strength and elucidation so that they might make them known to others."

\* \* \*

**February 1, 1903**

***A Protestant Church is opened in Corato. The Queen Mother reproaches Luisa.***

As I was in my usual state, I was feeling very afflicted, especially because my confessor had told me that this morning a Protestant Church would be opened in Corato, and that I should pray the Lord to make something happen that would confuse them, at the cost of any suffering of mine. But, seeing that the Lord was not coming and therefore I did not feel great sufferings - the only means to obtain these kinds of graces - I felt a most great affliction. Then, after I struggled a lot, blessed Jesus came, and I saw the confessor insisting very much, and praying that I might suffer. So it seemed that He shared with me the pains of the cross, and then He told me: "My daughter, I have made you suffer, forced by the priestly authority, and I will permit that those who go there, instead of being convinced by what the Protestants say, will make fun of them. However, since the chastisement swooped down

on Corato in those days in which I kept you suspended from the state of victim, it must now have its course; and if you continue to suffer, I will dispose the hearts in such a way that, at the appropriate time, I will make use of some occasion to have them remain completely confused and destroyed.”

Then, afterwards, the Queen Mother came, as if She wanted to use a trait of Justice with me; She reproached me bitterly for any thought or word especially when, seeing myself with very few sufferings, I say that it is no longer Will of God, and therefore I want to go out of this state. Who can say with what rigor She reproached me, telling me: “If the Lord permits that you be suspended for a few days, this can be; but the fact that you yourself dispose yourself to do it, this is intolerable before God, as you almost come to dictate the laws on how He should keep you.” I felt the strength of rigor so much, that I was about to faint, to the point that blessed Jesus, having compassion for me, sustained me in His arms.

\* \* \*

**February 9, 1903**

***The goods that the Catholic Church possesses, and what is lacking to the Protestants.***

This morning, finding myself in my usual state, I saw the confessor with another holy priest, who was saying: “Banish any thought that your position might not be Will of God.” Then he began to speak about these Protestants of Corato whom they talk about; and he said: “They will do little or nothing, because the Protestants do not have the bait of truth in order to catch the hearts, as does the Catholic Church. They lack the boat of true virtue to be able to place them in safety; they are without sails, oars, anchor, which are the examples and teachings of Jesus Christ. They reach the point of having neither a bread to satisfy their hunger, nor water to quench their thirst and wash themselves, which are the Sacraments; and what’s more, they even lack the sea of grace to be able to go in search of souls to be caught. So, since all this is lacking, what progress can they possibly make?” And he said many other things which I don’t know how to repeat well.

After this, my lovable Jesus came and told me: “My daughter, one who loves Me fixes himself before the Divine center, but one who is resigned and does my Divine Will in everything, possesses the center of the Divinity within himself.” And He disappeared like a flash. A little later He came back; I was thanking Him for Creation, for Redemption and for so many other benefits, and He added: “In Creation I formed the material world, and in Redemption I formed the spiritual world.”

\* \* \*

**February 22, 1903**

***Sin is poison; sorrow is counterpoison.***

As I was in my usual state, I saw my adorable Jesus for just a little, and He told me: “My daughter, sin offends God and wounds man, and since it was committed by man, and God was offended, in order for Him to receive full satisfaction, a Man and a God was needed to satisfy for it. The thirty years or so of my mortal life satisfied for the three ages of the world, for the three different states of law: natural, written, and of grace - and for the three different ages of each man: adolescence, youth and old age. I satisfied, earned and impetrated for all, and my Humanity serves as the staircase in order to ascend to Heaven. But if man does not go up this staircase through the exercise of his own



virtues, in vain does he try to ascend, and he will render my works useless for himself.”

On hearing sin being mentioned, I said: ‘Lord, tell me a little bit: why are You so pleased when a soul feels sorrow for having offended You?’ And He: “Sin is a poison that poisons the soul completely and renders her so disfigured as to make my image disappear from within her; sorrow destroys this poison and restores my image in her. True sorrow is a counterpoison, and since sorrow destroys the poison, it forms a void in the soul, and this void is filled by my grace. This is why I am pleased – I see the work of my Redemption risen again by means of sorrow.”

\* \* \*

**February 23, 1903**

***Men do not want Jesus Christ as their head. The Church will always be Church.***

As I was in my usual state, I found myself near a garden which seemed to be the Church. Near it there seemed to be people plotting an attack against the Church and the Pope, and in their midst there was Our Lord, crucified, but without a head. Who can say how painful, how horrifying it was to see His Most Holy Body in that state! I comprehended how men do not want Jesus Christ as their head, and since the Church represents Him on this earth, they try to destroy what stands in His place.

Then I found myself in another place in which I found other people who were asking me: “What do you say about the Church?” And I, feeling a light within my mind, said: ‘The Church will always be Church. At the most, She might be washed in Her own blood, but this bath will render Her more beautiful and glorious.’ On hearing this, they said: “This is false – let us call our god and let us see what he says.” So a man came out who surpassed everyone in height, with a crown on his head, and he said: “The Church will be destroyed, there will be no more public services - at the most, some hidden ones; and the Madonna will no longer be recognized.” On hearing this, I said: ‘And who are you to dare to say this? Aren’t you perhaps that serpent condemned by God to crawl on the earth? And now you are so daring as to make yourself believed a king, deceiving people? I command you to let yourself be known for what you are.’ While I was saying this, from tall he became very, very short; he assumed the shape of a serpent, and making a flash, he plunged himself down deep. Then I found myself inside myself.

\* \* \*

**March 5, 1903**

***The crosses of loss of illusion.***

As I was in my usual state, I found myself together with blessed Jesus, who was carrying a bundle of crosses and of thorns in His arms, all tired and weary. On seeing Him in that state, I said: ‘Lord, why weary Yourself so much with this bundle in your arms?’ And He: “My daughter, these are the crosses of the loss of illusion, which I keep always ready to disillusion the creatures.” As He was saying this, we found ourselves in the midst of people, and as soon as blessed Jesus would see that someone would become attached to creatures, He would take the cross of persecution from that bundle and would give it to him; and that person, seeing himself persecuted, unpopular, would be disillusioned and would comprehend that those were the creatures, and that God alone deserves to be loved. If someone would become attached to riches, He would take from that bundle the cross

of poverty and would give it to him; and that person, seeing that riches had vanished away from him and he was now poor, would comprehend that everything down here is smoke, and that true riches are eternal, and so he would attach his heart to everything that is eternal. If someone else would become bound to his self-esteem, to knowledge, blessed Jesus, with all sweetness, would take the cross of slanders and of confusions and would give it to him; and that person, confused and slandered, would remove as though a mask from himself and comprehend his own nothingness, his being, and would order his whole interior in the order of God, and no longer of himself. And so on with all the other crosses.

After this, my adorable Jesus told me: “Have you seen the reason why I have this bundle of crosses in my arms? It is my love for creatures that forces Me to keep it, remaining in continuous attitude for them. In fact, the cross is the primary disillusion and the first thing that judges the works of creatures, in such a way that if the creature surrenders, the cross will make him avoid the judgment of God, as I am satisfied when one submits to the judgment of the cross during his life. If then he does not surrender, he will find himself in the sphere of the second judgment at his death, and will be judged with much more severe rigor by God; more so, since he has shunned the judgment of the cross, which is a judgment all of love.” After this He disappeared, and I also comprehended that it is true that Jesus loves the cross, but many times it is man himself that incites and provokes Jesus to give him the cross. In fact, if man were ordered, in order with God, with himself and with creatures, not seeing any disorder in him, the Lord would remain at peace and would give him peace.

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**March 6, 1903**

***The meaning of the words: ‘Ecce Homo’.***

After I had struggled very much, blessed Jesus made Himself seen within my interior, telling me: “Shall we go see whether creatures want Me?” And I: ‘Surely they must want You, because You are the most lovable Being. Who would have the daring of not wanting You?’ And He: “Let us go, and then you will see what they do.” So we went, and as we arrived at a place in which there were many people, His head came out from within my interior and He said those words which Pilate spoke when he showed Him to the people: ‘Ecce Homo’ [‘Here is the Man’]. I understood that the meaning of those words was to ask them whether they wanted the Lord to reign as their King, and to have dominion in their hearts, minds and works. And they answered: “Take Him away, we do not want Him; or rather, crucify Him, so that every memory of Him may be destroyed.” Oh, how many times these scenes are repeated!

So the Lord said to everyone: “Ecce Homo”. As He said it, a murmuring - a confusion arose. Some were saying: “I do not want Him as my King – I want riches”; another, “pleasure”; another, “honor”; some, “dignities”; and some, many other things. I listened to those voices with horror, and the Lord told me: “Have you seen how no one wants Me? Yet, this is nothing; let us turn to the religious class, and let us see whether they want Me.” So I found myself in the midst of priests, bishops, religious women and devout ones, and with sonorous voice, Jesus repeated: “Ecce Homo”. And they said: “We want Him, but we also want our comfort.” Others: “We want Him, but together with our own interest.” Others answered: “We want Him, but together with esteem and honor.” ...What does a religious do with esteem? Others replied: “We want Him, but together with some

satisfaction from creatures – how can one live alone and without anyone that satisfies us?” Some wanted satisfaction at least in the Sacrament of Confession, but almost no one wanted Him alone, nor was someone lacking who did not care about Jesus Christ at all. So, all afflicted, He told me: “My daughter, let us withdraw; have you seen how no one wants Me? Or at the most, they want Me together with something that pleases them. I am not content with this, because true reigning is when one reigns alone.” As He was saying this, I found myself inside myself.

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**March 9, 1903**

***Jesus speaks about humility and about correspondence to grace.***

Continuing in my usual state, I could hear blessed Jesus praying in my interior, saying: “Holy Father, glorify your Name; confuse the proud and hide Yourself from them, and manifest Yourself to the humble, because only one who is humble recognizes You as his Creator, and recognizes himself as your creature.” Having said this, He no longer let Himself be heard, though I comprehended the power of humility before God. It seemed to me that God has no restraint in entrusting the most precious treasures to the humble; on the contrary, everything is open for them, nothing is under lock and key. All the opposite for the proud; even more, it seems that He puts a cord around their feet to confuse them at each step.

Then, a little later, He made Himself seen again, and told me: “My daughter, one can know whether a body is alive from its continuous internal heat. It can also be warmed through some external heat, but since this heat does not come from true life, the body quickly cools down again. The same with the soul: it can be known whether she is alive to grace, whether her internal life is alive in operating, in loving Me, if she feels the strength of my very life within hers. If then it is because of some external cause that she warms up, does some good and then cools down again, returning to vices and committing the usual weaknesses, there is great certainty that she is dead to grace, or is at the last extremes of life. In this way one can know whether it is truly I who go to the soul: if she feels my grace in her interior, and all of her good is founded within her interior. If then it is all external and she perceives nothing good in her interior, it can be the work of the devil.” While saying this, He disappeared; but after a little while He came back and added: “My daughter, how terrible it can be for those souls who have been much fecundated by my grace, but have not corresponded to it. The Jewish nation was the favorite one, the most fecundated, and yet, the most sterile; and the whole of my Person could not obtain that fruit which Paul obtained in other nations, less fecundated, but more corresponding. In fact, lack of correspondence to grace blinds the soul, it makes her deceive herself, and disposes her to obstinacy, even in the face of any miracle.”

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**March 12, 1903**

***The sacrifice of Jesus continues in His Eucharist Life in which He exercises continuous pressure on the Father for the sake of mankind. A soul who is victim with Him must also put this continuous pressure on Him.***

As I was in my usual state, I saw myself as all alone and abandoned. Then, after I struggled very much, He made Himself seen in my interior, and I said to Him: ‘My sweet life, how is it that You

have left me alone? When You put me in this state everything was union, we arranged everything together, and with sweet force You drew me completely to Yourself. Oh, how the scene has changed! Not only have You abandoned me, not only do You not put any pressure on me to keep me in this state, but I myself am forced to put continuous pressure on You so as not to go out of this position, and this pressing You is a continuous dying for me.’ And He told me: “My daughter, the same happened when in the consistory of the Sacrosanct Trinity the mystery of the Incarnation was decreed in order to save mankind, and I, united with Their Will, accepted and offered Myself as victim for man: everything was union among Them, and We arranged everything together, but when I set to work, a point came – especially when I found Myself in the sphere of pains, of opprobrium, loaded down with all the wicked deeds of creatures – in which I remained alone and abandoned by all, even by my dear Father. Not only this, but loaded down as I was with all pains, I had to press the Omnipotent One to accept and to let Me continue my sacrifice for the salvation of the whole of mankind, present and future. And I obtained this; and the sacrifice is still lasting, the pressure is continuous, though it is all a pressure of love – do you want to know where and how? In the Sacrament of the Eucharist. In It the sacrifice is continuous; perpetual is the pressure I put on the Father to use mercy upon creatures; and on souls, in order to obtain their love; and I find Myself in a continuous contrast, dying continuously - though all deaths of love. So, aren’t you happy that I let you participate in the periods of my very life?”

\* \* \*

**March 18, 1903**

***One who does the Will of God chooses the optimum.***

This morning, as the confessor asked me whether I felt the desire to suffer, I answered him: ‘Yes’. But I felt more tranquil and enjoyed more peace and contentment when I wanted nothing but what God wants - therefore I wanted to stop in It. Then, afterwards, when blessed Jesus came, He told me: “My daughter, you have chosen the optimum, because one who is always in my Will binds Me in such a way as to make a continuous virtue come out of Me which keeps her in continuous attitude toward Me; so much so, that she forms my food, and I hers. On the other hand, even if the soul did great, holy and good things, since it is not virtue that came out of Me, it cannot be an enjoyable food for Me, because I do not recognize it as a work of my Will.”

Deo gratias.

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[1] Understanding of “Divine Will” and “Divine Volition”:

The word "Will" translates from the Italian "Volontà". We know from the Writings of Luisa that the Will of God is the boundless "container" which contains all the Acts of God, and that the Will of God and the Acts of God possess the same qualities as the Nature of God - they are Infinite, Omnipotent, Eternal, as God is.

The word "Volition" translates from the Italian "Volere". This word indicates the "will in act".

This distinction could be relevant in the case of a human will and of human acts, which are finite and limited (as they possess the same qualities as the human nature), therefore they have a beginning and an end; so we could distinguish between whether they are in act, or not. But when we speak about “Will of God” and “Volition of God”, the distinction does not exist. In fact, the Will of God is, yes, the “boundless container” of all the Acts of God, but we know that the Acts of God are always in act, always present, and therefore there is no distinction between whether these Acts are in act, or not – the Acts of God are simply always and eternally in act.

Therefore, though there may be a semantic difference between the words “will” and “volition”, when referring to God any actual distinction disappears, because in God, "Will" and "Will in act" (Volition) are exactly the same. So, when we find the two words in the Writings of Luisa, we can interpret them in the same way. Just as in Italian, “Divina Volontà” and “Divino Volere” are used interchangeably and mean exactly the same, so do “Divine Will” and “Divine Volition”.

[2] See footnote 1

[3] Ref. Matthew 8,4; Mark 1,44; Luke 5,14.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 5**



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## VOLUME 5

J.M.J.

In the name of the Father, and of the Son, and of the Holy Spirit.

Lord, come to my help, bind this rebellious will of mine that always wants to be recalcitrant against holy obedience. It puts me into such constraint, that while sometimes it seems to be dead, then more than ever, I feel it alive in me, like a snake, and it consumes me inside. Therefore, bind me with new ropes; or rather, fill me with your holy and adorable Will to the point of overflowing outside, in such a way that my will may be consumed within Yours. Only then will I be able to have the happiness of fighting no more against holy obedience. And you, O holy obedience, forgive me if I always wage war against you, and give me the strength to be able to follow you placidly in everything, for sometimes it seems I have all the reason to fight against you, like in this writing about the confessor... But, enough, let us keep silent, let us hesitate no more, and let us begin to write.

Since my past confessor was very occupied – in fact, during the course of the years in which he directed me, when he could not come, the present confessor would come, though I had never thought I would find myself in the hands of this one; more so, since I was happy with that one, and he had all my trust - ...about one and a half years before the present one became my confessor, as I was in my usual state blessed Jesus told me that He was not happy with the fact that the confessor no longer interested himself with my interior, and with the way he cooperated with Our Lord over my state, telling me: “When I place victim souls in the hands of a confessor, the crafting of their interior must be continuous. Therefore, tell him: either he corresponds to Me, or I will put you in the hands of someone else.”

And I: ‘Lord, what are You saying? Who will be so patient as to take upon himself this cross of having to come every day to sacrifice himself like this confessor?’ And Jesus: “I will give light to the present confessor, appointing him, and he will come.” And I: ‘How impossible it is that he will take up this cross!’ And Jesus: “Yes, he will come; and besides, when he does not listen to Me, I will send him my Mother; and he, who loves Her, will not deny Her this favor. Indeed, when one truly loves someone, he does not send him back. However, I want to see what this one does for a little longer; and you, tell him everything I have told you.”

When the confessor came, I related everything to him, but, poor one, a new occupation he had undertaken made it impossible for him to occupy himself with my interior. It really showed that it was not his will, but the impossibility for him to occupy himself with me. When I would tell him, he would devote himself better, but soon he would return to not bothering about it, like before. Blessed Jesus would lament about him, and I would repeat it to the confessor. One day he himself sent me the present father, and I opened my soul to him also, telling him everything I have said, and he accepted to come. I was surprised at how he said yes, and I said to myself: ‘Jesus was right.’ But soon the surprise ceased; I am unable to say how, but it lasted as long as a shadow, which quickly disappears. He came for just two or three days, and then he was no longer seen. He too disappeared like a shadow, and I continued to remain in the hands of the past confessor, adoring the dispositions of God - more so, since I was happy with him, who had made so many sacrifices because of me.

After another year or so had passed, I felt a need of conscience and I told the past confessor, who said to me: “I will send you Fr. Gennaro” – that is, the present father, who would be invested with my necessity. I was concerned about a storm that had happened between them, but Jesus repeated: “Do not move things, I Myself have disposed everything, and everything that has been done, has been done well.”

\* \* \*

**March 19, 1903**

***True love is that of one who, in suffering for God, wants to suffer more.***

This morning I saw the confessor all humiliated, and also blessed Jesus and Saint Joseph, who said to him: “Get down to work, for the Lord is ready to give you the grace you want.”

After this, on seeing my dear Jesus suffering as in the course of His Passion, I said to Him: ‘Lord, did You not feel tiredness in suffering so many different pains?’ And He: “No, on the contrary, one suffering would ignite the heart more to suffer another one. These are the ways of Divine Suffering; not only this, but in suffering and operating, It looks at nothing but the fruit It receives from it. In my wounds and in my blood I saw nations saved and the good that creatures would receive; and my Heart, instead of feeling tiredness, felt joy and ardent desire to suffer more. So, this is the sign that what one suffers is participation in my pains: that there is suffering united with joy to suffer more; that in operating, one operates for Me; that one does not look at what he does, but at the glory he gives to God, and at the fruit he receives.”

\* \* \*

**March 20, 1903**

***Jesus and Saint Joseph console father in his difficulties.***

As I was outside of myself, I saw father all in difficulty with regard to the grace he wants; and once again, blessed Jesus with Saint Joseph were saying to him: “If you get down to work, all your difficulties will disappear, and will fall off like fish scales.”

\* \* \*

**March 23, 1903**

***If a love is holy, it forms the life of sanctification; if it is perverted, the life of damnation.***

As I was in my usual state, after much struggling, for just a little I saw my adorable Jesus in my arms, and a light coming out of His forehead. Within this light these words were written: “Love is everything for God and for man; if love ceased, life would cease. However, there are two species of love: one, spiritual and divine, the other, corporal and disordered. There is great difference between these two loves in intensity, multiplicity, diversity. One could say that there is almost the difference which exists between the thinking of the mind and the operating of the hands: in a very short time the mind can think of a hundred things, while the hands can only perform one work.

God is the Creator, and if He creates the creatures, it is love alone that makes Him create; if He keeps all of His attributes in continuous attitude toward creatures, it is love that pushes Him to this, and His

very attributes receive life from love. The same for a disordered love, like the love of riches, of pleasures and of many other things: these are not the things that form the life of man, but if he feels love for these things, not only do they come to form his life, but he reaches the point of making of them his own idol. So, if a love is holy, it forms the life of sanctification; if it is perverted, it forms the life of damnation.”

\* \* \*

**March 24, 1903**

***Though being nothing, one can be everything while being with Jesus.***

This morning, after I had gone through most bitter days, blessed Jesus came and spent time with me intimately, so much so, that I thought I would possess Him forever. But all of a sudden, He disappeared like a flash. Who can say my pain? I felt I was going insane; more so, since I was almost sure that I was not going to lose Him any more. Now, while I was being consumed with pains, He came back like a flash, and with sonorous and serious voice He told me: “Who are you to expect to be always with Me?” And I, insane as I was, all daring, answered: ‘I am everything while being with You; I feel I am nothing but a will come out of the womb of my Creator, and as long as this will is united with You, it feels life, existence, peace, all of its good. Without You I feel it without life, I feel I am being destroyed, I feel dispersed, restless. I can say I experience all evils, and in order to have life, and so that I may not be dispersed, this will that came out from You looks for your womb, your center, and there it wants to remain forever.’ Jesus seemed to be all moved, but then He repeated again: “But who are you?”

And I: ‘Lord, I am nothing but a drop of water, and as long as this drop of water is in your sea, it seems to it that it is the whole sea. If it does not go out of the sea, it remains clean and clear, in such a way as to be able to stand the comparison with other waters. But if it goes out of the sea, it will become muddy, and because of its littleness, it will be dispersed.’ All moved, He bent down toward me, and embracing me, told me: “My daughter, one who wants to be always in my Will keeps my very Person within himself; and even if he can go out of my Will since I created him free in his will, my power operates a prodigy by administering to him, continuously, the participation in divine life. Because of this participation he receives, he feels such strength and attraction of union with my Divine Will, that even if he wanted to go out of It, he could not do it. This is the continuous virtue that comes out of Me toward one who always does my Will about which I spoke to you the other day.”

\* \* \*

**April 7, 1903**

***Doubts of Luisa about her state of victim.***

After going through most bitter days because of the continuous privations of my adorable Jesus, this morning I felt I had reached the summit of affliction, and, tired and exhausted in my strengths, I was thinking that He really did not want me in this state any more, and I almost decided to go out of it. While I was doing this, my lovable Jesus moved in my interior and made Himself heard praying for me. I could only understand that He was imploring the power, the strength and the providence of the Father for me, adding: “Don’t You see, O Father, how she has greater need for help, as she

wants to render herself a sinner by going out of Our Will, after so many graces?” Who can say how I felt my heart split on hearing these words of Jesus! Then He came out from within my interior, and after I made sure that it was blessed Jesus, I said: ‘Lord, is it your Will that I continue to remain in this state of victim? Because, not feeling myself in the same position as before, I see myself as if the coming of the priest was no longer necessary, for if nothing else, I would spare the confessor the sacrifice.’ And He: “For now, it is not my Will that you go out of it; as for the sacrifice of the priest, I will render back to him the charity he does, increased a hundredfold.”

Then, all afflicted, He added: “My daughter, the socialists have plotted among themselves to strike the Church. This they have done publicly in France, and in Italy in a more hidden way; and my Justice is looking for voids so as to lay hand to chastisements.”

\* \* \*

**April 10, 1903**

***Since men do not surrender, Jesus will play the trumpet of new and grave scourges.***

As I was in my usual state, I saw our Lord with a rod in His hand with which He touched the people. As they were touched, they scattered and rebelled, and the Lord said to them: “I have touched you to reunite you around Me, but instead of reuniting, you rebel and scatter away from Me, therefore it is necessary that I blow the trumpet.” And while saying this, He began to blow the trumpet. I understood that the Lord will send some chastisement, and men, instead of humbling themselves, will take the occasion to offend Him and to move away from Him; and on seeing this, the Lord will make the trumpet of more grave scourges resound.

\* \* \*

**April 21, 1903**

***Jesus suspends Luisa from her usual state so as to be able to chastise.***

I went through most bitter days of privations and of tears, with the addition of seeing myself about to be suspended by the Lord from the state of victim – as indeed happened. In fact, as much as I tried, I could not manage to lose consciousness; but rather, I was surprised by so many pains in my bowels as to become restless, unable to make head or tail of anything. I only had a dream at night, in which I seemed to see an Angel who brought me inside a garden in which all plants were blackened; but I did not pay attention to this, I could only think of how Jesus had driven me away from Himself. Then, later on, the confessor came, and finding me inside myself He told me that the vineyards had frozen. I remained so very afflicted, thinking of the poor people, and with the fear that He would not allow me to fall into my usual state so as to be able to chastise freely. However, this morning blessed Jesus came, making me fall into my usual state, and as soon as I saw Him, I said to Him: ‘Ah, Lord, what about yesterday – what did You do? You made your bravado, and besides, without even telling me anything, for at least I would have prayed You to hold back the chastisement in part.’ And He: “My daughter, it was necessary for Me to suspend you, otherwise you would have prevented Me, and I would not have been free. Besides, how many times have I not done what you wanted? Ah, my daughter, it is necessary that scourges pour upon the world, otherwise, in order to spare the bodies, souls will be lost.”

Having said this, He disappeared, and I found myself outside of myself without my sweet Jesus. So I went around looking for Him, and in the meantime I saw a Sun in the vault of the heavens, which was different from the sun we see, and, behind it, a multitude of Saints who, in seeing the state of the world, its corruption, and how they make fun of God, all in one voice, cried out: "Revenge of your honor, of your glory! Make use of Justice, for man no longer wants to recognize the rights of his Creator!" But they were speaking in Latin; only, I could comprehend that this was the meaning. On hearing this, I trembled, I felt my blood run cold, and I implored pity and mercy.

\* \* \*

**May 8, 1903**

***When man disposes himself to good, he receives good; and if he disposes himself to evil, he receives evil.***

I continue in my most bitter state of privation; at the most, He makes Himself seen taciturn and for short instants. This morning, since the confessor committed himself to making Him come, as I lost consciousness He made Himself seen for a little, and almost by force; and turning to the confessor, with a serious and afflicted aspect, He said to Him: "What do you want?" Father seemed to be confused and was unable to say anything, so I said: 'Lord, maybe it is that thing about Mass that he wants.' And the Lord said to him: "Dispose yourself and you will have it. Besides, you have the victim; the closer you remain to her with your thought and with your intention, the stronger and freer you will feel to be able to do what you want.' Then I said: 'Lord, how is it that You are not coming?' And He added: "Do you want to hear something? Hear it." And at that moment many cries of voices from all over the world could be heard saying: "Death to the Pope... destruction of religion... churches torn down... destruction of every dominion... No one must exist above us!" And many other satanic voices, which it seems useless to me to repeat. Then our Lord added: "My daughter, when man disposes himself to good, he receives good; and if he disposes himself to evil, he receives evil. All these voices you hear reach my throne - and not once, but repeated times; and when my Justice sees that man not only wants evil, but he asks for it with repeated petitions, with justice is It forced to concede it, to make them know the evil they wanted. In fact, one can truly know evil only when he finds himself in it. This is the reason why my Justice keeps looking for voids in order to punish man. However, the time of your suspension has not yet come; at the most, a few days for now, so that Justice may press Its hand down on man a little bit, for It can no longer bear the weight of such enormities; and at the same time, so as to make man's forehead, raised too high, lower down.

\* \* \*

**May 11, 1903**

***Peace puts passions in their place. The upright intention sanctifies everything.***

As I was in my usual state, I saw my adorable Jesus for just a little, who said to me: "Peace puts all passions in their place, but what triumphs over everything, establishes all the good in the soul and sanctifies everything, is to do everything for God - that is, to operate with the upright intention of pleasing God alone. An upright operating is what directs, dominates and rectifies the virtues themselves, and even obedience. In sum, it is like a conductor who directs the spiritual music of the soul." Having said this, He disappeared like a flash.

\* \* \*

**May 20, 1903**

***Luisa offers her life for the Church and for the triumph of the truth.***

As I was in my usual state, I found myself outside of myself with blessed Jesus in my arms, in the midst of many people who, with irons, swords and knives, were trying, some to beat, some to wound, some to cut off the members of Our Lord. But as much as they did and tried, they could cause no harm. On the contrary, their very irons, as sharp and cutting as they were, lost all their activity, and became inoperative. Jesus and I were highly afflicted at seeing the brutality of those inhuman hearts which, though they saw that they could do nothing, would yet repeat the blows in order to succeed in their intent; and if they caused no harm, it was because they were unable to. They became angry because their weapons had become useless and they were unable to carry out their resolute will to do harm to Our Lord; and they said to themselves: “Why are we unable to do anything? What is the cause? It seems that other times we were able to do something, but as we find ourselves in the arms of this one here, we can do nothing. Let us try and see whether we can do harm to her, and get her out of the way.” While they were saying this, Jesus withdrew to my side and gave them freedom to do what they wanted. But before they laid hands on me, I said: “Lord, I offer my life for the Church and for the triumph of the truth – accept, I pray You, my sacrifice.” Then they took a sword and cut my head off. Blessed Jesus accepted my sacrifice, but while they were doing this, in the act of making the sacrifice, to my highest sorrow I found myself inside myself. I thought I had reached the place of my desires, but I remained disappointed.

\* \* \*

**June 6, 1903**

***Jesus teaches her how she must behave in the state of abandonment and of sufferings.***

After going through bitter days of privations and of sufferings, this morning I found myself outside of myself with Baby Jesus in my arms. As soon as I saw Him, I said: ‘Ah, dear Jesus, how could You leave me alone? At least teach me how I must behave in this state of abandonment and of sufferings.’ And He: “My daughter, offer everything you suffer in your arms, in your legs and in your heart together with the sufferings of my members by reciting five Glory be’s; and offer it to divine Justice to satisfy for the works, the steps and the bad desires of the hearts which creatures commit continuously. Unite it, then, to my sufferings caused by the thorns and to those of my shoulders, with the recitation of three Glory be’s, and offer it for the satisfaction of the three powers of man, which are so disfigured that I can no longer recognize my image in them; and try to keep your will always united to Me and in continuous attitude of loving Me. Let your memory be the bell that rings continuously within you, and reminds you of what I have done and suffered for you, and of how many graces I have given to your soul, so as to thank Me and be grateful to Me, since gratitude is the key that opens the divine treasures. Let your intellect think of nothing, and occupy itself with nothing but God. If you do this, I will find again my image in you, and I will take the satisfaction which I cannot receive from the other creatures. And you must do this continuously, because if the offense is continuous, continuous must be the satisfaction.”

Then I added: ‘Ah, Lord, how bad I have made myself – I have become even greedy.’ And He: “My daughter, do not fear, when a soul does everything for Me, everything she takes, even refreshments

themselves, I receive as if she were refreshing my suffering body; and those who give them to her I consider as if they were giving them to Me; so much so, that if they did not give them, I would feel pain. But in order for you to remove any doubt, every time they give you some refreshment and you feel the necessity to take it, you will not only do it for me, but will add: 'Lord, I intend to refresh your suffering body within mine.' While saying this, little by little He withdrew into my interior, and I could no longer see Him and talk to Him. I felt such pain, that because of the sorrow I would have torn myself to pieces to be able to find Him again. So I began to tear the part of my interior in which He had enclosed Himself; and so I found Him, and with highest sorrow I said: 'Ah, Lord, how can You leave me? Are You perhaps not my life, such that without You, not only the soul, but also the body is completely shattered and cannot bear the intensity of the pain of your privation? So much so, that it seems to me that I am going to die right here and now; my only and sole comfort – death.' But as I was saying this, Jesus blessed me and withdrew into my interior again. He disappeared, and I found myself inside myself.

\* \* \*

**June 15, 1903**

***How the creature can preserve the Creative, Redemptive and Sanctifying Works of God within herself.***

As I was in my usual state, I don't know how I saw my adorable Jesus inside my eye. I was surprised, and He told me: "My daughter, one who makes use of her senses to offend Me deforms my image within herself; therefore sin gives death to the soul, not because she really dies, but because it gives death to everything which is Divine. If then she uses her senses to glorify Me, I can say: "You are my eye, my hearing, my mouth, my hands and my feet." By this, she preserves my Creative Work within herself; and if to her glorifying Me she adds suffering, satisfying and repairing for others, she preserves within herself my Redemptive Work. And as she perfects these Works of Mine within herself, my Sanctifying Work rises again, sanctifying everything and preserving it within her soul. In fact, for everything I have done in the Creative, Redemptive and Sanctifying Works, I have transfused in the soul a participation in my very operating; however, everything is in whether the soul corresponds to my work.

\* \* \*

**June 16, 1903**

***What renders the soul more dear, more beautiful, more lovable and more intimate with God is her perseverance in operating to please Him alone.***

Continuing in my usual state, I found myself outside of myself, and I saw Baby Jesus with a cup full of bitterness and a stick in His hand; and He said to me: "See my daughter, what a cup of bitterness the world continuously gives Me to drink." And I: 'Lord, share it with me so You won't suffer alone.' So He gave me to drink a little bit of that bitterness; and then, with the stick He had in His hand, He began to pierce the place of my heart through, to the point of making a hole from which a rivulet of that bitterness which I had drunk came out. However, it was changed into sweet milk, and went into the mouth of the Baby, who was all sweetened and refreshed. Then He told me: "My daughter, when I give to the soul the bitterness of tribulations, if the soul conforms to my Will, is grateful to Me, thanks Me for it and offers it to Me as a gift, for her it is bitterness, it is suffering, but



for Me it changes into sweetness and refreshment. But what cheers Me the most and gives Me the most pleasure is to see that the soul, whether she operates or suffers, is all intent on pleasing Me alone, with no other end or purpose of recompense. However, what renders the soul more dear, more beautiful, more lovable, more intimate with the Divine Being, is her perseverance in this way of behaving, which renders her immutable with the immutable God. In fact, if today she does something and tomorrow she doesn't; if one time she has one end and another time another; if today she tries to please God and tomorrow creatures, she is the image of one who today is queen and tomorrow a most miserable servant; today she nourishes herself with delicious foods, tomorrow with filth."

After a little while He disappeared, but a little later He came back, adding: "The sun is there for the benefit of all, but not everyone enjoys its beneficial effects. In the same way, the Divine Sun gives Its light to all, but who enjoys Its beneficial effects? One who keeps his eyes open to the light of truth. All others, even if they are exposed to the Sun, remain in the dark. However, it is one who is all intent on pleasing Me that truly enjoys and receives all the fullness of this Sun."

\* \* \*

**June 30, 1903**

***The Most Holy Virgin teaches the soul how to keep her interior gaze fixed on Jesus. The beauty of the interior soul.***

As I was outside of myself, I saw the Queen Mother, and prostrating myself at Her feet, I said to Her: 'My most sweet Mother, in what terrible constraints I find myself – deprived of my only good and of my very life. I feel I am touching the extremes.'

While saying this, I was crying, and the Most Holy Virgin, opening Herself at the place of Her Heart, as if She were opening a tabernacle, took the Baby from within it and gave Him to me, telling me: "My daughter, do not cry – here is your good, your life, your all. Take Him and keep Him always with you; and as you keep Him with you, keep your interior gaze fixed on Him. Do not be embarrassed if He does not tell you anything, or if you are unable to say anything. Just look at Him in your interior, and by looking at Him you will comprehend everything, you will do everything, and you will satisfy for all. This is the beauty of the interior soul: without voice, without education, since there is no external thing that attracts her or upsets her, but all of her attraction, all of her goods are enclosed in her interior, by simply looking at Jesus she easily comprehends everything and does everything. In this way, you will walk up to the top of Calvary; and once we reach it, you will no longer see Him as a Baby, but Crucified, and you will remain crucified together with Him."

So it seemed that, with the Baby in my arms and together with the Most Holy Virgin, we walked the way of Calvary. While walking, at times I would find someone who wanted to take Jesus away from me, and I would call the Queen Mother to my help, saying to Her: 'My Mama, help me, for they want to snatch Jesus away from me.' And She would answer me: "Do not fear, your care must be in keeping your interior gaze fixed on Him. This has so much power, that all other powers, human and diabolical, remain debilitated and defeated." Now, while we were walking, we found a temple in which Holy Mass was being celebrated. At the time of Holy Communion I flew to the altar with the Baby in my arms in order to receive Communion; but what was not my surprise when, as soon

as Jesus Christ entered into me, He disappeared from my arms. Then, after a little while, I found myself inside myself.

\* \* \*

**July 3, 1903**

***If the soul gives herself completely to Jesus in life, Jesus gives Himself to her at her death and exempts her from Purgatory.***

This morning, as I was very afflicted because of the loss of my adorable Jesus, all of a sudden He made Himself seen in my interior, filling my person completely – that is, my head, my arms, and all the rest. As I was seeing this, almost wanting to explain to me the meaning of the way He was making Himself seen, He told me: “My daughter, why do you afflict yourself if I am the master of all of you? When a soul comes to rendering Me the master of her mind, of her arms, of her heart and of her feet, sin cannot reign; and if something involuntary enters into her, since I am the master and the soul is under the influence of my lordship, she is in continuous attitude of purgation, and that something immediately goes out of her. Furthermore, since I am Holy, it is difficult for her to retain within herself anything which is not holy. Even more, since she has given all of herself to Me in life, it is justice that I give all of Myself to her at her death, admitting her to the beatific vision without delay. So, if one gives herself completely to Me, the flames of Purgatory have nothing to do with her.”

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**August 3, 1903**

***The more the soul strips herself of natural things, the more of supernatural and divine things she acquires.***

As I was in my usual state, my adorable Jesus came for just a little, making me hear His most sweet voice saying: “The more the soul strips herself of natural things, the more of supernatural and divine things she acquires. The more she strips herself of the love of self, the more of the love of God she acquires; the less she tires herself in knowing human sciences, in enjoying the pleasures of life, the more knowledge she acquires of the things of Heaven, of virtue, and the more she will enjoy them, as the bitter ones will convert into sweet. In sum, these are all things that proceed at the same rate, in such a way that, if one feels nothing of the supernatural, if the love of God is extinguished in the soul, if one knows nothing about virtues and the things of Heaven, and finds no pleasure in them, then he knows reason very well.”

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**October 2, 1903**

***One who is united with Jesus grows in His very life, gives development to the graft He made in Redemption, and adds more branches to the Tree of His Humanity. The interior and the exterior souls.***

As I was in my usual state, all embittered and afflicted, and almost dazed because of the privation of my adorable Jesus, not knowing myself where I was, whether in hell or on earth, I just barely saw Him like a flash that escapes, saying: ‘One who is on the path of virtues is in my very life, and one

who is on the path of vice is in contradiction with Me.” And He disappeared.

A little later, in another flash, He added: “My Incarnation grafted humanity to the Divinity, and if one tries to remain united with Me with his will, with his works and with his heart, trying to carry out his life according to the standard of Mine, it can be said that he grows in my very life and gives development to the graft made by Me, adding more branches to the Tree of my Humanity. If, on the other hand, he does not unite with Me, in addition to not growing in Me, he gives no development to the graft; but rather, since one who is not with Me cannot have life, with perdition the graft is undone.” And He disappeared again.

After this, I found myself outside of myself, inside a garden in which there were several rose bushes, some nicely bloomed, in the right proportion, almost half-closed, and others with petals falling off, to the point that a slight movement was enough to prune them, leaving just the stem of the rose, naked. A young man – I don’t know who he was – said to me: “The first roses are the interior souls, who operate in their interior. These souls are symbolized by the rose petals which are turned inwards, adding a distinction of beauty, of freshness and of solidity, with no fear that some petals may fall to the ground. The external petals symbolize the blooming that the interior soul does outwards; receiving life from within her, her works are fragrant with holy charity and, almost like lights, they strike the eyes of God and of her neighbor.

The second rose bushes are the exterior souls; the little good that they do is all external and in the sight of everyone. Since there is no interior blooming, there cannot be the aim for God alone and His love alone; and because this is lacking, the petals – that is, the virtues - cannot be well attached. So, as the light breath of pride comes, it makes the petals fall off; as the breaths of complacency, of love of self, of esteem of others, of contradictions, of mortification come, they just barely touch the rose, and the petals fall down to the ground. So, poor rose, it remains always naked, without petals, with only thorns left, which prick its conscience.” After this, I found myself inside myself.

\* \* \*

**October 3, 1903**

***Jesus continues His life in the world, not only in the Most Holy Sacrament, but also in the souls who are in His Grace.***

I was thinking about the Hour of the Passion in which Jesus took leave of His Mother to go to His death, and they blessed each other, and I was offering this Hour to repair for those who do not bless the Lord in everything, but rather, they offend Him, in order to impetrate all the blessings which are necessary for us to preserve ourselves in the grace of God, and to fill the void of the glory of God, as if all creatures were blessing Him. While doing this, I felt Him move in my interior, saying: “My daughter, in the act of blessing my Mother I also intended to bless each creature individually, and all in general, in such a way that everything is blessed by Me: thoughts, words, heartbeats, steps and movements made for Me. Everything – everything has been given value by my blessing. Even more, I tell you that everything good that creatures do, was all done by my Humanity, so that all the works of creatures might first be divinized by Me. Furthermore, my life, real and true, still continues in the world, not only in the Most Holy Sacrament, but in the souls who are in my Grace; and since the capacity of the creature is very limited, and one of them alone is unable to grab everything I did, I act

in such a way as to continue my reparation in one soul, praise in another, thanksgiving in another; in some others my zeal for the salvation of souls, in another my sufferings, and so with all the rest. According to how they correspond to Me, I carry out my life within them. Therefore, think of what constraints and pains they put Me into – while I want to operate in them, they do not pay attention to Me.” Having said this, He disappeared, and I found myself inside myself.

\* \* \*

**October 7, 1903**

***The victim souls are human angels who must repair, impetrate, protect humanity.***

I had asked the confessor to leave me in the Will of Our Lord, withdrawing the obedience that, whether He wanted or not, I should continue to remain in this state of victim. At first he did not want it, but then he consented, as long as I would assume the responsibility of answering before Jesus Christ for what could happen in the world; and he said that I should think about it first, and then answer him. I wanted to tell him that I did not want to oppose the Divine Will; only, if the Lord wants it, I want it; if He does not want it, I do not want it – so, why this responsibility? And he: “Think about it first, and tomorrow you will answer.” So, as I was thinking about it in my interior, He told me: “Justice wants it, Love does not.”

Then, finding myself in my usual state, I saw Him for just a little, and He told me: “The Angels, whether they obtain something or not, always do their office; they do not withdraw from the work entrusted to them by God, of the custody of souls. Even if they see that, almost in spite of their continuous cares, diligences, industries and assistances, souls are miserably lost, they are always there, at their places. Nor do they give greater or lesser glory to God if they obtain or do not obtain, because their will is always stable in carrying out the work entrusted to them. The victim souls are human angels who must repair, impetrate, protect humanity, and whether they obtain or do not obtain, they must not cease their work, unless they were assured about it from on high.”

\* \* \*

**October 12, 1903**

***Meanings of the crowning of thorns.***

This morning I saw my adorable Jesus in my interior, crowned with thorns, and in seeing Him in that state I said to Him: ‘My sweet Lord, why did your head envy your scourged body which had suffered so much and had shed so much blood; and as your head did not want to be outdone by your body, which had been honored with the frieze of suffering, You Yourself incite your enemies to crown You with such a painful and tormenting crown of thorns?’

And Jesus: “My daughter, this crowning of thorns contains many meanings, and as much as I may speak, there is always much left to be said. In fact, the reason why my head wanted to be honored by having, not a general share, but its distinct and special portion of suffering, and its own shedding of blood, almost competing with the body - is almost incomprehensible to the created mind. The reason is that it is the head that unites the whole body and all of the soul, in such a way that, without the head, the body is nothing; so much so, that one can live without the other members, but it is impossible to live without the head, because it is the essential part of the whole of man. In fact, if the

body sins or does good, it is the head that directs it, since the body is nothing other than an instrument. Therefore, since my head was to give back regime and dominion to men, and earn for them that new heavens of graces and new worlds of truths might enter the human minds, rejecting the new hells of sins because of which men reach the point of rendering themselves vile slaves of vile passions; wanting to crown the whole human family with glory, with honor and with decorum, I wanted to crown and honor my Humanity first, though with a most painful crown of thorns, symbol of the immortal crown which I was giving back to creatures, taken away by sin.

In addition, the crown of thorns means that there is no glory and honor without thorns; that there can never be dominion over passions and acquisition of virtues without feeling oneself being pricked deep in one's flesh and spirit, and that true reigning is in mastering oneself by the pricks of mortification and of sacrifice.

Moreover, these thorns signified that I am the true and only King, and only one who constitutes Me King of her heart enjoys peace and happiness, and I constitute her queen of my own Kingdom. So, all those rivulets of blood which poured from my head were many little streams which bound the human intelligence to the knowledge of my sovereignty over them."

But who can say all that I feel in my interior? I do not have the words to express it. Even more, the little I have said, it seems to me I have said without connection; and I believe that it must be so in speaking about the things of God – as high and sublime as is the way in which one speaks, since He is uncreated and we are created, one cannot speak about God but in stammering.

\* \* \*

**October 16, 1903**

***The Divine Will is light, and one who does it nourishes himself with light.***

As I was in my usual state, I was feeling all full of sins and of bitterness. Then He made Himself seen like a flash in my interior, and I saw my adorable Jesus for just a little; however, in His presence, the sins disappeared. Concerned, I said: 'My Lord, how is it that while in your presence I should know my sins better, it happens the opposite?' And He: "My daughter, my presence is sea with no boundaries, and one who is in my presence is like a little drop; whether it is black or white, it dissolves in my sea. So, how can it be recognized any more? Moreover, my divine touch purges everything, and the black ones it turns into white. How can you fear then? Furthermore, my Will is light, and by always doing my Will, you nourish yourself with light, and your mortifications, privations and sufferings convert into nourishment of light for the soul. In fact, the only food which is nourishing and gives true life, is my Will. And don't you know that this continuous nourishing herself with light, even if the soul should contract some defects, purges her continuously?" Having said this, He disappeared.

\* \* \*

**October 18, 1903**

***Sin is an act of the human will opposite to the Divine. True love is to live in the will of the beloved.***

Continuing in my usual state, I saw my adorable Jesus for short instants, and He told me: “My daughter, do you know what forms sin? An act of the human will opposite to the Divine. Imagine two friends who are in opposition; if the thing is light, you would say that their friendship is not perfect and loyal. Be it even in little things, how can they love and yet oppose each other? True love is to live in the will of the other, even at the cost of sacrifice. If then the thing is grave, not only are they not friends, but they are fierce enemies. Such is sin. Opposing the Divine Will is the same as making God one’s enemy; be it even in little things, it is always the creature that puts herself in opposition to the Creator.”

\* \* \*

**October 24, 1903**

***An image of the Church.***

As I told the confessor about my concerns that my state may not be Will of God, and that, at least as a test, I wanted to try to make an effort to go out of it and see whether I could manage or not, without raising his usual difficulties, the confessor said: “All right, tomorrow you will try.” So I was left as if I had been freed of an enormous weight. Now, after he celebrated Holy Mass and I received Communion, I saw my adorable Jesus in my interior for just a little, His gaze fixed on me, His hands joined, in the act of asking for pity and help. At that moment I found myself outside of myself, inside a room in which there was a lady, majestic and venerable, but gravely infirm. She was inside a bed with a headboard so high as to almost touch the vault, and I was forced to stay over this headboard, in the arms of a priest, in order to keep it still and to look at the poor ill one. While in this position, I saw a few religious surrounding and offering their cares to the patient, and saying among themselves with intense bitterness: “She is ill, she is ill - it would take nothing more than a little shake.” And I was taking care of keeping the headboard of the bed still, for fear that, if the bed moved, she might die.

But seeing that things were dragging on, and almost getting annoyed by that idleness, I said to the one who was holding me: ‘For pity’s sake, let me get down; I am doing nothing good, nor am I helping anyone – why stay here, so useless? If I get down, at least I can serve her, help her.’ And he: “Did you not hear that even a little shake could make her get worse and cause most sad things to happen to her? If you get down, since there is no one to keep the bed still, she may even die.” And I: ‘But how can it be possible that, by just doing this, this good can come to her? I don’t believe it - for pity’s sake, let me get down.’ So, after I repeated these words several times, he put me down on the floor, and by myself, with no one holding me, I drew near the ill one, and to my surprise and sorrow I saw that the bed was moving. At those movements, her face went blue, she trembled and emitted a death rattle. Those few religious were crying and saying: “There is no more time, she is in the extreme moments now.” Then some enemies entered – soldiers and captains – to beat the ill one; but, dying as she was, that lady got up with intrepidity and majesty to be wounded and beaten. On seeing this, I trembled like a reed, and I said to myself: ‘I have been the cause of this, I myself have given the push for so much evil to happen.’ And I understood that that lady represented the Church, infirm in Her members, with many other meanings which it seems useless to me to explain, because they can be comprehended by reading what I have written.

Then I found myself inside myself, and Jesus told me in my interior: “If I suspend you forever, the

enemies will begin to make my Church shed blood.” And I: ‘Lord, it is not that I do not want to stay – Heavens forbid that I move away from your Will even for the blink of an eye; only, if You want me to, I will stay, if You don’t want me to, I will get out.’ And He: “My daughter, as soon as the confessor released you by telling you, ‘All right, tomorrow you will try’, the bond of victim was also released, because only the frieze of obedience is what constitutes the victim, and I would never accept her as such without this frieze, even at the cost of making a miracle of my omnipotence, if necessary, to give light to the one who directs you so that he would give this obedience. I suffered, and suffered voluntarily, but what constituted Me as victim was the obedience to my dear Father, who wanted to adorn all of my works, from the greatest to the littlest, with the honorary frieze of obedience.” Then, finding myself inside myself, I felt a fear to try to go out; but then, I snapped out of it saying: ‘The one who gave me this obedience should have thought about this; and besides, if the Lord wants me, I am ready.’

\* \* \*

**October 25, 1903**

***The soul in Grace enamors God.***

As the hour for my usual state came, I was thinking to myself that if the Lord would not come I should try to make an effort [to go out of it], also to see whether at least I could manage to. At first I could manage, but then my adorable Jesus came and showed me that when I would think of remaining in it, He would draw near me and bind me to Himself, in such a way that I would not be able to go out; when, on the other hand, I would think of going out of it, He would move away and leave me free, in such a way that I could do it. So I could not make up my mind, and I said to myself: ‘How I wish I could see the confessor so as to ask him what I should do.’ Then, a little later, I saw the confessor together with Our lord, and immediately I said: ‘Tell me, should I stay – yes or no?’ While saying this, I saw in the interior of the confessor that he had withdrawn the obedience he had given me the day before, and so I decided to stay, thinking to myself that if it was true that he had withdrawn the obedience, fine; if then it was my fantasy that made me see it, while it could be false, when the confessor would come things would be taken care of, and I could try another day. So I calmed down.

Then, continuing to make Himself seen, blessed Jesus told me: “My daughter, the beauty of the soul in Grace is so great as to enamor God Himself. The Angels and the Saints are amazed at seeing this prodigious portent of a soul, still terrestrial, possessed by Grace. At the fragrance of her celestial odor, they run around her, and to their highest pleasure they find in her that same Jesus who beatifies them in Heaven, in such a way that it is indifferent for them to be up in Heaven or down near this soul. But who maintains and preserves this portent, giving new shades of beauty, continuously, to the soul who lives in my Will? Who removes any rust and imperfection from her, and administers to her the knowledge of the object she possesses? My Will. Who strengthens her, establishes her and confirms her in Grace? My Will. The living in my Will is the whole point of Sanctity, and gives continuous growth in Grace. However, one who one day does my Will, and another her own, will never be confirmed in Grace; she does nothing but grow and then decrease - and how much evil this brings to the soul! Of how much glory she deprives God and herself! She is the image of one who today is rich and tomorrow poor; she will be confirmed neither in richness nor in poverty, therefore one cannot know where she will end up.” Having said this, He disappeared. After a little while, the

confessor came, and as I told him what I have written, he assured me that he had truly withdrawn the obedience he had given me.

To obey the confessor, I continue to tell the other meanings I understood on the 24th of this month. So, the lady represented the Church, who is infirm, not in Herself, but in Her members; but even though She is laid low and insulted by enemies, and rendered infirm in Her very members, She never loses Her majesty and venerability. As for the bed She was in, I understood that while the Church seems oppressed, infirm, opposed, She yet rests with a perpetual and eternal rest, and with peace and safety in the paternal bosom of God, like a child on the lap of her mother. I understood that the headboard of the bed that touched the vault was the divine protection that always assists the Church, and that everything She contains has all come from Heaven: Sacraments, doctrine and other things – everything is celestial, holy and pure, in such a way that between Heaven and the Church there is continuous communication, never interrupted. As for the few religious who offered care and assistance to the lady, I understood that few are those who defend the Church with all of themselves - considering the evils She receives as though given to themselves. The room in which She resided, made of stone, represented the solidity, the firmness, and even the hardness of the Church in surrendering to no one the rights that belong to Her. The dying lady who, with intrepidity and courage, allows herself to be beaten by the enemies, represented the Church which, while She seems to be dying, rises again more intrepid – but how? Through sufferings and shedding of blood – the true spirit of the Church, always ready for mortification, as Jesus Christ was.

\* \* \*

**October 27, 1903**

***The divine way of operating is only love for the Father and for men.***

As I was in my usual state, I saw my adorable Jesus for just a little, saying to me: “My daughter, to accept mortifications and sufferings as penance and as chastisement is praiseworthy, it is good, but it has no connection with the divine way of operating. In fact, I did much, I suffered much, but the way I had in all this was only love for the Father and for men. So, it shows immediately whether a creature has the way of operating and suffering in a divine manner - if it is love alone that pushes her to do it and to suffer. If she has other ways, good as they may be, they are always the ways of creatures, and therefore she will find in them the merit that a creature can acquire, not the merit that the Creator can acquire, because there is no union of ways. But if she has my way, the fire of love will destroy any disparity and inequality, and will form one single thing between my work and that of the creature.”

\* \* \*

**October 29, 1903**

***When the soul has the character of the purpose of Creation impressed within herself, Jesus repays her with part of the celestial happiness.***

This morning my adorable Jesus made Himself seen in my interior as if He had incarnated Himself in my very person; and looking at me, He said: “My daughter, when I see the character of the purpose of Creation impressed in the soul, feeling satisfied with her because I see so well accomplished the work created by Me, I feel a duty - or rather, not a duty”, He immediately added, “because in Me



there are no duties, but my duty is a more intense love to repay her, advancing for her part of the celestial happiness - that is, manifesting to her intellect the knowledge of the Divinity; attracting her with the food of eternal truths; amusing her sight with my beauty, making the sweetness of my voice resound to her hearing; to her mouth, my kisses; to her heart, my embraces and all my tendernesses. And this corresponds to the purpose for which I created her, which is: to know Me, to love Me, to serve Me.” And He disappeared.

So, finding myself outside of myself, I saw the confessor and I told him what blessed Jesus had told me. I asked him whether it was according to the truth, and he said to me: “Yes.” Not only this, but he added that the divine speaking could be recognized well, because when God speaks and the soul relates it, one who listens not only sees the truths of the words, but feels a movement in his interior, which only the Divine Spirit possesses.

\* \* \*

**October 30, 1903**

***Teachings about peace.***

This morning, since my adorable Jesus was not coming, I was thinking in my interior: ‘Who knows whether it is true that it was our Lord who was coming, or rather, it was the enemy to deceive me. How could Jesus Christ leave me in such an ugly way, without pity?’ Now, while I was thinking of this, He made Himself seen for a few instants, and raising His right hand, pressing His thumb on my mouth, told me: “Be quiet, be quiet. And besides, would it be nice if someone who has seen the sun, only because he does not see it, says that what he had seen was not sun? Would it not be more true and reasonable if he said that the sun has hidden?” And He disappeared.

I could not see Him, but I felt that with His hands He was retouching me all over, and rubbing my mouth, my mind, etc.; and He made me all shining. Since I could not see Him, my mind continued to raise doubts, and He, making Himself seen again, added: “You still don’t want to stop it? You want to make my work in you disappear, because by doubting, you are not at peace, and since I am the fount of peace, as the one who guides you does not see you at peace, you will cause him to doubt, that it is not the King of Peace who dwells in you. Ah, you do not want to be attentive! It is true that I Myself do everything in the soul, in such a way that without Me she would do nothing, but it is also true that I always leave a thread of will to the soul, so that she too may be able to say: ‘I do everything of my own will.’ So, by being restless, you break this thread of union with Me, and you bind my arms, in such a way that I am unable to operate in you, waiting for you to put yourself at peace again in order to take the thread of your will again and continue my work.”

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 6**



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## VOLUME 6

J.M.J.

**November 1, 1903**

***When the soul does all of her actions for the sole purpose of loving Jesus, she walks always in daylight; it is never nighttime for her.***

Continuing in my usual state, I found myself outside of myself and I saw myself as a little steamboat; I was all surprised at seeing myself reduced to that shape. In the meantime my adorable Jesus came and told me: “My daughter, the life of man is a steamboat, and just as it is fire alone that allows the steamboat to move, and the more lively and the bigger the fire, the faster it runs, while if the fire is small it moves at a slow pace, and if the fire is extinguished it remains motionless - the same for the soul: if the fire of the love of God is big, it can be said that she flies above all things of the earth, and she always runs and flies toward her center, which is God. If then the fire is small, it can be said that she walks with difficulty, crawling and getting all muddy with everything that is earth. If then it is extinguished, she remains motionless, without the life of God within herself, as though dead to all that is divine. My daughter, when the soul does all of her actions for the sole purpose of loving Me, and wants no other recompense for her work but my love alone, she walks always in daylight – it is never nighttime for her. Even more, she walks within the sun itself which, almost like steam, surrounds her to let her walk within itself, making her enjoy all the fullness of light. Not only this, but her very actions serve as light for her journey, and increase for her ever new light.”

\* \* \*

**November 8, 1903**

***Jesus tells how the love of neighbor must be.***

As I was in my usual state, I was praying for certain needs of others, and blessed Jesus, moving in my interior, told me: “For what purpose are you praying for these people?” And I: ‘Lord, and You, for what purpose did You love us?’ And He: “I love you because you are my own thing, and when an object is one’s own, one feels compelled to love it – it is like a necessity.” And I: ‘Lord, I am praying for these people because they are your own thing, otherwise I would not have interested myself.’ And He, placing His hand on my forehead, almost pressing it, added: “Ah, it is because they are my own thing! This is how the love of neighbor is all right.”

\* \* \*

**November 10, 1903**

***How true love forgets himself.***

Continuing in my usual state, I saw blessed Jesus for just a little, saying to me: “My daughter, true love forgets himself and lives of the interests, of the pains and of everything that belongs to the beloved.” And I: ‘Lord, how can one forget himself when we feel ourselves so much? It is not something far away from us, or separated, which can easily be forgotten.’ And, again, He added that that is precisely the sacrifice of true love – that while one has himself, he must live of everything that belongs to the beloved. Even more, if he remembers himself, this memory must serve him to become

more industrious about how to consume himself for the loved object. And if the beloved sees that the soul gives all of herself to Him, He will know well how to repay her by giving her all of Himself and letting her live of His divine life. So, one who forgets himself completely, finds everything. Moreover, it is necessary to see the difference that exists between what one forgets and what one finds: one forgets what is ugly and finds what is beautiful; one forgets nature and finds grace; one forgets passions and finds virtues; one forgets poverty and finds richness; one forgets foolishness and finds wisdom; one forgets the world and finds Heaven.”

\* \* \*

**November 16, 1903**

***There is no sacrifice without denying oneself, and sacrifice and denying oneself give rise to the most pure and perfect love.***

This morning, as I was outside of myself, I found myself with Baby Jesus in my arms, and with a virgin, who laid me on the ground to make me suffer the crucifixion – not with nails, but with fire, placing a charcoal of fire on my hands and feet. Blessed Jesus was there assisting me while I was suffering, and said to me: “My daughter, there is no sacrifice without denying oneself, and sacrifice and denying oneself give rise to the most pure and perfect love. And since sacrifice is sacred, it happens that it consecrates the soul to Me, as a sanctuary worthy of Me to make of it my perpetual dwelling. So, let sacrifice work in you to render your soul and body sacred, so that everything may be sacred in you; and consecrate everything to Me.”

\* \* \*

**November 19, 1903**

***While one is nothing, one can be all.***

Continuing in my usual state, I saw blessed Jesus in my interior, and a light in my intellect saying: “While one is nothing, one can be all. But how? One becomes all through suffering. Suffering makes the soul become pontiff, priest, king, prince, minister, judge, advocate, repairer, protector, defender. And since true suffering is the suffering wanted by God in the soul, if the soul appeases herself completely in His Volition, this appeasement, united to suffering, allows the soul to rule over justice, over the mercy of God, over men and over all things. Now, just as suffering gave Christ all the most beautiful qualities and all the honors and offices that the human nature can contain, in the same way, by participating in the suffering of Christ, the soul participates in His qualities, in the honors and in the offices of Christ, who is the All.”

\* \* \*

**November 23, 1903**

***There is no beauty that equals suffering for God alone.***

I felt impressed in my interior by what I had written above, as if it were not according to the truth; so, as soon as I saw blessed Jesus, I said: ‘Lord, what I have written is not right; how can there be all this through mere suffering?’ And He: “My daughter, do not be surprised. Indeed, there is no beauty that equals suffering for the love of God alone. Two arrows come from Me continuously: one from my Heart, which is of love, and wounds all those who are on my lap – that is, those who

are in my grace; this arrow wounds, mortifies, heals, afflicts, attracts, reveals, consoles and continues my Passion and Redemption in those who are on my lap. The other comes from my throne, and I entrust it to the Angels who, as my ministers, make this arrow flow over any kind of people, chastising them and exciting all to conversion.” Now, while He was saying this, He shared His pains with me, telling me: “Here in you also, is the continuation of Redemption.”

\* \* \*

**November 24, 1903**

***How each word of Jesus is a link of grace.***

Continuing in my usual state, I saw blessed Jesus in my interior for just a little; and as if He wanted to continue removing doubts from me, He told me: “Daughter, I am the truth itself, and falsehood can never come from Me. At the most, it is something that man does not comprehend; and I do this to show that if one does not comprehend His word well, how can he comprehend the Creator in everything? However, the soul must correspond by putting my word into practice. In fact, my words are many links of grace that come out of Me, and are given to the creature as gift. If she corresponds, she connects these links to the others which she has already acquired; but if she does not, she sends them back to her Creator. Not only this, but I speak only when I see that the creature has the capacity to receive that gift, and corresponding to Me, she acquires not only many links of grace, but also many links of divine wisdom; and if I see them linked with correspondence, she disposes Me to give her yet more gifts. But if I see that my gifts are sent back, I withdraw, keeping silent.”

\* \* \*

**December 3, 1903**

***With the Divine Will we are everything; without It we are nothing.***

Continuing in my usual state, my blessed Jesus came for a little, telling me: “My daughter, any human action which has no connection with the Divine Will puts God out of His own creation. Even suffering itself, as holy, noble and precious as it might be before my eyes, if it is not a birth from my Will, instead of pleasing Me, makes Me indignant and is disgusting to Me.” Oh, power of the Will of God, how holy, adorable and lovable You are! With You we are everything, even if we did nothing, because your Will is fecund and gives birth to all goods for us. Without You we are nothing, even if we did everything, because the human will is sterile and makes everything sterile.

\* \* \*

**December 5, 1903**

***How the holy desire to receive Jesus makes up for the Sacrament, in such a way that the soul breathes God, and God breathes the soul.***

Since this morning I could not receive Communion, I was all afflicted, though resigned, and I thought to myself that if I had not been in this position of being bedridden and of being victim, I would certainly have been able to receive Him. And I said to the Lord: ‘You see, the state of victim subjects me to the sacrifice of depriving myself of receiving You in the Sacrament. At least accept the sacrifice of depriving myself of You to content You as a more intense act of love for You, because, at least, thinking that the very privation of You proves my love for You more, sweetens the



bitterness of your privation.’ And as I was saying this, tears were pouring from my eyes; but – oh, goodness of my good Jesus! – as soon as I began to doze off, without making me wait and search for a long time, as usual, immediately He came, and placing His hands on my face, He caressed me and said: “My daughter, poor daughter, courage, the privation of Me excites the desire more, and in this excited desire the soul breathes God; and God, feeling more ignited by this excitement of the soul, breathes the soul. In this breathing each other - God and the soul - thirst for love ignites more, and since love is fire, it forms the purgatory of the soul, and this purgatory serves her, not as just one Communion a day, as the Church allows, but as a continuous communion, just as the breathing is continuous. But these are all communions of most pure love – only of spirit, not of body; and since the spirit is more perfect, as a consequence, love is more intense. This is how I repay, not one who does not want to receive Me, but one who cannot receive Me, depriving himself of Me to content Me.

\* \* \*

**December 10, 1903**

***Every time the soul seeks the Lord, she receives a divine shade, a divine feature.***

Continuing in my usual state, I felt a weight over my soul, as if the whole world weighed upon me because of the privation of blessed Jesus; and in my immense bitterness I did as much as I could to look for Him. Then, once He came, He told me: “My daughter, every time the soul looks for Me, she receives a divine shade, a divine feature, and is reborn in Me as many times, and I am reborn in her.” While He was saying this, I was thinking of what He had said, almost surprised, and I said: ‘Lord, what are You saying?’ And He added: “Oh, if you knew the glory - the taste that the whole of Heaven feels in receiving this note from the earth: a soul that constantly seeks God, all similar to them. What is the life of the Blessed? What is it that forms it? Their being reborn continuously in God, and God in them. This is the saying: ‘God is ever old and ever new’. Nor do they ever feel tired, because they are in continuous attitude of new life in God.”

\* \* \*

**December 17, 1903**

***The adoration that the Most Holy Virgin did when She encountered Jesus carrying the Cross. The true spirit of adoration.***

Continuing in my usual state, for a few instants I saw blessed Jesus with the Cross on His shoulders, in the act of encountering His Most Holy Mother; and I said to Him: ‘Lord, what did your Mother do in this most sorrowful encounter?’

And He: “My daughter, She did nothing but a most profound and simple act of adoration. And since the simpler the act, the more easily it unites with God, Most Simple Spirit, in this act She infused Herself in Me and continued what I Myself was doing in my interior. This was immensely pleasing to Me, more than if She had done any other greater thing. In fact, the true spirit of adoration consists in this: the creature dissolves herself and finds herself in the divine sphere; she adores all that God does, and she unites with Him. Do you think that when the mouth adores but the mind is somewhere else, it is true adoration? That is, the mind adores but the will is far away from Me? Or, one power adores Me, and the others are all disordered? No, I want everything for Myself, and everything I have given her, in Me. This is the greatest act of cult, of adoration, that the creature can do for Me.”

\* \* \*

**December 21, 1903**

***Effects of the Sorrows of the Celestial Mama. The glory She enjoys in Heaven.***

This morning I found myself outside of myself, and looking into the vault of the heavens I saw seven most refulgent suns – but their shape was different from the sun which we see. It started with the shape of a cross and it ended with a point, and this point was inside a heart. At first it could not be seen clearly, because the light of these suns was so great as to not allow one to see who was inside; but the nearer I drew, the more clearly it appeared that the Queen Mama was inside. In my interior I kept saying: ‘How I would like to ask Her whether She wants me to try to go out of this state without waiting for the priest.’ In the meantime, I found myself near Her and I told Her; and She answered a curt “No”. I was left mortified by this answer, and the Most Holy Virgin turned to a multitude of people who surrounded Her, and said to them: “Listen to what she wants to do....” And everyone said: “No, no....”

Then, drawing near me, all goodness, She told me: “My daughter, courage along the way of sorrow. See, these seven suns which come out from within my Heart are my Seven Sorrows which produced much glory and splendor for Me. These suns, the fruits of my sorrows, dart continuously through the throne of the Most Holy Trinity which, feeling wounded, sends Me seven channels of grace continuously, making Me their owner; and I dispense them for the glory of all Heaven, for the relief of purging souls, and for the benefit of pilgrim souls.” While saying this, She disappeared, and I found myself inside myself.

\* \* \*

**December 22, 1903**

***The cross forms the incarnation of Jesus in the womb of souls, and the incarnation of the soul in God.***

As I was in my usual state, my adorable Jesus came as crucified, and after He shared His pains with me, while I was suffering, He told me: “My daughter, in the Creation I gave my image to the soul; in the Incarnation I gave my Divinity, divinizing humanity. And since in the very act, in the very instant, in which the Divinity incarnated Itself in humanity, It incarnated Itself in the cross, in such a way that from the moment I was conceived, I was conceived united with the cross – it can be said that just as my cross was united with Me in the Incarnation which I did in the womb of my Mother, so does my cross form as many other incarnations of mine in the wombs of souls. And just as the cross forms my incarnation in souls, the cross is the incarnation of the soul in God, destroying in her everything that gives of nature, and filling her with the Divinity so much, as to form a sort of incarnation – God in the soul, and the soul in God.” I remained as though enchanted on hearing that the cross is the incarnation of the soul in God, and He repeated: “I am not saying union, but incarnation, because the cross penetrates so much into her nature as to make her nature itself become suffering, and where there is suffering there is God, as God and suffering cannot be apart. And the cross, forming this incarnation, renders this union more stable, and the separation of God from the soul almost as difficult as is separating suffering from nature. On the other hand, through union, the separation can easily occur. It is understood, always, that this is not the Incarnation, but a simile of the Incarnation.”

Having said this, He disappeared, but after a little while He came back in the act of His Passion when He was covered with opprobriums, with ignominies, with spit - and I said to Him: 'Lord, teach me what I could do to move these opprobriums away from You, and give You back honors, praises and adorations.' And He said to me: "My daughter, around my throne there is a void, and this void must be filled with the glory that Creation owes Me. So, one who sees Me despised by the other creatures, and honors Me, not only for herself, but for others, makes honors for Me arise again in this void. When she sees Me unloved, and loves Me, she makes love for Me arise again. When she sees that I fill creatures with benefits, while they are not grateful to Me and do not even thank Me, and she is grateful to Me as if those benefits were given to her, and she thanks Me, she makes the flower of gratitude and of thanksgiving arise again for Me in this void; and so with all the rest that Creation owes Me, but denies to Me with awful ingratitude. Now, since all this is an overflow of the charity of the soul, who gives Me not only what she herself owes Me and what overflows from herself, but she does it for others - since this glory and these flowers that she sends to Me into this void around my throne are the fruit of charity, they receive a more beautiful shade, which is pleasing to Me."

\* \* \*

**December 24, 1903**

***Desires makes Jesus be born in the soul. The same for the devil.***

This morning, as I was in my usual state, Baby Jesus came, and on seeing Him so very little, as if He were just born, I said to Him: 'My pretty little one, what was the cause - who made You come from Heaven and be born, so little, in the world?' And He: "The reason was love; not only this, but my birth in time was the outpouring of love of the Most Holy Trinity toward creatures. In an outpouring of love of my Mother I was born from Her womb, and in an outpouring of love I am reborn in souls. But this outpouring is formed by desire. As soon as the soul begins to desire Me, I am conceived; the more she advances in her desire, the more I keep growing in the soul; and when this desire fills her whole interior and reaches the point of overflowing outside, then I am reborn in the whole of man - in his mind, in his mouth, in his works and steps. In the opposite way, the devil also makes his births in souls. As soon as the soul begins to desire and to want evil, the devil is conceived with his perverted works; and if this desire is nourished, the devil grows and fills all of man's interior with passions, the most ugly and disgusting ones, and reaches the point of overflowing outside, as man lets all vices rush in. My daughter, how many births the devil makes in these most sad times! If men and demons had the power to do it, they would have destroyed my births in souls."

\* \* \*

**December 28, 1903**

***How all lives are in Christ.***

After I struggled very much, my blessed Jesus came for just a little, and made me see many human souls inside of His Humanity; and while I was seeing this, He told me: "My daughter, all human lives are in my Humanity in Heaven as though inside a cloister; and since they are inside my cloister, the regime of their lives comes from Me. Not only this, but my Humanity, being the cloister, conducts the lives of each soul. What joy is mine when souls remain in this cloister, and the echo that comes from my Humanity blends with the echo of each human life of the earth! And what bitterness is mine when I see that souls are not content, and go out of it! Others remain, but forced and unwilling; they

do not submit to the rules and the regime of my cloister, therefore my echo does not blend with theirs.”

\* \* \*

**January 6, 1904**

***The human race is all one family; when someone does some good work and offers it to God, the whole human family participates in that offering and is present to God as if all were offering it.***

Continuing in my usual state, blessed Baby Jesus came, and after He placed Himself in my arms and He blessed me with His little hands, He told me: “My daughter, since the human race is all one family; when someone does some good work and offers something to Me, the whole human family participates in that offering and is present to Me as if all were offering it. As for example, today, as the Magi offered their gifts to Me, I had all human generations present in their persons, and all participated in the merit of their good work. The first thing they offered to Me was gold, and I, in return, gave them the intelligence and the knowledge of truth. But do you know which gold I want now from souls? Not material gold – no, but spiritual gold; that is, the gold of their will, the gold of their affections, of their desires, of their own tastes, the gold of the whole interior of man. This is all the gold that the soul has, and I want it all for Myself. Now, it is almost difficult for the soul to give this to Me without sacrificing and mortifying herself; and this is how myrrh, like electric wire, binds the interior of man, renders it more shining, and gives it the shades of multiple colors, giving all species of beauty to the soul. But this is not all; it takes someone who maintains the colors and the freshness always alive, which, almost like fragrance and breeze, blow from within the soul. It takes someone who offers and obtains greater gifts than the ones he gives; and it also takes someone who forces the One who receives and the One who gives to dwell in his own interior, keeping Him in continuous conversation and in continuous commerce with himself. So, who does all this? It is prayer, especially the spirit of interior prayer, which knows how to convert into gold, not only the internal works, but also the external works - and this is the incense.”

\* \* \*

**February 7, 1904**

***How difficult it is to find a soul who gives all of herself to God, so that God may give all of Himself to her.***

I spent the whole last month in much suffering, therefore I omitted writing; and as I continue to feel very weak and in suffering, very often a fear comes to me that it isn't that I cannot write, but that I do not want to, and as an excuse I say that I cannot. Indeed it is true that I feel great repugnance and I must make a great effort to write, and only obedience could conquer me. So, in order to remove any doubt I decided to write, not everything, but only a few words that I remember, to see whether I truly can or cannot.

I remember that one day, as I was feeling ill, He told me: “My daughter, what will happen if the music ceases in the world?” And I: ‘Lord, what music should cease?’ And He added: “My beloved, your music. In fact, when the soul suffers for Me, prays, repairs, praises, thanks continually, this is continuous music to my hearing, which takes Me away from hearing the iniquity of the earth, and therefore from chastising as appropriate. Not only this, but it is music in the human minds, and it

diverts them from doing worse things. So, if I take you, would the music not cease? For Me it is nothing, because it would be nothing other than transporting it from the earth to Heaven, and instead of having it from the earth, I would have it in Heaven. But how shall the world go on?"

Then, I was thinking to myself: 'These are the usual pretexts so as not to take me. There are so many good souls in the world, who do so much for God, and among all of them I perhaps occupy but the last place, and yet He says that if He takes me the music would cease? There are so many who do it better for Him!' While I was thinking of this, He came like a flash and added: "My daughter, what you say is true – that there are many good souls who do much for Me – but how difficult it is to find one who gives Me everything so that I may give all of Myself. Some retain a little bit of love of self, some self-esteem, some one affection, be it even for holy people; some a little vanity; some retain a little bit of attachment to the earth, some to interest. In sum, some a little thing, some another – all keep something of their own, and this impedes that everything be divine in them. So, since what comes from them is not fully divine, their music will not be able to produce those effects to my hearing and to the human minds. Therefore, their much doing will not be able to produce those effects, nor please Me as much as the little doing of one who keeps nothing for herself, and who gives herself completely to Me."

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**February 8, 1904**

***One of the qualities of Jesus is Pain. For one who lives of His Most Holy Will Purgatory does not exist.***

I remember that another day, as I continued to feel in suffering, I saw the confessor praying Our Lord to touch the part where I was suffering so as to have the sufferings mitigate. And blessed Jesus told me: "My daughter, your confessor wants me to touch you to alleviate your pains, but among my many qualities I am also Pain, and if I touch you, instead of decreasing, your pain could increase. In fact, the thing in which my Humanity delighted the most was suffering, and It still delights in communicating it to those whom It loves." And it seemed that, in reality, He would touch me and make me feel more pain. So I added: 'My sweet Good, as for myself, I want nothing but your Most Holy Will. I do not look at whether I suffer or I enjoy – your Will is everything for me.' And He added: "And this is what I want, this is my design upon you, and this is enough for Me and contents Me. This is the greatest and most honorable worship that the creature can render Me, and that she owes Me as her Creator; and as the soul does so, it can be said that her mind lives and thinks in my mind; her eyes, being in mine, look through my eyes; her mouth speaks through my mouth, her heart loves through Mine, her hands operate within my own hands, her feet walk within my feet. And I can say: "You are my eye, my mouth, my Heart, my hands and my feet." And, likewise, the soul can say: "Jesus Christ is my eye, my mouth, my heart, my hands and my feet." Being in this union, not only of wills, but personal, when the soul dies there is nothing left of her to be purged, and therefore Purgatory cannot touch her, because Purgatory touches those who live outside of Me, whether completely or in part."

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**February 12, 1904 - (1)**

***When the soul is identified with the Humanity of Jesus none of her works are dispersed.***

***Obedience and the Saints want Luisa to remain on earth as victim.***

Continuing in my usual state, with more suffering, blessed Jesus came, and from all parts of His Humanity many rivulets of light came out, which communicated themselves to all the parts of my body. And from these rivulets that I received, as many other rivulets came out of myself, which communicated themselves to the Humanity of Our Lord. In the meantime I found myself surrounded by a multitude of Saints who, looking at me, were saying among themselves: “If the Lord does not concur with a miracle, she will no longer be able to live, because she lacks the vital humors. The circulation of her blood is no longer natural; therefore, according to the natural laws, she must die.” And they were praying blessed Jesus to make this miracle that I might continue to live; and the Lord said to them: “The communications of the rivulets, as you see, means that everything she does, even the natural things, are identified with my Humanity, and when I make the soul reach this point, of everything that both soul and body do, nothing is dispersed – everything remains in Me. On the other hand, if the soul has not come to identify herself completely with my Humanity, many works she does are dispersed. But since I made her reach this point, why can I not take her?”

Now, while they were saying this, I said to myself: ‘It seems that everyone is against me: obedience does not want me to die; these are praying the Lord not to take me – what do they want from me? I don’t know why they want me to be on this earth almost by force, far away from my highest Good’; and I was all afflicted. While I was thinking of this, Jesus told me: “My daughter, do not want to afflict yourself. The things of the world are most sad, and they get worse and worse. If the point comes for Me to give free vent to my Justice, I will take you, and then I will no longer listen to anyone.”

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**February 21, 1904**

***The promise of Luisa if she is allowed to die.***

In the presence of the Most Holy Trinity, of the Queen Mother, Mary Most Holy, of my guardian Angel and of the whole Celestial Court, and in order to obey my confessor, I promise that if the Lord, by His infinite mercy, should give me the grace of letting me die, when I find myself together with my Celestial Spouse, I will pray and plead for the triumph of the Church and the confusion and conversion of Her enemies; that the Catholic party may triumph in our country, and that the church of St. Cataldo may be reopened for service; that my confessor be freed of his usual sufferings, with a holy freedom of spirit and the sanctity of a true apostle of Our Lord; and that – always if the Lord permits it – I will go to him, at least once a month, to confer about celestial things and things pertaining to the good of his soul. I promise all this, for my part, and I swear.

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**February 22, 1904**

***The great gift of having a victim.***

This morning, as I was in my usual state, I saw blessed Jesus for just a little, and I saw people who were suffering. I prayed Jesus to free them of those sufferings, even at the cost of suffering myself in their place, and He said to me: “If you want to suffer yourself now that you are victim – fine;

because then, when the victim comes to Me, those who surround you, your own country and even kingdoms will see the void that they will feel! Oh, how they will know then, through this loss, the great good I had given them by giving them a victim!”

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**February 12, 1904 - (2)**

***Luisa speaks with some priests about the church of St. Cataldo.***

I had forgotten to say what I am about to write, which I will say now out of obedience, although these are not sure things, but uncertain, because the presence of Our Lord was missing.

I was outside of myself, and I seemed to find myself inside a church in which there were several venerable priests, and also souls from Purgatory and holy people, conversing among themselves about the church of St. Cataldo, saying that almost with certainty it would be obtained. On hearing this, I said: ‘How can this be? The other day it was rumored that the Chapter had lost the cause. So, through the tribunal it could not be obtained, the town council does not want to give it, and you are saying that it will be obtained?’ And they added: “In spite of all these difficulties, indeed it is not lost; and even if they reach the point of laying hands on it to knock it down, it still cannot be considered as lost, because St. Cataldo will know well how to defend his temple. However, poor Corato if they arrive at this!” But while saying this, they repeated: “They have taken away the first things; the Crowned Lady has already been transported to his house. You, go before Our Lady and pray to Her that, having started the grace, She would fulfill it.” I went out of that church to go pray, but as I was doing this, I found myself inside myself.

\* \* \*

**March 4, 1904**

***The soul must live up high. One who lives up high cannot be harmed.***

As I was very afflicted and in suffering because of the loss of my good Jesus, I saw Him for just a little, and He told me: “My daughter, your soul must try to maintain the flight of an eagle – that is, to dwell up high, above all the low things of this earth; and so high that no enemy may harm it. In fact, one who lives up high can harm the enemies, but cannot be harmed. And she must not only live up high, but must try to have purity and sharpness of eye, similar to those of an eagle. Though living up high, through the sharpness of her sight, she penetrates the divine things – not in passing, but by chewing them to the point of making of them her favorite food, despising any other thing. And she also penetrates the necessities of her neighbor, nor is she afraid to descend into their midst and do good to them; and if needed, she lays down her life. Through the purity of her sight, she makes the love of God and the love of neighbor from two to one, rectifying everything for God. So must the soul be if she wants to please Me.”

\* \* \*

**March 5, 1904**

***The cross is citation, advocate and judge of the soul, so that she may take possession of the eternal Kingdom.***

This morning I was feeling in much suffering, with the addition of His privation. Then, after I struggled very much, He came for just a few instants, and told me: “My daughter, sufferings, crosses, are like many citations which I send to souls. If the soul accepts these citations - whether they are citations that notify the soul to pay some debt, or it is a notification to obtain some gain for eternal life - if the soul responds to Me by resigning herself to my Will, by thanking Me, by adoring my holy dispositions, we are immediately in accord, and the soul will avoid many inconveniences that are possible, like being cited again, having advocates involved, going through the suit, and receiving the condemnation of the judge. Responding to the citation with resignation and with thanksgiving alone will make up for all this, because the cross will be citation, advocate and judge for her, with nothing else needed for her to take possession of the eternal Kingdom. If then she does not accept these citations - think about it, yourself, into how many abysses of disgraces and troubles she throws herself, and what the rigor of the judge will be in condemning her for having shunned the cross as her judge - so much milder, more compassionate, more prone to enriching her rather than judging her, more intent on embellishing her rather than condemning her.”

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**March 12, 1904**

***Threats of wars. All Europe lays on Luisa's shoulders.***

Since Luisa is ill, I imposed on her to dictate to me. As she could not disobey, she dictated what follows, with great repugnance:

As I lamented to Our Lord that, while I felt in suffering, He would still not take me to Heaven, blessed Jesus told me: “My daughter, courage in suffering; I do not want you to afflict yourself in seeing yourself not yet taken to Heaven. You must know that all Europe lays on your shoulders, and the good or bad outcome for Europe depends on your sufferings. If you are strong and constant in suffering, things will be more bearable; if you are not strong and constant in suffering, or if I take you to Heaven, things will be so grave that Europe will be threatened with invasion and of being seized by foreigners.”

Even more, He added: “If you remain on earth and suffer much with desire and constancy, all the chastisements that will happen in Europe will serve for the coming of the triumph of the Church. And if in spite of all this, Europe will not take advantage and will remain obstinate in sin, your sufferings will serve as preparation for your death, without Europe's taking advantage of them.” Father Gennaro De Gennaro.

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**March 14, 1904**

***Because of the necessity of the times, Jesus asks for silence, as He wants to chastise.***

As I was in my usual state, after I struggled very much, blessed Jesus came out from within my interior, and as I wanted to speak, He placed a finger on my mouth, telling me: “Be quiet, be quiet.” I was left so very mortified and no longer dared to open my mouth; and blessed Jesus, seeing me so mortified, added: “Dearest daughter of mine, the necessity of the times brings silence, because if you speak to Me, your word binds my hands and I never come to the deeds, chastising as appropriate, and



so we are always at the beginning. Therefore, it is necessary that there be silence between you and Me for some time.” And while He was saying this, a sign came out with written on it: “It is decreed: scourges, pains and wars.” And He disappeared.

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**March 16, 1904**

***True resignation does not put things under scrutiny, but adores in silence the divine dispositions. The cross is festive, jubilant, joyful and desiring.***

This morning, as I was in my usual state, I found myself over a person who appeared as though clothed like a sheep, and I was carried on his shoulders. But he walked at a slow pace, while in front of him there was something like a car, which was faster; and I said in my interior: ‘This one is going slowly; I would like to go inside that car for it goes faster.’ I don’t know why, but as soon as I thought of this I found myself there, inside of it, with other people who said to me: “What have you done – you have left the Shepherd? And what a Shepherd! In fact, since his life is in the fields, all the medicinal herbs, noxious and salutary, are his; and by being with him one can be always in good health. And if you see him clothed like a sheep, it is so that he can make himself similar to the sheep, allowing them to approach him with no fear; and even though he walks at a slow pace, he is safer.”

On hearing this, I said in my interior: ‘Since it is so, I would like to be with him so as to tell him something about my illness.’ But as I was thinking of this, I found him near me; and I, all content, drew close to his ear and said to him: ‘Good Shepherd, if you are so very expert, give me some remedy for my troubles, as I find myself in this state of sufferings.’ And as I wanted to say more, he cut my words inside my mouth, saying to me: “True resignation, not an imaginary one, does not put things under scrutiny, but adores in silence the divine dispositions.” And as he was saying this, it seemed that the sheepskin split, and I could see the face of Our Lord and His head crowned with thorns.

On hearing Him tell me that, I did not know what else to say - I remained in silence, content with being with Him; and He added: “You have forgotten to tell the confessor another thing about the cross. And I: ‘My adorable Lord, I don’t remember, repeat it to me and I will tell him.’ And He: “My daughter, among the many titles that the cross has, it has the title of ‘feast day’, because when one receives a gift, what happens? One makes feast, rejoices and is more content. Now, since the cross is the most precious, the noblest gift, and is given by the greatest and most unique Person that exists, it is more pleasing and brings more feast, more gladness than all other gifts. So, you yourself can say what other titles can be given to the cross.” And I: ‘As You say, it can be said that the cross is festive, jubilant, joyful, desiring.’ And He: “Good - you spoke well. However, the soul comes to experience these effects of the cross when she is perfectly resigned to my Will and has given all of herself to Me, without keeping anything for herself. And I, so as not to be surpassed in love by the creature, give her all of Myself, and in giving Myself I also give my cross; and the soul recognizing it as my gift, makes feast and enjoys.”

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**March 20, 1904**

***All things take origin from Faith.***

This morning I was feeling all discouraged and embittered because of the loss of my adorable Jesus; and while I was in this state, He let His most sweet voice be heard, saying to me: "My daughter, all things take origin from Faith. One who is strong in Faith is strong in suffering; Faith makes one find God in every place, it makes one see Him in every action, touch Him in every movement, and every new occasion that presents itself is a new divine revelation that one receives. Therefore, remain strong in Faith, for if you are strong in it, in all states and circumstances, Faith will administer fortitude to you, and will make you be always united with God."

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**April 9, 1904**

***One act of perfect resignation is enough for the soul to be purged of any involuntary imperfection.***

This morning, since I would be receiving Communion, I was thinking to myself: 'What will blessed Jesus say when He comes into my soul? He will say: "How ugly, bad, cold, abominable this soul is." How quickly He will make the species consumed so as not to be in contact with someone so ugly. But, what can I do? Even though I am so bad, yet, You must have patience in coming, because You are necessary to Me anyway, and I cannot do without You.' At that moment, He came out from within my interior, and told me: "My daughter, do not want to afflict yourself for this. It takes nothing to remedy it; one act of perfect resignation to my Will is enough for you to be purged of all these uglinesses that you talk about. And I will say to you the opposite of what you think; I will say to you: 'How beautiful you are, I feel the fire of my love in you, and the perfume of my fragrances. With you I want to make my perpetual dwelling'." And He disappeared.

Then, when the confessor came, I told him everything, and he said to me that it was not right - that it is sorrow that purges the soul and that resignation has nothing to do with this. So, after I received Communion, I said: 'Lord, father told me that what You told me was not right. Explain Yourself better and let me know the truth.' And He, benignly, added: "My daughter, when it is about voluntary sin, then it takes sorrow; but when it is about imperfections, weaknesses, coldnesses and the like, and the soul has added nothing of her own, then a perfect act of resignation is enough; and if needed, she is also purged of this state, because in doing this act, the soul first encounters my Divine Will, which purges her human will and embellishes it with Its qualities, and then she identifies herself with Me."

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**April 10, 1904**

***The three little ropes that bind Jesus all over and clasp Him more intimately to the soul: assiduous sufferings, perpetual reparation, persevering love.***

This morning, finding myself with the fear that blessed Jesus, in seeing me still so bad, had left me, I felt Him come out from within my interior, and He told me: "My daughter, why do you occupy yourself with useless thoughts and with things which are not? Know that you have three titles before Me, which, like three little ropes, bind Me all over and clasp Me more intimately to you, in such a way that I cannot leave you; and these are: assiduous sufferings, perpetual reparation, persevering love. If you, as a creature, are constant in this, would the Creator perhaps be inferior to the creature

- or would He let Himself be surpassed by her? This is impossible.”

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**April 11, 1904**

***Jesus thanks Luisa.***

Continuing in my usual state, after much struggling, I saw my adorable Jesus for just a little, and He told me: “You who wanted Me so much – what do you want, what is it that you care about the most?” And I: ‘Lord, I want nothing – what I care about the most is You alone.’ And He repeated: “What - you want nothing? Ask Me for something – sanctity, my grace, virtues... for I can give you everything.” And, again, I said: ‘Nothing, nothing, I want You alone and whatever You want.’ And, again, He added: “So you want nothing else? I alone am enough for you? Your desires have no other life in you but for Me alone? All your trust, then, must be in Me alone, for even if you want nothing, you will obtain everything.” And without giving me any more time, He disappeared like a flash.

I remained very disappointed, especially because, as much as I asked for Him, He would not come back; so I thought to myself: ‘I want nothing, I think and care about nothing but Him alone, while He seems not to bother about me. I don’t know how His good Heart can reach such a point.’ And I spoke a lot of other nonsense. Now, at that moment, He came back and told me: “Thank you, thank you. What is greater – when the Creator thanks the creature or when the creature thanks the Creator? Now, know that when you wait for Me and I delay my coming, I thank you; when I come immediately, you are obliged to thank Me. So, does it seem trivial to you that the Creator gives you the occasion to have Him be obliged to you and thank you?” I was left all confused.

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**April 12, 1904**

***Peace is the greatest treasure.***

This morning I felt disturbed because of the absence of blessed Jesus. Then, after much struggling, I saw Him for just a little, and He told me: “My daughter, when a river is exposed to the rays of the sun, in looking into it one sees the same sun that is there in the heavens. However, this happens when the river is calm, with no wind that ripples its waters. But if the waters are rippled, even though the river is completely exposed to the sun, one can see nothing – everything is confusion. The same for the soul: when she is exposed to the rays of the Divine Sun, if she is calm she perceives the Divine Sun within herself, she feels Its heat, she sees the light and understands the truth. But if she is disturbed, even though she has It within herself, she feels nothing but confusion and disturbance. Therefore, hold peace as your greatest treasure if you cherish being united with Me.”

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**April 14, 1904**

***If the soul gives to God the food of patient love, God will give her the sweet bread of grace.***

I continue in my usual state, but always with immense bitterness in my soul because of the privation of blessed Jesus; at the most, He comes when I can take no more and after I have almost persuaded

myself that He will come no more.

I saw Him for just a little, carrying a chalice in His hand, and He told me: “My daughter, if in addition to the food of love you give Me the bread of your patience - because patient and suffering love is a more solid, more nourishing and fortifying food, for if love is not patient, it can be said that it is empty, light love and with no substance, and therefore it can be said that the necessary materials in order to form the bread of patience are lacking - ...so, if you give Me this, I will give you the sweet bread of grace.” And while saying this, He gave me to drink what was inside the chalice he carried in His hand, which seemed sweet, like a sort of liqueur which I am unable to distinguish. And He disappeared.

After this, I saw many foreign people around my bed - priests, gentlemen, women, and it seemed that they were going to come to visit me. Several of them were saying to the confessor: “Give us an account of this soul, of everything that the Lord has manifested to her and the graces He has given her, because the Lord manifested to us since 1882 that He would choose a victim; and the sign to recognize this victim would be that the Lord would keep her always in this state like a young woman, just as she was when He chose her, without aging or changing in her very nature.” Now, while they were saying this, I don’t know how, I saw myself just as I was when I became bedridden, without having changed a bit for having been in this state of sufferings for so many years.

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**April 16, 1904**

***Jesus and God the Father speak about Mercy.***

Continuing in my usual state, I found myself outside of myself, and I saw a multitude of people, and in their midst one could hear noises of bombs and gun shots. People were dropping dead or wounded, and those who were left would flee up to a palace nearby; but the enemies would go up there and kill them, more surely than those who remained outside. So I said to myself: ‘How I wish I could see whether the Lord is there in the midst of these people, so as to say to Him: ‘Have mercy – pity on these poor people!’ So I went round and round and I saw Him as a little Child; but little by little He kept growing, until He reached the perfect age. I drew near Him and I said: ‘Amiable Lord, don’t You see the tragedy that is happening? You don’t want to make use of mercy any more? Do You perhaps want to keep this attribute as useless, which has always glorified your Incarnate Divinity with so much honor, forming a special crown on your august head, and bejeweling You with a second crown, so wanted and loved by You - which is souls?’

Now, while I was saying this, He told me: ‘Enough, enough, do not go any further; you want to speak of Mercy, and what about Justice – what are we going to do with It? I have told you and I repeat to you: ‘It is necessary that Justice follow Its course’.’ So I replied: ‘There is no remedy - why then leave me on this earth when I can no longer placate You and suffer in the place of my neighbor? Since it is so, it is better if You let me die.’ At that moment I saw another person behind the shoulders of blessed Jesus, and He told me, almost making a sign with His eyes: “Present yourself to my Father and see what He tells you.’ I presented myself, all trembling, and as soon as He saw me, He told me: “Why have you come to Me?” And I: ‘Adorable Goodness, infinite Mercy, knowing that You are Mercy Itself, I have come to ask for your Mercy – Mercy on your very images,

Mercy on the works created by You; Mercy on nothing else but your creatures themselves.’ And He said to me: “So, it is Mercy that you want. But if you want true Mercy, after Justice has poured Itself out It will produce abundant fruits of Mercy.” Not knowing what else to say, I said: ‘Father, infinitely Holy, when servants or people in need present themselves before their masters or rich people, if these are good, even if they do not give everything that is necessary for them, they always give something. And to me, who have had the good of presenting myself before You, absolute Master, rich without limit, infinite Goodness, don’t You want to give anything of what this poor little one has asked of You? Does a master perhaps not remain more honored and content when he gives, than when he denies what is necessary to his servants?’ After a moment of silence He added: “For love of you, instead of doing ten, I will do five.” Having said this, They disappeared, and in several places of the earth, especially of Europe, I saw wars, civil wars and revolutions multiply.

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**April 21, 1904**

***One who has the title of victim can fight with Justice.***

Continuing in my usual state, I felt people around my bed praying to Our Lord; but I did not care about hearing what they wanted, I only cared about the fact that it was late and blessed Jesus had not yet made Himself seen. Oh! how my heart was tormented, fearing that He might not come at all. And I said to myself: ‘Blessed Lord, we are now at the last hour and You are still not coming? O please! do not give me this sorrow – let Yourself be seen at least.’ While I was saying this, He came out from within my interior and said to those who were around me: “It is not licit for creatures to fight with my Justice. Only for one who has the title of victim is it licit, not only to fight, but to play with Justice; and this, because in fighting or playing, one easily suffers blows, defeats and losses, and the victim is ready to receive the blows upon herself, and to resign herself in the defeats and losses, without caring about her losses, about her sufferings, but only about the glory of God and the good of her neighbor. If I wanted to placate Myself, I have my victim here, who is ready to fight and to receive all the fury of my Justice upon herself.” It shows that they were praying in order to placate the Lord. I was left mortified and more embittered in hearing this from Our Lord.

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**April 26, 1904**

***The habit does not make the monk.***

This morning, as I was outside of myself, I found myself with Baby Jesus in my arms, surrounded by various devoted people and priests, many of whom were intent on vanities, on luxury and on fashion; and it seemed that they were saying that ancient proverb among themselves: “The habit does not make the monk.” Blessed Jesus told me: “My beloved, oh! how defrauded I feel of the glory which the creature owes Me, and which I am denied with so much cheek, and even by persons who are said to be devout!”

On hearing this I said: ‘Dear little One of my heart, let us recite three Glory Be’s, placing the intention of giving to your Divinity all the glory that the creature owes It, so You will receive at least a reparation.’ And He: “Yes, yes, let us recite them.” So we recited them together. Then we recited one Hail Mary, placing the intention of giving the Queen Mother also all the glory that creatures owe

Her. Oh, how beautiful it was to pray with blessed Jesus! I felt so much at ease that I said: ‘My beloved, how I would like to make the profession of faith in your hands by reciting the Creed together with You.’ And He: “The Creed you will recite by yourself, because that is for you, not for Me, and you will say it in the name of all creatures so as to give Me more glory and honor.” So I placed my hands in His and I recited the Creed.

After this, blessed Jesus told me: “My daughter, it seems that I feel more relieved, and that the black cloud of human ingratitude, especially from devout souls, has been moved away. Ah, my daughter, the external action has so much strength to penetrate into one’s interior as to form a material garment for the soul; and when the divine touch touches them, they do not feel it vividly because their souls are wrapped with a muddy garment. And since they do not feel the liveliness of grace, grace is either rejected or remains fruitless. Oh, how difficult it is to enjoy pleasures, to dress luxuriously on the outside, and to despise those things internally! On the contrary, the opposite occurs – that is, one loves in his interior, and enjoys, what surrounds him externally. My daughter, consider, yourself, what the sorrow of my Heart is in these times, in seeing my grace being rejected by all kinds of people, while all my consolation is assisting creatures, and the whole life of creatures is divine help. But creatures reject my assistance and my help. You, come to take part in my sorrow, and compassionate my bitternesses.” Having said this, He disappeared, while I remained all afflicted because of the pains of my adorable Jesus.

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**April 29, 1904**

***The Divine Life manifests Itself in creatures through words, through works and through sufferings, but what manifests It more clearly are the sufferings.***

Continuing in my usual state, I found myself surrounded by three virgins, who took me and wanted to crucify me on a cross by sheer force; but since I did not see blessed Jesus, fearing, I resisted them. On seeing my resistance, they told me: “Dearest sister, do not fear that our Spouse is not here; allow us to begin to crucify you, for the Lord, drawn by the virtue of sufferings, will come. We are coming from Heaven, and since we have seen most grave evils about to happen in Europe, we have come to make you suffer so that at least they might be milder.” In the meantime they pierced my hands and feet through with the nails, but with such cruelty of pain, that I felt I was dying. Now, while I was suffering, blessed Jesus came, and looking at me with severe eyes, He told me: “Who commanded you to put yourself in these sufferings? Of what use are you to Me, then? To make Me unable even to be free to do what I want, and to be a continuous hindrance to my Justice?” In my interior I said: ‘What does He want from me? Neither did I want this; they have been the ones who induced me, and He gets upset with me.’ But I could not speak because of the bitterness of the pain. On seeing the severity of Our Lord, those virgins made me suffer more, pulling the nails out and then driving them in again; and they brought me closer to Him, showing Him my sufferings. The more I suffered, the more it seemed that the Lord was appeased; and when they saw Him more appeased, and almost moved by my suffering, they left me and went away, leaving me alone with Our Lord. Then He Himself assisted me and sustained me; and in seeing me suffer, to cheer me He told me: “My daughter, my Life manifests Itself in the creatures through words, through works and through sufferings, but what manifests It more clearly are the sufferings.”

In the meantime the confessor came to call me to obedience, but partly because of the sufferings, partly because the Lord would not leave me, I was unable to obey. So I lamented to my Jesus, telling Him: ‘Lord, how come the confessor is here at this hour? Why did he have to come right now?’ And He: “My daughter, let him be with us for a while, and also participate in my graces. When one frequents a house continuously, he participates in its crying and in its laughter, in its poverty and in its riches. The same for the confessor. Has he not participated in your mortifications and privations? Now he participates in my presence.” And it seemed that He communicated divine fortitude to him, telling him: “The Life of God in the soul is Hope, and the more you hope, the more Divine Life you contain within yourself. And since Divine Life contains power, wisdom, fortitude, love..., the soul feels herself as though being watered by as many streams for as many as are the divine virtues, and so the Divine Life keeps growing within you. But if you do not hope – both in spiritual things... and, through the spiritual, the corporal too will participate – the Divine Life will be gradually consumed until It is completely extinguished. Therefore, hope – hope always.”

Then, I was just barely able to receive Communion, and afterwards I found myself outside of myself, and I saw three men in the shape of three untamed horses, raging throughout Europe, making a great bloody slaughter. It seemed that they wanted to ensnare most of Europe in fierce wars, as though inside a net. All were trembling at the sight of those incarnate devils, and many were destroyed by them.

\* \* \*

**May 1, 1904**

***The eye that delights only in the things of Heaven has the virtue of seeing Jesus, while one who delights in the things of the earth has the virtue of seeing the things of the earth.***

As I was in my usual state, I was thinking about Our Lord at the moment when, as He reached the top of mount Calvary, He was completely stripped and was embittered with gall; and I was praying to Him, saying: ‘My adorable Lord, I see in You but a garment of blood adorned with wounds; for taste and pleasure, I see bitternesses of gall, and for honor and glory, I see confusion, opprobriums and crosses. O please! do not permit, after You have suffered so much, that I look at the things of this earth as anything other than dung and mud, that I take any other pleasure but in You alone, and that all my honor be anything else but the cross.’ And He, making Himself seen, told me: “My daughter, if you did otherwise you would lose the purity of eye, and as a veil would form before your sight, you would lose the good of seeing Me. In fact, the eye that delights only in the things of Heaven has the virtue of seeing Me, while one who delights in the things of the earth has the virtue of seeing the things of the earth, because his eye, in seeing them as different from what they are, sees them and loves them.”

\* \* \*

**May 28, 1904**

***Mortification knocks everything down and immolates everything to God.***

Continuing in my usual state, and with highest bitterness because of the continuous privations of my adorable Jesus, He made Himself seen for just a little, telling me: “My daughter, the first bomb which must be primed in the interior of the soul is mortification. When this bomb is thrown into the soul,

it knocks everything down and immolates everything to God. In fact, in the soul it is as though there are many palaces, but all of vices, such as pride, disobedience, along with many other vices; and the bomb of mortification, knocking everything down, rebuilds as many other palaces of virtues, immolating them and sacrificing them all to the glory of God.” Having said this, He disappeared.

A little later, the devil came, who just wanted to molest me; and I, without becoming fearful, said to him: ‘Why do you want to molest me? If you want to show how brave you are, take a rod and beat me up to the point of leaving me not even one drop of blood, provided, however, that each drop of blood I shed be one more proof of love, of reparation and of glory which I intend to give to my God.’ And he: “I don’t have a rod with me to be able to beat you; and if I go fetch it, you will not wait for me.” And I: ‘Go ahead – I’ll be waiting for you here.’ So he went off, and I remained with the firm intention of waiting for him. But to my surprise, I saw that, as he met with another demon, the two were saying: “It is useless for us to go back. Why should we beat her, if this must serve to harm us, and as a loss for us? It is good to make suffer one who does not want to suffer, because he would offend God; but if one wants to suffer, we would do harm to ourselves with our own hands.” So he did not come back, and I was left mortified.

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**May 30, 1904**

***The Passion serves as garment for man. Pride transforms the images of God into demons.***

Finding myself in my usual state, I was thinking about and offering the Passion of Our Lord, especially the crown of thorns, and I was praying that He would give light to so many blinded minds, and that he would make Himself known, because ‘it is impossible to know You and not to love You.’ While I was saying this, my adorable Jesus came out from within my interior and told me: “My daughter, how much ruin pride causes in souls! It is enough to tell you that it forms a wall of division between the creature and God, and from images of Me it transforms them into demons. And then, if the fact that creatures are so blinded that they themselves do not understand nor see the abyss they are in, grieves you and saddens you so much, and you take so much to heart that I help them, my Passion serves as garment for man, which covers his greatest miseries, embellishes him and gives back to him all the good of which he had deprived himself and had lost because of sin. So I give it to you as gift, that you may use it for yourself and for whomever you want.” On hearing this, a great fear came to me in seeing the greatness of the gift, fearing that I might not be capable of using this gift and therefore I might displease the Giver. So I said: ‘Lord, I do not feel the strength to accept such a gift - I am too unworthy of such a favor. It is better if You keep it, for You are everything and know everything, and You know to whom it is necessary and appropriate to apply this garment so precious and of immense value. But I, poor one, what can I know? And if it is necessary to apply it to someone and I do not do it, what strict account would You not ask of me?’ And Jesus: “Do not fear, for the Giver Himself will give you the grace not to keep the gift He has given you as useless. Can you believe that I would give you a gift to do you harm? Never.” I did not know what to answer, but I remained frightened and suspended, intending to hear what lady obedience thought about it. It is understood, however, that this garment wants to signify nothing other than all that Our Lord operated, earned and suffered, in which the creature finds the garment to cover her nakedness stripped of virtues, and riches with which to enrich herself, beauties to render herself beautiful and to embellish herself, and the remedy for all her evils. Then, as I told this to obedience, he[1] told me



that I should accept.

\* \* \*

**June 3, 1904**

***The cross destroys three evil kingdoms and constitutes three good Kingdoms in the soul.***

This morning, since blessed Jesus was not coming, I felt all oppressed and tired. Then, when He came, He told me: "My daughter, do not want to become tired in suffering, but rather, act as if at each hour you were just beginning to suffer. In fact, if the soul lets herself be dominated by the cross, the cross destroys three evil kingdoms in her, which are the world, the devil and the flesh, and it constitutes in her three more good Kingdoms: the Spiritual, the Divine and the Eternal Kingdom." And He disappeared.

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**June 6, 1904**

***It takes courage, fidelity and greatest attention to follow what the Divinity operates within us.***

Continuing in my usual state, He made Himself seen for a little from within my interior - first Himself alone, and then all Three Divine Persons, but They were all in profound silence. I continued my usual interior work in Their presence, and it seemed that the Son would unite with me and I would do nothing but follow Him. But everything was silence, and in this silence I would do nothing but identify myself with God, and my whole interior, my affections, heartbeats, desires, breaths, would become profound adorations to the Supreme Majesty. Then, after spending some time in this state, it seemed that all Three of Them were speaking, though one single voice was formed, and They said to me: "Our beloved daughter, courage, fidelity and greatest attention in following what the Divinity operates in you, because everything you do, it is not you who does it, for you do nothing other than give the Divinity your soul as residence. It happens to you as to a poor woman who had a little hovel, and the king asks for it as his residence, and she gives it to him and does everything the king wants. So, since the king resides in that little hovel, it contains riches, nobility, glory and all goods. But to whom do they belong? To the king; and if the king wants to leave, what remains to the poor one? She is left always with her poverty."

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**June 10, 1904**

***The beauty of man, and his blindness with regard to himself.***

Continuing in my usual state, my adorable Jesus came for just a little, all sad and sorrowful, and He told me: "Ah, my daughter, if man knew himself, oh! how careful he would be not to become stained. In fact, his beauty, his nobility, his strikingness are such and so great that he encompasses all the beauties and varieties of created things within himself. And this, because all other things of nature had been created to serve man, and man was to be superior to all of them; so, in order to be superior, he had to encompass all the qualities of the other created things within himself. Not only this, but since the other things had been created for man, and man for God alone and for His delight, as a consequence he was not only to encompass all creation within himself, but he was to surpass it to the point of receiving the image of the Supreme Majesty within himself. But in spite of all this, heedless

of all these goods, man does nothing but dirty himself with the ugliest filth.” And He disappeared.

I understood that it happens to us as to a poor woman, who received a garment woven with gold and enriched with gems and precious pearls. But since she knows little about these things and does not know their value, she keeps the garment exposed to dust; she easily lets it get dirty with mud, and she holds it as she would a rough and inexpensive dress; so much so, that if it is taken away from her, she suffers little or no displeasure. Such is our blindness with regard to ourselves.

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**June 15, 1904**

***The creature is nothing but a little container filled with a dose of all the divine particles.***

As I was in my usual state, He came for just a little and told me: “My beloved daughter, the creature is so dear to Me and I love her so much, that if the creature could comprehend it, her heart would burst with love. This is so true, that in creating her I made her as nothing but a little container filled with a dose of all the divine particles, in such a way that of all my Being – attributes, virtues, perfections – the soul contains many little particles according to the capacity given to her by Me; and this, so that I might find in her as many little notes corresponding to my notes, and thus be able to delight perfectly and to play with her. Now, when the soul deals with material things and lets them enter into this little container filled with the divine, something of the divine flows outside of it, and something of matter enters to take its place. What affront the Divinity receives, and what harm for the soul! How much attention it takes so as not to let material things enter inside, if by necessity she has to deal with them! You, my daughter, be attentive; otherwise, if I see anything which is not divine in you, I will not make Myself seen anymore.”

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**June 17, 1904**

***The consummation of the human will in the Divine renders the soul one with God, and places the divine power in her hands.***

This morning, after I struggled very much, blessed Jesus came and told me: “My daughter, see how many things are said about virtue, about perfection, but they all end up in one single point – that is, the consummation of the human will in the Divine. So, the more one is consumed in It, the more it can be said that he contains everything and is more perfect than everyone. In fact, all virtues and good works are many keys that open the divine treasures and make one acquire more friendship, more intimacy, more commerce with God; but consummation alone is what renders the soul one with Him and places the divine power in her hands. And this, because life must have a will in order to live, and by living of the Divine Will, one naturally takes ownership.”

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**June 19, 1904**

***Sorrowful times for the Church. The glory of the athletic spirits.***

As I was in my usual state, I felt my adorable Jesus near me, saying: “My daughter, what a sorrowful stage the Church is about to enter. But all the glory in these times is of those athletic spirits who,

heedless of shackles, chains and pains, do nothing but break the thorny path that divides the society from God.” Then He added: “One can see greed for human blood in man – he, from the earth, and I will concur from Heaven with earthquakes, fires, hurricanes, calamities, such as to make a good part of them die.”

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**June 20, 1904**

***Victim souls are the daughters of Mercy.***

After I struggled very much, blessed Jesus came for just a little and told me: “My daughter, human perfidy has reached such a point as to exhaust my Mercy on its part. But my goodness is so great as to constitute daughters of Mercy, so that on the part of creatures also, this attribute may not be exhausted. These are the victims who are in full ownership of the Divine Will, having destroyed their own. In fact, in these souls, the container given by Me in creating them is in full vigor, and since they have received the particle of my Mercy, being daughters, they administer it to others. It is understood, however, that in order to be able to administer the particle of my Mercy to others, they themselves must be in Justice.” And I: ‘Lord, who can ever be in Justice?’ And He: “One who does not commit grave sins and abstains from committing the slightest venial sins of his own will.”

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**June 29, 1904**

***The sign to know when God withdraws from the soul.***

This morning, as I was in my usual state, my adorable Jesus made Himself seen for just a little, and told me: “My daughter, the sign to know when my Justice can no longer bear man and is in the act of sending grave chastisements, is that man can no longer bear himself. In fact, rejected by man, God withdraws from him and makes him feel all the weight of his nature, of sin, of miseries; and man, unable to bear the weight of his nature without divine help, seeks, himself, the way to destroy himself. Such is the state the present generation is now in.”

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**July 14, 1904**

***Life is a continuous consummation.***

My days are becoming more and more sorrowful because of the almost continuous privations of my adorable Jesus. I myself do not know why I feel my soul, and also my body, being devoured by this separation. What a consuming torment... My only and sole comfort is the Will of God, because if I have lost everything, and also Jesus, this holy and most sweet Will of God alone is in my power. Also, feeling that my body too is being devoured, I flatter myself that it will not take too long for it to melt, because I see that I feel it succumb, and therefore I hope that one day or another the Lord may call me to Himself and end this hard separation.

Then, this morning, after much struggling – oh, how much! – He came for just a little and told me: “My daughter, life is a continuous consummation. Some consume it for pleasures, some for creatures, some for sinning, others for interests, some for whims... There are many kinds of

consummation. Now, one who forms this consummation all in God, can say with all certainty: ‘Lord, my life has been consumed with love for You, and I have not only consumed myself, but I have died for love of You alone.’ Therefore, if you feel yourself being consumed continuously because of my separation, you can say that you are dying continuously in Me, and that you suffer many deaths for love of Me. And if you consume your being for Me, as great as the consummation of yourself is, so much do you acquire of the divine within yourself.”

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**July 22, 1904**

***Only stability is what reveals the progress of Divine Life within the soul.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, when the soul proposes either not to sin or to do some good, and does not carry out the proposition she made, it is a sign that those things are not done with all of her will and that the divine light has had no contact with the soul. In fact, when her will is true and the divine light makes known to her the evil to be avoided or the good to be done, the soul hardly fails to execute what she has proposed. On the other hand, when the divine light does not see stability in her will, it does not administer to her the necessary light in order to avoid something or to do something else; at the most, there might be moments of misfortune, abandonments by creatures or some other circumstance, such that it seems that the soul would want to undo herself for God, and change life; but as soon as the wind of the circumstances changes, immediately her human will changes. So, instead of will and light, it can be said that there is a mixture of passions according to the changes in the winds. Stability alone is what reveals the progress of Divine Life within the soul, because, since God is immutable, one who possesses Him shares in His immutability in good.”

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**July 27, 1904**

***For one who truly loves God, all things are Divine Will. Everything must be sealed by love.***

As I was in my usual state, my adorable Jesus came out from within my interior, and holding my head up, for I was very tired because of the long time waiting for Him, He told me: “My daughter, one who truly loves Me, in anything that happens to her, internal and external, devours everything as one single thing - which is the Divine Will. Of all things, none seems strange to her, as she looks at it as a product of the Divine Will; therefore she consumes everything in It. So, her center, her aim, is only and solely the Will of God. She always goes around within It as though inside a ring, without ever finding the way out, and making of It her continuous food.” Having said this, He disappeared.

Later, as He came back, He told me: “Daughter, let everything in you be sealed by love. If you think, you must only think of love; if you speak, if you work, if you palpitate, if you desire... If even just one desire which is not love comes out of you, restrict it within yourself, convert it into love, and then give it the freedom to go out.” And while saying this, He seemed to be touching my whole person with His hand, placing many seals of love.

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**July 28, 1904**

***The soul who is detached from everything finds God in all things.***

This morning, as I was in my usual state, blessed Jesus came for a little while and told me: “My daughter, when the soul is detached from everything, in all things she finds God; she finds Him within herself, she finds Him outside of herself, she finds Him in creatures. So, it can be said that for the soul who is completely detached, all things convert into God. Even more, she not only finds Him, but contemplates Him, feels Him, embraces Him; and since she finds Him in everything, all things administer to her the occasion to adore Him, to pray Him, to thank Him, to draw close to Him more intimately. And besides, your laments about my privation are not completely reasonable; if you feel Me in your interior it is a sign that I am not only outside of you, but also inside, as though in my own center.”

I forgot to say at the beginning that the Queen Mama brought Him to me, and since I was praying Him to content me and not to leave me without Himself, blessed Jesus answered in the way written above.

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**July 29, 1904**

***Faith makes one know God, but trust makes one find Him.***

Continuing in my usual state, as soon as I saw my adorable Jesus, I said to Him: ‘My Lord and my God.’ And He continued: “God, God, God alone. Daughter, faith makes one know God, but trust makes one find Him. So, without trust, faith is sterile, and even though faith possesses immense riches with which the soul can enrich herself, if there is no trust she remains always poor and lacking in everything.” While He was saying this, I felt myself being drawn into God, and I remained absorbed in Him like a little drop of water in the immense sea. As much as I looked, I could find no boundaries, either of height or of breadth; Heaven and earth, blessed and pilgrim souls, all were immersed in God. I could also see wars, like that between Russia and Japan, the thousands of soldiers who were dying and will die, and that by justice, also natural, the victory will be of Japan; and I saw that other European nations are plotting machinations of war even against nations of Europe. But who can say all that I could see of God and in God? So, to end it, I stop here.

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**July 30, 1904**

***The detachment that priests must have.***

This morning blessed Jesus was not coming, and I, finding myself outside of myself, went round and round in search of my highest and only Good; and not finding Him, my soul felt itself dying at each instant. But what increased my torment was that while I felt I was dying, I would not die, for if I could die I would reach my intent, to be forever in the center - God. Oh, separation, how bitter and painful you are! There is no pain that can be compared to you. Oh, divine privation, you consume, you pierce, you are a two-edged sword that cuts on one side, and burns on the other. The pain you give is immense, as immense as is God. Now, while wandering about, I found myself in Purgatory, and my sorrow and my crying seemed to increase the sorrow of those poor souls deprived of their life, God. Among them there seemed to be quite a few priests, one of whom seemed to be suffering

more than the others; and he said to me: “My grave sufferings come from the fact that in life I was very attached to family interests, to earthly things, and I had a little attachment to some people. This produces so much evil for the priest as to form an iron shell, covered with mud, that enwraps him like a garment, and only the fire of Purgatory and the fire of the privation of God - which is such that, compared to it, the first fire disappears - can destroy this shell. Oh, how much I suffer! My pains are unutterable. Pray, pray for me.” I felt even more tormented and I found myself inside myself.

Later, I saw just the shadow of blessed Jesus, and He told me: “My daughter, what were you searching for? For you there are no other reliefs and helps but Me alone.” He disappeared like a flash, and I was left saying: ‘Ah, He Himself tells me this – that He alone is everything for me? And yet, He has the courage to leave me without - deprived of Him.’

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**July 31, 1904**

***The human will falsifies and profanes even the holiest works.***

Continuing in my poor state, it seemed that He came more than once, and I seemed to see Him as a Child, as though surrounded by a shadow. He said to me: “My daughter, don’t you feel the freshness of my shadow? Rest in it, for you will find refreshment.” And it seemed that we rested together in His shadow, and I felt all reinvigorated being close to Him. Then He continued: “My beloved, if you love Me, I do not want you to look either inside or outside of yourself, at whether you are warm or cold, at whether you do much or little, or at whether you suffer or enjoy. All this must be destroyed in you. You must have your eyes fixed only on whether you do as much as you can for Me, and everything to please Me. The other ways, as high, sublime and industrious as they might be, cannot please Me and content my love. Oh, how many souls falsify true devotion and profane the holiest works with their own will, always seeking themselves. Even in holy things, if one seeks her own way and taste and the satisfaction of herself, if she finds herself, she escapes from God and does not find Him.”

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**August 4, 1904**

***The state of the Blessed in Heaven will be according to the ways in which they comported themselves with God on earth. From the very way God is for the soul, it can be seen how the soul is for God.***

This morning, when blessed Jesus came He transported me outside of myself, and taking me by the hand, He led me as far as underneath the vault of the heavens, from where one could see the Blessed and hear their chanting. Oh, how the Blessed were swimming in God! One could see their lives in God, and the Life of God in them. This alone seems to me to be the whole essence of their happiness. It also seems to me that each Blessed is a new heaven in that blessed dwelling, but all distinct among themselves – there is no one similar to anyone else; and this happens according to the ways in which they comported themselves with God on earth. One tried to love Him more; he will love Him more in Heaven and will receive from God ever new and increasing love, in such a way that this heaven will have a divine shade and feature, all special. Another tried to glorify Him more, and blessed God will give him ever increasing glory, in such a way that this new heaven will be more glorious and glorified

by the very divine glory; and so with all the other distinct ways that each one had with God on earth, such that, if I wanted to say everything, I would be too long. So, it can be said that what we do for God on earth, we shall continue in Heaven, but with greater perfection; therefore, the good we do is not temporary, but will last for eternity and will shine before God and around us continuously.

Oh, how happy we will be in seeing that all our good and the glory we give to God, as well as our own, comes from that little bit of good that we started imperfectly on earth! If all could see this – oh, how they would hasten more to love, to praise, to thank and other things the Lord, so as to be able to do it with greater intensity in Heaven! But who can say everything? Rather, it seems to me that I am speaking much nonsense about that blessed dwelling place; my mind has it in one way, but my mouth cannot find the words to manifest it, therefore I move on.

Then, afterwards, He transported me to earth. Oh, how horrifying are the troubles of the earth in these sad times! Yet, it seems that this is still nothing, compared to what will come, both in the religious state - so much so, that it seems that the Church, this good and holy mother, will be torn to shreds by Her very children - and in the secular state. Then, after this, He took me back into myself and told me: “Tell Me a little bit, my daughter – how am I for you?” And I: ‘Everything - You are everything for me; nothing enters into me, everything flows outside but You alone.’ And He: “And I am all – all for you; nothing of you goes out of Me, but I delight all of Myself in you. So, from the very way I am for you, you can see how you are for Me.” Having said this, He disappeared.

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**August 5, 1904**

***Jesus, Ruler of kings and Lord of lords.***

Continuing in my usual state, blessed Jesus came for just a little, in the act of ruling and dominating everything, and of reigning with the crown of King on His head and with the scepter of command in His hand. While I was seeing Him in this position, He told me (though in Latin, but I will say it according to what I understood): “My daughter, I am the Ruler of kings and the Lord of lords. To Me alone is this right of justice due, which the creature owes Me; and by not giving it to Me, she denies Me as Creator and Master of everything.” While saying this, He seemed to take the world in His hand and turn it upside down, so that creatures would submit to His regime and dominion. At the same time I could also see how the Lord ruled and dominated my soul, with such mastery that I felt all submerged in Him. From Him came the regime of my mind, of my affections, of my desires; many electric wires passed between me and Him, through which He directed and dominated everything.

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**August 6, 1904**

***The privation is pain of fire that ignites, consumes, annihilates, and its purpose is to destroy the human life to constitute the divine.***

This morning I went through a most bitter time because of the privation of my highest and only Good. The sorrow of the privation was such that, as I found myself outside of myself, the pain of my soul was so great, that the pain itself administered such strength to it that it wanted to destroy whatever

it found as hindrance to finding its All, God. And not finding Him, it would shout, cry, run more than wind; it wanted to upset everything, to turn everything upside down in order to find the life it was lacking. Oh, privation, how intense is your bitterness! Your sorrow is always new, and because it is new, the soul feels the bitterness of the pain as ever new. My soul feels as if one whole flesh would separate into many shreds, and all those shreds, with justice, ask for their life, and will find it only if they find God, who is more than their life. But who can say the state I was in? Meanwhile, Saints, Angels and purging souls rushed up to me, placing themselves in circle around me and preventing me from running, compassionating me and assisting me. But everything was useless for me, because in them I could not find the One who alone could soothe my pain and restore my life; and so I shouted more, crying out: 'Tell me, where – where can I find Him? If you want to have pity on me, do not delay showing Him to me, for I can take no more!' Then, after this, He came out from within the depth of my soul, and it seemed that He pretended to be sleeping, without being concerned about the hardness of my poor state. But even though He would not bother and was sleeping, at merely seeing Him I breathed my life as one breathes air, saying: 'Ah, He is here with me!' However, I was not freed of the pain in seeing that He would not even pay attention to me. Then, after much suffering, as if He had awakened, He told me: "My daughter, all other tribulations can be penances, expiations, compensations, but only the privation is pain of fire that ignites, consumes, annihilates, and does not give up until it sees the human life destroyed. But while it consumes, it vivifies and it constitutes Divine Life in it."

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**August 7, 1904**

***The first to persecute the Church will be the religious.***

As I was in my usual state, I found myself surrounded by Angels and Saints, who said to me: "It is necessary that you suffer more for the imminent things that are about to happen against the Church, for if they do not come about imminently, time will make them happen in a milder way and with lesser offense to God." And I said: 'Is suffering perhaps in my power? If the Lord gives it to me, I will gladly suffer.' Meanwhile, they took me and brought me before the throne of Our Lord, and they prayed together that He would make me suffer; and blessed Jesus, coming toward us in the form of the Crucified, shared His pains with me – not only once, but I spent almost all morning amid continuous renewals of the crucifixion. Afterwards, He said to me: "My daughter, sufferings divert my just indignation, and the light of grace is renewed in human minds. Ah, daughter, do you think that it will be the secular who will be the first to persecute my Church? Ah, no, it will be the religious, the very leaders who, pretending now to be sons, shepherds, while in reality they are poisonous snakes that poison themselves and others, will begin among themselves to lacerate this good mother; and then the secular will follow." Then, as obedience called me, the Lord withdrew, but all embittered.

\* \* \*

**August 8, 1904**

***The soul must look for Jesus within herself, not outside. Everything must be enclosed in one word: 'Love'. One who loves Jesus is another Jesus.***

While I continued struggling, my adorable Jesus came for just a little, but even though I felt Him near



me, I would try to grab Him, and He would escape me, almost preventing me from going outside of myself to go in search of Him. Then, after I struggled very much, He made Himself seen for just a little and told me: “My daughter, do not look for Me outside of yourself, but within yourself, in the depth of your soul, because if you go outside and do not find Me, you will suffer very much and will not be able to endure. If you can find Me more easily, why do you want to struggle more?” And I: ‘It is because I believe that not finding You immediately within myself, I can find You outside; it is love that pushes me to this.’ And He: “Ah, it is love that pushes you to this? Everything, everything should be enclosed in one single word: ‘Love’. If the soul does not enclose everything in this, it can be said that she does not know a thing about loving Me, and according to how much the soul loves Me, so do I expand the gift of suffering.” And I, interrupting His speaking, all surprised and afflicted, said: ‘My Life and my whole Good, so, since I suffer little or nothing, I love You little, or not at all. What fright, the mere thought that I do not love You! My soul feels a sharp disappointment, and I even almost feel offended by You.’ And He added: “I do not intend to disappoint you; your disappointment would press on my Heart more than on your own. And besides, you must not look at the mere corporal sufferings, but also at the spiritual, and at the true will you have to suffer; because if the soul truly wants to suffer, for Me it is as if the soul had suffered. Therefore calm yourself and do not be troubled; and let Me continue speaking:

Haven’t you ever seen two intimate friends? Oh, how they try to imitate each other, and to reproduce the other within themselves. They imitate the voice, the manners, the steps, the works, the clothes, in such a way that the friend can say: ‘The one who loves me is another me, and since he is me I cannot help loving him.’ So I do with the soul who encloses all of Me within herself, as though within a small circle of love. I feel as though reproduced within her, and finding Myself, I love her with all my Heart, and I cannot do without being with her, because if I leave her, I would leave Myself.” While saying this, He disappeared.

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**August 9, 1904**

***It is not the works that constitute the merit of man, but obedience alone, as a birth from the Divine Will.***

After delaying, He came for just a little like a bolt of light, and I was left filled with this light inside and out. I am unable to say what my soul comprehended and experienced within this light; I will only say that, afterwards, blessed Jesus told me: “My daughter, it is not the works that constitute the merit of man, but it is obedience alone that constitutes all merits as a birth from the Divine Will; so much so, that everything I did and suffered in the course of my life – everything was a birth from the Will of the Father. This is why my merits are innumerable – because they are constituted by divine obedience. Therefore, I do not look so much at the multiplicity and greatness of the works, but at the connection they have, either directly with divine obedience, or indirectly with obedience to one who represents Me.”

\* \* \*

**August 10, 1904**

***God knows the number, the value and the weight of all created things.***

As I was in my usual state, I found myself wandering around churches, making a pilgrimage to Jesus in the Sacrament together with my guardian Angel. In one of the churches I said: ‘Prisoner of love, You are here abandoned and alone, and I have come to keep You company. And while keeping You company I intend to love You for those who offend You, praise You for those who despise You, thank You for those in whom You pour graces, but do not render You the tribute of thanksgiving; console You for those who afflict You, and repair for any offense against You. In a word, I intend to do for You all that creatures are obliged to do for You, for having remained in the Most Holy Sacrament. And I intend to repeat this for as many drops of water, for as many fish and grains of sand as are in the sea.’ While I was saying this, all the waters of the sea became present before my mind, and I said within myself: ‘My sight cannot grasp the whole vastness of the sea, nor does it know the depth and the weight of those immense waters, but the Lord knows their number, weight and measure.’ And I stayed there, all marveling. At that moment blessed Jesus told me: “Silly, silly that you are – why do you marvel so much? What is difficult and impossible for the creature, is easy and possible, and also natural, for the Creator. It happens in this as to someone who, looking at millions and millions of coins in the twinkling of an eye, says to himself: ‘They are innumerable – who can count them?’ But the one who put them in that place tells everything in one word: they are this many, they are worth this much, they weigh this much. My daughter, I know how many drops of water I Myself put in the sea, and no one can disperse even a single one of them. I numbered everything, I weighed everything, I evaluated everything; and so with all the other things. So, what is the wonder if I know everything?” On hearing this, every marvel ceased; or rather, I marveled at my silliness.

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**August 12, 1904**

***Man disperses the beauty with which God created him.***

As I continued struggling, all of a sudden I found all of myself inside Our Lord, and from His head a shining thread descended into mine, which bound me completely inside of Jesus. Oh, how happy I was to be inside of Him! As much as I looked, I could see nothing but Him alone. This is my highest happiness – only Jesus, Him alone and nothing else. Oh, how well one feels! Meanwhile He told me: “Courage my daughter, don’t you see how the thread of my Will binds you completely inside of Me? So, if any other will wants to bind you, if it is not holy it cannot, because since you are inside of Me, if it is not holy it cannot enter into Me.” And while saying this, He looked at me over and over again, and then He added: “I created the soul with a rare beauty, I endowed her with a light superior to any other created light, and yet, man disperses this beauty inside ugliness, and this light inside darkness.”

\* \* \*

**August 14, 1904**

***The more the blows of the cross knock the soul down, the more light she acquires.***

As I was a little in suffering, blessed Jesus, on coming, said to me: “My beloved daughter, the more the iron is beaten, the more light it acquires; and even if the iron did not have rust, the blows serve to keep it shiny and free of dust. So, whoever comes close to that iron, can easily reflect himself in it as if it were a mirror. The same for the soul: the more the blows of the cross knock her down, the

more light she acquires, and she maintains herself dusted of any slightest thing, in such a way that whoever comes close to her can reflect himself in her as if she were a mirror. And, naturally, being a mirror, she performs its office – to show whether faces are stained or clean, whether they are beautiful or ugly. Not only this, but I Myself delight in going to reflect Myself in her; and finding in her no dust or any other thing that may prevent Me from reflecting my Image in her, I love her more and more.”

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**August 15, 1904**

***Melancholy is to the soul as winter to the plants. The triumph of the Church is not far.***

This morning I felt all oppressed, with a melancholy that filled my whole soul. It seemed that blessed Jesus did not let me struggle too much, and on seeing me so oppressed, He told me: “My daughter, why this melancholy? Don’t you know that melancholy is to the soul as winter to the plants, as it strips them of the leaves and prevents them from producing flowers and fruits; so much so, that if the gaiety of spring and of heat did not come, the poor plants would remain incapacitated and would end up withering? Such is melancholy for the soul; it strips her of divine freshness, which is like rain that makes the virtues turn all green again; it renders her incapable of doing good, and if she does good, she does it with difficulty and almost out of necessity, not out of virtue. It prevents her from growing in grace, and if she does not stir herself with a holy gaiety, which is spring rain that, in a very short time, gives development to the plants, she will end up withering in good.”

Now, while He was saying this, in one flash I saw the whole Church, the wars which the religious must go through and which they must receive from others, and wars among societies. There seemed to be a general uproar. It also seemed that the Holy Father would make use of very few religious people, both for bringing the state of the Church, the priests and others to good order, and for the society in this state of turmoils. Now, while I was seeing this, blessed Jesus told me: “Do you think that the triumph of the Church is far?” And I: ‘Yes indeed – who can put order in so many things that are messed up?’ And He: “On the contrary, I tell you that it is near. It takes a clash, but a strong one, and therefore I will permit everything together, among religious and secular, so as to shorten the time. And in the midst of this clash, all of big chaos, there will be a good and orderly clash, but in such a state of mortification, that men will see themselves as lost. However, I will give them so much grace and light that they may recognize what is evil and embrace the truth, making you suffer also for this purpose. If with all this they do not listen to Me, then I will take you to Heaven, and things will happen even more gravely, and will drag on a little longer before the longed-for triumph.”

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**August 23, 1904**

***Chastisements also in Italy.***

This morning I went through a most bitter time, almost completely deprived of my blessed Jesus; only, I found myself outside of myself in the midst of wars, people killed, towns besieged, and it seemed that this was also in Italy. What fright I felt! I wanted to remove myself from scenes so sorrowful, but I could not – a supreme power kept me nailed. Whether it was an Angel or a Saint

I am unable to tell with certainty, but someone said: "Poor Italy, how lacerated she will be by wars!" On hearing this, I remained more than frightened, and I found myself inside myself. Not having yet seen the One who is my life, and with all those scenes in my mind, I felt I was dying. Then, I just barely saw His arm, and He said to me: "There will be something in Italy for certain."

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**September 2, 1904**

***Only God has the power to enter into the hearts and dominate them as He pleases. A new way in which priests must conduct themselves.***

Being in my usual state, I was feeling all oppressed, with the addition of the fear that my poor state might be all a diabolical work, feeling my soul and body being consumed. Then, He came for just a little and told me: "My daughter, why do you trouble yourself so much? Don't you know that if all the diabolical forces would unite together, they could not enter into a single heart and take dominion of it, unless the soul herself, of her own will, would let them in? Only God has this power of entering into the hearts and dominating them as He pleases." And I: "Lord, why do I feel my soul and body being consumed when You deprive me of Yourself? Is this not the diabolical breath that has penetrated into my soul and torments me like this?" And He: "On the contrary, I tell you that it is the breath of the Holy Spirit which, blowing continuously into you, keeps you always ignited and consumes you for love of Him."

After this, I found myself outside of myself and I could see the Holy Father, assisted by Our Lord, writing about a new way in which priests must conduct themselves - what they must do, what they must not do, where they must not go; and he attached a penalty for those who would not surrender to obedience to him.

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**September 7, 1904**

***Attention on not committing sin makes up for the sorrow for sin.***

I was concerned because I had read in a book that the reason for so many frustrated vocations is the lack of incessant sorrow for sin; and since I do not think about this, but I only think of blessed Jesus and of how to have Him come, and I occupy myself with nothing else, I thought to myself of what a bad state I was in. Then, as I was in my usual state, blessed Jesus told me: "My daughter, attention on not committing sin makes up for the sorrow; and even if one were sorry, but in spite of this he committed sins, his sorrow would be vain and fruitless. On the other hand, a continuous attention on not committing sins not only takes the place of sorrow, but pushes grace continuously to help the soul in a special way not to fall into sin, and it maintains the soul always purged. Therefore, continue to be attentive on not offending Me even slightly, for this will make up for all the rest."

\* \* \*

**September 8, 1904**

***Discouragement kills souls more than all other vices. Courage revives the soul and is the most praiseworthy act that she can do.***

Continuing in my usual state, my adorable Jesus was not coming. After I struggled very much, I was feeling all discouraged and I greatly feared that for that morning He would not come at all.

Then, as He later came for just a little, He told me: “My daughter, don’t you know that discouragement kills souls more than all other vices? Therefore, courage, courage, because just as discouragement kills, courage revives, and is the most praiseworthy act that the soul can do, because while feeling discouraged, from that very discouragement she plucks up courage, undoes herself and hopes; and by undoing herself, she already finds herself redone in God.”

\* \* \*

**September 9, 1904**

***As soon as the soul goes out of the depths of peace, she goes out of the divine sphere. Peace reveals whether the soul seeks God for God or for herself.***

Continuing in my usual state, I felt disturbed because of the absence of my adorable Jesus. Then, after I struggled very much, He came and told me: “My daughter, as soon as the soul goes out of the depths of peace, she goes out of the divine sphere and finds herself either in the diabolical or in the human sphere. It is peace alone that reveals whether the soul seeks God for God or for herself, whether she operates for God or for creatures. In fact, if she does it for God, the soul is not disturbed; it can be said that the peace of God and the peace of the soul combine together, and the boundaries of peace expand around the soul, in such a way that everything converts into peace, even wars themselves. But if the soul is disturbed, be it even in the holiest things, it shows after all that it was not for God, but for her own self or for some human purpose. Therefore, when you do not feel calm, call yourself a little to see what actually is in there; destroy it, and you will find peace.”

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**September 13, 1904**

***True donation is to keep one’s will sacrificed continuously; this is a martyrdom of continuous attention that the soul makes for God.***

As I was in my usual state, after I struggled very much He made Himself seen clasped to me, holding my heart in His hands; and fixing on me, He told me: “My daughter, when a soul has given Me her will, she is no longer free to do what she pleases, otherwise it would not be a true donation. On the other hand, true donation is to keep one’s will sacrificed continuously to the One to whom it had already been given; and this is a martyrdom of continuous attention that the soul makes for God. What would you say of a martyr who today offers himself to suffer any kind of pain, and tomorrow draws back? You would say that he did not have true disposition for martyrdom, and that one day or another he will end up denying his faith. So I say to the soul who does not let Me do what I please with her will, but now gives it to Me, and now draws it back: ‘Daughter, you are not disposed to sacrifice and martyr yourself for Me, because true martyrdom consists in continuity. You may call yourself resigned, conformed, but not a martyr; and one day or another you may end up withdrawing from Me, reducing everything to a child’s game.’ Therefore, be attentive, and leave Me full freedom to do with you as I best please.”

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**September 26, 1904**

***The lamp of Grace. All the pains that Jesus suffered in His Passion were triple.***

As I was in my usual state, I heard a voice saying to me: “There is a lamp which is such that whoever draws near it can light as many little flames as he wants; and these little flames serve to form a crown of honor around the lamp, and to give light to the one who lit them.” I said to myself: ‘What a beautiful lamp this is; it has so much light and so much power, that while it gives to others as much light as they want, it remains always what it is, without being impoverished in light. Who knows who possesses it!’ While I was thinking of this, I heard someone say: “The lamp is Grace, and God possesses It. Drawing near it signifies the good will of the soul to do good, because as many goods as one wants to draw from Grace, one can draw. The little flames that are formed are the different virtues which, while giving glory to God, give light to the soul.”

Then, after this, I saw blessed Jesus for just a little, and He told me: “My daughter...” (and this, because I was thinking of how Our Lord let Himself be crowned with thorns, not once, but as many as three times; and since those thorns, broken, remained inside His head, as the crown of thorns would be driven in again the thorns which were already there would penetrate deeper. And I said: ‘My sweet love, why did You want to suffer this painful martyrdom as many as three times? Was one time not enough to pay for our evil thoughts?’) ...So, making Himself seen, He said: “My daughter, not only was the crowning with thorns triple, but almost all the pains I suffered in my Passion were triple. Triple were the three hours of agony in the garden; triple was the scourging, as they scourged Me with three different types of lashes; three times did they strip Me, and as many as three times was I condemned to death: at nighttime, early in the morning, and in broad daylight. Triple were my falls under the Cross; triple the nails; three times did my Heart pour out blood: in the garden by Itself; in the act of the crucifixion from Its very center, when I was stretched well on the Cross - so much so that my body was all dislocated and my Heart was smashed inside and poured out blood; and after my death, when my side was opened with a lance. Triple were the three hours of agony on the Cross. If one wanted to ruminate on everything – oh, how many ‘triples’ he would find! And this was not by chance, but everything was so because of divine disposition, to render the glory due to the Father complete, as well as the reparation owed to Him by creatures and the good to be earned for creatures themselves. In fact, the greatest good that the creature has received from God was being created in His image and likeness, and endowed with three powers – intellect, memory and will – and there is no sin that the creature commits in which these three powers do not concur. So, she stains and disfigures the beautiful divine image that she contains within herself, using the gift to offend the Giver. And I, in order to restore this divine image in the creature and to give God all the glory that the creature owed Him, concurred with all my intellect, memory and will, in a special way with these ‘triples’ suffered by Me, in order to render both the glory due to the Father and the good which was necessary for creatures complete.”

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**September 27, 1904**

***Natural qualities are lights that serve man to set him on the path of good. What pleases Jesus the most is the voluntary sacrifice.***

Continuing in my usual state, I saw my blessed Jesus for just a little, almost in the act of chastising

the people; and as I prayed Him to placate Himself, He told me: “My daughter, human ingratitude is horrendous. Not only the Sacraments, grace, the enlightenments, the aids which I give to man, but the very natural qualities I have given him, are all lights that serve man to set him on the path of good, so that he may find his happiness. But man, converting all this into darkness, seeks his own ruin, and while seeking his ruin he says he seeks ‘my own good’. This is the condition of man. Can there be blindness and ingratitude greater than these? Daughter, the only relief and pleasure that the creature can give Me in these times is to sacrifice herself voluntarily for Me. In fact, since my sacrifice for them was all voluntary, wherever I find the will to sacrifice for Me, I feel as though repaid for what I did for them. Therefore, if you want to relieve Me and give Me pleasure, sacrifice yourself voluntarily for Me.”

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**September 28, 1904**

***Repressing oneself is worth more than acquiring a kingdom.***

This morning, since my most sweet Jesus was not coming, I went through a very hard time. I did nothing but repress and force myself, and I said to myself: ‘What am I still here for? What is the value for me of this repressing myself continuously?’ While I was thinking of this, He came like a flash and said to me: “Repressing oneself is worth more than acquiring a kingdom.” And He disappeared.

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**October 17, 1904**

***In order to find the Divinity, one must operate united with the Humanity of Christ and with His very Will.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, it is necessary to operate through the veil of the Humanity of Christ in order to find the Divinity – that is, to operate united with His Humanity, with the very Will of Christ, as if His Will and that of the soul were one, in order to please Him alone; operating with His very ways, directing everything to Christ, calling Him in everything the soul does, as if He Himself were to do her very actions. By doing this, the soul finds herself in continuous contact with God. In fact, for Christ, His Humanity was nothing other than a sort of veil that covered the Divinity; therefore, by operating in the midst of these veils, she already finds herself with God. One who does not want to operate through His Most Holy Humanity and wants to find Christ, is like one who wants to find the fruit without finding the skin – it is impossible.”

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**October 20, 1904**

***Priests biting one another.***

This morning I found myself outside of myself in the middle of a road on which there were many little dogs biting one another, and at the head of this road there was a religious who could see them biting one another; he could hear them and was troubled, seeing things with natural sight, while they were talking without deepening and scrutinizing things well, and without a supernatural light that would

allow them to know the truth.

In the meantime I heard a voice say: “These are all priests who are biting one another.” It seemed that that religious was a visitor who, as he saw the priests biting, lacked divine assistance.

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**October 25, 1904**

***‘The Word’ means manifestation, communication, divine union with the human. If the Word had not taken flesh, there would have been no other means to be able to unite God and man.***

Continuing in my usual state, after I struggled very much, He came. As soon as I saw Him, I said: ‘The Word was made flesh and dwelt among us.’ And blessed Jesus added: “The Verbum took flesh, but did not remain flesh - He remained as He was; and just as ‘verbum’ means ‘word’ and there is nothing that has more influence than the word, ‘The Word’ means manifestation, communication, divine union with the human. So, if the Word had not taken flesh, there would have been no other means to be able to unite God and man.” Having said this, He disappeared.

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**October 27, 1904**

***Luisa remains without suffering to form a little void for Justice, so that It may chastise the people.***

While in my usual state, I was very agitated, not only because of the almost total privation of my only and sole Good, but also because, finding myself outside of myself, I saw how people were going to kill one another like many dogs, as if Italy was going to be involved in a war with other nations. I saw many soldiers departing, crowds upon crowds, and as those would be claimed victims, yet more would be called. Who can say how oppressed I felt, more so, since I felt almost without sufferings. So I lamented, saying to myself: “Why live? Jesus does not come, suffering is lacking; my dearest and most inseparable companions, Jesus and suffering, have left me – and yet I live? I thought that without both of them I would not be able to live, so inseparable were they from me; and yet, I still live? Oh, God, what a change, what a painful point, what an unspeakable torment, what an unheard-of cruelty! You have left other souls without You, but never without suffering; to no one have You given this affront, so ignominious. Only for me, for me alone was this slap prepared, so terrible; I alone deserved this chastisement, so unbearable. But, just chastisement for my sins – or rather, I deserved something worse!’ At that moment He came like a flash, telling me imposingly: “What is the matter with you, speaking like this? My Will is enough for you in everything. It would be a chastisement if I put you out of the divine sphere and I caused the food of my Will to be lacking to you, which I want you to cherish and esteem above everything. Besides, it is necessary that you remain without suffering for some time in order to form a little void for Justice, so that It may chastise the people.”

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**October 29, 1904**

***The chain of graces is linked to persevering works. All evils are enclosed in lack of perseverance.***



After I struggled very much, blessed Jesus came for just a little and told me: “My daughter, when the soul disposes herself to do some good, be it even saying one Hail Mary, grace concurs in doing that good. So, if the soul is not persevering in doing that good, it shows with clarity that she has no esteem or consideration for the gift received, and she makes fun of grace itself. How many evils are enclosed in this way of operating – today yes, tomorrow no; ‘I like it - I do it’; ‘it takes a sacrifice to do that good - I don’t feel like doing it’. It happens as to that person who, having received a gift from a gentleman, today receives it, but tomorrow sends it back. That gentleman, because of his goodness, sends it once again, but after he has kept it for some time, tired of keeping that gift with himself, he rejects it again. Now, what will that gentleman say? ‘It shows that he has no esteem for my gift. Should he become poor or die, I don’t want to have anything to do with him any more.’

Everything – everything is linked to the way of operating with perseverance; the chain of my graces is linked to persevering works. So, if the soul makes some escapes, she breaks this chain – and who can assure her that it will be linked again? My designs are accomplished only in one who attaches his works to perseverance. Perfection, sanctity, everything – everything goes along united with it; but if the soul is intermittent, her operating without perseverance, like an intermittent fever, renders the divine designs vain, dissolves her perfection and makes her sanctity fail.”

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**November 13, 1904**

***The creature would never have been worthy of Divine Love without a free will.***

As I continue in my usual state, my bitternesses keep increasing more and more because of the almost [total] privations and silence of my Most Holy and only Good. All is shadow and flash that escape. I feel crushed and dazed, I don’t understand anything anymore, because the One who contains the light is far away from me, and is like a flash that, though it lights up, then becomes darker than before. The only and sole inheritance left to me is the Divine Will.

Then, after struggling very much, I felt I could not go on anymore. He came for a little and said to me: “My daughter, since I was Man and God, my Humanity could see, present, all sins, chastisements and lost souls. It would have wanted to seize all this in one single point, destroy sins and chastisements, and save souls; It would have wanted to suffer, not one day of Passion, but all days, to be able to contain all these pains within Itself and spare the poor creatures. But in spite of the fact that I would have wanted to, and could have done it - because I could have destroyed the free will of creatures and I would have destroyed these heaps of evils – yet, what would have happened to man without his own merits, without his own will in operating good? What impression would he ever have made? Would he ever have been an object worthy of my creative wisdom? Certainly not. Oh, would he not have been like a foreign son in someone else’s home, who, not having worked together with the other sons, has no right and no inheritance? This son is always full of blushes if he eats or drinks, because he knows that he has done not one favorable act to prove his love for that father, therefore he can never be worthy of the love of that father for him. So, the creature would never have been worthy of Divine Love without a free will.

On the other hand, my Humanity was not supposed to violate my creative wisdom; It was supposed to adore it, as It did adore it, and It resigned Itself to receiving the voids of Justice within Itself – but

not in the Divinity, because these voids of Divine Justice are filled by the chastisements of this life, by hell and by Purgatory. So, if my Humanity resigned Itself to all this, would you perhaps want to surpass Me and not receive any void of suffering upon yourself in order not to let Me chastise the people? Daughter, conform to Me and remain peaceful.”

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**November 17, 1904**

***How the soul can be food for Jesus.***

Having received Communion, I was thinking about the benignity of Our Lord in giving Himself as food to such a poor creature as I am, and about how I could correspond to such a great favor. While I was thinking of this, blessed Jesus told me: “My daughter, just as I make Myself food for the creature, so can the creature make herself my food, converting all of her interior into nourishment for Me, in such a way that her thoughts, affections, desires, inclinations, heartbeats, sighs, love – everything, everything should tend toward Me. And I, on seeing the true fruit of my food, which is to divinize the soul and convert everything within Myself, would come to nourish Myself with the soul – that is, with her thoughts, with her love, and with all the rest. In this way, the soul could say to Me: ‘Just as You have reached the point of making Yourself my food and of giving me everything, I too have made myself your food; there is nothing left to give You, because everything I am is all Yours.’

In the meantime I understood the enormous ingratitude of creatures, because while Jesus deigns to reach such excess of love as to make Himself our food, we then, deny Him His food and cause Him to remain on an empty stomach.

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**November 18, 1904**

***The Heaven of Jesus on earth is the souls who give a dwelling to His Divinity.***

As I was in my usual state, my adorable Jesus came for just a little and told me: “My daughter, when I came upon earth my heaven was my Humanity, and just as in the heavens one can see the multitude of the stars, the sun, the moon, the planets, and vastness, all placed in good order; in the same way, my Humanity, which was my heaven - image of the heavens that exist up above, in which everything is orderly – was to make the order of the Divinity dwelling inside shine forth, that is, virtues, power, grace, wisdom, and the like. Now, when the heaven of my Humanity ascended into Heaven after my Resurrection, my heaven upon earth was to continue to exist – and it is the souls who give a dwelling to my Divinity. Dwelling in them, I form my heaven, and from them also do I make the order of the virtues contained inside shine forth. What honor for the creature to lend a heaven to her Creator! But – oh, how many deny it to Me! And you – would you not want to be my heaven? Tell Me you would.” And I: ‘Lord, I want nothing but to be recognized in your Blood, in your wounds, in your Humanity, in your virtues. In this alone I would want to be recognized, so as to be your heaven, and to be unrecognized by all.’ He seemed to approve of my proposal, and He disappeared.

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**November 24, 1904**

***In order to give and to receive it takes union of wills.***

Being all afflicted and oppressed, and seeing good Jesus dripping blood, I said: ‘Blessed Lord, what about me? Don’t You want to give me at least one drop of Blood as remedy for all my evils?’ And He said to me: “My daughter, in order to give it takes the will of the one who must give and the will of the one who must receive; otherwise, if someone wants to give and the other does not want to receive, even though the first wants to give, he cannot give. Likewise, if the first does not want to give, the other cannot receive. It takes union of wills. Ah, how many times my grace is suffocated, and my Blood rejected and trampled upon!” While He was saying this, I saw all people swarming inside the Blood of sweet Jesus; but many would go out of It, not wanting to remain inside that Blood in which all our goods and any remedy for our evils were enclosed.

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**November 29, 1904**

***The Divinity of Jesus in His Humanity descended into the deepest abyss of all human humiliations, and divinized and sanctified all human acts.***

This morning I was offering all the actions of the Humanity of Our Lord to repair for so many of our human actions, either carelessly done, without a supernatural purpose, or sinful, in order to impetrate that all creatures might do their actions with the intentions of the actions of blessed Jesus and in union with them, and to fill the void of glory that the creature would give God if she did so. While I was doing this, my adorable Jesus told me: “My daughter, my Divinity in my Humanity descended into the deepest abyss of all human humiliations; so much so, that there was no human act, as lowly and little as it might be, which I did not divinize and sanctify. And this, in order to give back to man doubled sovereignty – the one he lost in Creation, and the one I acquired for him in Redemption. But man, always ungrateful and the enemy of himself, loves to be a slave rather than a sovereign. With a means so easy – that is, with the intentions of his actions [united] to mine – he could render his actions deserving of divine merit, but he wastes them and loses the device of king and the sovereignty over himself.” Having said this, He disappeared, and I found myself inside myself.

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**December 3, 1904**

***The ‘mistakes’ contained in these writings. Two questions to know whether it is God or the devil that operates in Luisa.***

Continuing in my usual state, I found myself outside of myself, cast to the ground, before the sun, whose rays penetrated through the whole of me, inside and out, leaving me as though enchanted. After much time, tired of that position, I began to crawl on the ground, for I did not have the strength to get up and walk. Then, after I struggled very much, a virgin came, who took me by the hand and led me inside a room, on a bed, in which there was Baby Jesus placidly sleeping. Content for having found Him, I placed myself near Him, but without waking Him up. After some time, as He woke up, He began to stroll on the bed, and I, fearing that He might disappear, said: ‘Pretty little One of my heart, You know that You are my life – O please, do not leave Me!’ And He: “Let us establish how many times I must come.” And I: ‘My only Good, what are You saying? Life is always necessary; therefore always – always.’ In the meantime two priests came, and the Baby withdrew into the arms

of one of them, commanding me to speak with the other. This one wanted an account of my writings, and was reviewing them one by one. Fearing, I said to him: 'Who knows how many mistakes are in there!' And he, with affable seriousness, said: "What mistakes? Against the Christian law?" And I: 'No, grammar mistakes.' And he: "This doesn't matter." And I, gaining confidence, added: 'I fear that it may be all an illusion.' And he, looking straight at me, replied: "Do you think I need to review your writings to know whether you are a deluded one or not? With two questions I will ask you, I will know whether it is God or the devil that operates in you. First, do you think that you have deserved all the graces that God has given you, or that they have been gift and grace of God?" And I: 'Everything by the grace of God.' "Second, do you think that in all the graces that the Lord has given you your good will has anticipated grace, or that grace has anticipated you?" And I: 'Certainly grace has always anticipated me.' And he: "These answers make me know that you are not a deluded one." At that moment I found myself inside myself.

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**December 4, 1904**

***It is easier to fight with God than with obedience.***

As I was very agitated, and with the fear that blessed Jesus no longer wanted me in this state, I felt an interior strength to go out of it, and this strength I felt within me was so great that, unable to contain it, I kept repeating: 'I feel tired, I cannot take any more.' And in my interior I heard being said to me: "I too feel tired, I can take no more, it is necessary that you remain completely suspended from the state of victim for a few days, so as to let them make the decision for wars; then I will make you fall again. And then, when they do make the wars, we'll see what should be done with you." I did not know what to do; obedience did not want it, and fighting with obedience is the same as surmounting a mountain that fills the earth and touches the heavens, and without a path on which to walk – therefore, insurmountable. I don't know whether this is foolishness, but I believe that it is easier to fight with God than with this terrible virtue.

So, agitated as I was, I found myself outside of myself in front of a Crucifix, and I said: 'Lord, I can take no more, my nature has failed me; I lack the necessary strength to be able to continue in this state of victim. If You want me to continue, give me the strength, otherwise I quit.' While I was saying this, a fountain of Blood gushed out from that Crucifix, toward Heaven, and falling back over the earth it converted into fire. Several virgins were saying: "For France, Italy, Austria and England..." - and they were mentioning other nations, but I did not understand well – "Most grave wars are prepared, civil and governmental..." On hearing this, I became all frightened, and I found myself inside myself. I myself could not decide what I should follow – whether the interior strength that pushed me to go out [of the state of victim], or the strength of obedience that pushed me to stay. Both of them were strong and powerful over my weak and poor being. So far, it seems that obedience prevails, though with difficulty, and I don't know where I will end up.

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**December 6, 1904**

***The beginning of eternal beatitude is to lose every taste of one's own.***

As I continued struggling, blessed Jesus came for just a little, and I saw myself as naked, stripped of

everything – perhaps a soul more miserable than I am cannot be found, so extreme is my misery. What a dismal change! If the Lord does not make a new miracle of His omnipotence to make me rise again from this state, I will certainly die of misery.

Then blessed Jesus told me: “My daughter, courage, the beginning of eternal beatitude is to lose every taste of one’s own. In fact, as the soul keeps losing her own tastes, the divine tastes take possession of her, and the soul, having undone and lost herself, no longer recognizes herself; she finds nothing else of her own – not even spiritual things. Seeing that the soul has nothing else of her own, God fills her with all of Himself and replenishes her with all the divine happinesses. Only then can the soul truly be called blessed, because as long as she had something of her own, she could not be exempt from bitternesses and fears, nor could God communicate His happiness to her. No soul that enters the port of eternal beatitude can be exempted from this point – painful, yes, but necessary; nor can she do without it. Generally they do it at the point of death, and Purgatory does the last job; this is why, if creatures are asked what God’s taste is, what divine beatitude means, these are things unknown to them and they are unable to articulate a word. But with the souls who are my beloved, since they have given themselves completely to Me, I do not want their beatitude to have beginning up there in Heaven, but to have beginning down here on earth. I want to fill them not only with the happiness, with the glory of Heaven, but I want to fill them with the goods, with the sufferings, with the virtues that my Humanity had upon earth; therefore I strip them, not only of material tastes, which the soul considers as dung, but also of spiritual tastes, in order to fill them completely with my goods and give them the beginning of true beatitude.”

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**December 22, 1904**

***The more the soul is empty and humble, the more the divine light fills her and communicates its graces and perfections to her.***

As I was in my usual state, I saw little Baby Jesus with a fistful of light in His hand, and rays flowing out through His fingers. I remained enchanted, and He told me: “My daughter, perfection is light, and one who says he wants to reach it acts just like one who would want to clasp a body of light in his hand: as he tries to clasp it, the light itself flows out through his fingers; except, his hand remains immersed in that light. Now, the light is God, and God alone is perfect, and the soul who wants to be perfect does nothing but seize shadows - the little drops of God; and sometimes she does nothing but live in the light alone, that is, in the Truth. And just as the light penetrates deeper and occupies more space the greater the void it finds, and the deeper the place is - in the same way, the more the soul is empty and humble, the more the divine light fills her and communicates Its graces and perfections to her.”

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**December 29, 1904**

***Most of the time, human weakness is lack of vigilance and of attention.***

As I was in my usual state, I was thinking about the most humiliating steps that Our Lord suffered, and I would feel horror within myself; but then I would say to myself: ‘Lord, forgive those who renew for You these sorrowful steps, because too great is the weakness that man contains.’ At that

moment blessed Jesus came for just a little and told me: “My daughter, that which is said to be human weakness, most of the time is lack of vigilance and of attention from one who is leader – that is, from parents and superiors. In fact, when a creature is watched over and checked, and is not given the freedom she wants, not receiving its nourishment, the weakness is destroyed by itself, while yielding to one’s weakness is nourishment to becoming worse in that weakness.” Then He added: “Ah, my daughter, just as the soul becomes impregnated with virtue like a dry sponge becomes soaked with water – that is, with light, with beauty, with grace, with love - in the same way, sin and the weaknesses that one yields to, impregnate the soul just like a sponge becomes soaked with mud – that is, with darkness, with ugliness, and even with hatred against God.”

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**January 21, 1905**

***One who dishonors obedience dishonors God.***

After I had exposed certain doubts to the confessor, my mind could appease itself with what he said to me. Then, when blessed Jesus came, He told me: “My daughter, if one reasons over obedience, by merely reasoning over it he dishonors it, and one who dishonors obedience, dishonors God.”

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**January 28, 1905**

***The cross is seed of virtue.***

As I was feeling in suffering more than usual, my adorable Jesus came for just a little and told me: “My daughter, the cross is seed of virtue, and just as one who sows harvests for ten, twenty, thirty, and even one hundred - in the same way, the cross, being seed, multiplies virtues and perfections, and it embellishes them in an admirable way. So, the more crosses thicken around you, the more seeds of virtue are sown into your soul. Therefore, instead of afflicting yourself when a new cross comes to you, you should rejoice, thinking that you are acquiring another seed, with which you can enrich, and even complete, your crown.”

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**February 8, 1905**

***The characteristics of the children of God: love for the cross, love for the glory of God, and love for the glory of the Church.***

Continuing in my poor state of privation and of unspeakable bitterness – at the most, He makes Himself seen in silence – this morning He told me: “My daughter, the characteristics of my children are: love for the cross, love for the glory of God, and love for the glory of the Church - to the point of laying down their lives. One who does not have these characteristics, in vain calls himself my son; one who dares to say it, is a liar and a traitor who betrays God and himself. Take a look into yourself, to see whether you have them.” And He disappeared.

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**February 10, 1905**

***What the contentments of the soul are.***

As I was in my usual state, I felt a discontentment about myself; but then, when blessed Jesus came, I felt myself entering into such contentment that I said: ‘Ah, Lord, You alone are the true contentment!’ And He added: “And I say to you that the first contentment of the soul is God alone. The second contentment is when the soul, within herself and outside of herself, looks at nothing but God. The third is when, as the soul finds herself in this divine sphere, no created object, nor creatures nor riches can break the Divine Image within her mind. In fact, the mind nourishes itself with what it thinks, and by looking at God alone, of the things of down here, she looks only at those that God wants, not bothering about anything else, and so she remains always in God. The fourth contentment is suffering for God, because in order for the soul and God now to maintain their conversation, now to be more intimately clasped together, now to prove their love to each other, God calls the soul and the souls answers, God draws near and the soul embraces Him, God gives her suffering and the soul gladly suffers – or rather, she desires to suffer more for love of Him so as to be able to say to Him: ‘Do You see how I love You?’ And this is the greatest of all contentments.”

\* \* \*

**February 24, 1905**

***Humility is a flower without thorns.***

This morning, blessed Jesus came for just a little and told me: “My daughter, humility is a flower without thorns, and because it is without thorns, it can be held in one’s hand, it can be clasped, it can be placed wherever one wants, without fear of being bothered or pricked. Such is the humble soul. One can say that she does not have the pricks of defects; and since she is without pricks, one can do with her whatever he wants. Not having thorns, naturally she does not prick nor cause bother to others, because thorns are given by one who has them; but if one does not have them, how can he give them?

Not only this, but humility is a flower which strengthens and clears one’s sight; and with its clearness, it knows how to stay away from the thorns themselves.”

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**March 2, 1905**

***Jesus gives Luisa the key of His Will.***

Continuing in my usual state, I found myself outside of myself, and I found myself with a key in my hand; and even though I was covering a long way and sometimes I would get distracted, yet, as soon as I would think about the key, I would always find it in my hand. Now, I could see that this key served to open a palace, and inside of it there was Baby Jesus, sleeping; but I could see everything from afar, and I was all in haste – in a hurry to go there and open it, for fear that He might wake up, that He might cry, and would not find me near Him. So I hastened more and more, but when I got there, just about to go up, I found myself inside myself, and I remained concerned. However, afterwards, when blessed Jesus came, He told me: “My daughter, the key that you always found in your hand is the key of my Will which I have placed in your hands; and one who has an object in his hand can do with it whatever he wants.”

\* \* \*

**March 5, 1905**

***Definitions of the cross.***

As I was in suffering a little more than usual, blessed Jesus came for a little and told me: “My daughter, the cross is support of the weak, it is strength of the strong, it is seed and custody of virginity.” Having said this, He disappeared.

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**March 20, 1905**

***True love and true virtues must have their origin in God.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, the love which does not have its origin in God cannot be called true love, and the virtues themselves which do not have their origin in God are falsified virtues. Indeed, everything which does not have its origin in God can be called neither love nor virtue, but rather, apparent light that ends up converting into darkness.” Then He added: “For example: a confessor who works and sacrifices himself very much for a soul is something holy – it apparently gives of heroism; and yet, if he does so because he has obtained or hopes to obtain something, the origin of his sacrifice is not in God, but in himself and for himself, therefore it cannot be called virtue.”

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**March 23, 1905**

***Glory and satisfaction of Jesus.***

As I was in my usual state, blessed Jesus came for a little, and I said to Him: ‘Lord, is my state your glory?’ And He: “My daughter, all my glory and all my satisfaction is solely that I want the whole of you more in Me.” Then He added: “Everything is in the soul’s distrust and fear of herself, and in her trust and confidence in God.” Having said this, He disappeared.

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**March 28, 1905**

***Effects of disturbance. Continuous encounter of Jesus with the soul.***

As I was in my usual state, blessed Jesus came for just a little, and since I had said to a soul who was disturbed: ‘Think of not wanting to be disturbed, not only for your own good, but more so out of love for Our Lord, because a soul who is disturbed is not only disturbed herself, but makes Jesus Christ disturbed’, later I said to myself: ‘What nonsense I spoke – Jesus can never be disturbed.’ Then, on coming, He told me: “My daughter, instead of nonsense you spoke a truth. In fact, in each soul I form a divine life, and if the soul is disturbed, this divine life that I keep forming also remains disturbed. Not only this, but it never comes to being completed perfectly.” And He disappeared like a flash.

Then I continued my usual interior work on the Passion, and as I reached the point of the encounter of Jesus and Mary on the Way of the Cross, He made Himself seen again and told me: “My daughter, the soul also I encounter continuously, and if in the encounter I make with the soul I find her in the



act of exercising virtues, and united with Me, she repays Me for the sorrow I suffered when I encountered my Mother, so sorrowful because of Me.”

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**April 11, 1905**

***How perseverance is seal of eternal life and development of divine life.***

Being very afflicted because of the privation of my adorable Jesus, I was saying to myself: ‘How cruel He has become with me – I myself cannot understand how His good Heart can reach the point of doing this. And then, if persevering pleases Him so much, yet, my persevering does not move His good Heart.’ While I was saying this and other nonsense, all of a sudden He came and told me: “Indeed, that of the soul which pleases Me the most is perseverance, because perseverance is seal of eternal life and development of divine life. In fact, just as God is ever old and ever new and immutable, in the same way, through perseverance, by having exercised it always, the soul is old, and by her attitude of exercising it, she is ever new; and each time she exercises it she is renewed in God, remaining immutable, and without realizing it. Since through perseverance she continuously acquires divine life within herself, by acquiring God she is sealed with eternal life. Can there be a seal safer than God Himself?”

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**April 16, 1905**

***Suffering is reigning.***

Continuing in my usual state, my lovable Jesus made Himself seen for a little, with a nail inside His Heart; and drawing near my heart He would touch it with that nail, and I would feel mortal pains. Then He said to me: “My daughter, it is the world that drives this nail deep inside my Heart, giving Me a continuous death. So, by justice, just as they give Me continuous death, I will allow that they give death among themselves, killing one another like many dogs.” And while saying this, He made me hear the screams of the rebel, to the point that I remained deafened for four or five days. Then, as I was very much in suffering, He came back a little later and told me: “Today is the Day of the Palms in which I was proclaimed King. All must aspire to a kingdom, but in order to acquire the eternal kingdom it is necessary for the creature to acquire the regime of herself through the dominion of her passions. The only means is suffering, because suffering is reigning; that is, through patience, man puts himself in his place, becoming king of himself and of the eternal kingdom.”

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**April 20, 1905**

***In these times humanity is like a bone out of place. How to know whether the soul has dominated her passions.***

As I was in my usual state, blessed Jesus came for just a little, almost in the act of chastising the people, and He told me: “My daughter, creatures lacerate my flesh, they trample upon my Blood continuously, and I will permit that their flesh be lacerated and their blood dispersed. In these times humanity is like a bone out of place – out of its center, and in order to put it in place again and make it reenter into its center it is necessary that it be undone.” Then, calming Himself a little, He added:

“My daughter, the soul can know whether she has dominated her passions, if, touched by temptations or by people, she takes it into no consideration. For example: she is tempted to impurity; if she has dominated this passion the soul takes it into no consideration, and her very nature remains in its place; if on the other hand she hasn’t, the soul becomes annoyed, she afflicts herself, and feels a rotten stream flow within her body. Or, one person mortifies or insults someone else; if this one has dominated the passion of pride, she remains at peace; if on the other hand she hasn’t, she feels a stream of fire, of indignation, of pride within herself, which turns her completely upside down. In fact, when the passion is there, at the occasion, it comes out into the field; and so with all the rest.”

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**May 2, 1905**

***The three types of resurrection which suffering contains.***

As I continued to be in suffering a little more than usual, on coming, my good Jesus told me: “My daughter, suffering contains three types of resurrection. First, suffering makes the soul rise again to grace. Second, as suffering advances, it gathers the virtues and the soul rises again to sanctity. Third, as suffering continues, it perfects the virtues, it embellishes them with splendor, forming a beautiful crown; and the soul, crowned, rises again to glory on earth, and to glory in Heaven.” Having said this, He disappeared.

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**May 5, 1905**

***Effects of Grace.***

As I was in my usual state, blessed Jesus came for just a little, and it seemed that another Image, completely similar to Him, would come out from within His interior - only, it was smaller. I was surprised on seeing this, and He said to me: “My daughter, everything that can come out from within a person is called a birth, and this birth becomes the child of the one who gives birth to it. Now, this daughter of mine is Grace which, coming out of Me, communicates Herself to all the souls who want to receive Her and transmutes them into as many other children of mine. Not only this, but everything good and virtuous that can come out of these second children, becomes the children of Grace. See now, what a long generation of children Grace forms for Herself, if only they receive Her. But, how many reject Her; and my daughter comes back into my womb, alone and childless.” While He was saying this, that Image enclosed Herself within me, filling me completely with Herself.”

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**May 9, 1905**

***The soul who is united to Grace can do what death must do to her nature.***

Continuing in my usual state, it seemed to me that my adorable Jesus was coming out from within my interior, and with sweet and affable voice He was saying: “And why, my daughter, can the soul, united to Grace, not do in advance everything that death must do to her nature? That is, making it die in advance, for love of God, to everything to which it will have to die? But only those who dwell continuously with my Grace come to have this blessed death, because by living with God it is easier for them to die to everything that is fleeting. And as the soul lives with God and dies to all the rest,

her very nature comes to anticipate the privileges which must enrich her at the resurrection – that is, she will feel spiritualized, deified and incorruptible, in addition to all the goods in which the soul will take part, feeling herself the partaker in all the privileges of divine life. In addition to this, there is the distinction of glory which these souls will have in Heaven; they will be so different from the others, as Heaven is different from the earth.” Having said this, He disappeared.

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**May 12, 1905**

***The means not to lose the love of Jesus.***

As I was in my usual state, my blessed Jesus came for just a little, and on seeing Him, I don’t know why, I said to Him: ‘Lord, still, this is something that lacerates my soul... the thought that I might lose your love.’

And He: “My daughter, who told you this? In all things my paternal goodness has administered the means to help the creature, as long as these means would not be rejected. So, the means not to lose my love is to hold my love and everything that regards Me as if it were one’s own. Can one lose all that is his? Certainly not. At the most, if he has no esteem for something that is his own, he will not have the care to keep it in a safe place; but if he has no esteem for it and does not keep it in a safe place, it is a sign that he does not love it, and therefore that object no longer contains the life of love and cannot be numbered among his own things. But when one makes my love his own, he esteems it, he keeps it in a safe place, he always keeps an eye on it, in such a way that he cannot lose what is his, either in life or in death.”

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**May 15, 1905**

***The path of virtue is easy.***

Continuing in my usual state, blessed Jesus came for a little and told me: “My daughter, they say that the path of virtue is difficult. False. It is difficult for one who does not move, because knowing neither the graces nor the consolations she would receive from God, nor the help for her to move, it seems difficult to her; and without moving she feels all the weight of the journey. But for one who moves, it is extremely easy, because the grace that inundates her fortifies her, the beauty of the virtues attracts her, the Divine Spouse of souls carries her cleaving to His arm, accompanying her along the journey. And the soul, instead of feeling the weight, the difficulty of moving, wants to hasten her way in order to reach, more quickly, the end of the path and of her very center.”

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**May 18, 1905**

***Love deserves preference above everything.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, fear takes life away from love. Not only this, but also the very virtues which do not originate from love decrease the life of love in the soul. On the contrary, in all things love deserves preference, because love makes everything easy, while the very virtues which do not originate from love are like many

victims that end up in a slaughter – that is, the destruction of the virtues themselves.”

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**May 20, 1905**

***The way of suffering of Jesus.***

This morning I was thinking of when blessed Jesus remained all dislocated on the Cross, and I said to myself: ‘Ah, Lord, how tormented you must have been by sufferings so atrocious, and how afflicted your soul must have been!’ At that moment, almost like a shadow, He came and told me: “My daughter, I did not occupy Myself with my sufferings, but rather, I occupied Myself with the purpose of my pains; and since in my pains I could see the Will of the Father fulfilled, I suffered and in my very suffering I found the sweetest rest. In fact, doing the Divine Will contains this good: while one suffers, one finds the most beautiful rest; and if one enjoys, but this enjoyment is not wanted by God, in the very enjoyment one finds the most atrocious torment. Even more, the closer I would come to the end of the pains, yearning to fulfill the Will of the Father in everything, the more relieved I would feel, and my rest would become more beautiful. Oh, how different is the way of souls! If they suffer or operate, their gaze is neither on the fruit which they can obtain nor on the fulfillment of the Divine Will; rather, they concentrate all of themselves on the thing that they are doing, and not seeing the goods which they can earn or the sweet rest that the Will of God brings, they live bothered and tormented, and they shun suffering and operating as much as they can, thinking of finding rest; but they remain more tormented than before.”

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**May 23, 1905**

***In order not to feel disturbance the soul must find herself well in God.***

This morning I found myself outside of myself and I felt someone in my arms, with his head leaning on my shoulder. I could not manage to see who he was, so I pulled him by force, saying to him: ‘Tell me at least who you are.’ And He: “I am the All.” On hearing Him say He was the All, I said: ‘And I am the nothing. See Lord, how right I am that this nothing must remain united with the All, otherwise it will be like a handful of dust which the wind scatters away.’ In the meantime I saw someone who was doubtful, and was saying: “How is it that for every slightest thing, one feels so much disturbance?” And I, through a light that came from blessed Jesus, said: ‘In order not to feel disturbance, the soul must find herself well in God, tend to God with all of herself as though to one single point, and look at the other things with indifferent eyes. But if she does otherwise, in everything she does, sees or hears, she will feel her soul invested with a disquiet, like those slow fevers that make the soul all worn-out, disturbed, unable, herself, to make head or tail of anything.”

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**May 25, 1905**

***The Image of Jesus in the soul.***

As I was in my usual state, I could see blessed Jesus outside and inside my interior. If I would see Him as a child outside, as a child I would see Him inside; if I would see Him crucified outside, I would see the same inside. I remained surprised, and He said to me: “My daughter, when my Image

is formed completely in the interior of the soul, whatever form I want to assume externally in order to look at Myself, the same one is assumed by my Image which I have formed in the soul. What is the wonder then?"

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**May 26, 1905**

***When the soul is all of Jesus, He feels her murmuring within His Being.***

As I was outside of myself, I found myself with Baby Jesus in my arms, and I said to Him: 'My pretty little One, I am all and always Yours. O please! do not permit anything to flow within me, be it even a shadow, which is not Yours.' And He: "My daughter, when the soul is all mine, I feel a continuous murmuring of her being within Me. I feel this continuous murmuring of hers flow in my voice, in my Heart, in my mind, in my hands, in my steps, and even in my Blood. Oh, how sweet is this murmuring of hers in Me! And as I feel it, I keep repeating: 'Everything, everything – everything of this soul is mine; and I love you – I love you so much....' And I seal the murmuring of my love in her. So, just as I feel hers, the soul feels my murmuring in all of her being. Therefore, if the soul feels my murmuring flow in all of herself, it is a sign that the soul is all mine."

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**May 29, 1905**

***One who rests in the arms of obedience receives all the divine colors.***

This morning, on coming, blessed Jesus threw Himself into my arms as if He wanted to rest, and He said to me: "So must the soul rest in the arms of obedience – like a child rests safely in the arms of his mother. And one who rests in the arms of obedience receives all the divine colors, because when someone is truly sleeping, one can do to him whatever he wants; in the same way, when someone truly rests in the arms of obedience, it can be said that he is sleeping, and God can do to the soul whatever He wants."

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**May 30, 1905**

***The life of love of Jesus.***

Continuing in my usual state, I was saying: 'Lord, what do You want from me? Manifest your Holy Will to me.' And He: "My daughter, I want you all in Me, so that I may find everything in you. Just as all creatures had life in my Humanity and I satisfied for all, in the same way, by being all in Me, you will make Me find all creatures in you; that is to say, united with Me, you will make Me find reparation for all, satisfaction, thanksgiving, praise and everything that the creatures are obliged to give Me, within yourself. In addition to divine life and human life, love administered a third life to Me, which made all the lives of creatures germinate within my Humanity. This is the life of love which, while giving Me life, gave Me continuous death; it beat Me and fortified Me, it humiliated Me and raised Me, it embittered Me and sweetened Me, it tormented Me and gave Me delights. What does this life of love not contain – untiring and ever ready for everything? Everything, everything can be found in it; its life is ever new and eternal. Oh, how I wish to find this life of love in you, so as to have you always in Me, and to find everything in you."

\* \* \*

**June 2, 1905**

***Patience is the nourishment of perseverance.***

This morning, on coming, blessed Jesus told me: “My daughter, patience is the nourishment of perseverance. In fact, patience keeps passions in their place and strengthens all virtues; and by receiving from patience the attitude of continuous life, the virtues do not feel the tiredness that inconstancy produces, which is so easy for the creature. So, the soul does not lose heart if she is mortified or humiliated, because patience immediately administers to her the necessary nourishment, and forms in her a stronger and more stable bond of perseverance. Nor does she push herself too much if she is consoled and elevated, because as patience nourishes perseverance, she contains herself within moderation without going out of its boundaries. In addition to this, since patience is nourishment, and as long as one nourishes himself it can be said that he has life, that he is not dead - in the same way, as long as she has patience, the soul will enjoy the life of perseverance.”

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**June 5, 1905**

***Crosses are baptismal founts.***

This morning, on coming, blessed Jesus told me: “My daughter, crosses, mortifications, are as many baptismal founts, and any kind of cross which is dipped in the thought of my Passion loses half of its bitterness and its weight decreases by half.” And He disappeared like a flash. I remained there, doing certain adorations and reparations in my interior, and He came back again, adding: “What is not my consolation in seeing, redone in you, what my Humanity did many centuries ago. In fact, everything which I established for each soul to do, was done in my Humanity before, and if the soul corresponds to Me, what I did for her she does again within herself; but if she does not, it remains done only in Me, and I feel an inexpressible bitterness.”

\* \* \*

**June 23, 1905**

***One who is united with the Humanity of Jesus finds herself at the door of His Divinity.***

Continuing in my usual state, I was thinking of how Jesus Christ died, and that in no way could He fear death, because, being so united with the Divinity, or rather, transmuted into It, He was already safe, like someone in his own palace. But for the soul – oh, how different it is! While I was thinking of this and other nonsense, blessed Jesus came and told me: “My daughter, one who is united with my Humanity already finds herself at the door of my Divinity, because my Humanity is mirror for the soul, from which the Divinity is reflected in her. If one is in the reflections of this mirror, it is natural that all of her being be transmuted into love; because, my daughter, everything that comes out of the creature, even the movements of her eyes, of her lips, the moving of her thoughts, and all the rest – everything should be love, and done out of love; and since my Being is all love, wherever I find love I absorb everything within Myself, and the soul dwells safely in Me, like someone in his own palace. So, what fear can the soul have, in her dying, of coming to Me, if she is already in Me?”

\* \* \*

**July 3, 1905**

***Declarations of Jesus regarding the state of Luisa.***

Continuing in my usual state, I found myself outside of myself and I found the Queen Mama with Baby Jesus in Her arms, giving Him Her most sweet milk. On seeing that the Baby was suckling milk from the breast of our Mother, I removed Him very gently from Her breast and I began to suckle myself. On seeing me doing this, both of Them smiled at my foxiness, but They let me suckle. Then, after this, the Queen Mother told me: "Take your pretty little One and enjoy Him"; and I took Him in my arms.

In the meantime, noises of weapons could be heard from outside, and He said to me: "This government will fall." And I: 'When?' Touching the tip of His finger He added: "Just another finger tip." And I: 'Who knows how long this finger tip is for You!' But He did not pay attention to me, and since I was not really interested in knowing it, I said: 'How I wish to know the Will of God with regard to me.' And He told me: "Do you have a piece of paper? For I Myself will write and declare my Will about you." I did not have it, so I went to look for one and gave it to Him; and the Baby wrote: "I declare before Heaven and earth that it is my Will to have chosen her as victim. I declare that she made the donation of her soul and body to Me, and since I am her absolute Master, whenever I please I share the pains of my Passion with her; and in exchange I have given her access to my Divinity. I declare that in this 'access' she prays to Me every day for sinners, continuously, and she draws a continuous flow of life for the good of sinners themselves." And He wrote many other things, which I don't remember too well, therefore I leave them out.

On hearing this I felt all confused, and I said: "Lord, forgive Me if I render myself impertinent; I did not want to know this, that You have written - it is enough for me that You alone know it. What I would like to know is whether it is your Will for my state to continue.' And in my mind I continued: '...whether it is His Will for the confessor to come to call me to obedience, or rather, the time I spend with the confessor is my own fantasy.' But I did not want to say it, fearing that I might be wanting to know too much, convincing myself that if one thing is His Will, the other must be His Will too. And Baby Jesus continued to write: "I declare that it is my Will that you continue in this state and that the confessor come to call you to obedience, as well as the time you spend with him. It is also my Will for you to be caught by the fear that your state may not be my Will; this fear and doubt purifies you of every slightest defect." The Queen Mother and Jesus blessed me, I kissed their hands, and I found myself inside myself.

\* \* \*

**July 5, 1905**

***The Humanity of Jesus is melody for the Divinity.***

Continuing in my usual state, I was continuing my usual interior operations, and blessed Jesus, on coming, told me: "My daughter, my Humanity is melody for the Divinity, because all my operations formed many keys, which formed the most perfect and harmonious melody, such as to amuse the divine hearing. And the soul who conforms to my same operations, internal and external, continues the melody of my very Humanity for the Divinity."

\* \* \*

**July 18, 1905**

***The soul must not open her interior to others, only to the confessor.***

As I was in my usual state, blessed Jesus came for just a little and told me: “My daughter, when a confessor manifests to the souls his way of operating in their interior, he loses the drive to continue to operate; and the soul, knowing the purpose that the confessor has over her, will become negligent and nervous in her operating. In the same way, if the soul manifests her interior to others, in revealing her secret her drive will evaporate, and she will be left all weakened. And if this does not happen when she opens herself to the confessor, it is because the power of the Sacrament keeps the steam, increases the strength, and places its seal upon it.”

\* \* \*

**July 20, 1905**

***When the soul is not faithful to the Will of God, God ceases His designs upon her.***

This morning I was praying for a priest who was infirm, who had been my director, and I was thinking to myself: ‘Had he continued my direction, would he be infirm or not?’ And blessed Jesus, on coming, told me: “My daughter, who enjoys the goods that are present inside a house? Certainly those who are in it; and even though someone has been there before, only those who are currently in it can enjoy them. For example, as long as a servant remains with his master, the master pays him and allows him to enjoy the goods which are in his house; and when he goes away, he calls another one, pays him and lets him share in his goods. So I do; when something is wanted by Me and is left by someone, I transmit it to someone else, giving him everything which was destined for the other. So, had he continued your direction, given your state of victim, he would have enjoyed the goods pertaining to the state of the one who currently guides you, therefore he would not have been infirm. And if the current guide, in spite of his health, does not obtain everything else he wants, it is because he does not do fully what I want, and even though he enjoys some goods, yet, certain charisms of mine he does not deserve.”

\* \* \*

**July 22, 1905**

***God does not look at the work, but at the intensity of love in working.***

I was feeling annoyed for being unable to make certain mortifications, as it seemed to me that the Lord abhorred me, and therefore He would not permit me to do them. And blessed Jesus came and told me: “My daughter, one who really loves Me never gets annoyed about anything, but tries to convert all things into love. For what reason did you want to mortify yourself? Certainly for love of Me. And I say to you: ‘For love of Me mortify yourself, and for love of Me take the reliefs; and both one and the other will have the same weight before Me.’ The weight of any action, be it even an indifferent one, increases according to the dose of love it contains, because I do not look at the work, but at the intensity of love that the working contains. Therefore I want no annoyance in you, but always peace; because in annoyances, in disturbances, it is always the love of self that wants to come out to reign, or the enemy to do harm.”



\* \* \*

**August 9, 1905**

***Effects of peace and of disturbance.***

Continuing in my usual state, I was feeling a little disturbed, and blessed Jesus, on coming, told me: “My daughter, the soul who is at peace and whose whole being tends completely into Me, drips with drops of light which fall upon my garment and form my ornament. On the other hand, the soul who is disturbed drips with darkness, which forms the diabolical ornament. Not only this, but disturbance impedes the course of grace and renders it unable to operate good.” Then He added: “If the soul becomes disturbed over everything, it is a sign that she is full of herself. If she becomes disturbed with something that happens to her, but does not with something else, it is a sign that she has something of God, but there are many voids to be filled. If, then, nothing disturbs her, it is a sign that she is all filled with God. Oh! how much harm disturbance does to the soul – to the point of rejecting God and of filling her completely with herself.”

\* \* \*

**August 17, 1905**

***All the glory of a soul is to be told that, of everything she has, nothing is hers, but all is of God.***

Continuing in my usual state, I saw the Queen Mama who was saying to Our Lord: “Come - come into her garden to delight”, and it seemed that She was pointing to me. On hearing this, I felt full of blushes, and I said to myself: ‘I have nothing good at all – how can He delight?’ As I was thinking of this, blessed Jesus told me: “My daughter, why do you blush? All the glory of a soul is to be told that, of everything she has, nothing is hers, but all is of God; and I, in exchange, say to her that everything that is mine is hers.” And while He was saying this, it seemed that my little garden, which He Himself had made, would unite with His, most extensive, which He kept in His Heart, and they would become one, and we would delight together. Then I found myself inside myself.

\* \* \*

**August 20, 1905**

***Grace assumes as many images around the soul for as many as are the divine perfections and virtues.***

This morning, on coming, blessed Jesus told me: “My daughter, if in all of her actions the soul does everything for God, and to please God alone, Grace enters into the soul from all sides, just as the light of the sun enters from all sides into a house when balconies, doors and windows are open, and one enjoys all the fullness of the light. In the same way, the soul enjoys all the fullness of the divine light; and through the correspondence of the soul, this light keeps increasing always, until she becomes all light. But if she does otherwise, the light enters through the cracks, and in the soul everything is darkness. My daughter, to one who gives Me everything, I give everything; and since the soul is not capable of receiving my Being all together, Grace assumes as many images around the soul for as many as are my perfections and virtues. So, It assumes the image of beauty, and It communicates the light of beauty to the soul; the image of wisdom, and It communicates the light of wisdom; the image of goodness, and It communicates goodness; the image of sanctity, of justice, of fortitude, of power, of purity, and It communicates the light of sanctity, of justice, fortitude, power and purity;

and so with all the rest. So, the soul is studded, not with one sun, but with as many suns for as many as are my perfections. And these images are present around each soul; only, for those who are open and correspond to them, they are all in activity, working; for those souls who are not, they are as though asleep, and little or nothing can they use of their activity.”

\* \* \*

**August 22, 1905**

***One who shares with Jesus the weight of His sufferings, that is, the work of His Redemption, comes to participate in the gain of the work of Redemption.***

As I was in my usual state, my adorable Jesus came for just a little, and He transported me outside of myself; He shared His sufferings with me, and then He told me: “My daughter, when two people share together the weight of a work, together they share the compensation that they receive from that work, and both of them can do good to whomever they want with that compensation. So, since you share with Me the weight of my sufferings, that is, the work of my Redemption, you come to share in the gain of the work of Redemption. And since the compensation for our pains is divided between you and Me, I can do good to whomever I want, in general and also in a special way; and you too are free to do good to whomever you want with the compensation that is due to you. This is the gain for one who shares my pains with Me, which is conceded only to the state of victim; and it is gain for those who are closest to the victim because, being close, they can participate more easily in the goods that he possesses. Therefore, my daughter, rejoice the more I share my pains with you, because greater will be the share of your compensation.”

\* \* \*

**August 23, 1905**

***If the soul does everything for God, she remains extinguished in the flame of Divine Love. Thinking of oneself is never virtue, but always vice.***

Continuing in my usual state, my blessed Jesus told me: “My daughter, if the soul does everything for Me, she imitates those little moths which hang around and around a flame, and remain extinguished in that very flame. In the same way, according to whether she offers to Me the fragrance of her actions, of her movements and desires, the soul hangs round Me - now around my eyes, now my face, now my hands, now my Heart, according to the different offerings she makes to Me. And by her continuous hanging round Me, she remains all extinguished in the flame of my Love, without touching the flames of Purgatory.” Then He disappeared, and as He came back, He added: “Thinking of oneself is the same as going out of God and returning to live in oneself. Moreover, thinking of oneself is never virtue, but always vice, be it even under the aspect of good.”

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**August 25, 1905**

***True virtues must have their roots in the Heart of Jesus, and be developed in the heart of the creature.***

This morning, on coming, blessed Jesus told me: “My daughter, the soul must reside in my Heart; and her very virtues... she must make it in such a way that they have their roots in my Heart and be

developed in her heart. Otherwise, there might be the natural virtues, or those of sympathy, which are called virtues at times and circumstances, and are mutable; while the virtues whose roots are fixed in my Heart and are developed in the soul, are stable and adapt themselves to all times and to all circumstances, and are the same for all. But the others are not, and it happens that they feel an unlimited charity for someone, that is, at one time they are all fire, they make true sacrifices, they would want to lay down their lives; but then someone else comes, perhaps more in need than the first one, and in one moment the scene changes: they become icy, they don't even want to make the sacrifice of listening or saying a word; they are listless and send him back embittered and irritated. Is this perhaps the charity whose root is fixed in my Heart? Certainly not. On the contrary, it is a vicious charity, all human and of sympathy, which seems to flourish at one moment, and it withers and disappears at another. Someone else is obedient to someone, submitted, humble; he makes himself a rag, in such a way that the other can do with him what he wants. But with another he is disobedient, recalcitrant, proud. Is this the obedience that comes from my Heart; as I obeyed everyone, even my very executioners? Certainly not. Someone else is patient on certain occasions; be they even serious sufferings, he looks like a lamb that does not even open its mouth to lament. But with another suffering, maybe smaller, he loses his temper, he gets irritated, he swears. Is this perhaps the patience whose root is fixed in my Heart? Certainly not. Someone else one day is all fervent, he prays always, to the point of transgressing the duties of his state; but another day he has had an encounter a little disappointing, he feels cold, and he abandons prayer completely, to the point of transgressing the duties of a Christian - the prayers of obligation. Is this perhaps my spirit of prayer, as I reached the point of sweating blood, of feeling the agony of death, and yet I never neglected prayer for one single moment? Certainly not. And so with all the other virtues. Only the virtues which are rooted in my Heart and grafted in the soul are stable and lasting, and shine as full of light. The others, while they appear to be virtues, are vices; they appear to be light, but they are darkness."

Having said this, He disappeared, and as I continued to desire Him, He came back and added: "The soul who desires Me always impregnates herself with Me continuously; and I, feeling Myself impregnated by the soul, impregnate Myself with the soul, in such a way that, wherever I turn, I find her with her desires, and I touch her continuously."

\* \* \*

**August 28, 1905**

***The Heart of Jesus binds the human hearts to Itself, and they take everything of His Heart, even His very life, if they correspond to Him.***

This morning, on coming, my adorable Jesus made me see His most lovable Heart. Something like many shining threads of gold, of silver, and red-colored, were coming out from within It, and it seemed that they were forming a net which, thread after thread, bound all human hearts. I remained enchanted on seeing this, and He said to me: "My daughter, with these threads my Heart binds to Itself all the affections, the desires, the heartbeats, the love and even the very life of the human hearts, which are similar to my human Heart in everything – except, mine is different in sanctity. And having bound them, as my desires move from Heaven, the thread of desires excites their desires; if the affections move, the thread of affections moves their affections; if I love, the thread of love excites their love, and the thread of my life gives them life. Oh, what harmony between Heaven and earth,

between my Heart and the human hearts! But only those who correspond to Me can perceive this, while those who reject Me with the effectiveness of their wills perceive nothing, and render vain the operations of my human Heart.”

\* \* \*

**September 4, 1905**

***In all times God has had souls from whom, as much as is possible for a creature, He has received the purpose of Creation, Redemption and Sanctification - and who have received His goods.***

Continuing in my usual state, my adorable Jesus made me see His Most Sacred Humanity, all of His wounds, His pains; and from within His wounds, even from the drops of His Blood, many branches loaded with fruits and flowers came out, and it seemed that He communicated His sufferings to me, as well as all His branches loaded with flowers and fruits. I remained surprised on seeing the goodness of Our Lord in sharing all His goods with me, without excluding me from anything of all that He contained; and blessed Jesus told me: “My beloved daughter, do not be surprised at what you see, for you are not alone, nor the only one. In fact, in all times I have had souls from whom - as much as is possible for a creature, perfectly in some way - I might receive the purpose of my Creation, Redemption and Sanctification, and the creature might receive all the goods for which I created, redeemed and sanctified man. Otherwise, if I did not have even one single creature in each time, my whole work would be frustrated, at least for some time.

This is the order of my Providence, of my Justice and of my Love – that in each time I must have at least one with whom I might share all goods, and that the creature must give Me everything she owes Me as creature. Otherwise, why maintain the world? In one moment I would shatter it. This is precisely why I choose victim souls: just as divine Justice found in Me everything It should find in all creatures, and shared with Me, all together, the goods It would have shared with all creatures, in such a way that my Humanity contained everything, so do I find everything in the victims, and I share all my goods with them. During the time of my Passion I had my dearest Mother who, while I shared all my pains and all my goods with Her, was most attentive as creature, on gathering within Herself everything that creatures were to do for Me. Therefore in Her I found all my satisfaction and all the gratitude, the thanksgiving, the praise, the reparation, the correspondence which I was to find in everyone else. Then came Magdalene, John, and so on, in all the times of the Church. And so that these souls might be more pleasing to Me and I might feel drawn to give them everything, first I anticipate them, and then I ennoble their souls, bodies, traits, and even their voices, in such a way that one single word has so much strength, it is so gracious, sweet, penetrating, that it moves my whole Being to compassion and tenderness; it changes Me, and I say: ‘Ah! This is the voice of my beloved, I cannot do without listening to her; it would be as though wanting to deny what she wants to my very Self. If I am not to listen to her, I should take the will to speak away from her; but as for sending her back empty-handed – never.’ So, there is such electricity of union between Me and her, that the soul herself cannot comprehend everything in this life, though she will comprehend it with all clarity in the next.”

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**September 6, 1905**

***The evil of lack of attention.***

This morning, after I struggled very much, I saw Our Lord crucified. I was kissing the wounds of His hands, and repairing and praying that He would sanctify, perfect, purify all human works for the sake of what He suffered in His most holy hands; and blessed Jesus told me: “My daughter, the works which most exacerbate my hands, and which most embitter and enlarge my wounds, are the good works done without attention. In fact, lack of attention takes life away from the good work, and things which have no life are always near to rotting; therefore they nauseate Me, and for the human eye a good work done without attention is a greater scandal than sin itself. In fact, it is known that sin is darkness, and it is no wonder that darkness gives no life; but the good work which is light and gives darkness offends the human eye so much, that it is no longer able to find light, and therefore it finds an obstacle on the path of good.”

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**September 8, 1905**

***True charity is to do good to one's neighbor because he is an image of God.***

As I was in my usual state, blessed Jesus came for just a little and told me: “My daughter, true charity is when, in doing good to his neighbor, one does it because he is my image. All the charity that goes out of this sphere cannot be called charity. If the soul wants the merit of charity she must never go out of this sphere of looking at my image in everything. It is so true that true charity consists in this, that my very charity never goes out of this sphere. I only love the creature because she is my image; and if by sin she deforms this image of mine, I no longer feel like loving her – on the contrary, I abhor her; and I only preserve plants and animals because they serve my images; and the creature must modify all of herself on the example of her Creator.”

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**September 17, 1905**

***How one can participate in the sorrows of the Queen Mama.***

Having been in much suffering because of the privation of my most sweet Jesus, this morning, the day of the Sorrows of Mary Most Holy, after I struggled in some way, He came and told me: “My daughter, what do you want, that you so much yearn for Me?”

And I: ‘Lord, what You have for Yourself – that is what I yearn for myself.’ And He: “My daughter, for Myself I have thorns, nails and cross.” And I: ‘Well then, that is what I want for myself.’ So He gave me His crown of thorns and shared with me the pains of the cross.

Then He added: “Everyone can share in the merits and in the goods produced by the sorrows of my Mother. One who, in advance, places herself in the hands of Providence, offering herself to suffer any kind of pains, miseries, illnesses, calumnies, and everything which the Lord will dispose upon her, comes to participate in the first sorrow of the prophecy of Simeon. One who actually finds herself amid sufferings, and is resigned, clings more tightly to Me and does not offend Me, it is as if she were saving Me from the hands of Herod, keeping Me safe and sound within the Egypt of her heart - and she participates in the second sorrow. One who feels downhearted, dry and deprived of my presence, and remains yet firm and faithful to her usual practices - even more, she takes the opportunity to love Me and to search for Me more, without tiring - comes to participate in the merits and goods which

my Mother acquired when I was lost. One who, in any circumstance she encounters, especially in seeing Me gravely offended, despised, trampled upon, tries to repair Me, to compassionate Me, and to pray for the very ones who offend Me – it is as if I encountered in that soul my own Mother who, if She could have done it, would have freed Me from my enemies; and she participates in the fourth sorrow. One who crucifies her senses for love of my crucifixion, and tries to copy the virtues of my crucifixion within herself, participates in the fifth one. One who is in a continuous attitude of adoring, of kissing my wounds, of repairing, of thanking etc., in the name of all mankind, it is as if she were holding Me in her arms, just as my Mother held Me when I was deposed from the Cross - and she participates in the sixth sorrow. One who remains in my grace and corresponds to it, giving a place to no one else but Me within her heart, it is as if she buried Me in the center of her heart - and she participates in the seventh one.”

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**October 10, 1905**

***The sign that the soul is perfectly clasped and united with Jesus, is that she is united with all neighbors.***

While I was very afflicted because of the struggles that blessed Jesus makes me suffer in waiting for Him, this morning, making Himself seen for just a little, He told me: “My daughter, I feel sorry for your sorrow and for seeing you as though immersed in bitter affliction because of my privation. I feel such pain because of your affliction, especially since it is because of Me, that I feel it as if it were my own; and it is so great, that if all the afflictions of others were united together, they would not give Me as much pain as yours alone, for it is only because of Me. Therefore, show Me your cheerful face, and make Me see that you are content.” Then He clasped Himself tightly with me, and added: “The sign that the soul is perfectly clasped and united with Me, is that she is united with all neighbors. Just as no clashing or disordered notes must exist with those who are visible on earth, so can no clashing note of disunion exist with the invisible God.”

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**October 12, 1905**

***The knowledge of self empties the soul of herself and fills her with God.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, the knowledge of self empties the soul of herself and fills her with God. Not only this, but in the soul there are many receptacles, and everything that can be seen in the world takes its place in these receptacles - something more, something less, according to the concept of them that she makes for herself. Now, the soul who knows herself and is filled with God, knowing that she is ‘a nothing’, or rather, a fragile, rotten and stinking vase, is well wary of letting more filthy rot enter into her interior, which is the things that can be seen in the world. One who had a rotten wound and kept gathering more rot to put it on his wound, would be quite crazy. Now, the knowledge of self brings with it the knowledge of the things of the world, and therefore how everything is vanity, fleetingness, goods that are only masked, deceits, inconstancy of creature. So, knowing how things are in themselves, she is well wary of letting them enter into herself, and so all those receptacles remain filled with the virtues of God.”

\* \* \*

**October 16, 1905**

***The closer the soul draws to the love of God, the more she loses her own virtues.***

Having read a book which dealt with the virtues, I was concerned in looking at myself, for I could see no virtue in me. If it wasn't that I just want to love Him, that I want Him, that I love Him, and that I want to be loved by blessed Jesus, nothing – nothing of God would exist in me. Now, as I was in my usual state, my adorable Jesus told me: "My daughter, the closer the soul comes to the end, so as to draw near the fount of every good, which is the true and perfect love of God in which everything will remain submerged and love alone will float, to be the engine of everything, the more she loses all the virtues she has practiced along the journey, to enclose everything in love and rest from everything - to love only. Do the Blessed in Heaven not lose everything to love only? In the same way, the more she advances, the less she feels the varied crafting of the virtues, because, investing them all, love converts them all into itself, keeping them at rest within itself like many noble princesses, working, itself alone, and giving life to all of them. And while the soul does not perceive them, in love she finds them all, but more beautiful, more pure, more perfect, more ennobled; and if she does perceive them, it is a sign that they are separated from love. For example, a soul receives a command, and she exercises obedience to obey that person in order to acquire virtue, to sacrifice her own will, and for many other possible reasons. Now, by doing so, she already perceives that she is exercising obedience; she feels the toil, the sacrifice that this virtue brings with itself. Another then, obeys, not to obey that person, nor for other reasons; but knowing that God would be displeased by her disobedience, she looks at God in the one who commands her, and for love of Him she sacrifices everything, and obeys. In this, the soul does not perceive that she obeys, but only that she loves, because she has obeyed only out of love, otherwise she would have disobeyed anyway - and so with all the rest. Therefore, courage along the journey, because the more you move forward, the sooner you will enjoy in advance, also down here, the eternal beatitude of sole and true love."

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**October 18, 1905**

***Everything is in increasing love and in remaining close to Jesus.***

This morning, as I was in my usual state, Jesus came all of a sudden and told me: "My daughter, what foolishness – even in holy things they think of how to content themselves. If in holy things they make Me flee, where shall I find a place in the actions of my creatures? What a mistake! – when everything is in anticipating the actions of love, in executing them, gathering as many things as possible in order to increase love, and remaining very close to Me to drink at the spring of my love, and to immerse oneself completely in my love. And yet - what a blunder! – they do everything differently." Having said this, He disappeared.

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**October 20, 1905**

***Divine Justice converts the fire of sin into fire of chastisement.***

As I was in my usual state, after I struggled very much, blessed Jesus came for just a little, almost in the act of sending chastisements, and He told me: "My daughter, sin is fire, my Justice is fire. Now,

since my Justice must remain always the same, just always in Its operating, without receiving any profane fire into Itself, when the fire of sin wants to unite to Its own fire, It pours it over the earth, converting it into fire of chastisement.”

\* \* \*

**October 24, 1905**

***The miseries of the human nature serve to reorder in it the order of all virtues.***

While considering my misery, the weakness of human nature, I felt I was an object so very abominable to myself, and I imagined how much more abominable I am before God; and I said to myself: ‘Lord, how ugly the human nature has become.’ Now, coming for just a little, He told me: “Nothing has come out of my hands which is not good; on the contrary, I created the human nature beautiful and striking, and if the soul sees it as muddy, rotten, weak, abominable, this serves the human nature like manure serves the earth. One who does not understand what it is all about, would say: ‘This one is crazy, for he smears the earth with this filth’; while one who understands, knows that that filth serves to fecundate the earth, to make the plants grow, and to render the fruits more beautiful and tasty. So, I created the human nature with these miseries to reorder in it the order of all virtues; otherwise it would remain without the exercise of true virtues.” Then I saw in my mind the human nature as though full of holes, and in these holes there was rot, mud; and from within them branches loaded with flowers and fruits were coming out. So I comprehended that everything is in the use we make, even of miseries themselves.

\* \* \*

**November 2, 1905**

***The soul must conform to the Divine Will, and if she does so, Jesus makes her live of Himself and in Himself.***

As I was in my usual state, I was very afflicted because of the privation of my adorable Jesus; and I was saying: ‘Ah, Lord, I want nothing but You, I find no other contentment but in You alone – and You have left me so cruelly?’ While I was saying this, He came out from within my interior and told me: “Ah, it is so? I alone am your contentment? And I find all my contentment in you. So, even if I had nothing else, you would render Me happy. My daughter, a little bit of patience until the wars begin, for then we will place ourselves in order as before.” And I, without knowing myself what I was saying, said: ‘Lord, let them begin.’ But immediately I added: “Lord, I was wrong.’ And He: “Your will must be mine; nothing must you want, be it even a holy thing, which is not conformed to my Will. In the circle of my Will do I want you to go around always, without going out of it for one instant, so that I may render you the master of my very Self. Do I want the war? You too. And with the soul who comports herself in this way, I make of my Being a circle around her, in such a way as to make her live of Me and in Me.” And He disappeared.

\* \* \*

**November 6, 1905**

***In His pains, the purpose of Jesus was primarily that of satisfying the Father in everything and for all, and then the Redemption of souls.***



While thinking about the Passion of Our Lord, I said to myself: 'How I would like to enter the interior of Jesus Christ, to be able to see everything He did, and to see what was most pleasing to His Heart, so that I too may do it and mitigate His pains by offering Him what pleased Him the most.' While I was saying this, moving in my interior, blessed Jesus told me: "My daughter, my interior was occupied with those pains primarily to satisfy my dear Father in everything and for all, and then for the redemption of souls. The thing that pleased my Heart the most was to see the satisfaction that the Father showed to Me in seeing Me suffer so much for love of Him, in such a way that He gathered everything within Himself – not even a breath or a sigh was dispersed, but He gathered everything in order to be satisfied and to show Me His satisfaction. And I was so satisfied by this, that if I had nothing else, the sole satisfaction of the Father was enough for Me to be satisfied in what I suffered; while, on the other hand, much – much of my Passion was dispersed on the part of creatures. And the satisfaction of the Father was so great, that He poured, in torrents, the treasures of His Divinity into my Humanity. Therefore, accompany my Passion in this way, for you will give Me much pleasure."

\* \* \*

**November 8, 1905**

***The first step to enter the Will of God is resignation. The soul who is resigned to the Divine Will comes to make of God her favorite food.***

After I struggled very much, He came for just a little and told me: "My daughter, it happens to the soul who resigns herself to my Will as to someone who, drawing near a beautiful food in order to see it, feels the desire to eat it, and as his desire is excited, he begins to enjoy that food, and to transmute it into His flesh and into his blood. Had he not seen that beautiful food, the desire could not have come, he could not have experienced its taste, and would have continued to remain on an empty stomach. Now, such is resignation for the soul. As she resigns herself, in her very resigning she sees a divine light, and this light dispels what prevents her from seeing God; and as she sees God, she desires to enjoy Him; and while she enjoys Him, she feels as if she were eating Him, in such a way as to feel God Himself all transmuted into herself.

Therefore, it follows that the first step is to resign oneself; the second is to desire to do the Will of God in everything; the third is to make of It one's favorite food, daily; the fourth is to consume the Will of God within one's own. But if one does not take the first step, he will remain empty of God."

\* \* \*

**December 12, 1905**

***The word of God is fecund word, which makes virtues germinate.***

Continuing in my usual state, blessed Jesus came for just a little and told me: "My daughter, when the creature does good, a light starts from her which goes to the Creator, and this light gives glory to the Creator of light, and embellishes the soul with a divine beauty."

Then I saw the confessor taking the book written by me in order to read it, and together with Him was Our Lord, saying: "My word is rain, and since the rain fecundates the earth, the sign to know whether what is written in this book is rain of my word, is that it is fecund word, which makes virtues

germinate.”

\* \* \*

**December 15, 1905**

***Jesus wanted to be crucified and lifted up on the cross, so that, if they want Him, souls may find Him.***

Continuing in my usual state, I was thinking about the Passion of blessed Jesus; and He, making Himself seen crucified, shared with me a little bit of His pains, telling me: “My daughter, I wanted to be crucified and lifted up on the Cross, so that, if they want Me, souls may find Me. So, someone wants Me as Teacher for he feels the necessity to be instructed, and I lower Myself to teach him both the small things and the highest and most sublime, such as to make of him the most learned. Another moans in abandonment, in oblivion; he would like to find a father, he comes to the foot of my Cross, and I make Myself Father, giving him a home in my wounds, my Blood as drink, my Flesh as food, and my very Kingdom as inheritance. Another one is infirm, and he finds Me as Doctor who, not only heals him, but gives him the sure remedies in order not to fall again into infirmities. Another one is oppressed by calumnies, by scorns, and at the foot of my Cross he finds his Defender, to the point of rendering calumnies and scorns back to him as divine honors; and so with all the rest. So, whoever wants Me as Judge finds Me as Judge; whoever wants Me as Friend, as Spouse, as Advocate, as Priest... such do they find Me. This is why I wanted to be nailed, hands and feet: to oppose nothing of what they want - to make Myself as they want Me. But woe to those who, seeing that I am unable to move even one finger, dare to offend Me.” While He was saying this, I said: ‘Lord, who are those that offend You the most?’ And He added: “Those who make Me suffer the most are the religious who, living in my Humanity, torment and lacerate my flesh within my very Humanity; while one who lives outside of my Humanity lacerates Me from afar.”

\* \* \*

**January 6, 1906**

***Prayer is music to the hearing of Jesus, especially if it is of a soul who is conformed to His Will.***

Continuing in my usual state, my blessed Jesus came for just a little, and while I was praying, clasping my whole being, He told me: “My daughter, prayer is music to my hearing, especially when a soul is all conformed to my Will, in such a way that nothing can be seen in her interior but a continuous attitude of life of Divine Will. With this soul it is as if another God would come out and play this music for Me. Oh, how delightful it is! – to find one who matches Me and can render Me divine honors. Only one who lives in my Will can reach such a point, because all other souls, even if they did and prayed much, would always give Me things and prayers that are human – not divine; therefore they do not have that power and that attraction over my hearing.”

\* \* \*

**January 14, 1906**

***Jesus forms His Image in the light that comes out of the soul.***

As I was in my usual state, blessed Jesus came for just a little and told me: “My daughter, I am not content when only glimmers of light come out of the soul; I want that her thought be light - light the

word, light the desire, light the works, light the steps; and that these lights, united together, form a sun, so that in this sun my whole Image may be formed. And this happens when she does everything – everything for Me; then does she become all light. And just as one who wants to enter into the solar light finds no obstacle to entering it, so do I find no obstacle in this sun which the creature has made of her whole being. On the other hand, with one who is not all light, I find many hindrances to forming my Image.”

\* \* \*

**January 16, 1906**

***No one can resist the truth. One who lives in the sphere of the Divine Will resides in the abode of all riches.***

Continuing in my usual state, my blessed Jesus came for a little, and told me: “No one can resist the truth, nor can man say that it is not the truth. As evil and stupid as one might be, he cannot say that white is black and that black is white, that light is darkness and that darkness is light. Only, one who loves it embraces it and puts it to work, while one who does not love it remains perturbed and tormented.” And He disappeared like a flash.

A little later He came back and added: “My daughter, one who lives in the sphere of my Will resides in the abode of all riches, and one who lives outside of this sphere of my Will resides in the abode of all miseries. This is why it is said in the Gospel that one who has, will be given, and one who has not, will be deprived of the little he has. In fact, since one who lives in my Will resides in the abode of all riches, it is no wonder that he will continue to be enriched more and more with all goods, because he lives in Me as though in his own house; and keeping him in Me, would I perhaps be stingy? Would I not keep giving him, day after day, now one favor, now another, never ceasing to give to him until I have shared all my goods with him? Yes indeed. On the other hand, for one who lives in the abode of miseries, outside of my Will, his own will is already, in itself, the greatest of miseries and the destroyer of every good. So, if he has a little bit of good, not having contact with my Will, and appearing as useless in that soul, what is the wonder if it is taken away from him?”

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[1] Here Luisa is referring to her confessor.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 7**



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## VOLUME 7

J.M.J.

**January 30, 1906**

***Constancy orders everything.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, how necessary it is that the soul be constant in doing the good which she has started. In fact, though she has a beginning, she will have no end, and not having an end, it is necessary that she conform to the ways of the Eternal God. God is just, is holy, is merciful, He is the One who contains everything – but perhaps only for one day? No – always, always, always... In the same way, the soul must not be patient, humble and obedient one day, and impatient, proud and capricious another day. These are broken virtues, it is like mixing black and white, light and darkness; everything is disorder, everything is confusion – ways which are completely dissimilar to her Creator. In this soul there is continuous war, because passions wage war against her; in fact, in seeing themselves being nourished so very often, they hope the victory is theirs. Demons, creatures, and even virtues themselves in seeing themselves disappointed, wage a fierce war against her, and end up nauseating her. If these souls are saved – oh, how much work the fire of Purgatory will have to do!

On the other hand, for a constant soul everything is peace; mere constancy itself already keeps everything in its place; passions already feel they are dying, and who is the one who, nearing death, thinks about waging war against anyone? Constancy is the sword that puts everything to flight, it is the chain that binds all virtues, in such a way as to feel caressed by them continuously; and the fire of Purgatory will have no work to do, because constancy has ordered everything and has made the ways of the soul similar to those of the Creator.”

\* \* \*

**February 9, 1906**

***The union of our actions with those of Jesus is guarantee of salvation.***

Continuing in my usual state, I saw just the shadow of blessed Jesus, all afflicted, and almost in the act of sending chastisements. Upon seeing Him, I said: ‘From the way He appeared, who will be able not just to escape the chastisements, but even to obtain salvation?’ And He, changing appearance, said: “My daughter, the union of the human works with mine is the guarantee to be saved, because if two persons work in the same field, their working in that field is the guarantee that both of them must harvest. In the same way, one who unites his works with mine - it is as if he were working in my field, therefore, will he not harvest in my kingdom? Will he perhaps have to work united with Me in my field, and then harvest in a kingdom completely foreign to Me? Certainly not.”

\* \* \*

**February 12, 1906**

***The virtues make us reach a certain height, but in the Divine Will there are no boundaries. Effects of the mere words ‘Will of God’.***

As I was in my usual state, I was feeling all oppressed because of the privation of my blessed Jesus. Then He came for just a little, and told me: “My daughter, all other virtues in the creatures build a wall of a certain height, but the wall of the soul who lives in the Will of God is a wall so high and deep, that neither its depth nor its height can be found. Also, it is all of pure and solid gold, not subject to any misfortune, because since this wall is in the Divine Volition – that is, in God – God Himself keeps it, and there is no power that can defy God. And the soul, while living in this Divine Volition, is clothed with a light all similar to the One in whom she lives, so much so, that also in Heaven she will shine more than all the others, in such a way as to be an occasion of greater glory for the very saints. Ah, my daughter, think a little bit of what an atmosphere of peace and of goods the mere words ‘Will of God’ contain. At the mere thought of wanting to live in this atmosphere, the soul feels already changed; she feels a divine air investing her, she feels her human being being dissolved, she feels divinized – from impatient, patient; from proud - humble, docile, charitable, obedient; in sum, from poor, rich. All the other virtues arise to surround, like a crown, this high wall which has no boundaries; because, since God has no boundaries, the soul is dissolved within God, she loses her own boundaries, and acquires the boundaries of the Will of God.”

\* \* \*

**February 23, 1906**

***How Jesus was nailed to the Cross in the Will of the Father.***

This morning I was thinking of Our Lord in the act in which they were nailing Him to the cross; I was compassionating all of Him, and blessed Jesus told me: “My daughter, not only my hands and feet were nailed to the cross, but all the particles of my Humanity, soul and Divinity were all nailed in the Will of the Father. In fact, the crucifixion was the Will of the Father, therefore I was nailed and transmuted completely in His Will. This was necessary because, what is sin but withdrawing from the Will of God, from everything that is good and holy which God has given us, believing to be something of one’s own, and offending the Creator? And I, in order to repair for this audacity and for this self idol which the creature makes of herself, wanted to dissolve my will completely and live from the Will of the Father at the cost of great sacrifice.”

\* \* \*

**February 28, 1906**

***The greatest honor that the creature can give to God is to depend on His Divine Will in everything. The way in which Grace communicates Itself.***

This morning blessed Jesus made Himself seen for just a little, and told me: “My daughter, the greatest honor that the creature can give to God is to depend on His Divine Will in everything; and the Creator, in seeing that the creature fulfills her duty of creature toward the Creator, communicates His Grace to her.” And while He was saying this, a light came out of blessed Jesus, which made me comprehend the way in which He communicates Grace.

I understood it in this way. For example, the soul feels within herself the annihilation of herself; she sees her nothingness, her misery, her inability to do a shadow of good. Now, while she feels this way, God communicates His Grace, and the Grace of truth, in such a way that the soul can see the truth in everything without deceit, without darkness. And here is how, what God is by nature – eternal

Truth which cannot deceive nor be deceived – the soul becomes by Grace. That is to say, the soul feels detachment from the things of the earth, she sees their fleetingness, their instability, how everything is false, everything is rot, which deserves to be abhorred rather than loved. While the soul feels this state, God communicates His Grace, and the Grace of true love and of eternal love; He communicates His beauty, in such a way as to make the loving soul go mad, and the soul remains filled with the love and the beauty of God. And here is how, what God is by nature – love and eternal beauty – the soul becomes by Grace; and so with all the other divine virtues, such that if I wanted to say everything, I would be too long. I only add that Grace anticipates the soul, It excites her, but only when the soul masticates those truths, and swallows them like food into her bosom, then It communicates Itself and enters to take possession of her. This is why not everyone receives the effects described above – because they let them escape from their minds like lightnings, and do not make a place for them.

\* \* \*

**March 4, 1906**

***Jesus jokes with Luisa.***

Continuing in my usual state, I was saying to myself: ‘Lord, manifest your Will to me - whether I must be in this state or not. What would You lose? It is a ‘yes’ or a ‘no’ that You need to say.’ While I was saying this, blessed Jesus made Himself felt in my interior, and told me: “My daughter, I say that I want you to go out of this state of victim, but if you do it – woe!”

And I: ‘If You Yourself tell me that You would want me to go out of it, should I not do it?’ And He: “I must say it to you, push you, make violence on you, and you must not do it, because a daughter who is always with her father must know the temperament of the father, the time, and the cause. She must ponder everything well, and if needed, she must dissuade her father from giving her this command.” And I: ‘I have not done it because obedience does not want it.’

And He, without giving me time: “And if they allow you to, woe to the one who does it!” On hearing this, I said: ‘Lord, it seems that this time You want to tempt me and create many embarrassments for me; I myself don’t know what to do.’ And He: “I wanted to joke a little bit with you. Do spouses not joke with each other sometimes? And could I not do likewise?”

\* \* \*

**March 5, 1906**

***Jesus asks her to give Him relief Him. She sees a man committing suicide.***

Continuing in my usual state, I found myself outside of myself with baby Jesus, all afflicted. In seeing Him so afflicted, I said: ‘My dear little one, tell me, what do You want? That I suffer in order to relieve You?’ And He placed himself with His face to the ground, praying, almost wanting me to interpret His Will, but I could not understand anything. I raised Him from the ground, I kissed Him several times, and I said: ‘My beloved, I cannot understand what You want. Do You want me to suffer the crucifixion?’ And He: “No”. He took my arm with His hand, and my wrist appeared from the cuff of my shirt. In seeing this, I said: ‘Do you want me to be stripped? I feel great repugnance, but for love of You, I submit myself.’

In the meantime, I saw a man who, taken by desperation and by esteem of his own self, was committing suicide - and this, in our town. The baby told me: "I cannot contain so much bitterness - receive part of it." And He poured a little bit of His bitterness into my mouth. I ran to that man to help him to repent of the evil he had done. The demons were taking that soul, placing it on the fire, and turning it over and over again as if they were roasting it. I freed him as many as two times, and then I found myself inside myself, praying the Lord to have mercy on that unfortunate soul. Blessed Jesus came back with the crown of thorns, so sunken into His head, that the thorns appeared even inside His mouth; and He told me: "Ah, my daughter, yet many do not believe that the thorns penetrated even into my mouth. The sin of pride is so awful as to be the poison of the soul - it kills it. Just as one who has something across his mouth prevents any food from passing into his body to give him life, so does pride prevent the life of God in the soul. This is why I wanted to suffer so much because of human pride; and in spite of this, the creature reaches such pride that, drunk with pride, he loses the knowledge of himself, and reaches the point of killing his body and soul."

To obey, I say that when I told father what I have written above, he assured me that on that morning a man had committed suicide.

\* \* \*

**March 9, 1906**

***She sees purging souls going to help the peoples.***

Continuing in my usual state, I just barely saw blessed Jesus and many purging souls, whom Jesus Christ was sending to the help of the peoples. It seemed that many disgraces of contagious diseases were to happen to the peoples, and earthquakes in some places. Some were killing themselves, some were throwing themselves into wells or into the sea, and some were killing others. It seems that man is tired of himself, because without God he does not feel the strength to continue living. Oh, God, how many chastisements, and how many thousands of people will be victims of these scourges!

\* \* \*

**March 13, 1906**

***If the soul cannot be without Jesus, it is a sign that she is necessary to His love.***

This morning blessed Jesus was not coming, and I was saying to myself: 'Lord, don't You see that I feel life missing in me? I feel such necessity of You, that if You do not come, I feel my being destroyed. Do not deny me what is absolutely necessary to me; I do not ask You for kisses, caresses, favors, but only for what is necessary.' While I was saying this, I found myself all absorbed in Him; my whole being was dissolved in such a way that I could do nothing and see nothing but what He Himself was doing and seeing. I felt blissful, happy, all of my powers dozy - just like one who goes into the depths of the sea, which is all water, and if he looks, he sees water; if he speaks, the water prevents his speech and enters even into his bowels; if he listens, it is the murmuring of the waters that enters into his ears. With this difference: that in the sea one's life is in danger, and one feels neither happy nor blissful, while in God one reacquires divine life, happiness and beatitude. Then blessed Jesus told me: "My daughter, if you cannot be without Me, so much am I necessary for you, it is a sign that you are necessary to my love. In fact, the degree in which one becomes necessary to someone else, is a sign that the second is necessary to the first. Therefore, even though sometimes

It seems that I am not coming, and you struggle, and I see how necessary I am for you, as this necessity grows in you, so does it grow in Me, and I say to Myself: 'I am going to go and take this relief for my love.' This is why, after you have struggled, I come."

\* \* \*

**April 17, 1906**

***God will arm the elements against man.***

This morning I had a bad time; I was outside of myself and I could see nothing but fire. It seemed that the earth would open and threaten to swallow cities, mountains and men. It seemed that the Lord would want to destroy the earth, but in a special way three different places, distant from one another, and some of them also in Italy. They seemed to be three mouths of volcanoes – some were sending out fire which flooded the cities, and in some places the earth was opening and horrible quakes would occur. I could not understand very well whether these things were happening or will have to happen. How many ruins! Yet, the cause of this is only sin, and man does not want to surrender; it seems that man has placed himself against God, and God will arm the elements against man – water, fire, wind and many other things, which will cause many upon many to die. What fright, what horror! I felt I was dying in seeing all these sorrowful scenes; I would have wanted to suffer anything to placate the Lord. And the Lord made Himself seen for just a little – but who can say how? I said a few words to placate Him, but He would not listen to me. Then He told me: "My daughter, I can find no place left in which to rest in my creation. Let Me rest in you, and you – rest in Me and keep quiet."

\* \* \*

**April 25, 1906**

***She suffers together with Jesus. He gives her all of His sufferings and all of Himself as gift.***

As I was in my usual state, I seemed to see blessed Jesus inside of me, all afflicted, in the act of suffering the crucifixion, and it seemed that I would suffer a little together with Him. Then He told me: "My daughter, everything is yours: my sufferings and all of Myself - I give you everything as gift." Then He added: "My daughter, how many things creatures do against Me - what a thirst for sins they have, what a thirst for blood! I would want to do nothing but pour the bowels of the earth inside out and burn them all up." And I: 'Lord, what are You saying? You told me that You are all mine, and one who gives himself to someone else is no longer the master of himself. I do not want You to do this, and You must not do it. If You want satisfaction from me, make me suffer whatever You want, for I am ready for everything.'

So, I felt Him within me as if I were keeping Him bound, and often times He would repeat: "Let Me do, for I can take no more! Let Me do, for I can take no more!" And I would repeat: 'I do not want it, Lord, I do not want it.' But as I was saying this, I felt my heart split with tenderness in admiring His goodness, so condescending to a sinful soul such as I. I could comprehend many things about the divine goodness, but I cannot say them well.

\* \* \*

**April 26, 1906**



***Jesus does not want to let her see the chastisements so as not to afflict her.***

Continuing in my poor state, I felt there were people around my bed who wanted me to see the chastisements which were happening in the world – earthquakes, wars and many other things, which I could not understand well - to make me intercede with the Lord. It seemed to me that they were Saints, but I cannot tell with certainty. In the meantime, blessed Jesus came out from within my interior, and He said to them: “Do not molest her, do not afflict her by wanting to make her see sorrowful scenes. Rather, let her be tranquil, and leave her alone with Me.” They went away, and I remained concerned – ‘who knows what is happening, that He does not even want me to see....’

Then, afterwards, I found myself outside of myself, and I saw a priest who began to talk about the earthquakes which had occurred in the past days, saying: “The Lord is very indignant, I believe they are not yet finished.” And I: ‘Who knows whether we will be spared.’ He became enflamed, and it seemed that his heart was beating so strongly that I could feel it myself, and those heartbeats would reverberate in my heart. I could not understand who he was, but I felt a certain something being communicated to me. Then he added: “How can grave things happen, with destructions and dying of people, where there is a heart that loves for all? At most, a few tremors might be felt, without considerable damage.”

On hearing ‘a heart that loves for all’, I felt as though I were being picked on, and I myself cannot tell how I came out saying: ‘What are you saying – a heart that loves for all? Not only that loves for all, but that repairs for all, that suffers, that thanks, that praises, that adores, that respects the holy law for all; because I do not believe it is true love toward the beloved, if one does not render him the love and all the satisfaction which the others were supposed to render him, in such a way that in that person, he must find all the good and the contentment which he was to find in all.’ On hearing me, he became more ignited, and drew near me in the act of wanting to clasp me. I was afraid, I felt blushing for having spoken that way, and my heart, struck by his heartbeats, was throbbing. He seemed to transform, as if he were Our Lord, but I cannot tell with certainty. Without my being able to oppose Him, He clasped me to Himself, telling me: “Every morning I will come to you, and we will have breakfast together.” At that moment I found myself inside myself.

\* \* \*

**April 29, 1906**

***How the soul who is empty of everything is like water that always runs.***

Continuing in my usual state, blessed Jesus came for just a little, and filling all of my interior with Himself, He told me: “My daughter, an empty soul is like water that runs, and always runs, and when it reaches the center from which it came, only then does it stop; and since water has no color, it receives into itself all the colors that are reflected in it. In the same way, the empty soul runs, and always runs toward the divine center from which she came, and when she comes to fill all of herself, completely, with God, only then does she stop. In fact, since she is empty, nothing of the Divine Being escapes her, and since she does not have a color of her own, she receives all the divine colors into herself. Now, only an empty soul, because she is empty of everything, comprehends things according to the truth: the preciousness of suffering, the true good of virtue, the necessity for the Eternal One alone; because in order to love something, it is absolutely necessary to hate that which

is opposite to what is loved. Only an empty soul reaches such a great happiness.”

\* \* \*

**May 4, 1906**

***Fears and tears of the soul. Jesus asks her to be more precise in writing.***

I was very afflicted for not having seen my adorable Jesus clearly, with the addition that my thought was telling me that Jesus, He who is my life, did not love me any more. Oh, God, what mortal pains my poor heart felt! I did not know what to do to free myself from this. I shed bitter tears, and to free myself I said: ‘He does not love me any more? - and out of spite that He does not love me any more, I will love Him more than before.’ I wrote this to obey. Then, after much hardship, He came, bearing my tears on His face. I did not understand well why, but it seemed to me that since that thought had excited me and almost irritated me into loving Him more, pleased with it, He would almost say to me: “What - I do not love you? I love you so much that I keep an account even of your tears, and I bear them on my face for my pleasure.”

Then, afterwards, He added: “My daughter, I want you to be more precise, more exact, and to manifest everything in writing, because you skip many things, even though you take them for yourself without writing them; but many things will serve others.” On hearing this, I remained confused because, in truth, I do this, and my repugnance to write is so great, that only the miracles that obedience can do could conquer me, since of my own will I would not be good at writing a single comma. May everything be for the glory of God and to my confusion.

\* \* \*

**May 6, 1906**

***God is food and life of the soul.***

Continuing in my usual state, blessed Jesus came for just a little with a loaf of bread in His hand, as if He wanted to refresh me, for I feel so ill because of His continuous privations that it seems that a mere thread of life keeps me alive, and that I would be reduced to ashes and consumed under this thread. Then, after He refreshed me with that bread, He told me: “My daughter, the material bread is food and life for the body, and there is no particle of the body which does not receive life from that bread. In the same way, God is food and life of the soul, and there must be no particle which does not take life and food from God – that is, animating all of oneself in God, nourishing one’s desires in God, and making one’s affections, inclinations and love take life and food in God, in such a way as to enjoy no other food but God alone. But – oh, how many let their souls feed on all sorts of filth!”

Having said this, He disappeared, and I found myself inside a church, and it seemed that various people were saying: “Curse you, curse you...”, as if they wanted to curse the blessed Lord and also creatures themselves. I don’t know how, I comprehended all the weight of those maledictions, as though they signified the destruction of God and of themselves, and I cried bitterly because of these maledictions. Then I saw a priest celebrating at the altar, as if he were Our Lord, and coming into the midst of those who had uttered those maledictions, He said with a solemn and authoritative voice: “Maledicti, maledicti!” at least twenty times or more; and while He was saying this, it seemed that

many thousands of people would drop dead – some from revolutions, some from earthquakes, some in the fire, some in the water. It seemed to me that these chastisements were the precursors of nearing wars. I cried, and He, drawing near me, told me: “My daughter, do not fear, for I am not cursing you; on the contrary, I say to you: ‘benedicta’ thousands and thousands of times. Cry and pray for these peoples.”

\* \* \*

**May 7, 1906**

***Jesus does not want to go out of the interior of Luisa.***

This morning, after I received Communion, I saw blessed Jesus in my interior and I said to Him: ‘My beloved, come out from inside - come outside, that I may clasp You, kiss You and speak with You.’ And He, making a sign with His hand, told me: “My daughter, I do not want to come out, I am well within you, because if I go out of your humanity – a humanity which contains tenderness, compassion, weakness, concern – it would be as if I went out of my living Humanity. In fact, since you occupy my same office of victim, I should make you feel the weight of the pains of others, and therefore spare them. I will go out, yes, but not from within you; rather, from within God without a Humanity, and my justice will make its course as appropriate to chastise the creatures.” And it seemed He would go deeper and deeper inside. I repeated to Him: ‘Lord, come out, spare your children, your very members, your images.’ And He, making a sign with His hand, repeated: “I am not coming out, I am not coming out...” He repeated this quite a few times, and He communicated to me many things about what humanity contains, but I am unable to say them. I have them in my mind, but I cannot express them with words. I would rather have not written this, but obedience did not want it. Fiat – always Fiat.

\* \* \*

**May 15, 1906**

***The soul is like a sponge: if she squeezes herself she becomes soaked with God.***

Continuing in my usual state, I felt an extreme affliction because of the privation of blessed Jesus, and I was almost tired and my strengths exhausted. Now, He made Himself seen for just a little in my interior, and told me: “My daughter, it is a continuous squeezing of herself that the soul must do. In fact, the soul is like a sponge: if she squeezes herself she becomes soaked with God, and by becoming soaked with God, she feels the life of God within herself, and therefore love for virtue and holy inclinations. She feels herself conquered and transformed in God, while if she does not squeeze herself, she remains soaked with herself, and therefore she feels all the effects which a corrupted nature contains; and all vices peep out – pride, envy, disobedience, impurity, etc., etc.”

\* \* \*

**May 18, 1906**

***The soul suffers while Jesus sleeps.***

I was feeling very much in suffering, soul and body, to the point that I myself don’t know how I live, when I saw blessed Jesus, for just a little, resting and sleeping in my interior. I called Him, I pulled Him, but He would not listen to me. Then, after much hardship, He told me: “My beloved, do not

want to disturb my rest. Do you not tell Me that you want to suffer in my place, and that you want to suffer in your humanity everything which I would suffer in my Humanity if It were living, intending to relieve my suffering members through your sufferings, by suffering yourself so as to leave Me free? So, while you suffer, I rest.” And while He was saying this, He fell asleep more soundly, and He disappeared. What He said to me are my continuous intentions in my sufferings.

\* \* \*

**June 13, 1906**

***The soul would even do excesses to obtain the intent of being loved more by her highest and only Good.***

I go on amid continuous privations. At the most, He makes Himself seen in passing, or resting and sleeping in my interior, without saying a word to me; and if I go about lamenting, He either comes up saying to me: “You are wrong to lament – is it Me that you want? Well then, you have Me in the depth of your interior – what more do you want?”; or: “If you have Me completely within you, why do you afflict yourself? Is it because I do not speak to you? By just seeing Me, we understand each other”; or He comes up with a kiss, with a hug, with a caress, and if He sees that I do not calm down, He reproaches me severely, saying: “I am only displeased with your displeasure, and if you do not calm yourself, I will really give you displeasure by hiding completely.”

Who can say the bitterness of my soul? I feel dazed, and I am unable to manifest what I feel. Besides, in certain interior states it is better to keep silent and move on.

Then, this morning, as I saw Him, I felt myself being carried outside of myself - I cannot tell well whether it was paradise. There were many Saints, all ignited with love, and the wonder was that all loved, but the love of one was distinct from the love of the other. However, finding myself with them, I tried to distinguish myself and to surpass them all in love, wanting to be the first among all in loving Him, since my heart, too proud, could not bear that others would equal me, because I seemed to see that one who loves more is closer to Jesus, and is loved more by Him. Oh, the soul would give in to all excesses, she would not care about either life or death, nor would she think of whether it is convenient for her or not. In sum, she would even do excesses to obtain this intent – to be closer to Him, and to be loved a little bit more by her highest and only Good. But to my greatest sorrow, after a short time, an irresistible force drove me back into myself.

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**June 15, 1906**

***The whole of the Divine Life receives life from Love.***

After I struggled very much, my blessed Jesus came in passing and told me: “My daughter, it can be said that the whole of the divine life receives life from love: love makes it generate, love makes it produce, love makes it create, love makes it preserve, and gives continuous life to all of its operations; so, if it did not have love, it would not operate or it would have no life. Now, creatures are nothing but sparks come out of the great fire of love, God, and their life receives life and the attitude to operate from this spark. So, the human life also receives life from love; however, not everyone uses it to love and to operate what is beautiful, what is good – the all, but they transform

this spark – some into love of self, some into love of creatures, some of riches, and some even of beasts, to the highest sorrow of their Creator who, having unleashed these sparks from His great fire, yearns to receive them all back into Himself once again – expanded, like as many images of His divine life. But few are those who correspond to the imitation of their Creator. Therefore, my beloved, love Me, and let even your breath be a continuous act of love for Me, that a small fire may form from this spark, so as to give vent to the love of your Creator.”

\* \* \*

**June 20, 1906**

***Everything must be reduced to one single point: everything must become a flame.***

Feeling very much in suffering, soul and body, and having spent the night with a flaming fever, I felt I was burning and being consumed. My strengths were exhausted, I felt I was dying, and added to that, He was not coming – truly I could take no more. Then, after a long time, I felt I was going outside of myself, and I saw Our Lord within an immense light, and myself completely nailed, even the tiniest particles of my members. It was not just my hands and feet, like other times, but each of my bones had its nail driven into it. Oh, how many bitter pains I felt! At each slightest motion I felt lacerated by those nails and I fainted; I felt I was about to die, but I was resigned and immersed in the Divine Volition, which seemed to me to be the key that would open divine treasures, from which I would draw strength to be sustained in that state of sufferings, to the point of making me content and happy. However, I was burning; those nails seemed to produce fire, and I was all immersed in it. Blessed Jesus was looking at me, and seemed to be pleased; then He told me: “My daughter, everything must be reduced to one single point – that is, everything must become a flame; and from this flame, filtered, pressed, beaten, a most pure light comes out – not like the light of fire, but of sun, fully similar to the light that surrounds Me. The soul who has become light cannot be away from the divine light; rather, my light absorbs her into itself and transports her into Heaven. Therefore, courage, this is the complete crucifixion of soul and body. Don’t you see how your light is already about to take off from the flame, and my light awaits it in order to absorb it?”

While He was saying this, I looked at myself, and I saw a great flame inside of me; a tiny little flame of light came out of it, which was about to detach itself and take flight. Who can describe my contentment? At the thought of dying, at the thought of being always with my only and highest good, with my life, with my center, I felt paradise in advance.

\* \* \*

**June 22, 1906**

***A garment similar to that of Jesus.***

Continuing in my state of sufferings, ever increasing, blessed Jesus came for a little, and showed me a garment, all adorned and whole, without seam and opening, suspended above my person. While I was seeing this, He told me: “My beloved, this garment is similar to my garment, which I have communicated to you by having shared with you the pains of my Passion, and by having chosen you as victim. This garment covers and protects the world, and since it is whole, no one can escape its protection. But the world, with its abuses, no longer deserves to be covered by this garment, but to feel all the weight of the divine indignation. So I am about to draw it to Myself, to be able to give

vent to my justice, which has been restrained for a long time by this garment.”

At that moment, it seemed that the light I had seen in the past days was inside this garment, and the Lord awaited both one and the other to absorb them into Himself.

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**June 23, 1906**

***Obedience makes her continue to live in the world as victim.***

Continuing to feel ill, I told the confessor what I have written above, keeping silent about a few things regarding the same topic, partly because of the extreme weakness I felt, as I had no strength to speak, and partly out of fear that obedience might set some trap for me. Oh, Holy God, what fear! God alone knows how I live – I live dying continuously, and my only relief would be dying to find my life again in God. Yet, obedience wants to act as a cruel executioner, keeping me dying continuously, rather than living forever in God. Oh, obedience, how terrible and strong you are!

So, the confessor told me that he would not permit it, and that I was to tell the Lord that obedience did not want it. What a most bitter pain! So, finding myself in my usual state, I saw Our Lord, and the confessor praying Him not to let me die. Fearing that He might listen to him, I was crying, and the Lord told me; “Daughter, be quiet, do not afflict Me with your crying. I have every reason to take you because I want to scourge the world, and out of regard for you and your sufferings I feel as though bound. But the confessor is also right in wanting to keep you on earth, because – poor world, poor Corato – in the state in which it finds itself, what would happen to it if no one protects it? And also for himself, because since you are there, I make use of you, sometimes directly, saying something regarding him, and sometimes indirectly, now reprimanding him, now pushing him, now keeping him from doing something that may displease Me. So, if I call you to Myself, I will make use of his sufferings. But, courage, as things are now, I feel more disposed to make you content rather than the confessor, and I Myself will know how to change his will.”

Then I found myself inside myself, without having told Him that obedience did not want it – it did not seem necessary to me to say it because, since I had seen the confessor together with Our Lord, it seemed to me that he would already know everything.

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**June 24, 1906**

***She continues to long for Heaven.***

After I told the confessor what is written above, he got upset, for he absolutely wanted me to oppose the Lord, because obedience did not want it. As for myself, I was feeling worse; the thought of the many privations of blessed Jesus, which had burned me to the quick over and over again, made me long for Heaven. I felt my poor humanity vividly, as it kept grumbling against obedience. I felt my poor humanity as if under a press, and I could not make up my mind. In the meantime Our Lord came, with an arch of light in His hands. A scythe came out, also of light, which touched the arch that blessed Jesus held in His hands, and as the arch was touched, it remained absorbed in Christ; and He disappeared, without giving me the time to tell what obedience wanted. I understood that the

arch was my soul, and the scythe was death.

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**June 26, 1906**

***She sees baby Jesus, who kisses her and compassionates her.***

Continuing in the same way, the confessor came, and he kept giving me the same obedience. Then, as baby Jesus came, I told Him of my bitternesses regarding the obedience, and He caressed me, compassionated me, and gave me many kisses. Through these kisses, He infused a breath of life in me, and as I found myself inside myself, I felt my humanity as though strengthened. God alone can understand these pains of mine, because they are pains which I am unable to narrate. I hope at least that the Lord may want to give light to those who give these kinds of obedience. May the Lord forgive me – the pain makes me speak even excesses.

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**July 2, 1906**

***With her sufferings, she forms a ring for Jesus.***

As I was in my usual state and my sufferings kept increasing a little, blessed Jesus came for just a little and told me: “My daughter, truly I want to take you, because I want to disengage Myself from the world.”

It seemed He wanted to tempt me, but I did not say anything about His taking me, because obedience was opposed, and also because I am sorry for the world. In the meantime, He showed me His hand; He had a most beautiful ring with a white gem on His finger, and many little gold rings were hanging from this gem, which were intertwined and formed a beautiful ornament for the hand of Our Lord. He kept showing it, so much did He like it, and then He added: “You have done this for Me in these past days by means of your sufferings, and I am preparing a more beautiful one for you.”

\* \* \*

**July 3, 1906**

***The Will of God is the paradise of the soul on earth, and the soul who does the Will of God forms the paradise of God on earth.***

Having received Communion, I felt all united and clasped to my most divine Jesus, and while He clasped me, I rested in Him and He rested in me. Then He told me: “My beloved, the soul who lives in my Will rests, because the Divine Will does everything for her, and while It operates for her, I find the most beautiful rest in her. So, the Will of God is rest for the soul, and rest for God in the soul. While resting in my Will, the soul remains always attached to my mouth, and suckles divine life into herself, making of it her continuous food. The Will of God is the paradise of the soul on earth, and the soul who does the Will of God comes to form the paradise of God on earth. The Will of God is the only key that opens the treasures of the divine secrets, and the soul acquires such familiarity in the house of God as to dominate as if she were the owner.”

Who can say what I comprehended about this Divine Will? Oh, Will of God, how admirable, lovable,

desirable, beautiful You are! It is enough to say that, being in You, I feel all my miseries and all my evils being dissolved, and I acquire a new being, with the fullness of all the divine goods.

\* \* \*

**July 8, 1906**

***The soul is drawn by the light of Jesus, but obedience does not want it.***

It continues almost always in the same way; I only feel a little bit more strength. May God be always blessed. Everything is little in the face of His love, even His very privation, even being away from Heaven - and only to obey. Now obedience wants me to write something about the light which I still see from time to time. Sometimes I seem to see Our Lord inside of me, and another image, all of light, coming out of His Humanity. More and more His Humanity ignites the fire and the image of the light of Christ, as if It were riddling this fire; and from this riddled fire a light comes out, fully similar to His image of light. He is all pleased and awaits it anxiously to unite it to Himself, and then it becomes incorporated once again into His Humanity. Other times, I find myself outside of myself, and I see myself all fire; I see the light which is about to take off from the fire, and Our Lord blowing His breath into that light. The light rises and begins its way toward the mouth of Jesus Christ, and with His breath He rejects it and attracts it, He enlarges it and makes it more shining; and the poor light wriggles about and makes every effort, for it wants to go into His mouth. It seems to me that if I arrived at that, I would breathe my last; yet, I am forced to say in my interior: 'Obedience does not want it,' in spite of the fact that saying this costs me my life - God. The Lord seems to delight in playing many jokes with this light.

It also seems to me that the Lord comes and wants to review everything that He Himself has given me - whether everything is orderly and clean of dust. Then He takes my hand and removes the rings which He gave me when He espoused me to Himself; one of them He found intact, and the rest He dusted with His breath; and then He placed them back. Then, it is as if He clothes me completely, and then He places Himself near me and says: "Now, yes, you are beautiful. Come to Me, I cannot be without you. Either you come to Me, or I to you - you are my beloved, my joy, my contentment." While He says this, the light wriggles about and makes every effort, for it wants to go into Jesus; and as it begins its flight, I see that the confessor blocks it with his hands and wants to enclose it inside me, and Jesus remains quiet and lets him do it. Oh, God, what pain! Every time this happens, it seems I am going to die and reach the harbor, but obedience makes me find myself on the way again. If I wanted to say everything about this light I would never end; but it is so painful for me to write about this, that I cannot go on. Also, many things I am unable to express, therefore I keep silent.

\* \* \*

**July 10, 1906**

***One who gives herself completely to Jesus, receives the whole of Jesus.***

As I was in my usual state, Our Lord came for a short time and told me: "My daughter, one who gives herself completely to Me, deserves that I give Myself completely to her. Here I am, at your complete disposal; whatever you want - take." I did not ask Him for anything; I only said to Him: 'My Good, I do not want anything - I want only You, and You alone. You alone are enough for me in everything, because if I have You, I have everything.' And He: "Brava, you asked well, and while



wanting nothing, you have wanted everything.”

\* \* \*

**July 12, 1906**

***Everything that serves as sufferings to the creature touches God.***

Having struggled very much in waiting for my blessed Jesus, I was feeling tired and exhausted. Then, coming almost in passing, He told me: “My daughter, everything that serves as sufferings or as pricking to the creature, on one hand pricks the creature, on the other touches God. And God, feeling touched, at each touch He feels, gives always something divine to the creature.” And He disappeared.

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**July 17, 1906**

***To one who does the Will of God Jesus gives the key of His treasures, and there is no grace that comes from God in which she does not take part.***

This morning I saw blessed Jesus with a key in His hand, and He said to me: “My daughter, this key is the key of my Will. It befits one who lives in my Will to have the key in order to open and close as she pleases, and to take whatever she likes of my treasures. In fact, by living of my Will, she will look after my treasures more than if they were her own, because all that is mine is hers, and she will not spoil them; rather, she will give them to others, or will take for herself whatever can give Me more honor and glory. Therefore, behold, I deliver the key to you – look after my treasures.”

While He was saying this, I felt all immersed in the Divine Will, so much so, that I could see nothing but Will of God, and I spent the whole day in this paradise of His Will. What happiness, what contentment! During the night, as I found myself outside of myself, I continued to be in this atmosphere, and the Lord added: “See, my beloved, for one who lives in my Will, there is no grace that comes from my Will for all creatures of Heaven and of earth in which she does not take part as first. And this is natural, because the one who lives in the house of a father is the one who abounds in everything; and if the others who are outside receive something, it is the surplus from the one who lives inside.” But who can say what I understood of this Divine Will? These are things that cannot be expressed. May everything be for the glory of God.

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**July 21, 1906**

***The upright intention purges the action.***

Having come for a little, blessed Jesus told me: “My daughter, all human actions, even holy, done without a special intention for Me, come out of the soul full of darkness, while if they are done with an upright and special intention to please Me, they come out full of light, because the intention is the purge of the action.”

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**July 27, 1906**

***In the Cross, Jesus dowered souls and espoused them to Himself.***

This morning, as my adorable Jesus made Himself seen embracing the Cross, I thought in my interior: ‘What were His thoughts in receiving the Cross?’ And He said to me: “My daughter, when I received the Cross, I embraced It as my dearest treasure, because in the Cross I dowered souls and espoused them to Myself. Now, upon looking at the Cross – at Its length and breadth – I rejoiced, because I saw in It sufficient dowries for all my spouses, and none of them could fear not being able to marry Me, because I held in my own hands – in the Cross – the price of their dowry. But with this condition alone: that if the soul accepts the little gifts I send to her - which are the crosses - as the pledge of her acceptance of Me as her Spouse, the marriage is formed and I give her the gift of the dowry. If then she does not accept the gifts – that is, if she is not resigned to my Will – everything is undone, and even if I want to dower her, I cannot, because in order to form a marriage, it always takes the will of both sides; and since the soul does not accept my gifts, it means that she does not want to accept the marriage.”

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**July 28, 1906**

***The daringness of the soul. Jesus defends her.***

Continuing in my usual state, blessed Jesus came for a short time, and as soon as I saw Him, I took Him and clasped Him in my arms - but so tightly, as if I wanted to enclose Him in my heart. At that moment I saw some people around me, saying: “How daring she is, she takes too many liberties, and when one takes liberties, there is not that esteem and respect that one should have.” I felt all ablush in hearing this, but I could not do otherwise; and the Lord said to them: “It can only be said that one loves, esteems and respects an object, when one wants to make it his own; and when one does not want to make it his own, it means that he does not love it, and therefore he has neither esteem nor respect for it. For example: if one wants to know whether someone loves riches, in speaking to him about riches, he holds them in the highest esteem, he respects rich people, for nothing else than because they are rich, and he would want to make all riches his own. If on the other hand he does not love them, in merely hearing one speak about them, he becomes annoyed; and so with all other things. So, rather than blame, she deserves praise; and if she wants to make Me her own, it means that she loves Me, esteems Me and respects Me.”

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**July 31, 1906**

***Jesus speaks about simplicity.***

Continuing in my usual state, blessed Jesus came for a little, and embracing me wholly, He told me: “My daughter, simplicity is to virtues as condiment to foods. For a simple soul there are neither keys nor doors to enter into Me, nor are there for Me to enter into her, because from all sides she can enter into Me, and I into her. Even more, to better say it, she finds herself in Me without entering because, by her simplicity, she comes to resemble Me, who am most simple Spirit, and only because I am most simple I am present everywhere and nothing can escape my hand. A simple soul is like the light of the sun – in spite of any fog, or of the fact that its rays pass through whatever rubbish, it remains always light, it gives light to all, and it never changes. In the same way, a simple soul, no matter what

mortification or displeasure she may receive, does not cease to be light for herself and for those who have mortified her. And if she sees evil things, she does not become stained, but remains always light; nor does she change, because simplicity is that virtue which most resembles the Divine Being. Only through this virtue can one participate in the other divine qualities, and only in the soul who is simple are there no impediments or obstacles for Divine Grace to enter and to operate. In fact, since both one and the other are light, one light easily unites and transforms into the other.”

But who can say what I comprehended about this simplicity? I feel as though a sea is in my mind, and I am able to manifest but a few little drops of this sea, and those disconnected among themselves. Deo Gratias.

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**August 8, 1906**

***How it is necessary to run without ever stopping.***

This morning blessed Jesus came for just a little, and since I was all tired because of His privation, He told me: “My daughter, in order for the soul to reach her central point, it is necessary that she run always, without ever stopping, because by running, her path will become smoother, and as she keeps going, the point which she must reach in order to find her center will be manifested to her; and along the way, the Grace which is necessary to her journey will be administered to her, in such a way that, helped by Grace, she will not feel the weight of her toiling, or of life. All the opposite for one who walks and stops. In fact, just by stopping, she will feel the tiredness of those steps which she has already taken, and will lose stamina for the journey. By not walking, she will not be able to see her point, which is a good most high, and will not be attracted to it. Not seeing her run, Grace will not give itself in vain, and her life will become unbearable, because idleness produces boredom and bother.”

\* \* \*

**August 10, 1906**

***One contentment less on earth, one paradise more in Heaven.***

Continuing in my usual state, I saw blessed Jesus for just a little, and He told me: “My daughter, for every slightest pleasure of which the soul deprives herself in this life for love of Me, I will give her one more paradise in the next life. So, one contentment less here, one paradise more there. Imagine a bit how many privations you have suffered in these twenty years of bed because of Me, and how many more paradises I will give you in Heaven.”

On hearing this, I said: “My Good, what are You saying? I feel honored and almost your debtor because You give me the occasion to be deprived for love of You, and You tell me that You will give me as many paradises?” And He added: “It is precisely so.” Deo Gratias.

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**August 11, 1906**

***The cross is a treasure.***

Finding myself in my usual state, I saw my adorable Jesus with a cross in His hand, all full of white pearls. Giving it to me as gift, He placed it on my breast, and it sank into my heart as inside a room. Then He told me: “My daughter, the cross is a treasure, and the safest place in which to keep this valuable treasure is one’s own soul. Or rather, it is a safe place when the soul is disposed to receive this treasure with patience, with resignation and with the other virtues, because the virtues are as many keys that secure it, so as not to spoil it or expose it to thieves. But if it does not find especially the gold key of patience, this treasure will find many thieves, who will steal it and spoil it.”

\* \* \*

**August 25, 1906**

***Self-interest and human sciences in priests.***

This morning, finding myself outside of myself, I seemed to see priests and prelates intent on their interests and on human sciences, which are not necessary for their state, with the addition of a spirit of rebellion against the authorities superior to them. All afflicted, Our Lord told me: “My daughter, interest, human sciences, and everything that does not pertain to the priest, forms a second nature for him, muddy and rotten; and the works that come from him, even holy, are so stinking and I feel such nausea, that they unbearable to Me. Pray and repair for these offenses, for I can take no more.”

\* \* \*

**September 2, 1906**

***Luisa wants to do the accounts with Jesus. Jesus wants her to have no thought about herself.***

This morning, having to receive Communion, I was prepared to make a day of retreat – that is, to prepare myself for death. And after I received Communion, I said to blessed Jesus: ‘Let us do the accounts now, so as not to leave them for the last extreme of my life. I myself don’t know how I am; I make no reflection over myself, and by not reflecting on it, I do not perceive myself, and so I feel neither fears, nor scruples, nor agitations, while I see that others, who are far more good than I am - and even the very lives of the Saints which I read - they all reflect upon themselves: whether they are cold or warm, whether tempted or calm, whether they confess well or badly; and almost all of them are shy, agitated and scrupulous. All my attention, instead, is on wanting You, on loving You, and on not offending You. As for the rest, I take nothing into account; it seems I have no time to think of anything else, and if I engage in doing it, an interior voice shakes me, scolds me, and says: “Do you want to waste time? Think of doing your things with God.” Therefore, I myself do not know the state in which I am – whether I am cold, dry, or warm. And if anyone wanted an account of it, I certainly would not be able to do it. I think I did it wrong. So, let us do the accounts now, that I may remedy it.’

And after I prayed Him over and over again, He said to me: “My daughter, I keep you always on my knees, and so tightly as to give you no time to think about yourself. I hold you like a father holds his little child on his knees: he gives him now a kiss, now a caress; now he feeds him with his own hands, and now, if inadvertently the little child gets dirty, the father himself takes care of cleaning him.

Now, if the father shows himself afflicted, the little one consoles him and dries his tears; if he shows himself irritated, the little one calms him. In sum, the father is the life of the little one and does not

let him have the slightest thought about himself – whether he needs to eat, whether he gets dirty, whether he needs to clothe himself, and not even whether he needs to sleep, because, forming a cradle with his arms, he rocks him to make him fall asleep, and lets him sleep on his own lap. And the little one is all the relief and the life of the father, while the other grown-up children take care of reordering the house, of cleaning themselves by themselves, and of all the other affairs. So I do with you: I keep you on my knees like a little daughter, and so intimately united with Me as to not let you feel yourself. I think and take care of all of you – cleaning you if you are stained, feeding you if you need food; in sum, I anticipate you in everything, in such a way that you yourself do not perceive your needs. And by holding you intimately tight to Me, it is a grace that I give you, because you escape many, many defects, while if you had the thought of yourself – oh, into how many defects you would fall! Therefore, think of doing your office of little daughter toward Me, and have no thought for anything else.”

\* \* \*

**September 11, 1906**

***Everything which is not done for the glory of God remains obscured.***

As I was in my usual state, I found myself with baby Jesus in my arms in the midst of many people, and He said to me: “My daughter, all the works, words and thoughts of creatures should be sealed with the mark: ‘Gloriam Dei, Gloriam Dei.’ And everything which is not sealed with this mark remains obscured and as though buried in darkness, stained, or at the most, as something of no value. So, the creature does nothing other than pull out darkness and abominable things from herself, because by not operating for the glory of God, the creature runs away from the purpose for which she was created – she is as though lost from God, and left alone with herself. God alone is light, and it is through God that human actions acquire value. Now, what is the wonder if the creature, by not operating for His glory, remains buried in her own darkness, and gains nothing from her toils – on the contrary, she loads herself with heavy debts?”

To our great bitterness, we looked at all those people as though buried in darkness. In order to distract blessed Jesus from that bitterness, I would clasp Him and kiss Him, and almost wanting to play with Him, I would say to Him: ‘Say with me: I give such power to the prayer of this soul as to concede what she asks of Me.’ But He would not listen to me; and I, wanting to force Him to say it with me, would renew the kisses, the embraces, and would repeat: ‘Say it – say it together with me...(the same words written above).’ I did so much that it seemed He said them, and I found myself inside myself, surprised at my daringness and madness; and I felt ashamed of myself.

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**September 12, 1906**

***Where God is not present, there can be neither firmness nor true good.***

I was thinking about my state, which now seems to be all peace and love - nothing disturbs me, everything is good, nothing is sin; and I said to myself: ‘What will happen if at the moment of my death the scene will change and I will see the reverse of this – that is, all things will disturb me, and everything I have done will have been but a chain of evils.’ While I was thinking of this, He told me: “My daughter, it seems you want to disturb yourself by force and take away from Me my continuous

rest in you. Do you think that your patience, the constancy and the peace of this state of yours is your own, or rather, the fruit and the grace of the One who dwells in you? I alone possess these gifts, and from the constancy, the peace and the patience you can recognize who it is that operates in you. In fact, when it is her nature or the devil, the soul feels dominated by continuous changes – she feels now one mood, now another; now all patience, now all vexation. In sum, the poor one is flapped about like a reed by a strong wind. Ah! my daughter, where God is not present, there can be neither firmness nor true good; therefore, do not want to disturb my rest and yours any more. Rather, be more grateful.”

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**September 14, 1906**

***Jesus defends the soul who gives herself completely to Him. The place of souls in the Humanity of Jesus.***

This morning I was outside of myself and I saw baby Jesus within a mirror, so very clear and large, such that I could see Him very well from any point at which I would place myself. I made a sign with my hand for Him to come to me, and Jesus made a sign that I should go to Him. In the meantime, I saw many devout people and priests, as though placing themselves between me and Him, and they were talking about me. I would not pay attention to them – my aim was my sweet Jesus. However, He came out from within that mirror, all in a hurry, and wanted to beat those who were talking, saying to them: “Nobody touch her – because when one touches one who loves Me, I feel more offended than if he were touching Me directly. I will show you how I know how to take the part of one who gives herself completely to Me, and of her innocence”; and He clasped me with one arm, while threatening them with the other. I did not care at all that they would speak ill of me; I was only sorry that He wanted to beat them, and I said to Him: ‘My sweet life, I do not want anyone to suffer because of me, and from this I will know whether You love me - if You calm Yourself with them and do not beat them; otherwise, I will be discontent.’ So it seemed that He calmed Himself, and He pulled me away from the midst of those people, taking me into myself.

As I continued to see Him, no longer as a child, but crucified, I said to Him: ‘My adorable Good, since when You suffered the crucifixion all souls had a place in your Humanity, what was my place?’ And He: “My daughter, the place of the loving souls was in my Heart. As for you, then, in addition to keeping you in my Heart, since you were to cooperate in Redemption with your state of victim, I kept you in all of my members, as help and relief.”

\* \* \*

**September 16, 1906**

***The sheer truth, naked and simple, is the most powerful magnet to draw hearts.***

As the confessor told me that Monsignor did not want people to come visit me, so that I might not be distracted, I said to him: ‘You have given this obedience more than once, but it is never sorted out - it is done for a little while, and then things go back as before; while if you give me the obedience not to speak any more, my silence would drive everyone away.’ Now, having received Communion, I said to the Lord: ‘If it pleases You, I would like to know how things are in your sight. You know the state of violence in which I find myself when I am with creatures, because with You alone I feel

comfortable. I cannot understand why they want to come. I show myself rustic; I use no means to attract them, but rather, unpleasant manners. Why they want to come – I don't know. Oh, Heavens grant that I may remain alone!'

At that moment He said to me: "My daughter, the sheer truth, naked and simple, is the most powerful magnet to draw hearts and to dispose them to face any sacrifice for love of the truth and of the people who reveal this truth. Who disposed the Martyrs to shed their blood? The truth. Who gave to many other Saints the strength to conduct a pure and unblemished life in the midst of so many battles? The truth - and a naked, simple and disinterested truth. This is why creatures want to come to you. Ah, my daughter, in these sad times, how hard it is to find someone who would manifest this naked truth, even among the clergy, the religious, and devout people! Their speaking and operating always nurses something human, of interest or other things, and the truth is manifested as though covered or veiled. So, the person who receives is not touched by the naked truth, but by the interest or the other human purpose in which the truth has been wrapped, and he does not receive the Grace and the influence which the truth contains. This is why so many sacraments, so many confessions, are wasted, profaned and without fruit, even though I do not abstain from giving them light. But they do not listen to Me, because they think to themselves that if they did so, they would lose their prestige, their being well liked, their nature would no longer find satisfaction, and they would go against their own interests. But – oh, how they deceive themselves! In fact, one who leaves everything for love of the truth will superabound in everything more profusely than others. Therefore, as much as you can, do not neglect to manifest this naked and simple truth – it is understood, always complying to the obedience of the one who directs you; but as the opportunity arises, manifest the truth."

All that regards charity I have said in a veiled manner, and since obedience had told me to write everything in detail, I had the impression as if I had not obeyed. As I asked Our Lord, He told me that it was fine as it was, because one who finds himself in those defects, would understand.

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**September 18, 1906**

***Peace is light for the soul, light for her neighbor, and light for God.***

After struggling very much, I was feeling all oppressed and almost a little disturbed, thinking about why my adorable Jesus was not coming. Then, He came in passing and told me: "My daughter, peace is light for the soul, light for her neighbor, and light for God. Therefore, a soul who is at peace is always light, and being light, she is always united to the Eternal Light from which she draws ever new light so as to be able to give light to others also. So, if you want ever new light, be at peace."

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**September 23, 1906**

***How operating for Christ destroys the human work, which Jesus makes rise again into a divine work.***

As I was in my usual state, blessed Jesus came for a little while, and embracing me wholly, He told me: "My beloved daughter, operating for Christ and in Christ makes the human work disappear

completely, because by operating in Christ, since Christ is fire, He consumes the human work, and after He has consumed the human work, His fire makes it rise again into a divine work. Therefore, operate always together with Me, as if we were both doing the same thing together; if you suffer, suffer as if you were suffering together with Me; if you pray, if you work, do everything in Me and with Me. In this way you will lose the human works completely and will find them again as divine. Oh, how many immense riches creatures could acquire, but they do not avail themselves of them.

Having said this, He disappeared, and I remained with a great desire to see Him again. Then, I was outside of myself, and I kept looking for Him everywhere; and not finding Him I said: ‘Ah, Lord, how cruel You are with a soul who is all for You, and who does nothing but suffer continuous deaths for love of You! See, my will is looking for You, and not finding You, it dies continuously, because it does not find You who are the life of my will; my desires die continuously, because as they desire You and do not find You, they do not find their life. So, my breath, the heartbeats of my heart, my memory, my intellect – everything, everything is undergoing cruel deaths; and You have no compassion for me.’

At that moment, I came back into myself and I found Him within Me; and as though wanting to give tit for tat, He kept saying: “See, I am all in you, and all for you.” He seemed to have the crown of thorns; He would push it onto His head, and blood would come out; and He would repeat: “This Blood I am shedding for love of you.” He would show me His wounds and would add: “These – all for you.” Oh, how confused I felt, seeing that my love, compared to His, was nothing but a shadow.

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**October 2, 1906**

***How our sufferings can relieve Jesus.***

Having received Communion, I felt I was outside of myself and I saw a person who was very oppressed by various crosses, and blessed Jesus was saying: “Tell her that in the act in which she feels as though dogged by persecutions, by punctures, by sufferings, she should think that I am present with her, and that whatever she suffers she can use to heal and medicate my wounds. So, her sufferings will serve to medicate now my side, now my head, now my hands and feet, which are too much in pain and embittered by the grave offenses that creatures give Me. This is a great honor that I give her, by giving her, Myself, the medicine to medicate my wounds, and by also giving her the merit of charity for having medicated Me.”

While He was saying this, I saw many purging souls who, on hearing this, all amazed, said: “Fortunate are all of you to receive so many sublime teachings – that you acquire the merits to medicate a God, which surpass all other merits in merit - and your glory will be distinct from the others, as is Heaven from the earth. Oh, if only we had received these teachings - that our sufferings could serve to medicate a God - how many riches we would acquire, which now we do not have!”

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**October 3, 1906**

***Jesus speaks about simplicity.***



As I was in my usual state, blessed Jesus came for just a little, and told me: “My daughter, simplicity fills the soul with Grace to the point of diffusing outside; so, if one wanted to constrain Grace within her, this could not be done. In fact, just as the Spirit of God, because He is most simple, diffuses everywhere without effort or strain, but rather, naturally; in the same way, the soul who possesses the virtue of simplicity diffuses Grace into others without even realizing it.” Having said this, He disappeared.

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**October 4, 1906**

***How upright operating is the breath that lights the fire of love.***

Having received the obedience to speak only a few words if anyone came, I was concerned I had failed the obedience, and added to that, blessed Jesus was not coming. Who can say the torment of my soul – thinking that He was not coming because I had committed sin. His privation is always a cruel torment, but the thought of having provided the occasion for it because of some fault, is a torment that makes one go mad and kills with one blow.

Then, after I struggled very much, He came and touched me three times, telling me: “My daughter, I renew you in the Power of the Father, in my Wisdom, and in the Love of the Holy Spirit.” What I felt as He was saying this I am unable to express. Then He seemed to lie down within me, placing His head crowned with thorns upon my heart, and He added: “Upright operating keeps Divine Love always lit within the soul, while the operating which is not upright keeps putting it out, and if it tries to light it, now comes the breath of love of self and puts it out, now human respect, now self esteem, now the breath of the desire to please others... In sum, many breaths always keep putting it out; while with the upright operating, it is not many breaths that light this divine fire in the soul, but one continuous breath which keeps it always lit – and it is only the omnipotent breath of a God.”

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**October 5, 1906**

***Jesus is the master of the soul.***

Continuing in my usual state, I found myself outside of myself together with baby Jesus. This time it seemed He felt like playing. He would press Himself against my breast and in my arms, and while looking at me with great love, now He would clasp me, now He would push me and almost knock against me with His little head, now He would kiss me so strongly that it seemed He wanted to enclose me and identify me with Himself. While He would do this, I would feel great pain - so much so, as to feel faint. But even though He would see me suffer like that He would not pay attention to me; on the contrary, if He would see from my face that I was suffering, since I would not dare to tell Him anything, He would do it harder, and would make me suffer more. Now, after He well gave vent to Himself, He told me: “My daughter, I am your master, and I can do with you whatever I want. Know that, since you are mine, you are no longer the master of yourself; and if you arbitrate something, even just one thought, one desire, one heartbeat, know that you are making a theft from Me.”

At that moment, I saw the confessor who, not feeling very well, wanted as though to unload his

sufferings onto me; and all hurriedly, He pushed him away with His hand, and said: “I have to unload my own pains first, which are many, and then you can do it.” And while saying this, He drew near my mouth and poured a most bitter liqueur. Then I commended the confessor to Him, praying Him to touch him with His little hand, and to make him get well. He touched him and said: “Yes, yes.” And He disappeared.

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**October 8, 1906**

***The cross is to man as the rein to the horse.***

As I was in my usual state, blessed Jesus came for just a little and told me: “My daughter, the cross is to the creature as the rein to the horse. What would happen to the horse if man did not use the rein? It would be untamed, unrestrained, and would but go from precipice to precipice, to the point of becoming fierce and noxious to man and to itself. On the other hand, with the rein it can be conducted, it becomes tame, walks straight, serves the needs of man as a faithful friend, and stays safe from any precipice, because man keeps it and protects it. Such is the cross to man. The cross tames him, restrains him, arrests the course of his hurling himself along the paths of passions which he feels within himself, and which devour him like fire. So, instead of raging against God and hurting himself, the cross dampens his passions, softens him, conducts him, and serves the glory of God and his own salvation. Oh, if it wasn’t for the cross which, by Its mercy, Divine Providence holds as a rein in order to restrain man – oh, amid how many more evils would one see poor humanity lie!”

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**October 10, 1906**

***Jesus concurs in all the human actions.***

This morning blessed Jesus made Himself seen within a torrent of light, and creatures were inundated with this light, in such a way that all the human actions received the attitude of operating from this light. While I was seeing this, blessed Jesus told me: “My daughter, I am concurring continuously in every slightest human action, be it even one thought, one breath, one movement. But creatures, not thinking about this attitude of mine toward them, not only do they not do all of their works for Me, from whom they receive the life of their very operating, but they attribute what they do to themselves. Oh! if only they thought about this continuous attitude of mine toward them, they would not usurp what is mine, to the detriment of my glory and of their good; while they should be doing everything for Me and give it to Me. Everything which is done for Me can enter into Me, and I keep it deposited within Myself to give it all to them in the next life. But everything which is not done for Me cannot enter into Me, because those are not works worthy of Me; on the contrary, I feel nausea for them and I reject them, even though there was my attitude.”

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**October 13, 1906**

***Detachment. Necessity of these writings, which are a Divine Mirror.***

As I was in my usual state, my good Jesus made Himself seen for a little while, and He told me: “My daughter, in order to know whether a soul is stripped of everything, it is enough to see this: if holy

or even indifferent desires arise within her and she is ready to sacrifice them to the Divine Volition with holy peace, it means that she is stripped; but if she becomes disturbed and upset, it means that she is keeping something for herself.”

Hearing the word “desire”, I said: ‘My highest Good, my desire is that I would rather not write any more. How it weighs on me – if it wasn’t for fear of going out of your Will and of displeasing You, I would not do it.’ And He, breaking my words off, added: “You do not want it, and I want it. That which I say to you, and which you write out of obedience, for now, serves as a mirror for you and for those who take part in directing you; but the time will come when it will serve as a mirror for others. So, that which you write, spoken by Me, can be called ‘Divine Mirror’. And you would want to take this Divine Mirror away from my creatures? Watch it, seriously, my daughter, and do not want to restrict this Mirror of Grace by not writing everything.” On hearing this, I remained confused and humiliated, with a great repugnance to write these last words of His, but obedience absolutely imposed it on me, and only to obey, I wrote. Deo Gratias.

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**October 14, 1906**

***Self-esteem poisons Grace. The Purgatory of a soul for having neglected Communion.***

As I was in my usual state, I found myself outside of myself with baby Jesus, and He seemed to say to a priest: “Self-esteem poisons Grace in you and in others. In fact, since by your office you must administer Grace, if souls detect that what you say and do, you do in order to be esteemed – and it can easily be detected when this poison is present – Grace does not enter alone, but together with the poison that you have. So, instead of rising again to life, they find death.”

Then He added: “It is necessary that you strip yourself of everything in order for you to be filled with the All, which is God. And by having the All within you, you will give the All to all those who will come to you; and in giving the All to others, you will find everything at your disposal, in such a way that no one will be able to deny you anything – not even esteem; even more, from human you will have it divine, which befits the All who dwells in you.”

After this, I saw a soul from Purgatory who, upon seeing us, hid and shunned us, and the blushing she felt was such that she was as though crushed. I was surprised that instead of running to the Baby, she would run away. Jesus disappeared, and I drew near her asking the reason for it. She was so ashamed that she could not utter a word, but as I forced her, she told me: “Just Justice of God, for having sealed upon my forehead confusion and such fear of His presence that I am forced to shun Him. I act against my own will, because while I am consumed with yearning for Him, another pain inundates me, and I shun Him. Oh, God – to see Him, and to shun Him – these are mortal and unutterable pains! However, I have deserved these pains, distinct from those of other souls, because in conducting a devout life, many times I made abuse by not receiving Communion because of trifles, temptations, coldnesses, fears, and sometimes even in order to be able to bring reasons to my confessor and let him hear that I was not receiving Communion. Souls hold all this as nothing, but God judges it most severely, giving it pains which surpass the other pains, because these are defects more directed to love. In addition to all this, Jesus Christ in the Most Blessed Sacrament burns with love and with the desire to give Himself to souls. He feels Himself dying continuously with love, and

when the soul can draw near Him to receive it, but does not – or even more, she remains there indifferent with many useless pretexts – the affront and the displeasure He receives are such that He feels restless, burning, and cannot give vent to His flames. He feels as though suffocated by His own love, finding no one with whom to share it, and almost gone mad, He keeps repeating: ‘The excesses of my love are neglected – even more, they are forgotten. Even the ones who call themselves my spouses have no yearning to receive Me and to let Me pour Myself out with them at least. Ah, in nothing am I requited! Ohh! Ohh! Ohh! I am not loved! I am not loved!’ And so, to have me purged of this defect, the Lord has made me share in the pain which He suffers when souls do not receive Him. It is a pain, it is a sorrow, it is a fire, such that it can be said that the very fire of Purgatory, compared to it, is nothing.”

After this, I found myself inside myself, all stupefied, thinking about the pain of that soul, while here with us neglecting Communion is really held as nothing.

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**October 16, 1906**

***How each good is a distinct melody in Heaven.***

Having neglected to write what follows, obedience commanded me to do it.

I seemed to be outside of myself, and it seemed that there was a special feast in Heaven, and I was invited to this feast. It seemed I was singing with the very Blessed, because, up there, there is no need to learn, but one feels as though an infusion in one’s interior, and whatever the others sing or do, one is able to do as well. Now, it seemed to me that each Blessed is a key, that is, a melody himself, but all are in harmony among themselves, though each one is different from the other. One sings the notes of praise, one the notes of glory, one of thanksgiving, one of blessings, but all these notes reunite into one single note, and this note is Love. It seems that one single voice reunites all those voices and ends with the word ‘Love’. This cry, ‘Love’, is such a sweet and strong resounding that all other voices remain as though extinguished in this canticle, ‘Love’.

It seemed that all the Blessed were made ecstatic, drowsy, awake, inebriated by this cry or chant, ‘Love’, high, harmonious, beautiful, which deafened the whole of Heaven; they participated – one could say - in one more Paradise. But who were the fortunate ones who cried out more loudly, who made this note, ‘Love’, resound in everything, and who brought great happiness into Heaven Itself? They were the ones who had loved the Lord more when they lived on earth. Ah, they were not the ones who had done great things, penances, miracles... Ah, no – never! Love alone is what surpasses everything, and leaves everything behind. So, it is one who loves much, not one who does much, that will be more pleasing to the Lord. It seems I am speaking nonsense, but what can I do? It is obedience’s fault. Who doesn’t know that the things from up there cannot be spoken down here? So, in order not to speak more nonsense, I stop here.

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**October 18, 1906**

***The works which most please Jesus are the hidden works.***

As I was in my usual state, blessed Jesus just barely came and told me: “My daughter, the works which I like the most are the hidden works because, free from any human spirit, they contain such preciousness within themselves, that I keep them as the choicest inside my Heart; so much so, that in comparing a thousand external and public works with one internal and hidden work, the one thousand external ones remain below the single internal work, because in the external works the human spirit always takes its part.”

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**October 20, 1906**

***Jesus laments over the state of His ministers.***

As I was in my usual state, I found myself inside a church in which there were many people attending sacred services. In the meantime, it seemed that by the authority of the government other people were entering to profane this holy place. Some were jumping, some were using violence, and some were laying hands, sacrilegiously, on the Most Holy Sacrament and on the priests. On seeing this, I cried and prayed, saying to the Lord: ‘Do not permit that they arrive at this – profaning your sacred temples – because who knows how many terrible chastisements You would unload upon your creatures because of these horrendous sins.’

While I was saying this, He told me: “My daughter, the cause of all these enormous crimes – because one sin is the cause and chastisement of making others fall into more sins – have been the sins of priests. They have been the first to profane my holy temple hiddenly with sacrilegious masses, and by mixing impure acts in the administration of the Sacraments. And under the appearance of holy things, they have reached the point of profaning not only my temples of stone, but of profaning and using violence on my living temples, which are the souls, and of profaning my very Body. The secular have somehow perceived all this, and not seeing in them the light necessary for their journey – or rather, they have found nothing but darkness – they have been left so clouded as to lose the beautiful light of faith; and without light, it is no wonder that they reach such grave excesses.

Therefore, pray for priests, that they may be light for the peoples, so that, as the light arises again, the secular may acquire life and may see the errors they commit; and by seeing them, they will feel disgusted to commit these grave excesses, which will be the cause of grave chastisements.”

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**October 23, 1906**

***How in these times everything is effeminate.***

As I was in my usual state, my adorable Jesus came for a little, and all oppressed and afflicted He wanted to pour His bitternesses into me. Then He told me: “My daughter, the bitternesses that creatures give Me are such that I cannot contain them; this is why I wanted to share them with you. In these times everything is effeminate; priests themselves seem to have lost the masculine characteristic and acquired the feminine characteristic. So, only rarely can a masculine priest be found; the rest – all effeminate. Ah, in what a deplorable state poor humanity is!” Having said this, He disappeared. I myself do not comprehend the meaning of this, but obedience wanted me to write it.

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**October 25, 1906**

***For one who receives It, Grace is light; for one who does not, It is fire.***

Continuing in my usual state, I found myself outside of myself, and there seemed to be people who wanted to crucify me. While they were laying me on the cross, I saw Our Lord within me, and as I laid myself, He laid Himself too. So, in my hands there were His hands, and the nail was piercing my hands and His; whatever I suffered, He would suffer too. The pain that those nails without a point gave us was such that I felt I was dying – but, how sweet to die together with Jesus! I only feared that I would not die.

Now, as they were about to crucify my feet, Jesus escaped me from within, and was now in front of me; my sufferings took as though shapes of light, and placed themselves before the Lord as though in act of adoration. After this, He told me: “My daughter, for one who receives It, Grace is light, It is way, It is nourishment, It is strength, It is relief; but for one who does not receive It, in addition to the fact that he finds no light and feels the ground missing under his feet, remaining on an empty stomach and without strength, Grace converts into fire and chastisement.” While He was saying this, a torrent of light came out of His hand, which descended upon the creatures; this light remained light for some, and for some it turned into fire.

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**October 28, 1906**

***Everything which is light comes from God.***

Having received Communion, I found myself within a great light – it was Jesus Himself, and He said to me: “My daughter, everything which is light is all mine – not of the creature. It happens as to a person who is invested by the rays of the sun: if he wanted to attribute the light which he enjoys to himself, he would be foolish and brainless. However, there is this: that that person, instead of enjoying the light of the sun, could say, ‘I want to walk in the shade’, and withdraw from the light; while the soul, in withdrawing from my light, becomes darkness, and darkness can produce nothing but evil.”

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**October 31, 1906**

***How for each suffering, the soul acquires one more kingdom within herself.***

Continuing in my usual state, blessed Jesus came in passing, and told me only this: “My daughter, each suffering that the soul suffers is one more dominion that she acquires over herself. In fact, patience in suffering is regime, and by ruling herself, the more she suffers, the more dominion she acquires. She does nothing but expand and enlarge her kingdom of Heaven, acquiring immense riches for eternal life. So, for each additional pain you suffer, consider that you acquire one more kingdom in your soul – a kingdom of grace, which corresponds to a kingdom of virtue and of glory.”

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**November 6, 1906**

***The Faith and the Hope of the soul who lives in the Divine Will.***

I was praying according to my usual way – that whatever I do, I do it as if I were doing it with Our Lord and with His own intentions. So, I was reciting the Creed, and without realizing it myself, I was saying that I intended to have the faith of Jesus Christ to repair for so many unbeliefs, and to impetrate the gift of faith for all. At that moment, He moved in my interior, and told me: “You are wrong, I had neither faith nor hope, nor could I have them, because I was God Himself – I was only love.”

On hearing ‘love’, I liked so much being able to be only love that, not paying attention, I spoke some more nonsense, which was: ‘My Lord, I too would like to be like You – all love, and nothing else.’ And He added: “This is my goal, and this is why I often speak to you about perfect resignation, because by living in my Will, the soul acquires the most heroic love, and reaches the point of loving Me with my own love. She becomes all love, and becoming all love, she is in continuous contact with Me. So, she is with Me, in Me, and for Me she does everything I want; nor does she move or desire anything but my Will, in which all the love of the Eternal One is enclosed, and in which she herself remains enclosed. By living in this way, the soul almost comes to the point of dissolving faith and hope, because as she comes to live of Divine Will, the soul no longer feels in contact with faith and hope. Since she lives of the Will of God, what does she have to believe if she has found It and made of It her food? And what does she have to hope for, if she already possesses It by living, not outside of God, but in God? Therefore, true and perfect resignation is the mark of sure predestination, and the sure possession that the soul has of God. Have you understood? Think it over carefully.”

I remained as though enchanted, and I said to myself: ‘Really, one can reach this?!’ And I almost doubted, saying: ‘Maybe He wanted to tempt me to see what I would do, to give me the field to speak more nonsense, and to show me where my pride reaches. However, it is good to speak some nonsense; at least one pushes Him to say something, and receives the good of hearing His voice, which restores one from death to life’; and I kept thinking of what other nonsense I could say.... At that moment, He moved again and added: “It is you who want to tempt Me, not I you. And besides, stop doubting about my truths.” And He kept silent. I felt confused, and I kept thinking of what He had told me; but who can say everything? These are things that cannot be expressed.

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**November 9, 1906**

***Effects of meditating continuously on the Passion.***

Finding myself in my usual state, I was thinking about the Passion of Our Lord; and while I was doing this, He came and told me: “My daughter, one who meditates continuously on my Passion and feels sorrow for it and compassion for Me, pleases Me so much that I feel as though comforted for all that I suffered in the course of my Passion; and by always meditating on it, the soul arrives at preparing a continuous food. In this food there are many different spices and flavors, which form different effects. So, if in the course of my Passion they gave Me ropes and chains to tie Me, the soul releases Me and gives Me freedom. They despised Me, spat on Me, and dishonored Me; she appreciates Me, cleans Me of that spittle, and honors Me. They stripped Me and scourged Me; she heals Me and clothes Me. They crowned Me with thorns, mocking Me as king, embittered my mouth with bile, and

crucified Me; while the soul, meditating on all my pains, crowns Me with glory and honors Me as her king, fills my mouth with sweetness, giving Me the most delicious food, which is the memory of my own works; and unnailing Me from the Cross, she makes Me rise again in her heart. And every time she does so, I give her a new life of grace as recompense. She is my food, and I become her continuous food. So, the thing that pleases Me the most is meditating continuously on my Passion.”

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**November 12, 1906**

***The soul gives Jesus a dwelling in time, and He gives it to the soul in eternity.***

Continuing in my usual state, I was saying to blessed Jesus: ‘Oh, how I wish to love You, to be loved more by You!’ And He, in my interior, told me: “I love you so much that I never leave you, and I dwell in you continuously.” And I: ‘Thank You for your benignity in dwelling in me, but I am not so content; I would be more content and would feel safer if I could dwell in You.’ And He: “Ah, my daughter, in time you give a dwelling to Me, and in eternity I will give it to you; and be well content and sure that the One who dwells in you has the power to maintain your dwelling fortified and free of any danger.”

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**November 14, 1906**

***The cross expands the boundaries of the Kingdom of Heaven.***

Oh, how I struggled and suffered because of His privation! Then, after a long time, He made Himself seen, just in passing, and told me: “My daughter, if perfect resignation is the certain and sure sign of predestination, the cross expands the boundaries of the Kingdom of Heaven.” And He disappeared like a flash.

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**November 16, 1906**

***Difference between the offenses of the religious and those of the secular.***

As I was in my usual state, I saw the many offenses committed by priests and by religious people, and the great sorrow that blessed Jesus felt because of them. Almost surprised, I said: ‘My sweet life, it is true that religious people offend You, but it seems to me that the secular offend You more. Yet, You show greater sorrow for the first than for the second; it seems You are all eyes to look at all that the first are doing, and You seem not to look at what the second do.’

And He: “Ah, my daughter, you cannot comprehend the difference that exists between the offenses of the religious and those of the secular – this is why you are surprised. The religious have declared that they belong to Me, love Me and serve Me, and I have entrusted the treasures of my Grace to them, and the treasures of the Sacraments to others, who are the priests. Now, while pretending on the outside that they belong to Me, in their interior, if they need, they are far away from Me; they show that they love Me and serve Me, but they offend Me, and they use holy things to serve their own passions. This is why I am all eyes – so as not to let them spoil my gifts and my graces; but in spite of my cares, they reach the point of wreaking havoc with those very things with which, on the



outside, they seem to be glorifying Me. This offense is so grave, that if you could comprehend it, you would die of heartbreak. On the other hand, the secular declare that they do not belong to Me, that they do not know Me, and that they do not want to serve Me; and because of this, first of all, they are free of the spirit of hypocrisy, which is the thing that displeases Me the most. Therefore, since they have declared themselves, I have not been able to entrust my gifts to them; even though Grace excites them, It fights them - It has not given Itself because they do not want It. It happens as to a king who, having waged battle to free the peoples from the slavery in which they are kept by other kings, managed, by force of blood, to free some of those peoples. Then he placed them under his dominion, providing everything for them, and if necessary, letting them live in his own residence. Now, who would displease him more if they offended him? The peoples which have remained far away from him, and which he yet wanted to free, or the ones that live with him?"

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**November 18, 1906**

***The works without interior spirit and upright intention bloat the soul.***

As I was in my usual state, I saw only a shadow of blessed Jesus, and He told me only: "My daughter, if a food could be separated from its substance and someone ate it, it would be of no use, or rather, it would serve to bloat his stomach. Such are the works without interior spirit and without upright intention: being emptied of divine substance, they are of no use, and serve only to bloat the person; therefore he receives more harm than good."

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**November 20, 1906**

***Obedience communicates divine strength to the soul.***

My poor state continues, full of bitterness because of the almost continuous privations that I suffer, but also of peace. I saw Him just flashing by, telling me: "My daughter, obedience is an unshakable wall, and such it renders the soul. Not only this, but in order to be unshakable, it is necessary for one to be strong and robust, and obedience communicates divine strength, in such a way that, in the face of the divine strength it possesses, all things are weak; so much so, that while obedience can move anything, nothing can move it." And He vanished away.

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**November 28, 1906**

***The good of operating together with Jesus.***

Continuing in my poor state, I just barely saw blessed Jesus, who seemed to transform all of Himself into me, in such a way that if I breathed, I could feel His breathing in mine; if I moved one arm, I could feel Him move His arm within mine, and so with all the rest. While He was doing this, He told me: "My beloved daughter, see in what a close union I am with you; this is how I want you to be – completely united and clasped to Me. And do not think that you must do this only when you suffer or pray, but rather, always – always. If you move, if you breathe, if you work, if you eat, if you sleep – everything, everything, as if you were doing it in my Humanity, and as if your working came from Me, in such a way that you should be nothing but the cortex, and once the cortex of your work is

broken, one should find the fruit of the divine work. And this you must do for the good of the whole of humanity, in such a way that my Humanity must be present, as though alive in the midst of people. In fact, as you do everything, even the most indifferent actions, with this intention of receiving life from Me, your action acquires the merit of my Humanity, because since I was Man and God, in my breathing I contained the breathing of all; the movements, the actions, the thoughts... I contained everything within Myself; therefore I sanctified them, I divinized them, I repaired them. So, by doing everything in the act of receiving all of your working from Me, you too will come to embrace and contain all creatures within you, and your working will diffuse for the good of all. Therefore, even if the others will give Me nothing, I will take everything from you.”

It seems I am speaking a lot of nonsense. These are intimate things, and I am unable to say them well; I would like to write them as I have them in my mind, but I cannot. It seems that I take one drop of light, and one hundred more escape me. It would have been better had I kept silent, but, after all, may everything be for the glory of God.

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**December 3, 1906**

***The sweetness and the peace of the soul.***

Since blessed Jesus was not coming, I felt such bitterness...; not only this, but a sort of hitch within my interior, such as to make me almost restless. Oh, God, what pain! All other pains compared to this are nothing but shadows, or rather, refreshment. Your privation alone can be given the name of pain.

Now, while I was fidgeting, He came out, in passing, from within my interior, and He said to me: “What is the matter with you? Calm yourself, calm yourself; here I am - not only with you, but in you. And then, I do not want this restless heart. Everything in you must be sweetness and peace, in such a way that it may be said of you that which is said about Me: that nothing but milk and honey flows within Me, symbolizing sweetness with honey, and peace with milk. I am so filled and soaked with them, that they pour out from my eyes, from my mouth, and from all of my works. And if you are not likewise, I feel dishonored by you, because, while the One who is all peace and sweetness dwells within you, you do not honor Me by showing even the slightest shadow of a resentful and restless heart. I love this sweetness and peace so much, that even if it were about something great concerning my honor and glory, I do not want, I never approve, resentful, violent, fiery manners, but rather, sweet and peaceful manners. In fact, sweetness alone is that which binds hearts like a chain, in such a way that they cannot unbind themselves. It is like pitch that sticks to them and they cannot free themselves, and are forced to say: ‘In this soul there is the finger of God, for we cannot act otherwise.’ And then, if I do not like a resentful manner, not even creatures will like it. If one speaks about or deals with things, even of God, with manners that are not sweet and peaceful, it is a sign that he does not have his passions in order; and one who does not keep himself in order, cannot order others. Therefore, be careful with anything which is not sweetness and peace, if you do not want to dishonor Me.”

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**December 6, 1906**

***Jesus hides to see what the soul does.***

Continuing in my state of almost total privation – at the most, [He comes] like a flash or a shadow – I was saying in my interior: ‘Life of my life, how is it that You are not coming? Oh, how cruel You have become with me! How hard your Heart has become as You reach the point of not listening to me. Where are your promises? Where, your love, since You leave me abandoned in the abyss of my miseries? Yet, You promised me that You would never leave me; You told me that You love me – and now? And now? You Yourself told me that it is from one’s constancy that it can be known whether one really loves You, and if there is no constancy, one cannot rely on this love. So, how is it that You want it from me, who does not form your life, and then You who are my life deny it to me?’ But who can say all of my nonsense – I would be too long.

In the meantime, He moved in my interior, raising His arm in the act of sustaining me, and He told me: “I am within you, and I hide more in you to see what you do. I have failed in nothing, neither in promises, nor in love, nor in constancy. If you, imperfect, do it, I do it in the fullness of perfection toward you.” And He disappeared.

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**December 15, 1906**

***How the Divine Will contains all goods.***

Continuing in my usual state, I was feeling embittered more than ever because of His privation. In one moment, I felt as though absorbed in the Will of God, and I felt all my interior appeased, in such a way as to no longer feel myself, but only the Divine Will in everything, even in His very privation. I myself said to myself: ‘What strength, what enchantment, what magnet this Divine Will contains, such as to make me forget about myself, and make the Divine Volition flow in everything.’”

At that moment, He moved in my interior and told me: “My daughter, since the Divine Will is the only nourishing food that contains all flavors and tastes together, which are suitable for the soul, the soul finds her favorite food and becomes appeased. Her desire finds its food, and it only thinks of pasturing itself, slowly, and it forms without desiring anything else; her inclination has nothing else toward which to tend, because it has found the food that satisfies it. Her will has nothing else to will, because the soul has left her own will, which formed her torment, and has found the Divine Will, which forms her happiness; she has left poverty and has found wealth – not human, but divine. In sum, all of the interior of the soul finds its food – that is, its crafting with which it remains so occupied and absorbed as to be unable to move any farther. In fact, while finding all contentments in this food and crafting, the soul finds so much to do and to learn, and ever new things to enjoy, that from a minor science she learns major sciences, and there is always something else to learn. She passes from small things to great things, from one taste she moves to other tastes, and there is always something new to taste in this environment of the Divine Will.”

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**January 3, 1907**

***True trust reproduces Divine Life in the soul.***

Continuing in my usual state, I saw blessed Jesus for just a little, and He told me: “My daughter, if one fears much, it is a sign that she relies much on herself, because in noticing nothing but weaknesses and miseries within herself, she naturally and justly fears. On the other hand, if one fears nothing, it is a sign that she relies on God, because by relying on God, her miseries and weaknesses are dissolved in God, and as she feels invested by the Divine Being, it is no longer she who operates, but God within her. So, what can she fear? Therefore, true trust reproduces Divine Life in the soul.”

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**January 5, 1907**

***True sanctity consists of receiving anything that may happen to us as a specialty of divine love.***

Having read about a soul who had scruples about everything, and who feared that everything might be sin, I was thinking to myself: ‘And I? How lax I am! I too would like to think that everything may be sin so as to be more attentive not to offend the Lord.’ Then, when blessed Jesus came, He told me: “My daughter, this is nonsense, and the soul remains stuck on the path of sanctity, while true and solid sanctity consists of receiving anything which may happen to her or which she may be doing, be it even the most indifferent thing, as a specialty of divine love, just as it would be if she found a food enjoyable or disgusting. A specialty of love in the enjoyment, thinking that it is Jesus that produces that enjoyment in the food, and that He loves her to the point of giving her pleasure even in material things. A specialty of love in the disgust, thinking that He loves her so much as to produce that disgust for her in order to make her similar to Himself in mortification, giving her, Himself, a little coin that she can offer to Him. A specialty of divine love if she is humiliated, if she is exalted, if she is healthy, if she is infirm, if she is poor or rich. A specialty of love her breathing, her sight, her speech – everything, everything; and just as she must receive everything - everything as a specialty of divine love, she must give everything back to God as a special love of hers. So, she must receive the wave of the love of God, and must give to God the wave of her love. Oh, what a sanctifying bath is this wave of love! It purifies her, it sanctifies her, it makes her advance without her realizing it; it is a life more of Heaven than of earth. This is what I want from you. Sin, and the thought of sin, must not exist in you.”

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**January 10, 1907**

***The evil of one's own taste.***

As I was in my usual state, blessed Jesus came for just a little, and He told me: “My daughter, the attachment of creatures to their own tastes is such that I am forced to contain my gifts within Myself. In fact, instead of becoming attached to the Donor, they become attached to my gifts, idolatrizing my gifts to the offense of the Donor. So, if they find their own taste, they act - or rather, they do not, they just satisfy their taste; if there is no taste, they do nothing. So, one's own taste forms a second life in the creatures. But, miserable ones, they do not know that where one's own taste is present, the divine taste can hardly be, even in the very holy things. So, in receiving my gifts, graces and favors, she must not appropriate them as her own things, making of them a taste for herself, but must keep them as divine tastes, using them in order to love the Lord more, and being ready to sacrifice them to that very love.”

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**January 13, 1907**

***Jesus wanted to suffer in His Humanity in order to redo the human nature.***

Continuing in my usual state, I saw my blessed Jesus flashing by, and He told me: “My daughter, how much I love souls! Listen: the human nature was corrupted, humiliated, without hope of glory and of resurgence, and I wanted to suffer all humiliations in my Humanity. In a special way, I wanted to be stripped, scourged, and let my flesh fall off in shreds under the scourges, almost undoing my Humanity, in order to redo the humanity of creatures, and to make it rise again full of life, of honor and of glory to eternal life. What more could I do which I have not done?”

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**January 20, 1907**

***The greatest sanctity is to live in the Divine Will.***

Having read the lives of two female Saints – one who aspired so much to suffering, and the other who aspired so much to be little – I was thinking in my interior about which one of the two it would be better to imitate, and unable to make up my mind, I felt as though hampered. So, in order to be free and to think only about loving Him, I said to myself: ‘I want to aspire to nothing but to love Him and to fulfill His Holy Will perfectly.’

At that moment, the Lord told me in my interior: “And it is here that I want you – in my Will. Until the grain of wheat is buried in the earth and dies completely, it cannot rise again to new life and multiply itself, giving life to other grains. In the same way, until the soul is buried in my Will, to the point of dying completely by dissolving all of her will within Mine, she cannot rise again to new Divine Life through the rising of all the virtues of Christ, which contain true Sanctity. Therefore, let my Will be the seal which seals your interior and exterior; and once my Will has risen completely within you, you will find true love – and this is the greatest of all the other sanctities to which one can aspire.

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**January 21, 1907**

***One who always loves Jesus cannot displease Him.***

Finding myself in my usual state, I was saying in my interior: ‘Lord, let it be that I may be all Yours and that I may be always, always with You, and that I may never separate from You. However, while I am with You, do not permit that I may be a goad that embitters You, that I may bother You, that I may displease You, but that I may be a goad that is present in You to sustain You when You are tired or oppressed, that consoles You when You are bothered by the other creatures.’ While I was saying this, blessed Jesus told me: “My daughter, one who is in the continuous attitude of loving Me is always with Me, and can never be a goad that gives Me bother, but a goad that sustains Me, that relieves Me, that soothes Me. In fact, true love has this as its own: it renders the beloved content. Besides, one who always loves Me can never displease Me, because love absorbs the whole person. At the most, there might be little things, and the soul herself does not even realize that she may displease Me, but love itself takes on the commitment to purify her, so that I may always find my

delights in her.”

\* \* \*

**January 25, 1907**

***Chastisements. She sees cities deserted.***

I am going through most bitter days because of the almost continuous privations of blessed Jesus. At the most, He makes Himself seen in passing and like a flash, and immediately He hides so very deep within my interior that I cannot even catch sight of Him; and always in silence. So, when I saw Him after much struggling, and He was all embittered and oppressed, I said to Him: ‘But, tell me at least – what is it that makes You suffer so much?’ And He, unwilling, only to content me, told me: “Ah, my daughter, you do not know what must happen; if I told you, you would break my indignation, and I would not do what I have to do. This is why I keep silent. So, calm yourself about the way I act with you in this period of time. But, courage, it will be so very bitter for you, but do it as an athlete, as a generous one, always living, but as though dead, in my Will, without even crying.” Having said this, He hid deeper within my interior, leaving me as though petrified, without even being able to cry for His privation.

Now, to obey, I write that even before the month of January, until now, I do nothing but find myself outside of myself; it may also be a dream, but I seem to see places in desolation, cities deserted, entire streets with the houses closed, with no one walking along them; and dead people. My fright at seeing these things is such as to render me as though dazed, and I would like to imitate my good Jesus by remaining, I too, taciturn and silent. Why this, I am unable to say, because my light Jesus does not tell me anything. I wrote this only to obey. Deo Gratias.

\* \* \*

**February 20, 1907**

***Lack of correspondence to Grace.***

It continues with Him always in silence, in passing and like a flash. I spend my days in bitterness and as though dazed; it is as if my whole interior had been struck by a thunderbolt, without being able to move either forward or backward. I myself am unable to say what has happened in my interior; I believe it is better to keep silent than to speak about it. Then, this morning, He came for just a little, and told me: “My daughter, one who does not correspond to my grace lives like those birds which live by thievery. In the same way, the soul does nothing but live by thievery – she steals my grace, she lives and does not recognize Me, and she even offends Me.” And He disappeared like a flash, leaving me more dazed than before.

\* \* \*

**March 2, 1907**

***There is nothing that equals suffering willingly.***

Continuing in my usual state, and having learned that almost the entire town was with the influenza, and that in other places people were dying, I was praying Our Lord that He would be so benign as to spare so many victims, and that He would make me suffer to spare them, since nowadays I suffer

little or nothing, for He has taken this also away from me. While I was saying this, He told me in my interior: “My daughter, it was said about Me ‘that it was necessary that one would die to save the whole people’. It was a truth, but at that time it was not understood. In the same way, in all times it is necessary that there be one who suffers to spare the others, and this one, in order to be accepted must offer himself voluntarily, and only for love of God and of his neighbor, to suffer himself in order to spare all others. And the suffering of this one cannot be equaled by the suffering of all the others put together; there is no value that matches it. Do you think that the void of your suffering is nothing? Yet, it is not a complete void; and if I suspend you completely, where will the peoples end up? Woe, woe – things do not end here.”

\* \* \*

**March 13, 1907**

***Luisa prays to Jesus for her mother, that she may not go to Purgatory after her death.***

It continues almost always in the same way; at the most, He makes Himself seen in silence. In these last days, when He made Himself seen, He would caress me and kiss me, and since my mama was sick, He made me understand that He would take her. I would say to Him: ‘My Lord, You want her, and I give her to You as gift before You take her; I do not want to wait until You take her, without giving her to You before. But I want from You the recompense for the gift I give You, giving me as reward your taking her straight to Paradise, without letting her touch Purgatory, at the cost of making me suffer the purgatory that mama should have.’ And blessed Jesus would say to me: “My daughter, let Me do.”

Returning to pray Him again, I would say: ‘But, my sweet love, who will have the heart to see my mama suffer in Purgatory, she who suffered so much, and who cried so much because of me. It is the weight of gratitude that pushes me, that urges me, and gives me strength. As for all other things, do whatever You want, but in this – no, I do not give up. You will content me and will do what I want.’ And He: “My beloved, do not render yourself too importunate - you are truly untiring, and by being untiring, You force Me to content you.” However, He would not give me a definitive answer. I would return to storm Him and would cry like a child, and praying Him and praying Him again, I kept offering what He suffered in His Passion, minute by minute, hour by hour, applying it to the soul of my mother, that she might be purged - purged and embellished, and I might obtain my intent. And He would add, drying my tears: “But, my dear beloved one, do not cry, you know that I love you; can I not content you? See, with the continuous offering of my Passion, as you let nothing escape you of what I suffered for your mother, her soul is inside an immense sea, and this sea washes her, embellishes her, enriches her, inundates her with light. And to assure you that I will content you, when your mother dies you will be surprised by a fire and will feel burned.” I remained content, but not certain, because He had not yet told me whether He would take her straight to Paradise.

\* \* \*

**May 9, 1907**

***Death and Purgatory of Luisa’s parents.***

It has been a few months since I wrote, and with great repugnance, and only to obey I begin to write again. Oh, what a weight I feel! Only at the thought that I could say to my beloved Jesus: ‘See how

I love You more, and how my love grows, since for love of You alone I submit myself to this sacrifice, and for as long as it lasts, I can also say that I love You more' – thinking that I can say to my Jesus that I love Him more, I feel the strength to make the sacrifice to obey.

Now, since I do not remember everything distinctly, I will tell of the past, all together and confusedly, starting from where I left when I was praying that He would take my mother to Paradise without her touching Purgatory. Then, on March 19, the day dedicated to Saint Joseph, in the morning, while I was in my usual state, my mother passed from this life into the sphere of eternity; and blessed Jesus, allowing me to see her as He was taking her, told me: "My daughter, the Creator takes his creature."

At that moment, I felt I was being invested, inside and out, with a fire so alive that I felt my bowels, my stomach and all the rest burning; and if I would have something, it would convert into fire, and I would be forced to bring it up immediately after I had swallowed it. This fire consumed me and kept me alive. Oh, how I understood the devouring fire of Purgatory which, while consuming the soul, gives her life! The fire does the office of food, of water, of death and of life; but I was happy in that state. However, since I had only seen that Jesus had taken her, but He had not showed me where He had taken her, my happiness was not full, and from my very sufferings I would draw concern, since those would be the sufferings of my mother if she was in Purgatory. And seeing blessed Jesus, who in these days has almost never left me, I would cry and say to Him: 'My sweet love, tell me – where did You take her? I am content that You have taken her away from us, because You keep her with Yourself; but if You do not have her with Yourself, this I do not tolerate, and I will cry so much until You content me.' And He seemed to enjoy my crying; He would embrace me, He would sustain me, He would dry my tears, and would say to me: "My daughter, do not fear, calm yourself; and once you have calmed yourself I will let you see her, and you will be very pleased. Besides, you can have the certainty that I have contented you from the fire that you feel."

But I would continue to cry, especially when I would see Him, since I felt in my interior that something was still lacking to the beatitude of my mother; so much so, that the people who surrounded me, who had come because of the death of my mother, in seeing me cry so much, thinking that I was crying because of the death of my mother, were almost scandalized, thinking that I had moved away from the Divine Will, when, more than ever, I was swimming in this sphere of the Divine Will. But I do not appeal to any human tribunal, because it is false – only to the divine, which is full of truth. And good Jesus was not condemning me; on the contrary, He would compassionate me, and in order to sustain me, He would come more often, almost giving me a reason to cry more, because if He would not come, with whom was I to cry to impetrate what I wanted? The people were right because they judged from the outside; and then, after all, since I am so very bad, it is no wonder that the others would be scandalized by me.

Then, after quite a few days, as good Jesus came, He told me: "My daughter, be consoled, for I want to tell you and show you where your mother is. Since before and after she passed away, you have suffered continuously that which I earned, did and endured for her good in the course of my life, she partakes in what I did and enjoys my Humanity. Only the Divinity is concealed from her, but It will shortly be unveiled to her as well, and the fire you feel, and your prayers, have served to exempt her from any other pain of senses, which all must have, because my justice, receiving satisfaction from you, could not take it from both." At that moment, I seemed to see my mother within an immensity



which had no boundaries, and in it there were many delights and joys - for as many words, thoughts, sighs, works, sufferings, heartbeats...; in sum, for everything that the Most Holy Humanity of Jesus Christ contained. I understood that It is a second Paradise for the Blessed, and in order to enter the Paradise of the Divinity, all must pass through this Paradise of the Humanity of Christ. Therefore, the fact of having touched no other purgatory had been a most singular privilege for my mother, reserved for very few. However, I understood that even though she was not amid torments, but rather, amid delights, her happiness was not perfect, but almost halved.

May the Lord be always thanked.

I continued to suffer for twelve days, so much so, that I reduced myself to a thread of life, but since obedience intervened so that this thread of life might not break, I returned to my natural state. I don't know, it seems that this obedience has a magic art over me, and that soon the Lord will make it lose its prestige in order to take me with Himself. I felt discontentment because obedience places itself in the middle so as not to let me pass into Heaven; and good Jesus told me; "My daughter, the Blessed in Heaven give me much glory because of the perfect union of their will with Mine, for their life is a product of my Will. There is so much harmony between them and Myself that their breath, their breathing, their movements, their joys and everything that constitutes their beatitude is the effect of my Will. However, I tell you that for the soul who is still a pilgrim, if she is united to my Will in such a way that she never detaches from It, her life is of Heaven, and I receive from her the same glory. Or rather, I take more pleasure and delight because what the Blessed do, they do without sacrifice and amid delights, while what the pilgrim souls do, they do with sacrifice and amid sufferings, and wherever there is sacrifice, I take more pleasure and I am more delighted. And the very Blessed, who live in my Volition, since the soul who is still a pilgrim and lives in my Will forms one Life with them, participate in the pleasure I take from the pilgrim soul."

Another time, I remember that since I feared that my state might be a work of the devil, good Jesus told me: "My daughter, the devil can also speak about virtue, but while speaking about virtue, he casts repugnance and hatred for virtue itself into the interior of the soul. So, the poor soul finds herself in contradiction, and without the strength to practice good. On the other hand, when it is I who speak, since I am the truth, my word is full of life; it is not sterile, but fecund, therefore while I speak I infuse love for virtue, and I produce that very virtue in the soul. In fact, the truth is strength, it is light, it is support and a second nature for the soul who lets herself be guided by the truth."

I continue by saying that only about ten days had passed from the death of my mother, when my father fell gravely ill, and the Lord made me understood that he too would die. I gave him to Him as a gift in advance, and I repeated the same pleas which I made for my mother – that He should not let him touch Purgatory. But the Lord showed Himself more reluctant, and would not listen to me. I feared greatly, not for his salvation, because good Jesus had made me a solemn promise almost fifteen years before that, of my family and of those who belong to me, no one would be lost; but I feared very much about Purgatory. I kept praying, but good Jesus would hardly come. Only on the day my father died, that is, after about fifteen days of illness, did blessed Jesus make Himself seen, all benign, clothed in white, as if He were in feast, and He told me: "Today I am waiting for your father, and for love of you I will let Myself be found, not as a judge, but as a benign father. I will

welcome him in my arms.” I insisted about Purgatory, but He did not listen to me, and He disappeared. After my father died, I did not have any new suffering as had happened with my mother, and from this I understood that he had gone to Purgatory. I prayed and prayed again, but Jesus would make Himself seen flashing by, without giving me time; and what’s more, I could not even cry because I had no one with whom to cry, and the One who, alone, could listen to my crying, would run away from me. Adorable judgments of God, in His ways.

Then, after two days of interior pains, while I was seeing blessed Jesus and asking Him about my father, I felt he was behind the shoulders of Jesus Christ, as though bursting into tears and asking for help; and then they disappeared. I was left lacerated in my soul, and I kept praying. Finally, after six days, as I was in my usual state, I found myself outside of myself, inside a church, and there were many purging souls. I was praying to Our Lord that He would at least let my father come inside a church to make his purgatory, because I could see that the souls in the churches receive continuous reliefs from the prayers and Masses that are said, and much more, from the real presence of Jesus in the Sacrament; it seems that that is a continuous refreshment for them. At that moment, I saw my father, venerable in his appearance, and Our Lord let me place him near the Tabernacle. So it seems I was left less lacerated in my interior.

I remember confusedly that, on another day, when blessed Jesus came, He made me comprehend the preciousness of suffering, and I prayed that He would let everyone comprehend the good contained in suffering. And He said to me: “My daughter, the cross is a thorny fruit, which is bothering and prickly on the outside, but once the thorns and the cortex are removed, one finds a precious and delicious fruit. But only one who has the patience to bear the bothers of the prickings, can arrive at discovering the secret of the preciousness and flavor of that fruit. And only one who has come to discover this secret, looks at it with love, and goes in search of this fruit with avidity, without caring about the prickings, while all the others look at it with contempt, and despise it.” And I: ‘But, my sweet Lord, what is this secret contained in the fruit of the cross?’ And He: “It is the secret of eternal beatitude, because in the fruit of the cross there are many little coins which circulate only to enter into Heaven, and with these little coins the soul is enriched and makes herself blessed for eternity.”

The rest I remember confusedly, and I feel it is not orderly in my mind, therefore I move on, and I stop here.

\* \* \*

**May 30, 1907**

***Effectiveness of prayer.***

As I was in my usual state, I saw blessed Jesus for a short time, and I prayed to Him for myself and for other people, but with some difficulty outside of my usual way, as if I would not be able to obtain as much if I prayed for myself alone. And good Jesus told me: “My daughter, prayer is one single point, and while it is one point, it can grasp all other points together. So, whether the soul prays for herself alone or for others, she can impetrate just as much. Its effectiveness is one.”

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 8**



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## VOLUME 8

J.M.J.

**June 23, 1907**

***The most beautiful act is the abandonment in the Will of God.***

As I was in my usual state, blessed Jesus would not come, and I was thinking to myself about which would be the most beautiful act, and most pleasing to our Lord, which might more easily induce Him to come: sorrow for one's own sins or resignation? In the meantime, He came for just a little, and told me: "Daughter, the most beautiful act, and most pleasing to Me, is the abandonment in my Will – but so great, that the soul would remember no more that her being exists; rather, everything for her is Divine Will. Even though sorrow for one's own sins is good and praiseworthy, yet, it does not destroy one's own being; while abandoning oneself completely in my Will destroys one's own being, and makes one reacquire the Divine Being. Therefore, by abandoning herself in my Will, the soul gives Me more honor, because she gives Me everything I can demand of the creature, reacquiring, in Me, that which had come out of Me. And the soul comes to reacquire that which alone she should reacquire – that is, she reacquires God, with all the goods that God possesses. However, as long as the soul remains completely in the Will of God, she reacquires God; but as she goes out of my Will, she reacquires her own being, with all the evils of the corrupted nature."

\* \* \*

**June 25, 1907**

***Whether still or walking, the soul must always remain in the Divine Will.***

This morning I was thinking to myself that I felt as though stopped, without moving either forward or backward; and I said: 'Lord, I myself cannot say what I feel. But after all, I will not afflict myself; whether I am behind, or still, or ahead, as long as I am in your Will I am always fine. In whatever point or in whatever way I may be, your Will is always holy, and in whatever way I will be in It, I will always be fine'

In the meantime, blessed Jesus came for a little while, and told me: "My daughter, courage, do not fear if you feel stopped; but be careful to make your stops in my Will, without going out of my Volition at all. I too make my stops in It, but then, in a twinkling of an eye I do more than what I have not done for years and years. See, according to the world, it seems that I have stopped, because since it deserves to be severely chastised and I am not doing it, it seems that I am not in motion; but if I take the rod in my hand, you will see how I will make up for all the stops. The same for you: remaining always in my Will, if you see that my Will wants you stopped, then stop and enjoy my Will; if you see that my Will wants you to walk, then walk – but walk always in my Volition, because by walking in my Will you will walk with Me, and will have the same Will of my walking. Therefore, remain always at the order of my Will, whether still or in motion, and you will always be fine."

\* \* \*

**July 1, 1907**

***In the Divine Will one forgets about sins.***

I was reading about a female saint who would think constantly about her sins, asking God for sorrow and forgiveness. In my interior I was saying: ‘Lord, what a difference between myself and this saint: I, who do not think about sins; and she, who always thinks about them. It shows how I got it wrong.’ In one instant I felt Him move in my interior; something like a flash of light formed in my mind, and I heard Him say: “Silly, silly that you are – don’t you want to understand this? When in the world has my Will ever produced sins or imperfections? My Will is always holy, and one who lives in my Will is already sanctified, and enjoys, nourishes herself with, and thinks of all that my Will contains. And even though she has committed sins in the past, finding herself in the beauty, in the sanctity, in the immensity of goods that my Will contains, she forgets the ugliness of her past and remembers only the present, unless she goes out of my Will. Then, as she would return to her own being, it is no wonder that she remembers sins and miseries. Keep well in mind that these thoughts of sins and of oneself cannot enter my Will; and if the soul feels them, it means that she is not stable and fixed within Me, but she makes some exits.”

Then, finding myself in my usual state, I saw Him for just a little, and He told me: “My daughter, as much as the Truth is persecuted, one cannot help recognizing it as Truth, and the time comes in which that very persecuted Truth is recognized and loved. In these sad times everything is falsehood and duplicity, and so that Truth may have lordship, man deserves to be beaten and destroyed. Part of these blows they themselves will give to themselves, and will destroy one another; others will come from Me – especially for France; there will be such a great mortality as to almost depopulate her.”

\* \* \*

**July 4, 1907**

***The soul must ruminate within her mind on the truths she has learned.***

I was thinking: ‘How bad I have become – yet, the Lord does not correct me; He does not scold me.’ While I was thinking of this, I felt Him move in my interior, telling me: “My daughter, keep walking, keep walking... If I am goodness, mercy, sweetness, I am also justice, strength, power. If I saw you go backward or commit voluntary defects after the so many graces I have given you, you would deserve to be struck by lightning, and indeed I would strike you. If I do not do it, you yourself can understand why; and if I do not always speak to you - ruminate constantly in your mind on all the truths I have taught you, then enter into your interior, unite yourself with Me, and I will always be with you, operating interiorly.”

\* \* \*

**July 10, 1907**

***One begins to really live, when he begins to be a victim.***

As I was in my usual state, I found myself outside of myself together with my adorable Jesus, and in seeing Him crowned with thorns, I removed the crown from His head, and with both hands I placed it on mine, pressing it thoroughly. Oh, how I felt the prickings penetrate into me! – but I felt happy to suffer to relieve the pains of Jesus. Then I said: ‘My good Jesus, tell me, is there much time left before You take me to Heaven?’

And He: “Indeed, very little” And I: ‘Your little can be ten...or twenty years. I am already forty-two.’ And He: “That is not true; your years only begin from the moment you began to be a victim. My goodness called you, and you can say that from that time you began to really live. And just as I called you to live my life upon earth, in a little while I will call you to live my life in Heaven.”

In the meantime, two pillars came out of the hands of blessed Jesus, which then became one, and which He kept leaning on my shoulders quite heavily, in such a way that I could not move from beneath them. While He was calling me, there was no one who would go to place his shoulders under those pillars; so they remained suspended in His hands, and while they were suspended, slaughters of every kind occurred. I understood that those pillars were the Church and the world, which had come out of His Most Holy hands, and were held inside His holy wounds. They will always be there, but if good Jesus has no place on which to lean them, He will soon tire of keeping them suspended in His hands - and woe!... but such woes as to be horrifying. They are such and so many, that I believe it is better to keep them in silence.

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**July 14, 1907**

***Everything in the soul must be love.***

Continuing in my usual state, blessed Jesus came for a little while, and without thinking, I asked: ‘Lord, yesterday I went to confession; if I had died, since confession remits sins, would You not have brought me straight to Heaven?’

And He: “My daughter, it is true that confession remits sins, but the surest and most certain thing to be exempt from Purgatory is love. Love must be the predominant passion in the soul. Love - her thought, her word, her movements ... everything, everything must be enveloped by this love. In this way, finding her all love, the Uncreated Love absorbs the created love within Itself. In fact, Purgatory does nothing but fill the voids of love that are present in the soul; and once It has filled these voids, It sends her to Heaven. But if these voids are not there, it is not something that belongs to Purgatory.”

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**July 17, 1907**

***The true sign to know whether one lives in the Divine Will.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, the true sign to know whether the soul lives in my Will, is that everything that happens to her, every circumstance, takes place in peace, because my Will is so perfect and holy that It cannot produce even the shadow of disturbance. So, if in contrasts, mortifications or bitternesses she feels disturbed, she cannot say that she is inside my Will. If she feels resigned and also disturbed, she can say, at most, that she is in the shadow of my Will; in fact, while being outside of It, she is free to feel her own self – but not inside.”

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**July 19, 1907**

***Neither aridities, nor temptations, nor defects enter the Divine Will.***

Having spoken to someone about the Will of God, it had slipped from my mouth that if one is in the Will of God and feels aridity, one would still be at peace. Now, as I was in my usual state, blessed Jesus corrected me, telling me: “My daughter, be very careful when you speak about my Will, because my Will is so happy that It forms Our very beatitude, while the human will is so unhappy, that if it could enter Ours, it would destroy Our happiness and would wage war against Us. Therefore, neither aridities, nor temptations, nor defects, nor restlessness, nor coldness enter my Will, because my Will is light and contains all possible tastes. The human will is nothing but a little drop of darkness, all full of disgusts. So, if the soul is already inside my Will, before she enters - at the contact with my Will, Its light dissolved the little drop of darkness in order to be able to have it within Itself; Its heat dissolved coldness and aridities; Its divine tastes removed the disgusts, and my happiness freed her from all unhappinesses.”

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**August 6, 1907**

***She sees nothing but chastisements.***

Continuing in my usual state, I found myself outside of myself, inside a Church, and I seemed to see a most beautiful Lady, with her breasts so full of milk that it seemed that her skin was about to split. Calling me, She said to me: “My daughter, this is the state of the Church. She is so full of interior bitternesses, and in addition to the interior bitternesses, She is about to receive external bitternesses. You, suffer a little, that they may be mitigated.”

And while saying this, She seemed to open her breasts, and forming a cup with her hand She filled it with milk and gave it to me to drink. It was so very bitter, and produced so many sufferings that I myself cannot explain. In the meantime, I saw people starting a revolution, entering churches, stripping altars and burning them, making attempts on the lives of priests, breaking statues... and a thousand other insults and evils. While they were doing this, the Lord was sending more scourges from Heaven, and many were killed; there seemed to be a general uproar against the Church, against the government, and against one another. I was frightened; I found myself within myself, and I kept seeing the Queen Mother, together with other saints, praying to Jesus Christ that He would let me suffer. It seemed He would not pay attention to them, and they kept insisting. Importuned, blessed Jesus answered: “Do not importune Me, be quiet, otherwise I will take her with Me.” But in spite of this, it seemed that I suffered a little bit.

Now I am going to say, all together, that during almost all of these days, as I find myself in my usual state, I see nothing but revolutions and chastisements. Blessed Jesus is almost always taciturn, and every now and then He just tells me: “My daughter, do not force Me, otherwise I will make you go out of this state.” And I say: ‘My life and my all, if You want to be left free to do what You want, take me with You; then You will be able to do whatever You want.’ It seems that in these days it takes great patience in dealing with blessed Jesus.

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**August 22, 1907**

***The soul must be in the world as if there were no one else but God and herself. The cause that most renews the Passion of Jesus is the lack of resolution.***

As I was in my usual state, my adorable Jesus came for just a little and told me: “My daughter, in order for Grace to have free access into the soul, she must be in the world as if there were no one else but God and herself, because any other thought or thing put themselves between the soul and Grace, preventing Grace from entering into the soul, and the soul from receiving Grace.

Another day He told me: “My daughter, the cause that most renews my Passion is the lack of resolution. Ah! Not even among themselves are they so cowardly as to not keep what they promise to one another. Only with Me do they reach such cowardice and ingratitude, even though they know that I suffer greatly because of it - that one hour they promise, and another they deny what they promised.”

\* \* \*

**September 1907**

***The more the soul is the same in everything, the closer she comes to divine perfection.***

I am going through most bitter days, with continuous privations. At the most, He comes like shadow and lightning, and with almost continuous threats of chastisements. Oh God, what an uproar! It seems that the world is shaken; all are in the attitude of making revolutions and of killing one another. The Lord seems to withdraw His Grace, and men become like many fierce animals. But after all, it is better to keep silent about these things, because talking about it embitters my poor soul too much, which is already full enough of bitternesses.

Then, this morning, blessed Jesus came for just a little and told me: “All the works of God are perfect, and their perfection is recognized by their being round, or square at most; so much so, that not a stone is placed in the Celestial Jerusalem, which is not round or square.” I could not understand anything of this; however, as I went about looking at the vault of the heavens, I could see the stars, the sun, the moon, and also the shape of the earth itself – all round. But I could not understand the meaning of it, and the Lord added: “Roundness is the same in all of its parts; so, in order to be perfect, the soul must be the same in all states, in all circumstances, whether prosperous or adverse, whether sweet or bitter. Equality must surround her in everything, in such a way as to shape her like a round object; otherwise, if she is not equal to herself in all things, she will not be able to enter, beautiful and smooth, into the Celestial Jerusalem, and will not be able to adorn like a star the fatherland of the Blessed. So, the more the soul is the same in everything, the closer she comes to divine perfection.”

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**October 3, 1907**

***How one's own self renders God a slave.***

As I was in my usual state, blessed Jesus would not come, and I was tormented by the pain of His privation; and not only by this, but by the thought that my state of victim might no longer be Will of God. I seem to have become nauseating before God, worthy only of being abhorred. Then, while

I was thinking of this, He came for just a little and told me: “My daughter, one who chooses his own self, even for one instant, represses Grace, becomes the master of himself, and renders God a slave.” Then He added: “The Will of God makes one take the divine possession, but obedience is the key to open the door and enter this possession.” Having said this, He disappeared.

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**October 4, 1907**

***The exaltation of the cross. The cross grafts Divinity to humanity.***

Continuing in my usual state of privation, and therefore with little suffering, I was saying to myself: ‘Not only of Jesus am I deprived, but also the good of suffering is taken away from me. Oh, God! You want to put me to fire and the sword, and touch the things which are most dear to me, and which form my very life: Jesus and the cross. If I am abominable to Jesus because of my ingratitude, He is right in not coming; but you, O cross – what have I done to you, that you left me so barbarously? Ah, did I perhaps not welcome you when you came? Did I not treat you as my faithful companion? Ah, I remember that I loved you so much that I could not be without you, and sometimes I even preferred you to Jesus. I didn’t know what you had done to me, that I could not be without you. Yet, you left me! It is true that you have done much good to me; you were the way, the door, the room, the secret, the light in which I could find Jesus. This is why I loved you so much. And now, everything is over for me.’

While I was thinking of this, blessed Jesus came for just a little and told me: “Daughter, the cross is part of one’s life, and only one who does not love his own life, does not love the cross, because it was with the Cross alone that I grafted the Divinity to lost humanity. Only the cross continues Redemption in the world, grafting anyone who receives it into the Divinity; and if one does not love it, it means he knows nothing of virtues, of perfection, of love of God, and of true life. It happens as to a rich man who has lost his riches, and is presented with the means to reacquire them again - and maybe even more. How much does he not love this means? Does he perhaps not put his own life into this means in order to find life again in his riches? Such is the cross. Man had become so very poor, and the cross is the means not only to save him from misery, but to enrich him with all goods. Therefore, the cross is the richness of the soul.” And He disappeared, while I remained more embittered, thinking of what I had lost.

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**October 12, 1907**

***She sees places devastated because of Justice.***

After going through days of privation and of tears, finally this morning Jesus came and told me: “Ah! my daughter, you know nothing of what is supposed to happen between now and one year from now. Oh, how many things will happen! Take a look.”

At that moment, I found myself outside of myself, together with Jesus, and I saw, somewhere places collapsed and entire towns buried, somewhere places flooded and everything that existed in them disappeared; in other places, earthquakes with great damage, dead people, revolutions in several places - and in some of them, so violent, that one could not take a step without treading on human

blood. But who can say all the tragedy that could be seen? After this, good Jesus added: “Have you seen? Ah! my daughter, courage, patience in the state in which you are; since justice wants to pour itself upon creatures, it refrains from pouring itself upon you, and the void of your sufferings will fill the void of their sufferings. Let us give course to justice a little bit – it is necessary; creatures are growing too bold. Then, everything will end, and I will be with you like before.”

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**October 29, 1907**

***True love and sacrifice.***

As I was in my usual state, I found myself outside of myself, and I saw baby Jesus who, placing Himself on my bed, beat my whole body with His hands, giving me also some kicks. After He beat me well and trampled me, He disappeared. As I returned into myself, I could not understand the reason for this beating; but I was content, remembering that I had drawn closer to Jesus to be beaten more. Then, while feeling all beaten up, I was surprised again by blessed Jesus who, removing the crown of thorns from His head, Himself, drove it into mine, but with such force that all the thorns were driven into me. Then, placing Himself in my interior, almost in the act of moving forward, He told me: “My daughter, how are you doing? Let us go higher, let us go higher in chastising the world.”

I felt frightened on hearing that I was uniting my will to His in going higher with chastisements. And He added: “That which I tell you, you must not forget. Remember that some time ago I showed you the present chastisements, as well as those which I was to send; and you, presenting yourself before my justice, pleaded so much for mankind, offering yourself to suffer anything, that it was conceded to you, as alms, that instead of doing ‘ten’, out of regard for you it would do ‘five’. This is why this morning I beat you – to be able to give you your intent: that, though having to do ten, I do five.”

Then He added: “My daughter, love is that which ennobles the soul and gives her possession of all my riches, because true love tolerates no division of any kind, even though one may be inferior to the other. ‘What is mine is yours’: this is the language of two beings who really love each other, because true love is transformation. So, the beauty of one removes the ugliness of the other, and renders him beautiful; if one is poor, I make him rich; if ignorant, I make him learned; if wretched, I make him noble. One is the heartbeat, one the breath, one the will in two beings that love each other; and if any other heartbeat or breath wanted to enter into them, they feel suffocated, breathless and torn, and they become ill. So, true love is health and sanctity, and one breathes a balsamic and fragrant air, which is the breath and the life of love itself. But it is in sacrifice that this love is more ennobled, more strengthened, more confirmed and expanded. So, love is the flame, sacrifice is the wood. Where there is more wood, the flames are higher, and the fire is always greater.

What is sacrifice? It is to empty oneself out in the love and in the being of the beloved; and the more one sacrifices himself, the more he is consumed in the being of the beloved, losing his own, and acquiring all the features and the nobility of the Divine Being. See, it is so also in the natural world, though very imperfect: who acquires a name, nobility, heroism? – a soldier who sacrifices himself, who exposes himself in battle, who lays down his life for love of the king, or another who stands arms akimbo? Certainly the first one. The same for a servant: who can hope to sit at the table of his

master? – the faithful servant who sacrifices himself, who lays down his life, who has greater care for the interests of his master than for his own, out of love for his master; or the servant who, though he fulfills his duty, when he can shun the sacrifice, shuns it? Certainly the first one. The same for a son with his father, for a friend with his friend, and so with all the rest. Therefore, love ennobles and unites, and forms one single thing; sacrifice is the wood to make the fire of love grow; obedience, then, orders everything.”

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**November 3, 1907**

***The soul in the Divine Will must concur in everything.***

This morning, as I was in my usual state, I felt Him move in my interior, repeating: “Let us go higher....”

On hearing this, I shrugged my shoulders, saying: ‘Lord, why do You say, “Let us go higher”? Say, rather, “I will go higher with chastisements” – I am afraid to put my will into it.’ And He: “My daughter, my Will and yours are one, and if I say ‘let us go higher with chastisements’, do I not say the same in the good I do to creatures which surpasses - oh, by far! - the chastisements? Also, are you not united with Me in the many other chastisements which I do not send? So, one who is united in good, should he not be united in mortifications? Between Me and you there must be no division. You are nothing but tiny little grass which God delighted in endowing with a marvelous virtue; and just as one who does not know the virtue that this tiny little grass contains, tramples it and does not even look at it, in the same way, one who does not know the gift which I have placed in you and the virtue which my little grass contains, not only tramples you, but does not understand how I delight in giving value to the littlest things.”

After this, He seemed to lean His head upon mine, and I said: ‘O please! Let me feel your thorns.’ And He: “Do you want Me to beat you?” And I: ‘Yes’. At that moment, a rod armed with balls of fire found itself in the hand of Jesus, and I, seeing the fire: ‘Lord, I am afraid of fire - beat me only with the rod.’ And He: “You don’t want to be beaten, and I am going away.’ And He disappeared without giving me the time to pray Him to beat me as He pleased. Oh, how concerned and afflicted I remained! But He, who is so good, will forgive me.

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**November 18, 1907**

***By living her nothingness, the soul is filled with God.***

As I was in my usual state, blessed Jesus came for just a little, and as soon as I saw Him, I said: ‘My sweet life, how bad I have become – I feel I am reduced to nothing. I no longer feel anything in me, everything is empty; I just feel an enchantment in my interior, and in this enchantment I wait for You, so that You may fill me. But in vain do I wait for this filling; on the contrary, I feel I always return to nothing.’ And Jesus: “Ah, my daughter! And you afflict yourself for you feel reduced to nothing? Rather, I say to you: the more the creature is reduced to nothing, the more she is filled with the All. And if she left even one shadow of herself, that shadow would prevent Me from giving all of Myself, completely, to the soul. Your constant returning to nothing means that you are dissolving your



human being to reacquire the Divine.”

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**November 21, 1907**

***Love and union between Creator and creature.***

Continuing in my usual state, I was uniting myself with Our Lord, making His thought, His heartbeat, His breath and all of His movements one with mine, and then adding the intention of going to all creatures, to give all this to all. And since I was united to Jesus in the Garden of Olives, I also gave to all and to each one, and also to the purging souls, the drops of His blood, His prayers, His pains and all the good He did, so that all the breaths, movements and heartbeats of creatures might be repaired, purified, divinized; and I gave the fount of all goods, which are His pains, as remedies for all. While I was doing this, blessed Jesus told me in my interior: “My daughter, with these intentions of yours, you wound Me continuously; and since you do them often, one arrow does not wait for another, and I am always wounded again.”

And I said: ‘How can it be possible that You are wounded, when You hide and make me suffer so much in waiting for your coming? Are these the wounds – is this the love You have for me?’ And He: “Rather, I have said nothing of all I should tell you. The soul herself, while she is a pilgrim, cannot comprehend all the good and love that passes between creatures and Creator; that her operating, speaking, suffering is all in my life, and that only by acting in this way can she do good to all. I will just tell you that each thought, heartbeat and movement of yours, each member of yours, any suffering bone of yours, are as many lights that come out from you; and as they touch Me I melt them for the good of all, while I send back to you, tripled, as many other lights of grace; and in Heaven I will give them to you of glory. It is enough to tell you that there is such union, such closeness, that the Creator is the organ, and the creature is the sound; the Creator the sun, the creature the rays; the Creator the flower, the creature the fragrance. Can one perhaps be without the other? Certainly not. Do you think that I do not take into account all your interior work and your pains? How can I forget them if they come from my very Self, and are one thing with Me? I also add that every time my Passion is remembered, since it is a treasure exposed for the good of all, it is as if one put it on a counter, to multiply it and distribute it for the good of all.”

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**November 23, 1907**

***If the soul suffers distractions at Communion, it is a sign that she has not given herself completely to God.***

Having heard from someone that she would get easily distracted at Communion, I was saying in my interior: ‘How is it possible to get distracted while being with You? Does one perhaps not remain all absorbed in You?’ Now, finding myself in my usual state, I was doing my usual interior things, and it was as if I could see some distractions wanting to enter into me, and blessed Jesus put His hands in front of them and did not let them in. Then He told me: “My daughter, if the soul suffers distractions and disturbances, it is a sign that she has not given herself completely to Me. In fact, when the soul has given herself completely to Me, since she is my own thing, I know how to keep my gift in good custody; but when they do not give Me everything, because of their free will I cannot

keep that special custody, and they are forced to suffer importuning things, which disturb my union with them. On the other hand, when the soul is all mine, she makes no effort to remain calm; the commitment is all mine to let nothing enter which may disturb our union.”

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**December 1907**

***In all of her acts, the soul must have the intention of encountering Jesus.***

As I was in my usual state, I found myself with the thought of when blessed Jesus met His blessed Mother on the way to Calvary; and while I was compassionating both one and the other, sweet Jesus told me: “My daughter, my Mother went out on the day of my Passion only to be able meet and relieve Her Son. In the same way, for a true loving soul, her intention in all of her actions is only that of encountering her beloved, and of relieving Him from the weight of His cross. And since human life is a continuous attitude of actions, both external and internal, the soul does nothing but meet her beloved continuously. And will she just meet Him? No, no; she will greet Him, she will embrace Him. She kisses Him, she consoles Him, she loves Him, be it even with a little word said in passing; and He will be satisfied and content. And since the action always contains a sacrifice, if the action is done to encounter the sacrifice contained in it, it will serve to relieve Me from the weight of my cross. What will be the happiness of this soul who, in her actions, is always in contact with Me? How my Love will grow ever more at each additional encounter she has by means of her acting with Me! But, how few are those who make use of it to find the shortest way in their actions to come to Me, cling to Me, and relieve Me from the many afflictions that creatures give Me!”

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**January 23, 1908**

***Jesus never goes to the soul uselessly. Temporizing gives time and space to the enemies to wage battle.***

As M. came, he told me that in these comings of Our Lord I did not deserve anything, and that I only deserved something when I practiced the virtues; and he also told me to pray for certain needs of his. Then, during the course of the day I was concerned about what I had heard, and in order to snap out of it I said to myself: ‘My adorable Good, You know that I have never cared about merits, but only about loving You. It seems that they want to make me a servant in your house, as if I cared about gains. No, I don’t want to be servant, but daughter – even more, You my beloved, and I, Yours.’ But in spite of this, that thought would come back very often. Now, as I found myself in my usual state, my blessed Jesus came and told me: “My daughter, M. did not tell you the truth, because when I go to a soul, I never go uselessly, but I always bring her some usefulness - now I speak to her about virtues, now I correct her, now I communicate my beauty to her, in such a way that all other things appear ugly to her - and many other things. And even if I did not say anything to her, it is certain that love develops more in the soul, and the more she loves Me, the more I come to love her in return; and the merits of love are so great, noble and divine, that compared to other merits, those could be called lead, and these pure gold. Besides, he himself came, and indeed he did not come like a statue – he tried to say some words, and to do some good to you, though as a creature; and then I who am the Creator, would do useless things?”

At that moment, I remembered the needs that M. had told me, and I prayed Our Lord to answer him. In the meantime, I seemed to see him with a silver-colored garment; a black veil descended from his head, covering part of his eyes, and this veil seemed to communicate itself to another person who was behind him. I could not understand anything of this, and blessed Jesus told me: “The silver-colored garment that you see on him is his purity in operating, and the black veil is the ‘human’ that he mixes with it. This human that he mixes is like a veil which, covering the light of truth that shines in his mind, sometimes makes him act with fear, or to content someone else, and not according to the truth which my Grace makes shine in his mind.”

And I: ‘Lord, grant him what he told me, for it is something that regards your glory very much.’ And He: “For an irresolute soul, temporizing gives time and space to the enemies to wage battle; while by not giving them time, and by showing oneself resolute and unshakeable, the doors are closed to the enemies, and one has the good of not even exposing oneself to the brawl. So, if he wants to reach his goal quickly, these are the means, and I will be with him, and he will be victorious. And then, the very ones who are most opposed to him will be the most supportive, and will admire him the most, seeing that he has undone their human views.”

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**February 6, 1908**

***Signs to know whether the soul is in Grace.***

As I was in my usual state, blessed Jesus came for just a little and told me: “My daughter, the sign to know whether a soul is in my Grace is that, as my Grace communicates Itself to her, the soul is ready to execute what Grace wants, in such a way that the Grace which was already in her interior and that which communicates Itself afterwards hold hands and, united with the will of the soul, place themselves in the attitude of operating. If then she is not ready, there is much to doubt about. Grace is symbolized by electric current, which turns on only those things where preparations have been made to receive the electric current. But where these preparations are not present, or some wires are broken or consumed, even though there is current, the light cannot communicate itself.” And He disappeared.

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**February 7, 1908**

***Life is a weight that will turn into a treasure.***

Continuing in my usual state, I was thinking about the enormous weight that blessed Jesus felt in carrying the cross, and I said to myself: ‘Lord, life too is a weight – but what a weight, especially because You, my highest Good, are far away. At that moment, He came and told me: “My daughter, it is true that life is a weight, but when this weight is carried with Me, and one finds out that at the end of his life he can unload this weight within Me, he will find this weight changed into a treasure, in which he will find gems, precious stones, diamonds and all riches, such as to make him happy for eternity.”

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**February 9, 1908**

***The way the soul must be with Jesus. Necessity of love for Jesus.***

Having received Communion, I was saying: ‘Lord, keep me always clasped to You, for I am too little, and if You do not keep me clasped, because I am little, I may get lost.’ And He: “I want to teach you the way you must be with Me: first, you must enter into Me, transform yourself in Me, and take what you find in Me. Second, once you have filled yourself completely with Me, go out and operate together with Me, as if you and I were one single thing, in such a way that if I move, you move as well; if I think, you think of the same thing of which I am thinking – in sum, whatever I do, you do as well. Third, with these acts that we have done together, move away from Me for one instant, and go into the midst of creatures, giving to all and to each one everything we have done together – that is, giving my divine life to each one, and then quickly returning into Me to give Me, in the name of all, all the glory that they should give Me, praying, excusing them, repairing, loving... Ah, yes! Love Me for all, satiate Me with love! There are no passions in Me, but if there could be any passion, it would be only this and this alone: love. But love in Me is more than passion – it is my life; and if passions can be destroyed, life cannot. See the necessity of being loved in which I find Myself. Therefore, love Me, love Me.”

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**February 12, 1908**

***In one day a courageous soul does more than a timid one does in one year.***

As I was in my usual state, blessed Jesus came for just a little and told me: “My daughter, timidity represses Grace and hampers the soul. A timid soul will never be good at operating great things, either for God, or for her neighbor, or for herself. When a soul is timid, it is as if she had her legs tied: unable to walk freely, she always has her eyes fixed on herself, and on the effort she makes in order to walk. Timidity makes her keep her eyes low, never high. In operating, she draws her strength not from God, but from herself, and therefore, instead of becoming stronger, she becomes weaker. If Grace sows, it happens to It as to a poor farmer who, having sown and worked his little field, harvests little or nothing. On the other hand, in one day a courageous soul does more than a timid one does in one year.”

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**February 16, 1908**

***How the cross is the surest sign to know whether we love the Lord.***

As I was in my usual state, I was thinking about why it is the cross alone that makes us know whether we really love the Lord, while there are many other things, like the virtues, prayer, the Sacraments, which could make us know whether we love the Lord. While I was thinking of this, blessed Jesus came and told me: “My daughter, it is really so, the cross alone is that which makes one know whether he really loves the Lord - but a cross carried with patience and resignation, because where there is patience and resignation in crosses, there is divine life. Since nature is so reluctant to suffering, if there is patience, it cannot be something natural, but divine, and the soul no longer loves the Lord with her love alone, but united with the love of the divine life. So, what doubt can she have whether she loves or not, if she arrives at loving Him with His own love?”

On the other hand, in the other things, and even in the very Sacraments, there also may be someone who loves, who contains this divine life within himself, but these things cannot give the certainty of the cross. It may be there, or it may not, because of lack of dispositions. One can very well go to Confession, but if he lacks the dispositions, it certainly cannot be said that he loves and that he has received this divine life within himself. Another may receive Communion; indeed he receives the divine life, but he can only say that this divine life remains within him if he had the true dispositions. In fact, it can be seen how some receive Communion or go to Confession, but as occasions arise, the patience of divine life cannot be seen in them; and if patience is missing, love is missing because love is recognized only through sacrifice. And so here are the doubts; while the cross, patience, resignation, are fruits produced only by Grace and by love.”

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**March 9, 1908**

***The lives of all palpitated in the Heart of Jesus.***

Continuing in my usual state, blessed Jesus came for just a little, and He seemed to draw near me, letting me hear the beats of His Heart – but so very strongly; and many other little heartbeats palpitated in His heartbeat. He told me: “My daughter, this is the state in which my Heart found Itself in the act of my Passion. All human lives palpitated in my Heart, which, with their sins, were all in the attitude of giving Me death; and my Heart, in spite of their ingratitude, taken by violence of love, gave back life to all. This is why I palpitated so strongly, and in my heartbeat I enclosed all human heartbeats, making them rise again into heartbeats of grace, of love and of divine delights.” And He disappeared.

In addition to this, having spent a day with many visits, I was feeling tired, and in my interior I was lamenting to Our Lord, saying: “Move creatures away from me; I feel very oppressed – I don’t know what they find or want from me. Have pity on the violence I do myself continuously, to be with You in my interior and with creatures externally.’ At that moment, the Queen Mama came, and raising her right hand, pointing to my interior, in which there seemed to be lovable Jesus, told me: “My beloved daughter, do not oppress yourself, creatures run to where there is a treasure. And since in you there is the treasure of sufferings, in which my sweet Son is enclosed, they come to you. You, however, while dealing with them - do not get distracted from your treasure, making each one love the treasure you contain within you, which is the cross and my Son. In this way, you will send them back all enriched.”

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**March 13, 1908**

***The warmth of the union with Jesus dispels from the soul the cold of human inclinations.***

While I was in my usual state, a demon came who did strange things, but as soon as he disappeared I no longer thought about it, to the point of forgetting about his strange behavior, occupying myself with my highest and only good. Later, however, a thought came to me: ‘How bad and insipid I am – nothing makes an impression on me.’ And blessed Jesus told me: “My daughter, there are certain regions in which the plants are not subject to cold, to frost, to snow, and therefore they are not stripped of their leaves, flowers and fruits; and if they take some breaks, it is for a short time, so that

when their fruits are picked, there may be the necessary time for others to grow. In fact, warmth fecundates them in an admirable way, and they are not subject to slowness, as the plants in cold regions. These poor plants, because of frost and snow, for long months are subject to producing very few fruits, and for a very short time, almost tiring the patience of the farmer who has to pick them.

Such are the souls who have reached union with Me: the warmth of my union dispels from them the cold of human inclinations which, like cold, renders them sterile and stripped of leaves and of divine fruits. The frosts of passions, the snows of disturbances, block the fruits of Grace in the soul. But since they remain in the shadow of their union with Me, nothing makes an impression on them any more, nothing enters into their interior which may disturb our union and our rest; the whole of their lives turns within my center. So, their inclination, their passion, is for God; and if sometimes there is a little break, it is nothing but a simple hiding of Myself in order to give them a surprise of greater consolations, and therefore be able to enjoy in them more delicious fruits of patience and of heroism, which they have exercised during my hiding.

All the opposite happens to imperfect souls: they really seem like plants born in cold regions; they are subject to all impressions; so, their lives live more from impressions than from reason and virtue. Inclinations, passions, temptations, disturbances and all the events of life are like colds, snows, frosts, hails, which prevent the development of my union with them; and when it seems that they have had a beautiful flowering, a new failure, something that upsets them, is enough to make this beautiful flowering wither and fall to the ground. So, they are always at the beginning; they produce very few fruits, and they almost tire my patience in cultivating them.”

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**March 15, 1908**

***When souls are all filled with God, storms have no strength to agitate them even slightly.***

This morning, I was feeling more than ever oppressed because of the privation of my highest and only good, but at the same time I was placid, without those anxieties that used to make me go round through Heaven and earth, and only when I would find Him, then would I stop. So I was saying to myself: ‘What a change – I feel petrified from the pain of your absence, yet, I do not cry, I feel a profound peace that invests me completely; not a contrary breath enters into me.’ At that moment, blessed Jesus came and told me: “My daughter, do not want to trouble yourself. You must know that when there is a strong storm in the sea, where the waters are deep the storm is only superficial. The depths of the sea are in the most perfect calm, the waters remain tranquil, and the fish, when they detect the storm, go to nest where the water is deeper so as to be safer. So, the whole storm unloads itself where the sea contains very little water, because since there is little water, the storm has the strength to agitate it from top to bottom, and even to transport it elsewhere, to other points of the sea.

So it happens to souls when they are completely filled with God - up to the brim, up to overflowing outside: storms have no strength to upset them even slightly, because there is no strength that can defy God; at the most, they may feel it superficially. Even more, as the soul detects the storm, she puts the virtues in order, and goes to nest in the inmost depths of God. So, while externally there seems to be a storm, it is completely false – it is then that the soul enjoys more peace, and rests,

tranquil, in the bosom of God, just like the fish in the bosom of the sea.

All the opposite for the souls who are empty of God, or contain just a little bit of God: storms agitate them all over; and if they have a little bit of God, they waste it. Nor does it take strong storms to agitate them; the slightest wind is enough to make virtues flee from them. Even more, holy things themselves, which form a delicious pasture for those former souls who enjoy them to their fill, for these souls, turn into storms. They are knocked about by all the winds; from no side is it ever dead calm for them, because reason demands that where the whole of God is not, the inheritance of peace is far away from them.”

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**March 22, 1908**

***The state of Luisa is a state of continuous prayer, of sacrifice and of union with God.***

Continuing in my usual state, I found myself outside of myself and I seemed to see M. and other priests. Then, a young man of divine beauty came, who drew near me and gave me some food, and I prayed him to share that food which he was giving me, with M. and others. So, drawing near M., he gave him a good share of it, saying to him: “I share my food with you, and you – satisfy my hunger by giving me souls”, pointing to the work which M. wants to do, and also exciting him strongly in his interior, by giving him impulses and inspirations. Then he shared it with others.

In the meantime, a venerable lady came out, and those who had received food from the young man drew around her and asked her what my state was. And the lady answered: “The state of this soul is a state of continuous prayer, of sacrifice and of union with God; and while being in this state, she is exposed to all the events of the Church, of the world and of the justice of God, praying, repairing, disarming and preventing, as much as she can, the chastisements which justice wants to unload upon creatures. So, things are all suspended.”

Now, while hearing this, I said to myself: ‘I am so bad, yet they say that this is my state.’ But in spite of this, I found myself near a little window up high, and from it I could see all that was being done in the Church and in the world, and the scourges which were about to fall. But who could tell them all? I move on, so as not to be too long. And I – oh, how I moaned and prayed! I would have wanted to tear myself to pieces in order to prevent all this. But all of a sudden, everything disappeared and I found myself inside myself.

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**March 25, 1908**

***Temptations can be conquered easily. Where there is passion, the devil has more strength.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “Daughter, temptations can be conquered easily, because the devil is the most cowardly creature that can exist, and a contrary act, a contempt, a prayer, are enough to make him flee. In fact, these acts render him even more cowardly than he is, and in order not to bear that confusion, as soon as he sees the soul resolute in not wanting to pay attention to his cowardice, he flees terrified.

Now, if the soul cannot easily free herself, it means that it is not only a temptation, but a passion rooted within the soul, which tyrannizes her together with the temptation. Therefore, she is unable to free herself; and where there is passion, the devil has more strength to make fun of the soul.”

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**March 29, 1908**

***Peaceful souls are the delight of God.***

This morning, on coming, blessed Jesus seemed to carry a black mantle; and drawing near me, He seemed to place me under it, saying: “In this way I will envelop all creatures, as within a black mantle.” And He disappeared.

I remained concerned because of some chastisement, and I prayed Him to come back, for I could no longer be without Him; but I was as though bothered by that sight from before. Then, after much hardship, He came, carrying a cup filled with some liqueur. He gave me some to drink, and then He added: “My daughter, peaceful souls eat at my same table and drink at my cup, and the Divine Archer does nothing but dart through them continuously, and no dart is wasted. All of them – all of them wound the loving soul; and the soul faints, while the Divine Archer continues with His arrows which now make her die of love, now give her back new life of love. And from her wounds, the soul shoots her darts to wound the One who has so much wounded her. So, a peaceful soul is the delight and the amusement of God; while, with turbid souls, if the Divine Archer darts through them, the darts are wasted by the soul, leaving Him embittered, and forming the diabolical amusement and taste.”

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**April 5, 1908**

***All that the Queen Mama contains has its origin in the Fiat.***

Continuing in my usual state, I found myself outside of myself, within a garden, in which I could see the Queen Mama placed on a very high throne. I yearned to go up there to kiss Her hand, and as I tried to go, She came to meet me, giving me a smacking kiss on my face. In looking at Her, I saw as though a globe of light in Her interior, and within that light there was the word ‘Fiat’. From that word descended many different unending seas of virtues, graces, greatnesses, glory, joys, beauties, and everything that our Queen Mama contains as a whole. Everything was rooted in that Fiat, and all of Her goods took their origin from the Fiat. Oh, omnipotent, fecund, holy Fiat! Who can comprehend you? I feel mute... It is so great that I can say nothing; therefore I stop here.

So I looked at Her with amazement, and She said to me: “My daughter, all of my Sanctity came out from within the word ‘Fiat’. I did not move even for one breath, one step, one action, or anything at all, if not within the Will of God. My life, my food, my all, was the Will of God; and this produced such sanctity, riches, glories, honors for Me... not human, but Divine. So, the more the soul is united, identified with the Will of God, the more she can be called holy, and she is loved more by God. And the more she is loved, the more she is favored, because her life is nothing but the product of the Will of God. How can He not love her if she is His own thing? Therefore, one must not look at how much or how little he does, but rather, at whether it is wanted by God. In fact, the Lord looks



more at something little, if it is according to His Will, than at something great, without It.”

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**April 8, 1908**

***The Divine Will is continuous communion. How to know whether a state is Will of God.***

I was concerned because I was not able to receive Communion every day, and good Jesus, on coming, told me: “My daughter, I do not want you to be bothered by anything. It is true that having Communion is a great thing, but how long does the tight union with the soul last? A quarter of an hour at the most. But the thing you should cherish the most is the complete undoing of your will in Mine, because for one who lives of my Will, there is tight union not only for a quarter of an hour, but always - always. My Will is continuous communion with the soul; so, not once a day, but every hour and every moment is always communion for one who does my Will.”

I have gone through most bitter days because of the privation of my highest and only Good, thinking and fearing that my state might be a pretense. Being in bed without movement or occupation until the coming of the confessor - and without that usual dozing - tormented me and martyred me so much, to the extent of making me fall ill for the pain and the continuous tears. More than once I begged the confessor to give me permission and obedience to sit on the bed according to my habit, and do my usual work of ‘tombolo’, if I were not dozy and if Jesus Christ were not pleased to let me share, as victim, in one of the mysteries of His Passion. But he continuously and absolutely prohibited it to me. Rather, he added that this state of mine, although I was deprived of my highest Good, was to be considered as state of victim, because of the violence and the pain of the privation itself and of obedience.

I always obeyed, but the martyrdom of my heart was constantly saying to me: ‘Isn’t this a pretense? Where is your dozing? Where, your state of victim? And what do you suffer of the mysteries of the Passion? Get up, get up, don’t make pretenses! Work, work! Don’t you see that this pretense will lead you to damnation? And you - don’t you tremble? Don’t you think of the terrible judgment of God? Don’t you see that after so many years you have done nothing but dig your own abyss from which you will never get out for eternity?’ Oh God! Who can say the ripping of my heart and the cruel sufferings that tormented my soul, crushing me and throwing me into a sea of pains? But tyrant obedience did not allow me even one atom of my own will. May the Divine Will be done, which disposes this way.

While in the midst of these cruel torments, last night, as I was in my usual state, I found myself surrounded by some people who were saying: “Recite a ‘Pater, Ave, Gloria’ in honor of Saint Francis of Paola, who will bring you some refreshment for your sufferings.” So I recited it; and as I did so, the Saint appeared, bringing me a little loaf of bread. He gave it to me, saying: “Eat it.”

I ate it, and felt all strengthened. Then I said to him: ‘Dear Saint, I would like to tell you something.’ And he, all affability: “Tell me, what would you like to say?”

And I: ‘I fear very much that my state may not be Will of God. Listen: in the first years of this illness, which occurred at intervals, I would feel Our Lord calling me to become a victim; at the same

time I would be caught by internal sufferings and wounds, such that externally it appeared that I was having a fit. Now, I fear that it was my fantasy that produced these evils.'

And the Saint: "The sure sign to know whether a state is Will of God is that the soul is ready to do otherwise, if she knew that the Will of God was no longer that state."

Not persuaded, I added: 'Dear Saint, I have not told you everything. Listen: the first ones were at intervals; then, from the time when Our Lord called me to continuous immolation, it is twenty-one years since I have been always in bed – and who can tell my tribulations? Sometimes it seems that He leaves me, He takes suffering away from me, the only and faithful friend of my state; and I remain crushed without God, and even without the support of suffering... and so, doubts and fears that my state may not be the Will of God.'

And he, all sweetness: "I repeat to you what I have said to you before: if you are ready to do the Will of God, if you knew It, then your state is His Will.'

Now, I very much feel within my soul that if I knew the Will of God with all clarity, I would be ready to follow this Holy Volition at the cost of my life. So I remained more tranquil. May the Lord be always thanked.

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**May 3, 1908**

***Effects of the circulation of the Divine Will in the soul.***

Continuing in my usual state, I felt Our Lord near me for just a little, and He told me: "My daughter, with the soul who does my Will, my Will circulates in her whole being like blood. So, she is in continuous contact with Me, with my power, wisdom, charity, beauty – she takes part in all that is mine. As she no longer lives of her own volition, her volition lives in Mine; and as Mine circulates in hers, hers circulates in all of my Being, and I feel her continuous contact. And as I feel touched by her continuously, you cannot comprehend how drawn I feel to love her, to favor her, to answer her in everything she asks - if I denied it, I would deny it to Myself. Besides, all things considered, since she lives in my Will, she asks for nothing but what I Myself want. This is what she wants, and this alone makes her happy, for herself and for others, because her life is more in Heaven than on earth. This is the fruit that my Will produces – to beatify her in advance."

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**May 12, 1908**

***With their bad example, the rich have poisoned the poor.***

Continuing in my usual state, I was praying to Our Lord that He would concede to put peace in the hearts, which are all in discord – the poor want to attack the rich; there is such turmoil, a thirst for human blood... It seems that they themselves can no longer contain themselves. If the Lord does not put His hand in, we are already close to the chastisements which many times He has manifested. Then, He came for just a little and told me: "My daughter, a just Justice Mine is. The rich have been the first to give a bad example to the poor, the first to move away from religion, from fulfilling their duties,

to the point of feeling ashamed to enter a church, to attend Mass, to perform their obligation. The poor have nourished themselves with their poisonous slobber; and having fed themselves well with the poison of their bad example, with that same poison given by them, unable to contain it, they try to attack them and even to kill them. There is no order without subjection; the rich have subtracted themselves from God, and the peoples rebel against God, against the rich, and against everyone. The scale of my Justice is full, and I can no longer contain it.”

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**May 15, 1908**

***She sees wars and revolutions.***

As I was in my usual state, I found myself outside of myself, in the midst of revolutions. It seems that they are ever more obstinate in wanting to shed blood. I prayed to the Lord, and He told me: “My daughter, two are the storms which men are preparing – one against the government, and the other against the Church.”

In the meantime, I seemed to see fleeing leaders, the king at risk of being made a prisoner, and trying to flee... I cannot say it well – it seemed that he was falling into the hands of the enemies. All the rich were undergoing grave dangers, and some were dying. That which was most sorrowful is that among the leaders of revolutions, also against the Church, priests were not lacking. Then, when things were reaching the extreme excesses, a foreign power seemed to intervene. I will not continue further, because these are things said other times.

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**June 22, 1908**

***The Divine Will triumphs over everything.***

This morning, I was feeling very oppressed because of the privation of my adorable Jesus, and I said to myself: ‘I cannot take anymore – how can I go on without my life? What patience it takes with You! What would be the virtue that would induce Him to come?’ At that moment, He came and told me: “My daughter, the virtue that triumphs over everything, that conquers everything, levels everything, sweetens everything, is the Will of God, because It contains such power that nothing can resist It.”

While He was saying this, a road, all full of rocks, thorns and steep mountains, appeared before me. Once all this was placed in the Will of God, by the power of It the rocks were pulverized, the thorns were changed into flowers, the mountains leveled. So, in the Will of God all things have one same appearance; they all assume the same color. May His Most Holy Will be always blessed.

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**June 31, 1908**

***The true spirit of charity in the rich and in priests.***

Continuing in my usual state, full of bitternesses and of privations, after much hardship I seemed to see peoples in the act of rebelling and of intensifying the brawl against the rich. In the meantime, the

lament of most sweet Jesus made itself heard in my ear, all embittered, saying: “I am the one who is giving freedom to the poor - I am tired of the rich. They have done enough - how much money wasted on balls, on theatricals, on useless trips, on vanities, and even on sins! And the poor? They could not have enough bread to satisfy their hunger; they were oppressed, weary, embittered. Had they given them only what they spent on unnecessary things, my poor would have been happy. But the rich have kept them like a family that did not belong to them; even more, they have despised them, keeping comforts and amusements for themselves as things befitting their condition, and leaving the poor in misery, as something befitting their condition.”

And while saying this, He seemed to withdraw grace from the poor, and these would become enraged against the rich, in such a way that grave things would happen. On seeing this, I said: ‘My dear Life and my all Good, it is true that there are some bad rich people, but there are also some good ones, like the many devout ladies who give alms to the churches, and your priests who do so much good to all...’

“Ah! my daughter, keep quiet, and don’t touch this key, so very sorrowful for Me. I could say that I do not recognize these devout ladies. They give alms where they want, to obtain their intent, to hold people at their service; they spend even thousands of lire for those who sympathize with them, but then, where it is necessary, they do not deign to give a cent. Could I say that they do it for Me? Could I recognize these actions of theirs? You yourself can recognize whether they do it for Me from these signs – if they are ready for any bare necessity; if they do not differentiate by giving much where it is not so necessary, and refusing to give little where it is necessary. One can well say that there is no spirit of true charity or upright operating. So, my poor are put into oblivion also by these devout ladies. And the priests? Ah! my daughter – that is even worse. They do good to all?! You deceive yourself. They do good to the rich; they have time for the rich. By them also the poor are almost excluded; for the poor they have no time; for the poor they have not a word of comfort or help to tell them; they send them away, reaching the point of pretending they are ill. I could say that if the poor have moved away from the Sacraments, the priests have contributed to this, because they have always taken their time to confess them, and the poor grew tired and no longer came back. But then, if a rich person would show up, it is all the opposite: they would not hesitate one instant; time, words, comforts, help..., they would find anything for the rich. Could I say that the priests have a spirit of true charity, if they reach the point of picking the ones to whom they should listen? And what about the others? They either send them somewhere else, or oppress them so much, that if my grace did not help the poor in a special way, the poor would have been banished from my Church. True charity and upright spirit – only rarely do some priests have them, but as for the rest, I could say that these have departed from the earth.”

I remained embittered more than ever, imploring mercy.

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**July 26, 1908**

***Obedience.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, obedience is the ark of my dwelling in the soul. Where this ark of obedience is not present, I can say

that there is no place for Me in that soul, and I am forced to remain outside.”

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**August 10, 1908**

***The work of Love.***

Continuing in my usual state, but full of bitternesses and of privations, after I received Communion I was lamenting to blessed Jesus about the way He had left me, and about the uselessness of my state. And He, having compassion on my laments, told me: “My daughter, nothing has diminished the goods that exist between Me and you, because the whole of good is in the origin of its foundation. When two persons unite themselves with the bond of friendship or with the bond of marriage, and they have exchanged gifts besides, and have loved each other so much as to become inseparable, to the extent that one has taken and copied the other so much as to feel the being of the beloved within herself – if out of bare necessity they are forced to be far away from each other, are those gifts perhaps diminished, or does their love decrease? Not at all. On the contrary, being far away makes them grow more in love, and makes them keep the gifts received with greater care, waiting for some greater unexpected gift at the return of the other. But there is more; since one has copied her beloved within herself, it seems that there is no distance for her, because she feels the voice of the beloved flow within her voice, having imitated him. She feels him flow in her mind, in her works, in her steps... So, he is far and near, she looks at him and he escapes her, she touches him but cannot clasp him; therefore, the soul is in a continuous martyrdom of love. Now, if Justice forces Me to deprive you of Me and to be far away for some time, can you say that I have taken the gifts away from you, and that there is diminution of love?”

And I: ‘My state is too hard, my dear Life – and what am I here for if You do not let Me suffer to spare my neighbor the chastisements? You have said many times that You would not allow rain – and it is not raining; so, I cannot beat You in anything. Whatever You say, You do; while if I had You near Me like before, I would tell You so much that You would let me win. How can You say that distance is nothing?’

And He: “It is precisely because of this that I am forced to be far away – so as not to let you win, but give course to Justice. However, by keeping you here there is also some good, because the lack of water will call for famine; during this time the peoples will be humiliated, and after slaughters and wars have taken place, grace will find them more disposed to be saved. Is this not also a good, that while wars were about to overtake the famine, by keeping you here they will be postponed for a little longer, and so more souls will be saved?”

Then He added: “Love never says ‘enough’. Even if Love scourged the soul and tore her to pieces, those pieces would cry out Love. Love never says ‘enough’; It is not yet content – It pulverizes those pieces, It reduces them to nothing, and into that nothing It blows Its fire, and gives it Its own shape. It mixes nothing human, but only the divine; and it is then that Love sings Its glories, Its braveries, Its prodigies, saying: ‘I am content – my love has won; it has destroyed the human and built the divine.’ It happens to Love as to a talented artisan who, having many objects which are not to his liking, breaks them to pieces, puts them on the fire, and keeps them there until they melt, making them lose all of their shape; and then he forms from them many other objects, most beautiful and

pleasant, worthy of his talent. It is yet true that for that which is human this action of Love is so very hard, but when the soul sees her gain, she will see how beauty has taken the place of ugliness, richness of poverty, nobility of roughness; and she too will sing the glories of Love.”

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**August 14, 1908**

***The human will serves as brush for Jesus in order to portray His image in the heart.***

Having received Communion, I could see the Baby within my interior, as though looking for something important; and I said: ‘My pretty little one, what are You looking for with so much zeal? And He said: “Daughter, I am looking for the brush of your will to be able to portray my image in your heart. In fact, if you do not give me your will, I lack the brush to be able to portray Myself freely in you; and just as your will serves as brush in my hands, love serves as colors in order to impress the variety of colors of my image. Moreover, just as the human will serves as brush for Me, my Will serves as brush in the hands of the soul in order to portray her image in my Heart; in Me, then, she will find abundant color of love for the variety of colors.”

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**August 19, 1908**

***The soul must sow good with her whole being.***

Having done my meditation on the fact that one who sows good will harvest good, and one who sows vices will harvest evils, I was thinking about what good I could sow, given my position, my misery and inability. At that moment, I felt I was being harvested, and I heard Him say in my interior: “The soul must sow good with her whole being – with all of it. The soul possesses a mental intelligence, and she must apply it to comprehend God, to think of good alone, never allowing any bad seed to enter her mind; and this is the sowing of good with the mind. The same with her mouth: she must never sow any bad seed, that is, bad words, unworthy of a Christian, but always say holy, useful and good words; so here is the sowing of good with the mouth. Then, with her heart she must love God alone, desire God, palpitate for Him, and tend to Him; here is the sowing of good with the heart. Then, with her hands she must do holy works, with her feet she must walk after the examples of Our Lord; and here is another good seed.”

On hearing this, I thought to myself: ‘So, in my position I too can sow good in spite of my extreme misery.’ But I thought of this with a certain fear of the account that the master will ask of me - whether I have sown well; and in my interior I heard Him repeat: “My goodness is so great that great wrong is done by those who make Me known as severe, very demanding and rigorous. Oh, what an affront they give to my Love! I will ask for no other account but of the little field given to them; and I will ask for an account for nothing but to give them the fruit of their harvests. I will give it to the intelligence, for the more it has comprehended Me in life, the more it will comprehend Me in Heaven; and the more it will comprehend Me, the greater the joy and beatitude with which it will be inundated. To the mouth I will give the harvest of the different divine flavors, and its voice will harmonize above all the other Blessed; to the works I will give the harvests of my gifts; and so with all the rest.”

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**August 23, 1908**

***The sign to know whether there is guilt in the soul during the privation.***

Continuing in my usual state, I was very concerned about the state of my soul, and I said to myself: 'Who knows what evil there is in my soul that the Lord deprives me of Him, and leaves me abandoned to myself.'

At that moment, He came for just a little and filled all of myself with Him, and my whole being was all directed to Him; there was not even a fiber or a motion that would not tend to Him. Then, afterwards, He told me: "Have you seen, my daughter? The sign that there is guilt in the soul when she finds herself without Me, is that, as I return to let Myself be seen, she does not remain all filled with God, nor is her being immediately disposed to immerse itself completely in Me, in such a way that not a fiber would be left which is not fixed in its Center. Where there is guilt, or something that is not completely mine, neither can I fill her, nor can the soul immerse herself in Me. Guilt, matter, cannot enter into God, nor run toward God. Therefore, calm yourself, and do not want to trouble yourself."

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**August 26, 1908**

***Constancy in good makes Divine Life grow in the soul.***

As I was in my usual state, I was all afflicted and almost dazed because of the usual privations. Then He came, just in passing, and told me: "My daughter, that which I want you to take to heart is constancy in good, both internal and external, because the repetition of the act of loving Me, of many interior acts and of constant good, makes Divine Life grow ever more in the soul – but with such energy, that she can be compared to a child who, growing in good air and with healthy foods, keeps growing well, in full health, until he reaches his proper stature, without needing either doctors or medicines. Even more, he is so robust and strong, that he relieves and helps others.

On the other hand, one who is not constant grows like a child who is not always fed with healthy foods and lives in putrid air. He grows sickly, and since his members do not have the strength to develop and grow due to lack of good nourishment, they develop with defects; and so a tumor forms in one place, an abscess in another. He walks with a limp, he speaks with difficulty; one can say that he is a poor cripple. Though one can see good members mixed in, those with defects are more; and even though he consults doctors and takes medicines, they do him little or no good, because his blood is infected by the putrid air, and his members are weak and defective from malnutrition. So, he will be a man, but he will not reach a proper stature, and will always need help, without being able to help others. Such is the inconstant soul. With inconstancy in good, it is as if the soul nourished herself with foods which are not good; and by applying herself to other things which are not God, it is as if she breathed putrid air. So, Divine Life grows with difficulty and poorly, because It lacks the strength and the vigor of constancy."

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**September 2, 1908**

***True virtue begins in God and ends in Him.***

I am going through bitter days because of the continuous privations of blessed Jesus. He came for just a little and told me: “My daughter, the sign to know whether one has true charity is that he loves the poor. In fact, if he loves the rich and is available for them, he may do so because he hopes for something or obtains something, or because he is in sympathy with them, or because of their nobility, intelligence, eloquence, and even out of fear. But if he loves the poor, helps them, supports them, it is because he sees in them the image of God, therefore he does not look at roughness, ignorance, rudeness, misery. Through those miseries, as though through a glass, he sees God, from whom he hopes for everything; and so he loves them, helps them, consoles them as if he were doing it to God Himself. This is the good kind of true virtue, which begins from God and ends in God. On the other hand, that which begins from matter, produces matter and ends in matter. As bright and virtuous as charity may appear, if the divine touch is not felt, both the one who does it and the one who receives it become bothered, annoyed and tired, and if necessary, they even use it to commit defects.”

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**September 3, 1908**

***Jesus is light, and light is truth.***

As I was in my usual state, blessed Jesus made Himself seen all light, and said these simple words: “I am light - but what is light made of? What is the principle of it? It is truth. So, I am light because I am truth. Therefore, in order for the soul to be light and to have light in all of her actions, these must come from truth. Wherever there is artifice, deception and duplicity, there cannot be light - but darkness.” And He disappeared like a flash.

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**September 5, 1908**

***As the creature changes, she feels the different effects of the presence of God.***

I was speaking with the Confessor, and he was saying: “How terrible it will be to see God indignant! This is so true, that on the Day of Judgment, the wicked will say: ‘Mountains – bury us, destroy us, that we may not see the face of God indignant.’” And I was saying: ‘In God there cannot be indignation, but rather, it is according to the state of the soul: if she is good, the divine presence, His qualities, His attributes, attract her whole self within God, and she is consumed with the desire to immerse herself completely in God. If she is bad, His presence crushes her, drives her away from Him; and in seeing herself rejected and not feeling within her any seed of love toward a God so Holy, so Beautiful, while she is so ugly and bad, the soul would rather get rid of His presence, if possible even by destroying herself. So, in God there is no mutation, but rather, we experience different effects according to how we are.’

Afterwards, I thought to myself: ‘How much nonsense I said.’ Then, while I was doing the meditation during the day, He came for just a little and told me: “My daughter, it was well said – I do not change, but it is the creature that feels the different effects of my presence, as she changes. In fact, how can one who loves Me ever fear, if she feels my whole Being flow within her and form her very life? Can she ever fear my Sanctity, if she takes part in Sanctity Itself? Can she ever be ashamed of my Beauty, if she keeps trying to embellish herself ever more in order to please Me and to be like Me? She feels the whole of the Divine Being - all of It, flow in her blood, in her hands, in



her feet, in her heart and mind, in such a way that It is something that belongs to her – It is fully her own. And how can It fear or be ashamed of Itself? This is impossible. Ah! my daughter, it is sin that casts so much disorder into the creature, that she reaches the point of wanting to destroy herself so as not to bear my presence. On the Day of Judgment it will be terrible for the wicked. Not seeing any seed of love in themselves, but rather, hate toward Me, my Justice imposes on Me to not love them; and the persons who are not loved, one does not want to keep around, and one makes use of some means to drive them away. I will not want to keep them with Me, and they will not want to stay – we will shun each other. Love alone is that which unites everything and makes all happy.”

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**September 6, 1908**

***Jesus wanted to suffer in order to reunite everything to Himself.***

Continuing in my usual state, I was thinking about the mystery of the scourging; and as Jesus came, pressing His hand on my shoulders, I heard Him say in my interior: “My daughter, I wanted my flesh to be scattered in pieces, and my Blood to be shed from my whole Humanity, so as to reunite all of dispersed humanity. In fact, of all that was torn from my Humanity – flesh, blood, hair – nothing was dispersed in my Resurrection, but everything was reunited again to my Humanity. By this, I incorporated all creatures within Me. So, after this, if one wanders away from Me, it is out of his obstinate will that he tears himself from Me to go out and be lost.”

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**September 7, 1908**

***The more things of which the soul deprives herself down here, the more she will have up there in Heaven.***

As I was in my usual state, blessed Jesus came for just a little and told me: “My daughter, the more things of which the soul deprives herself down here, the more she will have up there in Heaven. So, the poorer on earth, the richer in Heaven; the more she is deprived of tastes, pleasures, amusements, trips, strolls on earth, the more tastes and pleasures she will have in God. Oh, how she will stroll in the expanse of the Heavens, especially in the immeasurable Heavens of the attributes of God! In fact, each attribute is one more Heaven, one more Paradise; and among the Blessed – some enter into them as though at the margin of the attributes of God; some walk in the middle of them, some even higher; and the more they walk, the more they taste, enjoy, and amuse themselves. So, one who leaves the earth, takes Heaven, be it even in the smallest thing. Therefore, it follows that the more one is despised, the more he is honored; the smaller, the greater; the more submitted, the more dominant; and so with all the rest. Yet, of the mortals, who thinks of depriving himself of something on earth, to have it eternally in Heaven? Almost no one.”

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**October 3, 1908**

***As long as the soul is in the continuous attitude of operating good, Grace is with her.***

This morning blessed Jesus made Himself seen - just a shadow, and told me: “My daughter, as long as the soul is in the continuous attitude of operating good, Grace is with her and gives life to all of

her actions. If then she is indifferent to doing good, or she is in the act of doing evil, Grace withdraws, because it is not something that belongs to It, and unable to take part in it or to administer Its own life, sorrowful, It departs with great displeasure. Therefore, do you want Grace to be always with you, and my very life to form yours? Then remain in the continuous act of doing good. In this way you will have my whole Being developed in you, and will not have to grieve so much if sometimes you do not have my presence. In fact, you will not see Me, but will touch Me in all your acts; and this will soften, in part, the pain of my privation.”

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**October 23, 1908**

***How divine science is in upright operating.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, all of divine science is contained in upright operating. In fact, that which is upright contains everything beautiful and good that can be found; it contains order, utility, beauty, mastery. A work is good insofar as it is well ordered, but if the threads appear crooked, and placed crookedly, one does not understand anything, and can see nothing but something disorderly, which will be neither useful nor good. This is why, from the greatest to the smallest things I have made, they all appear orderly, and all of them serve a useful purpose – because the fount from which they came was my upright operating. Now, as much as a creature is good, so much divine science she will contain within her; as much as she is upright, so many good things will come from her. A crooked thread in her operating is enough to put herself in disorder as well as the works that come from her, and to obfuscate the divine science that she contains. One who goes out of what is upright, goes out of what is just, holy, beautiful, useful, and goes out of the boundaries in which God placed her; and by going out, she will be like a plant which does not have much soil under it: now the rays of a scorching sun, now frosts or winds, will cause the influence of divine science to wither within her. Such is crooked operating – like frosts, winds, and rays of a scorching sun; so, lacking much soil of divine science, she will do nothing but wither within her own disorder.”

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**November 20, 1908**

***When the soul makes love her food, this love becomes solid and serious.***

Continuing in my usual state, full of bitternesses and of privations, this morning blessed Jesus came for a little while; I would lament to Him about my state, but instead of answering me, He would draw closer to me. Then, afterwards, without answering what I was saying, He told me: “My daughter, the true loving soul is not content with loving Me with anxiety, with desires, with surges, but when she comes to make love her food and daily nourishment, only then is she content. It is then that love becomes solid, serious, and keeps on losing all that lightness of love to which the creature is subject. And since she makes it her food, it is spread throughout all of her members, and because it is spread everywhere, she has the strength to bear the flames of love that consume her and give her life. By containing love within her, by possessing it, she no longer feels those intense desires, those anxieties, but she only feels that she loves more the love that she possesses. This is the love of the Blessed in Heaven – this is my own love. The Blessed burn, but without anxiety, without clamor, rather, with solidity, with admirable seriousness. This is the sign that a soul has come to feed on love: she loses

more and more the characteristics of human love. In fact, if one sees only desires, anxieties, surges, it is a sign that love is not her food, but it is only a few particles of herself that she has dedicated to love. So, since she is not all love, she does not have the strength to contain it, and so she has those surges of human love. These souls are very voluble, and without stability in their things; while the former ones are stable, like mountains that never move.”

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**December 16, 1908**

***The privation of Jesus is the greatest of all pains.***

Going through most bitter days, I was lamenting to Our Lord, saying: ‘How cruelly You have left me! You told me that You had chosen me as your little daughter, that You would keep me always in your arms – and now? You have thrown me to the ground, and instead of a little daughter, I see that You have changed me into a little martyr; but even though little, my martyrdom is just as cruel and harsh, bitter and intense.’ While I was saying this, He moved in my interior and told me: “My daughter, you are mistaken - my Will is not to make you a little martyr, but a great martyr. If I give you the strength to bear my privation with patience and resignation – which is the most painful and most bitter thing that can be found, and there is no other pain that equals it or resembles it either in Heaven or on earth – is this not heroism of patience and the ultimate degree of love, compared to which, all other loves remain behind, are almost nullified, and there is nothing that can compare to it or stand before it? Is this not, then, great martyrdom? You say that you are a little martyr because you feel you do not suffer so much. It is not that you do not suffer, but it is the martyrdom of my privation that absorbs your other pains, making them even disappear. In fact, in thinking that you are without Me, you neither bother about nor pay attention to your other sufferings; and by not paying attention to them, you reach the point of not feeling their weight, therefore you say you do not suffer.

And then, I have not thrown you to the ground; rather, I keep you more than ever clasped in my arms. Even more, I tell you that if to Paul I gave my efficacious grace at the beginning of his conversion, to you I give it almost continually – and this is the sign of it: that you continue in your interior everything that you used to do when I was with you almost continually - doing what now you seem to do by yourself. Your feeling all immersed in Me and bound to Me, always thinking of Me even though you do not see Me – this is not your own thing, nor an ordinary grace, but special and efficacious grace. And if I give you much, it is a sign that I love you much, and I want to be loved much by you.”

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**December 25, 1908**

***How to make Jesus be born and grow in your hearts.***

Finding myself in my usual state, I was longing for little Baby Jesus, and after many hardships, He made Himself seen in my interior as a little Baby, and told me: “My daughter, the best way to make Me be born in one’s own heart, is to empty oneself of everything, because in finding empty space, I can place all my goods in it. And only then can I remain in it forever, if there is room to be able to carry all that belongs to Me, all that is my own. A person who went to live in the house of someone else, could be called happy only if he found empty space in which to be able to put all of his

belongings; otherwise, he would be unhappy. So I am.

The second thing in order to make Me be born and to increase my happiness, is that everything the soul contains, both internal and external - everything, must be done for Me; everything must serve to honor Me, to execute my orders. If only one thing, one thought, one word, is not for Me, I feel unhappy, and while I should be the master, they make Me a slave. Can I tolerate all this?

The third one is heroic love, magnified love, love of sacrifice. These three loves make my happiness grow in a marvelous way, because they render the soul capable of works which are superior to her strengths, as she does them with my strength alone. They will expand her, by making not only her, but also others love Me. And she will reach the point of enduring anything, even death, in order to triumph in everything, and be able to say to Me: 'I have nothing else; everything is only love for You.' In this way, she will not only make Me be born, but will make Me grow, and will form a beautiful paradise in her heart."

As He was saying this, I looked at Him, and from little, in one instant He became big, in such a way that I remained completely filled with Him. Then everything disappeared.

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**December 27, 1908**

*What passed between Baby Jesus and His sweet Mama when She would feed Him from Her breast. The 'I love You' of the creature is requited by the 'I love you' of the Creator.*

I was meditating on when the Queen Mama would give Her milk to Baby Jesus. I was saying to myself: 'What must have passed between the Most Holy Mama and little Jesus in this act?' At that moment, I felt Him move in my interior, and I heard Him say to me: "My daughter, when I suckled milk from the breast of my most sweet Mother, together with milk I suckled the love of Her Heart – and it was more love than milk that I suckled. While suckling, I would hear Her say to Me: 'I love You, I love You, O Son'; and I would repeat to Her: 'I love You, I love You, O Mama.' And I was not alone in this; at my 'I love You', the Father, the Holy Spirit and the whole of Creation - the Angels, the Saints, the stars, the sun, the drops of water, the plants, the flowers, the grains of sand, all of the elements, would run after my 'I love You', and repeat: 'We love You, we love You, O Mother of our God, in the love of our Creator.'

My Mother could see all this, and would remained inundated. She could find not even a tiny space in which She would not hear Me say that I loved Her. Her love would remain behind and almost alone, and She would repeat: 'I love You, I love You....' But She could never match Me, because the love of a creature has its limits, its time, while my love is uncreated, unending, eternal. The same happens to any soul when she says to me, 'I love You'; I too repeat to her, 'I love you', and with Me is the whole Creation, loving her in my love. Oh, if creatures comprehended what good and honor they procure for themselves even by just saying to Me: 'I love You'! This alone would be enough – a God beside them who, honoring them, replies: 'I love you too.'

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**December 28, 1908**

***Earthquakes in Sicily and Calabria.***

Finding myself in my usual state, I felt as if the earth were shaking and wanted to slip away from beneath us. I was concerned, and I said to myself: ‘Lord, Lord, what is this?’ And He, in my interior: “Earthquakes.” And He kept silent.

I almost paid no attention to Him, and within myself I continued my usual interior things when, all of a sudden, about five hours after that word had been spoken to me, I felt the earthquake sensibly. As soon as I felt it cease, I found myself outside of myself. Almost confused, I could see harrowing things, but this sight was immediately removed from me, and I found myself inside a church. A young man clothed in white came from the altar – I believe He was Our Lord, but I cannot tell with certainty – and drawing near me, with an imposing look He told me: “Come”.

I shrugged my shoulders, without getting up, and calculating within me that at that hour He was scourging and destroying, I said: ‘Lord, You want to take me now?!’, almost refusing His invitation. And the young man threw Himself into my arms, and in my interior I heard Him say: “Come, o daughter, that I may end it with the world; I will destroy a great part of it, with earthquakes, with waters and with wars.” After this, I found myself inside myself.

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**December 30, 1908**

***The infancy of Jesus to divinize the infancy of all.***

I was meditating on the mystery of His infancy, and I said to myself: ‘My Baby, to how many pains You wanted to subject Yourself! It was not enough for You to come as an adult – You wanted to come as a baby, and suffer from the swaddling clothes, from silence, from the immobility of your little Humanity, of your feet, of your hands... Why all this?’

While I was saying this, He moved in my interior and told me: “My daughter, my works are perfect. I wanted to come as a little infant in order to divinize all the sacrifices and all the little actions of infancy. So, until children begin to commit sins, everything remains absorbed in my childhood, and divinized by Me. When sin then begins, separation begins between Me and the creature - a separation which is sorrowful for Me, and mournful for them.”

And I: ‘How can this be, if babies do not have reason, and are not capable of deserving?’ And He: “First, because I give merit by my grace; second, because it is not out of their will that they do not want to deserve, but because such is the state of infancy disposed by Me. Besides, a gardener who has planted a plant is not only honored, but he also picks the fruit of it, even though the plant does not have reason; the same for an artisan who makes a statue, and for many other things. Sin alone is that which destroys everything and separates the creature from Me; but everything else, even the most trivial action, comes to the creatures from Me, and to Me it returns, with the mark of the honor of my Creation.”

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**January 2, 1909**

***More about earthquakes. The Sacramental lot of Jesus under the rubble is less hard than in many Tabernacles.***

To my great repugnance and only to obey, I continue to tell what has happened from December 28, regarding the earthquake. I was thinking to myself about the lot of so many poor people, alive under the rocks, and about the lot of my Lord in the Sacrament, He too alive and buried under the rubble; and I said to myself: ‘It seems as if the Lord is saying to those people: “I have had your same lot because of your sins. I am together with you to help you, to give you strength. I love you so much that I am waiting for one last act of love to save you all, not taking into account all the evil you have done in the past”. Ah! my Good, my Life and my All, I send You my adorations under the rubble – wherever You are; and my embraces, kisses and all my powers to keep You continuous company. Oh, how I wish I could come to dig you out, to put you in a more comfortable place, and more worthy of You!’

At that moment, my adorable Jesus told me in my interior: “My daughter, you have somehow interpreted the excesses of love which, even while scourging, I send to the peoples. But this is not all - there is more. Know that my Sacramental lot is perhaps less unhappy, less nauseating under the rocks than in the tabernacles. The number of sacrileges committed by priests, and also by the people, is such that I was tired of descending into their hands and into their hearts, to the point of being forced to destroy almost all of them. And then, what about the ambition and the scandals of priests? Everything was darkness in them, they were no longer the light which they should be; and when priests reach the point of no longer giving out light, the peoples reach the excesses, and my justice is forced to destroy them.”

I was also thinking about His privations, and I felt a fear in me, as if some strong earthquake were also to happen here. In seeing myself so alone without Jesus, I felt so oppressed as to feel I was dying. Then, having compassion for me, good Jesus came, just a shadow, and told me: “My daughter, do not oppress yourself so much; out of regard for you I will spare this city most grave damages. See if I should not continue to chastise: instead of converting, of surrendering, in hearing of the destruction of other provinces they say that it is those places and lands that make this happen, and so they take their own good time, continuing to offend Me. How blind and foolish they are – is the whole earth not in the palm of my hand? Could I perhaps not open chasms in the earth and cause them to be swallowed in other places as well? And to show them this, I will cause earthquakes in other places, in which they do not usually occur.”

While saying this, He seemed to stretch out His hand into the center of the earth, taking some fire and moving it closer to the surface of the earth; and the earth would shake and the earthquake would be felt, some places more intensely, some places less. And He added: “This is only the beginning of the chastisements – what will be the end of them?”

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**January 8, 1909**

***The fruit and the purpose of Communion.***

Having received Communion, at the best moment I was thinking of how I could cling to blessed Jesus

more than ever, and He said to me: “In order to cling more tightly to Me, to the point of dissolving your being in Mine, just as I transfuse Mine into yours, you must take what is Mine in everything, and in everything leave what is yours; in such a way that if you always think of things which are holy and regard only what is good, and the honor and glory of God, you leave your mind and take the divine. If you speak, if you operate good, and only out of love for God, you leave your mouth and your hands, and you take my mouth and my hands. If you walk along holy and upright paths, you will walk with my own feet; if your heart loves Me alone, you will leave your heart and will take Mine, and will love Me with my own love; and so with all the rest. So, you will be enveloped with all my things, and I with all of yours. Can there be a tighter union than this? If the soul reaches the point of no longer recognizing herself, but the Divine Being within her, these are the fruits of good Communions, and this is the divine purpose in wanting to communicate Himself to souls. But, how frustrated my love remains, and how few are the fruits that souls gather from this Sacrament, to the point that the majority of them remains indifferent, and even nauseated by this divine food.”

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**January 22, 1909**

***When God is debtor of the soul.***

I was thinking about the many privations of Our Lord, and about the fact that once, years ago, after I had waited for Our Lord for a few hours, when He came I lamented to Him for He had made me struggle so much for His coming, and blessed Jesus told me: “My daughter, when I surprise you, anticipating your yearnings for Me, and I come without having you wait, then you are my debtor. But when I have you wait for some time and then I come, I become your debtor – and do you think it is trivial that a God gives you the occasion to make Him your debtor?”

And I was saying to myself: ‘At that time, it was hours, but now it is days – who knows how many debts He has made with me! I believe they are innumerable, because He has been having many of these whims.’ But then I thought to myself: ‘And what is the good for me to have a God debtor? I believe that to have Him as debtor or to be His debtor is the same for Jesus, because in one instant He can give so much to the soul as to equal and surpass the debts He has – and so, here is how the debts are canceled.’

But while I was thinking of this, blessed Jesus told me in my interior: “My daughter, you are speaking nonsense. In addition to the ‘spontaneous gifts’ that I give to souls, there are the ‘gifts of bond’. To the souls of the ‘spontaneous gifts’, I may give or may not – it is my choice, because no bond binds Me; but with the souls of the ‘gifts of bond’, as in your case, I am bound and forced to give them what they want, and to grant them my gifts. Imagine a gentleman and two persons; one of these two persons keeps his money in the hands of the gentleman, while the other does not. That gentleman may give to both one and the other; but which one is more sure to obtain in a circumstance of need – the one who has money in the hands of the gentleman, or the one who does not? Certainly the one who has the money will have all the good dispositions, the courage, the confidence to go and ask for what is deposited in the hands of that gentleman. And if he sees him hesitant in giving, he will say to him, frankly: ‘You better give it to me, and quickly, because indeed I am not asking you for what is yours, but for what is mine.’ On the other hand, if the other one goes, who has nothing deposited in the hands of that gentleman, he will go timidly, without confidence, and it will be up to

the gentleman, whether he wants to give him some help or not. This is the difference that passes between when I am the debtor, and when I am not. If you could understand what immense goods are produced by having a credit with Me!”

I add that while I was writing, I was thinking to myself about some more nonsense: ‘When I am in Heaven, my dear Jesus, You will feel irritated for having made so many debts with me; while if you come now, since I become the debtor, You, who are so good, at the first encounter we will have, will cancel all my debts. But I, who am bad, will not let it go, and will demand payment for even a breath of waiting.’ But while I was thinking of this, He told me in my interior: “My daughter, I will not feel irritation, but contentment, because my debts are debts of love, and I desire to be the debtor more than to have you as my debtor. In fact, these debts which I make with you, while being debts for Me, will be pledges and treasures which I will keep in my Heart for eternity, and which will give you the right to be loved by Me more than others. This will be one more joy and glory for Me, and you will be repaid for even a breath, a minute, a desire, a heartbeat; and the more pressing and greedy you will be in demanding, the more pleasure you will give Me, and the more I will give you. Are you happy now?” I remained confused, and did not know what else to say.

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**January 27, 1909**

***‘Luisa of the Passion of the Tabernacle’.***

Continuing in my usual state, I said to myself: ‘What a useless life mine is – what good do I do? Everything is over; there is no more sharing in thorns, crosses, nails – it seems that everything is exhausted. I do feel suffering, to the point that I cannot move - it is a general rheumatism of pain; but it is something all natural. I am only left with the continuous thought of the Passion, and the union of my will with that of Jesus, offering what He suffered and all of myself as He wants, for whomever He wants; but apart from this, there is nothing but squalid misery. So, what is the purpose of my life?’

While I was thinking of this, blessed Jesus came, just a flash, and told me: “My daughter, do you know who you are? ‘Luisa of the Passion of the Tabernacle’. When I share my pains with you, you are still ‘of Calvary’; when I don’t, you are ‘of the Tabernacle’. See how true this is: in the Tabernacle, I show nothing on the outside – neither crosses, nor thorns; yet, my immolation is the same as on Calvary, the prayers are the same, the offering of my life still continues, my Will has not changed in anything, I burn with thirst for the salvation of souls... I can say that the things of my sacramental life, united with those of my mortal life, are always at one point – they have decreased in nothing; however, everything is interior. So, if your will is the same as when I used to share my pains with you, if your offerings are similar, if your interior is united with Me, with my Will – am I not right in saying that that you are Luisa of the Passion of the Tabernacle? With this difference alone: that when I share my pains with you, you take part in my mortal life, and I spare the world the gravest scourges; when I do not share them with you, I scourge the world, and you take part in my sacramental life – but the life is always one.”

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**January 28, 1909**

***What victim means.***



Having read a book that talked about the different ways of operating interiorly, and about how Jesus would compensate these souls with a great capital of grace and with superabundant love, I compared everything I had read to the many ways and the many different acts that Jesus had taught me in my interior, which, compared to those of the book, seemed to me to be so vast as the sea compared to a little river. And I said to myself: 'If this is true, who knows how much grace my always lovable Jesus pours in me, and how much love He has for me!' Then, as I found myself in my usual state, good Jesus came for just a little, and told me: "My daughter, you do not yet know well what it means to be chosen as victim. Just as I, by being victim, enclosed in Me all the acts of creatures, their satisfactions, reparations, adorations and thanksgivings, in such a way that I did for all and for each one that which they were supposed to do; in the same way, since you are victim, it is useless to compare yourself to others, because you must enclose within you, not the way of one, but the variety of the ways of each one. And since I must have you make up for all and for each one, as a consequence I must give you, not the grace that I give to one alone, but as much grace as to equal what I give to the whole of creatures. Therefore, love too must surpass all the love I have for the whole of creatures, because grace and love always go together; they have one single step, one single measure, one single will. Love draws grace, grace draws love – they are inseparable. This is why you see the most extensive sea which I have placed in you, and the little river in others." I remained astounded, comparing so much grace to so much ingratitude and badness of mine.

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**January 30, 1909**

***The story of 'why'.***

Finding myself in my usual state, I found myself outside of myself; I seemed to see a soul in Purgatory, whom I knew, and I said to her: 'Take a look at how I am before God – I am so concerned about it, especially about the state in which I find myself.' And she told me: "It takes nothing to know whether you are doing well or badly: if you appreciate suffering, you are doing well; if you don't, you are doing badly. In fact, one who appreciates suffering, appreciates God; and by appreciating Him, one can never displease Him. Things which are appreciated, are also esteemed, loved, and one cherishes them and keeps them safe, more than oneself. Can it ever be possible that one wants evil for himself? In the same way, it is impossible that one may displease God, if he appreciates Him."

Then, afterwards, blessed Jesus came for just a little, and told me: "My daughter, in almost all of the events that occur, creatures keep repeating, over and over again: 'And why? And why? And why? Why this illness? Why this interior state? Why this scourge?' And many other why's. The explanation of 'why' is not written on earth, but in Heaven, and there everyone will read it. Do you know what 'why' is? It is egoism, which gives continuous food to love of self. Do you know where 'why' was created? In hell. Who was the first one that pronounced it? A demon. The effects produced by the first 'why' were the loss of innocence in Eden Itself, the war of untamable passions, the ruin of many souls, the evils of life. The story of 'why' is long; it is enough to tell you that there is no evil in the world which does not carry the mark of 'why'. 'Why' is destruction of divine wisdom in souls. And do you know where 'why' will be buried? In hell, to make them restless for eternity, without ever giving them peace. The art of 'why' is to wage war against souls, without ever giving them respite."

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 9**



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## VOLUME 9

J.M.J.

**March 10, 1909**

*The Father forms one single thing with Jesus. Jesus gives Himself continuously to souls.*

Continuing in my usual state, I found myself outside of myself with baby Jesus in my arms, and I said to Him: ‘Tell me, my little pretty one, what does the Father do?’ And He: “The Father forms one single thing with Me; therefore, whatever the Father does, I do.”

And I added: ‘And with the Saints – what do You do?’ And He: “I give Myself continuously; so, I am their life, joy, happiness, immense good, without end and without boundaries. They are filled with Me; they find everything in Me – I am everything for them, and they are all for Me.”

On hearing this, I wanted to get huffy, and I said to Him: ‘To the Saints You give Yourself continuously, but to me, then – so meagerly, so stingily, and at intervals, to the point of having me spend part of the day without coming. And sometimes You hold off so much that the fear comes to me that You may not even come until evening; so I live dying, but of the most cruel and ruthless death. Yet, You told me that You loved me very much.’ And He: “My daughter, to you also I give Myself continuously – now personally, now by grace, now through light, and in many other ways. And then, who can deny that I love you very, very much?”

Now, at that moment a thought came to me of asking whether my state was Will of God - for that was more necessary than what I was saying to Him. So I told Him, and He, instead of answering me, drew near my mouth and placed His tongue in my mouth, and I was no longer able to speak. I could just suckle something - but I can’t tell what it was; and as He withdrew it, I could only say: ‘Lord, come back soon – who knows when You are coming back.’ And He answered: “This evening I will come back again.” And He disappeared.

\* \* \*

**April 1, 1909**

*Jesus bejewels the soul with the gems that come from suffering.*

Since I was feeling very much in suffering, to the point of being unable to move, I was offering my little sufferings together with those of Jesus, and with that intensity of love with which He intended to glorify the Father, to repair for our sins, and to obtain all those goods which He impetrated with His sufferings. And I said to myself: ‘I will take it as if these sufferings were a martyrdom of mine, as if the pains were the executioners, as if the bed were the cross, and my immobility the ropes that keep me bound, so as to render myself more dear and loving to my highest good. But the executioners... I don’t see them. So, who is my executioner that lacerates me and tears me to shreds, not only on the exterior of my body, but also in the most intimate parts, deep in my soul – to the point that I feel the circle of my life crack? Ah! my executioner is blessed Jesus Himself!’

At that moment, almost in a flash, He told me: “My daughter, too great for you is the honor of



having me as your executioner. I act just like a groom who, having to espouse his bride and send her out in public, in order to make her have a beautiful appearance and to make her worthy of himself, trusts no one, not even his spouse herself, but he himself wants to wash her, comb her, clothe her, adorn her with gems, with diamonds. This is a great honor for a bride; more so, since she will have no such concern: ‘Will I be pleasing to my spouse or not? Will he like the way I adorned myself, or will he reproach me as a foolish one, for not having been able to guess the way to please him the best?’

So I do with my beloved spouses. The love I have for them is so great that I trust no one; I am even forced to act as their executioner – but a loving executioner. And so now I give her a wash, now a comb; now I clothe her a little more beautifully, now I bejewel her – but not with the gems that come from the earth, which are things all superficial; rather, with the gems that I make come out from the depth of her soul, from the most intimate parts, and which are formed at the touch of my fingers that creates suffering; and from suffering come the gems. It converts the will into gold, and this will converted into gold by my own hands, will send out all kinds of things: the most beautiful crowns, the most magnificent garments, the most fragrant flowers, the most pleasant melodies. And with my own hands, as I have them produced, I keep arranging them to adorn her more and more. All this happens with suffering souls; so, am I not right in telling you: ‘Too great for you the honor’?”

\* \* \*

**May 5, 1909**

***Sufferings impress the Sanctity of Jesus in the soul.***

As I was in my usual state, my benign Jesus made Himself heard for just a little, telling me with His sweet word: “My daughter, mortifications, miseries, privations, sufferings, crosses, for those who make use of them, serve for nothing but to impress well my Sanctity in the soul, as if she kept embellishing herself with all the varieties of the divine colors. Even more, they are nothing other than many fragrances of Heaven, with which the soul remains all perfumed.”

\* \* \*

**May 8, 1909**

***One who talks much is empty of God.***

Continuing in my usual state, my lovable Jesus made Himself seen for just a little, and told me: “My daughter, one who talks much shows that he is empty in his interior, while one who is filled with God, finding more taste in his interior, does not want to lose that taste; he hardly speaks and only out of necessity. And even while speaking, he never departs from his interior, and he tries, as much as he can, to impress in others that which he feels within himself. On the other hand, one who talks much is not only empty of God, but with his much talking, he tries to empty others of God.”

\* \* \*

**May 16, 1909**

***The sun is symbol of grace.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, the sun

is symbol of grace. When it finds a void, be it even a cave, a vault, a fissure, a hole, as long as there is empty space and a little opening through which to penetrate, it enters and fills everything with light; nor with this does it diminish its light in the other spaces. And if its light does not illuminate more, it is not because it lacks light, but rather, because of the lack of space in which to be able to diffuse its light more. So is my grace: more than majestic sun, it envelops all creatures with its beneficial influence; however, it does not enter but into empty hearts – as much empty space as it finds, so much light does it let penetrate into the hearts.

These voids, then - how are they formed? Humility is the hoe which digs and forms the void. Detachment from everything and also from oneself is the void itself. The window in order to let the grace of light enter into this void, is trust in God and distrust of ourselves. Therefore, as much trust as one has, so much does he enlarge the door in order to let the light in, and to take more grace. The custodian which keeps the light and expands it, is peace.”

\* \* \*

**May 20, 1909**

***Love for God surpasses everything.***

Continuing in my usual state, He just barely made Himself seen in a flash of light, and He told me: “My daughter, there is nothing that can surpass Love – neither doctrine nor dignity, and much less nobility. At the most, one who uses those for the good of making speculations around my Being can know Me more or less; but who reaches the point of making of Me his own object? Love. Who reaches the point of eating Me as one does with food? Love. One who loves Me devours Me; one who loves Me finds my Being identified with each particle of his being. There is as much difference between one who really loves Me and the others, whatever their conditions or qualities might be, as between one who knows a precious object, appreciates it, esteems it, but it does not belong to him, and one who possesses that precious object as his own. Who is more fortunate between these: the one who knows it or the one who possesses it? Certainly the one who possesses it. So, Love makes up for doctrine and surpasses it; It makes up for dignity and surpasses all dignities, providing one with divine dignity. It makes up for everything and surpasses everything.”

\* \* \*

**May 22, 1909**

***The sweet notes of Love.***

This morning, as I received Communion, blessed Jesus did not come; and after waiting for a long time between vigil and sleep, in seeing that time was passing and Jesus was not coming, I wanted to go out of my sleep, but at the same time I wanted to stay, because of the torment I felt in my heart at not having seen Him. I felt like a baby who, wanting to sleep and being awakened by force, starts making fusses and cries; however, in my fussing, while striving to wake up I said within my interior: ‘What bitter separation! I feel lifeless, yet I live – but life is harder than death. However, may your privation be for love of You; for love of You the bitterness I feel; for love of You my tormented heart; for love of You the life I don’t feel, though I live. But so that it may be more acceptable to You, I unite this suffering of mine to the intensity of your Love, and with mine, I offer You your own Love.’

But as I was saying this, He moved in my interior and told me: “How sweet and delightful to my hearing is the note of Love. Say it, say it once more – repeat it again; cheer my hearing with these notes of Love, so harmonious, which descend deep into my Heart and sweeten all of Me.”

Yet, who would believe it? I am ashamed to say it... In my huffiness, I answered: ‘I don’t want to say it – You get sweetened, while I get more embittered.’ My sweet Jesus kept silent, as though being displeased with my answer; and as soon as I woke up, I repeated my notes of Love many times. However, He did not let Himself be heard or seen for the whole day.

\* \* \*

**May 25, 1909**

***Jesus confounds the soul with Love.***

Continuing in my usual state, blessed Jesus was not coming; however, for the whole day I felt as if there were someone over me, who would not let me waste one minute of time, but would keep me always in continuous prayer. A thought wanted to distract me by saying to me: ‘When the Lord does not come, you pray more, you are more attentive, and by this you yourself give Him the field not to come, because the Lord may say: “Since she behaves better when I do not go, it is better if I deprive her of Me.”’

Since I could not waste time in listening to what my thought was saying, in order to shut the door on its face, I said: ‘The more He does not come, the more I will confound Him with love. I don’t want to give Him the occasion – this is what I can do, and this is what I want to do; and He is free to do whatever He wants.’ And without thinking of the nonsense that my thought had told me, I continued to do what I was supposed to do.

In the evening, however, I didn’t even remember about this. Blessed Jesus came, and almost smiling at me, He told me: “Brava, brava, my lover, who wants to confound Me with love! However, I tell you: you will never confound Me; and if sometimes it seems that I am confounded with love, it is I who give you the freedom to do it, because the only relief and the thing which I most enjoy from creatures is love. In fact, it was I who solicited you to pray, who prayed with you, who gave you no respite. So, instead of Me being confounded, I confounded you with love; and since you felt all filled with love and were confounded by it, in seeing that my Love was pouring so much into you, you thought you were confounding Me with your love. However I tell you: as long as you try to love Me more, I delight in these mistakes of yours, and I make of them a joke between Me and you.”

\* \* \*

**July 14, 1909**

***God alone can infuse peace in the soul.***

I have gone through a most bitter time because of the privation of blessed Jesus; at most, He would make Himself seen like shadow and lightning, and sometimes even the lightnings seemed to be running away. My mind was troubled by this thought: ‘How cruelly He left me! Jesus is so good... Ah! maybe it wasn’t Him who used to come – His goodness would not have done this to me. Who knows whether it was the devil or my fantasy, or dreams...’ But my inmost soul did not want to hear

this – it wanted to remain at peace, and seemed to be annoyed by everything. It would penetrate more and more into the Will of God; it would hide in It, falling into a profound sleep in His Holy Will - and there is no way for it to wake up. It seems that good Jesus encloses it so much in His Will, that He does not allow one to find even the door in order to knock and let it hear that Jesus has left it; and so it sleeps and remains at peace. Receiving no answer, the mind says to itself: ‘Am I the only one who should take the bile? I too want to become calm and do the Will of God. Whatever comes... let it come – as long as I do His Holy Will.’ This is my present state.

Now, this morning, as I was thinking of what I said above, good Jesus told me: “My daughter, if these were fantasies, dreams, demons, they would not have so much strength as to make you possess the halo of peace – and not for one day, but for as many as twenty-five years. No one could have made that aura of sweet peace breeze inside and outside of you – only the One who is all peace; and if a breath of disturbance could surprise Him, He would cease to be God - His Majesty would be obfuscated, His greatness shrunk, His power weakened... In sum, the whole of the Divine Being would receive a shake. The One who possesses you, and whom you possess, is over you; He watches over you continuously for any breath of disturbance. Remember that in all of my comings I have always corrected you if there was a breath of disturbance in you; and nothing would displease Me more than not seeing you in perfect peace; and only then would I disappear from you, when I would see you all peaceful again. Fantasy, dreams, and much less the devil, do not have this virtue; and even less can they give it to others. Therefore, calm yourself and do not be ungrateful to Me.”

\* \* \*

**July 24, 1909**

***Everything the soul does out of love for God enters into Him and is transformed into His own works.***

I was thinking of the misery of my present state, and I said to myself: ‘How everything is over for me! How good Jesus has forgotten about everything! He no longer remembers my hardships, the sufferings I have gone through for love of Him during many years of bed.’ And so my mind kept going back to some specialties of suffering, and the gravest ones, which I have gone through. At that moment, blessed Jesus told me: “My daughter, everything that is done for love of Me enters into Me and is transformed into my own works; and since my works are for the good of all – that is, for the pilgrim, the purging and the triumphant souls – everything you have done and suffered for Me is present in Me and does its office for the good of all, just as my works. Would you rather take them back into yourself?”

I answered: ‘May it never be, O Lord!’ But in spite of this I continued to think about it, being a little distracted from my usual interior work; and good Jesus repeated: “You don’t want to stop it? I am going to make you stop it.” And He placed Himself in my interior, praying in a loud voice and saying all that I was supposed to say. On seeing this, I remained confused and I followed good Jesus; and when He saw that I was no longer paying attention to anything else, then He kept silent; and I remained alone, doing what I am used to doing.

\* \* \*

**July 27, 1909**

***The soul is the toy of Jesus on earth.***

As I was in my usual state, I thought to myself: “What am I here for? I am no longer good for anything. He does not come, and I have remained like a useless object; because without Him I am worth nothing, I suffer nothing. So, why keep me on this earth any longer?” And He, just flashing by, told me: “My daughter, I keep you for fun, and toys are not always kept in one’s hands. Many times they are not touched even for months and months; but in spite of this, when the owner of that toy wants it, it does not cease to form his amusement. Do you perhaps want Me to have not even one toy on earth? Let Me amuse Myself with you on earth as I please, and in exchange I will let you amuse yourself with Me in Heaven.”

\* \* \*

**July 29, 1909**

***Peace is divine virtue.***

Continuing in my usual state, I said to myself: ‘Why does the Lord absolutely want that no breath of disturbance enter into me, and that in all things I remain at peace? It seems that nothing pleases Him, be they even great works, heroic virtues, atrocious sufferings... It seems that He sniffs in the soul, and with all those things, if she has no peace, He remains nauseated and displeased with the soul.’ At that moment, He made Himself heard, and with dignified and imposing voice, answering my ‘why’, He told me: “Because peace is divine virtue, while the other virtues are human. So, any virtue, if it is not crowned with peace, cannot be called virtue – but vice. This is why I cherish peace so much – because peace is the surest sign that one suffers and works for Me, and it is the heritage I give to my children, of the eternal peace they will enjoy with Me in Heaven.”

\* \* \*

**August 2, 1909**

***The soul: a toy made of gold and diamonds.***

I was thinking of what I wrote on the 27th of last month, and I said to myself: ‘I thought I was something in the hands of the Lord; yet, I am nothing but a toy! What a most wretched object I am! Toys can be made of clay, of earth, of paper, of a flabby elastic band, such that it is sufficient that they fall to the ground - or just the slightest inconvenience, for them to break; and no longer being useful for the game, they are thrown away. Oh, my Good, how oppressed I feel at the thought that one day or another You may throw me away!’ And good Jesus made Himself heard and told me: “My daughter, do not oppress yourself. When toys are made of wretched matter and they break, one throws them away; but if they were made of gold or of diamonds, or of any other precious material, one has them fixed, and they always serve to form the amusement of the one who has the good of possessing them. So you are for Me: a toy made of diamonds and of purest gold, because you have my Image in you, and because I paid the price of my Blood to purchase you, and you are adorned with the likeness of my sufferings. Therefore, you are not a wretched object that I could throw away; rather, it costs Me very much. You can be tranquil – there is no danger I may throw you away.”

\* \* \*

**October 1, 1909**

***Jesus counts, weighs and measures everything in the soul, so that nothing may be lost and she may be repaid for everything.***

Being very afflicted because of my poor state, I felt nauseating to myself, and abominable before God. I felt as if the Lord had left me halfway on the path, and without Him I feel I cannot go on any further. I feel He no longer wants to use me in order to spare the world the chastisements, and so He has moved crosses and thorns away from me; He has discontinued all my sharing in His Passion, the communications... The only thing I see is that He is on the alert so that I remain at peace. My God, what pain! If You Yourself did not keep me distracted from these losses - of crosses, of You, and of everything, I would die of grief. Ah! if it wasn't for your Holy Will, into what a sea of troubles I would have fallen! Oh! keep me always in your Holy Will - this is enough for me.

Now, as I was in my usual state, I was crying and saying to myself: 'Good Jesus has taken me into no account, nor the years of bed, nor the sacrifices - nothing; otherwise He would not have left me - and I cried and cried. At that moment, I felt Him move in my interior and I lost consciousness, but also outside of myself I kept crying. Then, as if a door had opened in my interior, I saw Jesus. I felt huffy and I did not say anything to Him; I just kept crying. Jesus told me: "Calm yourself, calm yourself, do not cry; if you cry, I feel my Heart touched and I faint with love for you. Do you want to increase my pains because of your love?"

Then, assuming a majestic air, as though sitting on a throne within my heart, He seemed to hold a pen in His hand and to write; and turning to me, He said: "See whether I do not take your things into account - not only the years of bed, the sacrifices, but even the thoughts you have for Me. I am writing your affections, your desires - everything... everything, even that which you would want to do or suffer, but you don't because I do not concede it to you. I count, weigh and measure everything, so that nothing may be lost and you may be repaid for everything. And as I write it, I keep it in my own Heart."

Then, I don't now how, I found myself in Jesus, while before I was in my interior. It seemed that the head of Jesus was in the place of my head, and all of my members served as His body; and He repeated: "See how I keep you - like the members of my own body"; and He disappeared. After a little while, as I continued to be afflicted, bursting into crying every so often, Jesus came back and told me: "My daughter, courage, I have not left you; rather, I am hidden, because if I let Myself be seen as before, you would bind Me everywhere, and I would not be able to chastise the world in anything. Nor have I left you halfway on the path; don't you remember what these last years of your life are? These are the years wanted by your confessor. Don't you remember that, not once, but as many as four or five times you found yourself fighting with Me - I wanted to take you with Me, and you would tell me that obedience did not want it; and while I had prepared you in order to take you with Me, I was forced to leave you again? Look now at the consequences you are bearing; these are years of pause and of patience. Charity and obedience have their own thorns, which open large wounds and make the heart bleed; but they make the most ruby-red, fragrant and beautiful roses bloom. In fact, in seeing in your confessor the fruit of his good will, and charity, and fear that the world might be chastised - because of this I somehow concurred with him; but if I had not found anyone who would pray Me and interpose himself, you would certainly not be here. But, come - courage, the exile will not be too long after all, and I promise you that the day will come when I will

not let Myself be overcome by anyone.”

Who can tell in what bitternesses I swim – comforted, yes, but embittered down to the marrow of my bones. I cannot remember this without crying; so much so, that in telling it to the confessor, the heat of my tears was such that it seemed I would get upset with him; and I truly said to him: ‘You have been the cause of my troubles.’

\* \* \*

**October 4, 1909**

***The thought of oneself must be stopped in order to do what Jesus does.***

Continuing in my state of affliction and loss of my blessed Jesus, I was all occupied in my interior, according to my usual way, with the Hours of the Passion. The hour I am talking about is that in which Jesus loaded the heavy wood of the Cross upon Himself. The whole world was present to me: past, present and future. My whole imagination seemed to see all the sins of all generations, which pressed and almost crushed benign Jesus; so much so, that the cross was nothing but a twig of straw – a shadow of weight compared to all sins. And I tried to draw near Jesus, saying: ‘See, my Life, my Good, I will stay here in the place of all of them. Do You see how many waves of blasphemies? I am here to repeat that I bless You for all. How many waves of bitternesses, of hatreds, of scorn, of ingratitude, of so very little love! And I want to soothe You for all, love You for all, thank You, adore You, honor You for all. But my reparations are cold, meager, finite. You, who are the One who is offended, are Infinite, therefore I want to render infinite also my reparations and my love; and in order to make it infinite, immense, endless, I unite myself with You, with your own Divinity – even more, with the Father and with the Holy Spirit, and I bless You with your own blessings, I love You with your Love, I soothe You with your own sweetnesses, I honor You, I adore You, as You do among Yourselves, Divine Persons.’

But who can tell all the nonsense I was saying? I would never end if I wanted to say everything. When I find myself in the Hours of the Passion I feel that, together with Jesus, I too embrace the immensity of His work; and for all and for each one I glorify God, I repair, I impetrate for all, and therefore I find it difficult to say everything. So, while I was doing this, a thought told me: ‘You are thinking about the sins of others – and what about your own? Think about yourself, repair for yourself.’ So I tried to think about my evils, my great miseries, the privations of Jesus caused by my sins, and getting distracted from the usual things of my interior, I cried over my great misfortune. At that moment, my always lovable Jesus moved in my interior, and with sensible voice told me: “Do you want to arbitrate yourself? The work of your interior is not yours, but mine; you do nothing but follow Me – the rest I do all by Myself. The thought of yourself you must stop; you must do nothing but what I want, and I will take care of your evils and goods. Who can do more good to you – yourself or I?” And He showed Himself displeased.

So I began to follow Him, but after a little while, as I reached another point of the way to Calvary, at which, more than anywhere else, I would penetrate into the different intentions of Jesus, a thought told me: ‘Not only must you stop the thought of sanctifying yourself, but also that of being saved. Don’t you see that by yourself you are good at nothing? What good can ever come to you by doing this for others?’ Turning to Jesus, I said to Him: ‘My Jesus, are your Blood, your pains, your cross

not there for me? I have been so bad, that having trampled them under my feet with my sins, maybe You have exhausted them for me. But, O please!, forgive me; and if You do not want to forgive me, leave me your Will and I will be content. Your Will is everything for me. I have remained alone without You, and You alone can know the loss I suffered. I have no one; creatures without You bore me; I feel I am in this prison of my body like a slave in chains. At least, for pity's sake, do not take your Holy Will away from me!' So, while thinking of this, I got distracted again from my interior; and Jesus, again, made me hear His voice, louder and more imposing, saying: "You don't want to stop it? Do you want to waste my work in you?"

I don't know... as if He had silenced my mind, I tried to follow Him and to stop it.

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**October 6, 1909**

***The virtues of true love are: to purify everything, to triumph over everything, to reach everything.***

After I received Communion, my always lovable Jesus came for a little while, and since I had had a discussion with the confessor on the nature of true love, I wanted to ask Jesus whether I was right or wrong, and He said to me: "My daughter, it is exactly like that, as you were saying – that true love facilitates everything, excludes any fear, any doubt, and all of its art is in taking possession of the beloved; and when it has made her its own, love itself provides her with the means in order to preserve the object acquired. Now, what fear, what doubt can a soul have about something that belongs to her? What can she not hope for? Even more, when she has come to take possession of it, love becomes daring and reaches the point of taking excesses up to the incredible. True love can say: 'There is no longer yours and mine - I am yours, and you are mine; so, we can dispose of each other, delight in each other, enjoy each other. If I have acquired you, I want to use you as I please.'

How can the soul, in this state of true love, go fishing for defects, miseries, weaknesses, if the object acquired has condoned her everything, embellishes her with everything, and the object that she possesses keeps purifying her continuously? These are the virtues of true love: to purify everything, to triumph over everything, to reach everything. In fact, what love can there be for a person whom one fears, about whom one doubts, from whom one does not hope for everything? Love would lose the best of its qualities. It is true that even in the saints one can see this; and this shows that in the saints love can be imperfect and can have its variety, according to the state in which they find themselves.

In you the thing is very different: since you should be in Heaven with Me, and you have sacrificed this for love of obedience and of your neighbor, love has been confirmed in you, the will has been confirmed in not offending Me. Therefore your life is like a life that has already passed, and this is why you do not feel the burden of your miseries. So, be well attentive on what befits you, and on loving Me up to the infinite Love."

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**October 7, 1909**

***Caution and jealousy of Jesus in surrounding with thorns both soul and body of creatures.***



As I was in my usual state, blessed Jesus came for just a little and told me: “My daughter, my jealousy and the caution I have for my creatures is such and so great, that in order not to let them be ruined, I am forced to surround them with thorns – both soul and body, so that the thorns may keep away from them the mud that could dirty them. This is why, my daughter, I surround with thorns – that is, with bitternesses, with privations, with different interior states – also my greatest favors with which I favor the souls who are dear to Me, so that these thorns may not only keep them, but prevent their getting dirty with the mud of love of self, and the like.” And He disappeared.

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**October 14, 1909**

***Proofs that it is Jesus that goes to Luisa.***

Continuing in my usual state, I seemed to find myself with a baby in my arms; and from one they became three, and I felt all immersed in them. Now, in the morning, when the confessor came, he asked me whether Jesus had come, and I told him what is written above, without adding anything else. The confessor told me: “Didn’t they tell you anything? Didn’t you understand anything?”

And I: ‘I can’t say it well.’ And he continued: “The whole Trinity was here and you can say nothing? You have become more stupid – it shows that these are dreams.” And I: ‘Yes, it is true that they are dreams.’ He continued to say other things, and while the confessor was speaking, I felt clasped, so very tightly, by the arms of Jesus, to the point of losing consciousness; and Jesus told me: “Who is it that wants to molest my daughter?” And I: ‘Father is right; since I am unable to say anything, they have no sign that it is Jesus Christ that comes to me.’ And Jesus continued: “I act with you as the sea would with a person who would go and dive into the depth of the sea. I plunge all of you into my Being, in such a way that all of your senses remain inundated; and in such a way, that if you want to speak of my immensity, depth and height, you can only say that it was so great that your sight was lost. If you want to speak of my delights, of my qualities, you can say that they are such and so many, that as you went about opening your mouth to count them, you were drowned in them; and so with all the rest. Besides, what is this - I have given no sign that it was I? False. Who has kept you in bed for twenty-two years without breaking you, and with full calm and patience? Has it perhaps been their virtue, or my virtue? And what about the tests they made during the first years of this state of yours, or making you remain immobile for ten, seven, or eighteen days without taking any of the necessary nourishments. Were they perhaps the ones who maintained you, or was it I?”

Then, since Father had called me, I returned into myself. Then, as the confessor celebrated Holy Mass, I received Communion, and Jesus came back. I lamented to Jesus that He was not coming as before; that the great love He had for me seemed to have turned into coldness... ‘It is true that as I lament to You, You always give excuses – that You want to chastise and this is why You do not come; but I don’t believe it. Who knows what evil there is in my soul, and because of it You do not come. Tell me at least, for at any cost, even of giving my life, I will remove it; but without You I cannot be. Think what You want; in this way I cannot go on – either with You on earth, or with You in Heaven.’ And blessed Jesus, interrupting my speaking, told me: “Calm yourself, calm yourself, I am not far away from you, but I am always with you. You do not always see Me, but I am always with you; even more, I am in your inmost heart in order to rest, and as you look for Me and bear my privations with patience, you surround Me with flowers to cheer Me and make Me rest more

peacefully.”

And while He was saying this, it seemed that there were many varieties of flowers around Jesus, which almost concealed Him. Then He added: “You don’t believe that I keep you deprived of Me in order to chastise; yet it is so. When you least expect it, you will hear of the things that will happen.” And while saying this, He showed me, in the world, wars, revolutions against the Church, churches on fire – and this was almost imminent.

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**November 2, 1909**

***One should never look at the past, but at the present.***

Continuing in my usual state, I was thinking about my things of the past, and blessed Jesus, making Himself seen for just a little, told me: “My daughter, do not look at the past, because the past is already in Me and can be of distraction for you, and it can make you mistake that little bit of path that is left for you to cover. In fact, your turning to the past makes you slow your pace on the present journey, and so you lose time and do not advance on your way. On the other hand, by looking only at the present, you will have more courage, you will remain more closely united with Me, you will advance more on your path, and there will be no danger of your being mistaken.

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**November 4, 1909**

***With His beatitude God renders all Heaven blissful, because everything is harmony in Him.***

Having received Communion, I was saying to my adorable Jesus: ‘I am now tightly united with You – even more, I am identified with You. If we are one single thing, I leave my being in You, and I take Yours. So I leave You my mind, and I take Yours; I leave You my eyes, my mouth, my heart, my hands, my steps... Oh! how happy I will be from now on! I will think with your mind, I will look with your eyes, I will speak with your mouth, I will love with your Heart, I will work with your hands, I will walk with your feet... And if something comes to me, I will say: “I left my being in Jesus and I took His own – go to Jesus, and He will answer you for me.” Oh, how blissful I feel! Ah yes, I take from You also your beatitude, isn’t it true, Jesus? But, my Life and my Good, with your beatitude You render all Heaven blissful, while if I take your beatitude I make no one blissful.’ And Jesus told me: “My daughter, you too, by taking all of my Being along with my beatitude, can make others blissful. Why has my Being the virtue of beatifying? Because everything is harmony in Me, one virtue harmonizes with the other: justice with mercy, sanctity with beauty, wisdom with strength, immensity with depth and height, and so with all the rest. Everything is harmony in Me – nothing is discordant. These harmonies make Me blissful and I beatify all those who draw near Me. So, as you take my Being, be careful that all virtues harmonize among themselves; and this harmony will communicate beatitude to whomever draws near you, because in seeing goodness, sweetness, patience, charity and equality in everything in you, they will feel blissful being near you.”

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**November 6, 1909**

***The privation of Jesus purifies and consumes the soul.***

I was lamenting to Jesus because of His privations, and making Himself seen for just a little, He told me: “My daughter, the cross unites the soul ever more closely to Me. These privations that you suffer make you fly above yourself, because not finding the One whom you love in you, life becomes boring to you, all the things that surround you annoy you, and you have nothing on which to lean. The One on whom alone you used to lean seems to be missing in you, and therefore the soul keeps flying and flying, until she is purged of everything, to the point of being consumed; and in these consummations your Jesus will give you the final kiss and you will find yourself in Heaven. Aren’t you happy?”

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**November 9, 1909**

***Amusement of Jesus when the soul operates together with Him.***

As I was in my usual state, I seemed to see Our Lord extending His arms within me, and playing, with His hands, a little sonata with an organ while being inside of me. Jesus amused Himself in playing. I said to Him: ‘Oh, how well You amuse Yourself!’ And Jesus: “Yes, I do. You must know that since you have done your things together with Me – that is, you have loved Me with my love, you have adored Me with my adorations, you have repaired Me with my own reparations, and so with all the rest – things are immense in you, just as my own, and this union in operating has formed this organ. However, every time you suffer something more, you add one more key, and I immediately come to play my little sonata, to see what sound this new key produces; and I enjoy one more amusement. Therefore, the more you suffer, the more harmony you add to my organ, and I amuse Myself more.”

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**November 16, 1909**

***Sin is the only disorder in the soul.***

After spending bitter days of privation, having received Communion, I was lamenting to blessed Jesus, saying to Him: ‘It really seems You want to leave me completely; but, at least tell me: do You want me to go out of this state? Who knows what disorder there is in me that You have moved away. Tell me, for I promise you from the heart – I will be more good.’

And Jesus: “My daughter, do not become alarmed. When I make you lose consciousness, remain peaceful; when I don’t, remain more peaceful, without wasting time. Whatever happens to you, take everything from my hands; can I not suspend your state for a few days? As for the disorder, I would have told you. Do you know what puts disorder in the soul? Only sin, even the slightest. Oh, how it deforms her, discolors her, debilitates her! But the interior states, the privations, do no harm to her. Therefore, be careful not to offend Me, even slightly, and have no fear of disorder in your soul.”

And I: ‘But, Lord, there must be something bad in me. Before, You did nothing but come and go, and in these visits... sharing of crosses, of nails, of thorns; but when nature has become so used to them to the point of considering them natural, so much so, that suffering is easier for her than not suffering, You withdraw. How is it possible that there is nothing grave in me?’ And Jesus, benignly, told me: “Listen my daughter, I had to dispose your soul to make you reach this point of delighting

in suffering, so as to do my work; therefore I had to test you, surprise you, load you with sufferings, so that your nature might rise again to new life. This work I have completed, since the participation in my pains has remained in you permanently, now more, now less. Now, having completed this work, I am enjoying it; don't you want me to rest? Listen, do not want to think about it; let your Jesus do it, who loves you very much. I know when my crafting is necessary in you, and when I must rest from my work."

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**November 20, 1909**

***Human and divine views of the cross.***

As I was in my usual state, my sweet Jesus came for just a little, and told me: "My daughter, one who takes the cross according to human views finds it muddy, and therefore heavier and more bitter. On the other hand, one who takes the cross according to divine views finds it full of light, light and sweet. In fact, the human views are without grace, strength and light, therefore she has the boldness to say: 'Why did that person do that wrong to me? Why did this one cause me this displeasure, this calumny?' And the soul fills herself with indignation, with anger, with revenge, and so the cross becomes muddy, dark, heavy and bitter. On the other hand, the divine views are full of grace, of strength and of light, therefore she does not have the boldness to say: 'Lord, why did you do this to me?' On the contrary, she humbles herself, she resigns herself, and the cross becomes light and brings her light and sweetness."

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**November 25, 1909**

***Both in Jesus and in souls, the first crafting is done by Love.***

Finding myself in my usual state, I was thinking about the agony of Jesus in the Garden; and blessed Jesus, making Himself seen for just a little, told me: "My daughter, men did nothing but work the skin of my Humanity, while the eternal Love worked all of my interior. So, in my agony, the eternal Love, the immense Love, the incalculable Love, the hidden Love - not men - opened large wounds in Me, pierced Me with flaming nails, crowned Me with burning thorns, made Me drink boiling gall. And my Humanity, unable to contain so many different martyrdoms at the same time, poured out large streams of Blood; It writhed, and reached the point of saying: 'Father, if it be possible, let this chalice pass from Me; yet, not my will, but Yours be done' - which It did not say in the rest of the Passion. Everything I suffered during the course of the Passion, I suffered all together in the agony - but in a more intense, more painful, more intimate way, because Love penetrated deep into the marrow of my bones and into the most intimate fibers of my Heart, which creatures could never reach. But Love reaches everything; there is nothing that can resist It. So, my first executioner was Love. This is why in the course of my Passion there was not even a reproachful glance in Me toward those who acted as my executioners - because I had a more cruel, more active executioner in Me: Love. And where the external executioners could not reach, or a little part of Me was spared, Love would continue Its work and spare Me nothing.

This happens in all souls: the first work is done by Love, and once Love has worked her and filled her with Itself, what appears on the outside is nothing but the outpouring of the crafting that Love

has performed inside.”

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**December 22, 1909**

***The reason for the states of abandonments in holy souls before their death.***

Having received Communion, I was lamenting to blessed Jesus because of His privations, for if He comes, it is almost always like a flash, or He remains all silent. And Jesus told me: “My daughter, in almost all souls to whom I have communicated Myself in an extraordinary way, I have allowed these states of abandonments at the end of their lives. This, not only because of certain other purposes of mine, but also in order to be honored and glorified in all of my conduct. In fact, many say: ‘Of course these souls were to reach such a high point of sanctity, and they loved Him so much! With so many favors, with so many graces and charisms, they would have to be really ungrateful not to reach that level. If we had received them, we too would have reached it – more than them.’ So, in order to justify my conduct, I will manifest to them the abandonments, the privations in which I put these souls, which is a living purgatory for them; and also their faithfulness, the heroism of their virtues, and how it is easier to suffer poverty when one does not know riches, than to be born rich, getting used to living as a rich person, and then lose the riches and live like a poor one. More so, since the supernatural riches are not like the material ones, which serve the body and, at most, diffuse on the outside. The supernatural riches penetrate deep into one’s marrow, into the most intimate fibers, into the noblest part of the intelligence. It is enough to say that it is more than martyrdom. I Myself am moved to pity so much, that my Heart almost breaks with tenderness; and I am forced to feel it break so very often that I cannot resist - also to give them the strength to fulfill their consummation. All Angels and Saints keep their gazes fixed on them, and they watch over them for Me, so that they may not succumb, knowing the crude martyrdom they suffer. My daughter, courage, you are right; but know that everything is Love in Me.”

And as He was saying this, He seemed to be moving farther away. I felt my very nature being consumed and melted into nothingness. Those seeds of strength, of light, of knowledge which I seemed to feel – everything turned into nothing. I felt I was dying; yet, I live. In the meantime He came back, and taking me in his arms, He seemed to sustain this nothingness of mine, telling me: “Do you see, my daughter, how, as the little seed of your strength, the little lamp of your light, the little knowledge of Me that you have, and all of your other little qualities dissolve, my strength, my light, my wisdom, my beauty and all of my other qualities take over and fill this nothingness of yours? Aren’t you happy?”

And I said to Him: ‘Listen, Jesus, if you continue in this way, You will lose taste for keeping me on earth.’ And I repeated this various times. And Jesus, not wanting to listen to my words, answered: “Listen, my daughter, I will never lose taste for you - if I keep you on earth, I will have my taste on earth; if I take you to Heaven, I will have my taste in Heaven. Do you know, rather, who will lose taste? Your confessor.”

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**February 24, 1910**

***Luisa is not able to manifest her interior to the confessor.***

This morning, at Communion, I was lamenting to Jesus for I am no longer able to manifest my state to the one I am supposed to. Yes, many times I feel filled with Him, I seem to touch Him everywhere; and even in touching myself, I touch Jesus - but I cannot say a word; I would but dissolve myself in Jesus, in the depths of the most strict silence. And if I am forced, or spurred on to speak – oh God!, what effort I have to make; I feel like a child who feels so very sleepy, and they want to wake her up by force, and so she throws a tantrum.

So, I said to Jesus: ‘You have deprived me of everything – of your sufferings, of your favors, of your harmonious, sweet and gentle voice. I no longer recognize myself from the way I have become; and if You let me comprehend something, it is so deep inside, that it does not find the way to come out. Tell me, my Life, how should I behave?’ And Jesus: “My daughter, if you have Me, you have everything, and this must be enough for you. If you feel filled with Me, it is a sign that I keep you in the house of my Divinity. If a rich person admits a poor one into his house, it is a sign that he will give to the poor one everything he needs, even if he does not always speak to him, or caress him; otherwise, it would be a dishonor for the rich one. Am I not more than the rich one? Therefore, calm yourself and try to manifest what you can to obedience; as for the rest, leave everything to my care.”

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**February 26, 1910**

***Before dying, the soul must make everything die in the Divine Will and in Love.***

My usual state of privation continues – and perhaps it is even worse. Oh God! What a descent I have made. I could never imagine I would reach such an end; but at least I hope I will never, never go out of the circle of His Most Holy Will - this is everything for me. I would like to cry over my heart-rending state, and sometimes I do; but Jesus reproaches me, telling me: “You want to be always a little girl? It shows that I am dealing with a little girl – I cannot trust you; I was hoping to find in you the heroism of sacrifice for Me, but instead I find the tears of a little girl who wants no sacrifice.”

And so, if I cry, He shows Himself harder, and He does one of His bravados by not coming at all for that day. Therefore, I have to pluck up courage to keep crying away from me, and I say to Jesus: “You say that You deprive me of Yourself out of love, and for love of You I accept your privation; for love of You I will not cry.’ And if I manage it, He shows Himself a little bit more indulgent; otherwise He penalizes me more with His privation - dying continuously, though living. Then, after spending a day like this, as much as I tried, I could not hold back my tears. Jesus made me pay for it as I deserved, but late at night, having compassion for me, as if just a window of light had opened in my mind, He made Himself seen and told me: “Don’t you want to understand that before dying you must die to everything – to suffering, to desires, to favors, to everything; and that everything must die in my Will and in my Love? That which enters eternity in Heaven is my Will and Love – all other virtues end: patience, obedience, suffering, desires... Only my Will and Love never end. Therefore, you must die in advance in my Will and in Love.

This is for all of my saints; and I Myself did not want to spare Myself being abandoned by the Father, so as to die completely in the Will and in the Love of the Father. Oh! how I would have wanted to suffer more! Oh! how much more did I yearn to do for souls! But all this died in the Will and Love

of the Father, and so also have the souls done who have really loved Me. And you don't want to understand this."

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**March 8, 1910**

***The upright intention is light of the soul.***

This morning, blessed Jesus came briefly and told me: "My daughter, the upright intention is light of the soul. It converts her into light, and it gives her the way to operate in a divine manner. The soul is nothing but a dark room, and the upright intention is like sun that enters into it and illuminates it; with this difference: the sun does not turn walls into light, while the upright working transforms everything into light."

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**March 12, 1910**

***The Divine Will perfects love; It modifies it, It constrains it, and It expands it into something holier and more perfect.***

As I was in my usual state, blessed Jesus came just in passing and told me: "My daughter, my Will perfects love; It modifies it, It shrinks it, and It expands it into something holier and more perfect. Sometimes love would want to run away and devour everything; but my Will masters love and says: 'Slow down, don't run away, because by running away you can hurt yourself, and by wanting to devour everything you can be mistaken.' Love is pure insofar as it is conformed to my Will; they walk together, and they kiss each other continuously with the kiss of peace. Other times, either because of an interior state or because in its escapes it has not succeeded as it wanted, love would want to constrain Me and almost sit down sluggishly; so my Will spurs it on and says to it: 'Come on, true lovers are not lazy - they don't remain idle.' When it is enclosed in my Will - only then is love safe. So, love makes one appreciate and desire something, and it is taken by follies and by excesses; while my Will tempers and calms love itself, and nourishes the loving soul with a food more solid and divine. Therefore, in love there can be many imperfections, even in holy things, while in my Will - never; everything is perfect.

My daughter, this happens especially in loving souls who have received the grace of my visits, of my kisses and caresses: they remain prey to love when I deprive them of Myself; love takes possession of them and renders them panting, fidgety, delirious, mad, restless, impatient. So, if it wasn't for my Will that nourishes them, calms them, strengthens them, love would kill them. Though love is nothing but the firstborn child of my Will, it needs always to be corrected by my Will; and I love it as much as I love Myself."

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**March 16, 1910**

***The narrow path to salvation.***

In speaking with the confessor, he told me that it is difficult to be saved, for Jesus Christ Himself said it: "The door is narrow; you must strive to enter." Then, after I received Communion, Jesus told me:

“Poor Me, how stingy they consider Me. Tell the confessor: from their stinginess they judge mine. They do not hold Me as the great, immense, interminable, powerful Being, infinite in all of my perfections, who can make great crowds of people pass through narrowness, more than through wideness itself.”

And as He was saying this, I seemed to see a very narrow pathway, which led to a little door, narrow, but jam-packed with people, who were competing with one another to see who could advance more and enter into it. Jesus added: “See, my daughter, what a great crowd is pushing forward; and they compete to see who arrives first. In a competition there is much gaining, while if the pathway were wide no one would bother hastening, knowing that there is room for them to walk on whenever they want. But while they are taking their time, death may come, and not finding themselves walking on the narrow pathway, they would find themselves at the threshold of the wide door of hell.

Oh, how much good this narrowness does! This happens also among yourselves: if there is a feast or a service, and it is known that the place is small, many hurry up, and there will be more spectators enjoying that feast or service. But if it is known that the place is large, nobody bothers hastening and there will be less spectators; because, knowing that there is room for everyone, everyone takes his time, and some arrive in the middle of it, some at the end, and some find everything finished, enjoying nothing. This is what would have happened if the pathway to salvation were wide – few would bother hastening, and the feast of Heaven would have been for few.”

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**March 23, 1910**

***Living in the Divine Will is greater than Communion Itself.***

As I was in my usual state, and lamenting because of His privations, He came just in passing and told me: “My daughter, I recommend that you not get out of my Will, because my Will contains such power as to be a new Baptism for the soul - and even more than Baptism itself. In fact, while in the Sacraments there is part of my Grace, in my Will there is the whole fullness of It. In the Baptism, the stain of original sin is removed, but passions and weaknesses remain. In my Will, since the soul destroys her own volition, she also destroys passions, weaknesses and all that is human; and she lives of the virtues, of the fortitude and of all the Divine qualities.”

On hearing this, I said to myself: ‘In a little while He is going to say that His Will is greater than Communion Itself.’ And He added: “Of course, of course, because the Sacramental Communion lasts a few minutes, while my Will is perennial communion; even more, eternal - entering eternity in Heaven. The Sacramental Communion is subject to some obstacles, either because of illness, or necessity, or because of those who have to administer It; while the Communion of my Will is not subject to any hindrance. If the soul only wants it, all is done. No one can prevent her from having such a great good which forms the happiness of the earth and of Heaven - neither demons, nor creatures, and not even my Omnipotence Itself. The soul is free; no one has any right over her at this point of my Will. This is why I push It, and I want so much that creatures take It: It is the most important thing for Me; the thing which I cherish the most. All other things do not interest Me as much, not even the holiest ones. And when I obtain that the soul live in my Will, I feel triumphant - because this is the greatest good which can exist in Heaven and on earth.”



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**April 10, 1910**

***Preparation and thanksgiving at Communion.***

I write to obey, but I feel my heart crack from the effort I am making. But, Viva Obedience – Viva the Will of God! I write, but I tremble, and I myself don't know what I am saying. Obedience wants me to write something about how I prepare myself and thank blessed Jesus at Communion. I don't know how to say anything about it, because my sweet Jesus, in seeing my incapacity and that I am good at nothing, does everything Himself: He prepares my soul, and He Himself administers the thanksgiving to me; and I follow Him.

Now, the way of Jesus is always immense, and together with Jesus, I too feel immense, and as if I were able to do something. Then Jesus withdraws, and I remain always the stupid one that I am, the little ignorant one, the little naughty one. And it is exactly because of this that Jesus loves me – because I am ignorant, and I am no one, and I can do nothing. Knowing that I want to receive Him at any cost, so as not to receive dishonor in coming into me, but rather, highest honor, He Himself prepares my poor soul. He gives me His own things, His merits, His clothing, His works, His desires – in sum, all of Himself. If necessary, also that which the Saints did, because everything is His own; if necessary, also that which the Most Holy Mama did. And I too say to all: 'Jesus, give honor to Yourself in coming into me. My Queen Mama, Saints, all Angels, I am so very poor; everything that is yours – put it in my heart, not for me, but for the honor of Jesus.' And I feel that all of Heaven contributes to preparing me. And after Jesus has descended within me, I seem to see Him all pleased, seeing Himself honored by His own things; and sometimes He tells me: "Brava, brava, my daughter, how happy I am – how pleased I am. Everywhere I look within you, I find things worthy of Me. Everything that is mine, is yours; how many beautiful things you made Me find!"

Knowing that I am so very poor, that I have done nothing, and that nothing is mine, I laugh at the contentment of Jesus, and I say: 'Thank goodness Jesus thinks like this! It is enough that He came – this is enough for me. It doesn't matter that I have used His own things – the poor must receive from the rich.' Now, it is true that a few glimmers here and there remain in me about the way Jesus has at Communion, but I am unable to reunite these glimmers together, and form a preparation and a thanksgiving. I lack the capacity; it seems to me that I prepare myself in Jesus Himself, and that I thank Him with Jesus Himself.

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**May 24, 1910**

***One who lives up high in the Divine Will, is not subject to mutations.***

As I was in my usual state, I felt I was really a useless being; I was unable to think of either sins, or coldness or fervor - I looked at all things in the same way. I feel indifferent to everything; I occupy myself with nothing but the Holy Will of God, but without anxiety, rather, in the most perfect calm. So, I was saying to myself: 'What a bad state mine is! Had I at least the thought of my sins - yet, it seems I am happy with them. Oh, Holy God, what disgrace is mine!' While I was saying this, blessed Jesus came and told me: "My daughter, those who live down below, breathing the air that everyone breathes, are forced to feel the various mutations of weather – that is, cold, heat, rain, hail,

winds, nighttime, daytime... But one who lives up high, where the air ends, is not subject to feeling these mutations of weather, because there is nothing but perfect daytime; and not feeling these mutations, naturally she has no concerns at all. The same happens to one who lives up high and from the divine air alone. Since my Being is not subject to mutations, but It is always the same, always peaceful and in full contentment, what is the wonder if one who lives in Me, from my Will and from my own air, has no concerns about anything? So, would you rather live down below like the majority does – that is, outside of Me, from human air, from passions...?”

\* \* \*

**June 2, 1910**

***The soul must die to everything in order to rise again, more beautiful.***

As I was feeling very bad and as if everything was over, I was lamenting to Jesus about this total abandonment by Him, and Jesus told me: “My daughter, these are divine ways – to die and to rise again continuously. See, nature itself is subject to these deaths and to these risings: the flower is born and dies - but to rise again more beautiful; while if it never died, it would grow old, it would lose the liveliness of its complexion, the fragrance of its scent... And here is also the simile with my Being, which is ever old and ever new. The seed is sowed under the earth, as though buried so as to make it die; and in fact it dies, to the point of being pulverized, but then it rises again, more beautiful – even more, multiplied; and so with all the rest. If this happens in the natural order, much more in the spiritual order must the soul be subject to these deaths and to these risings, such that while it seems that she has triumphed over everything and abounds in fervor, in graces, in union with Me, in virtues, and that she has acquired as many new lives in everything, I hide Myself and it seems that everything dies around her. I give strokes of a true master, helping to make everything die for her; and when it appears to Me that everything has died for her, like sun, I come out – I unveil Myself, and with Me everything rises again, more beautiful, more vigorous, more faithful, more grateful, more humble, in such a way that, if there was anything human, death has destroyed it, making everything rise again to new life.”

\* \* \*

**July 4, 1910**

***The agony in the Garden was, in a special way, for the help of the dying; the agony on the Cross was for help at the last moment, at the very last breath.***

Continuing in my usual state full of privations and of bitterness, I was thinking about the agony of Our Lord, and the Lord told me: “My daughter, in a special way I wanted to suffer the agony in the Garden, in order to help all of the dying to die well. Look well at how my agony is combined with the agony of Christians: tediums, sadnesses, anguishes, the sweat of blood – I felt the death of all and of each one, as if I were really dying for each one in particular; so I felt the tediums, the sadnesses, the anguishes of each one within Me, and with my own I offered help, comfort and hope to all, so that, as I felt their deaths in Me, they all might receive the grace to die in Me, as though in one single breath - with my breath, and to be beatified immediately by my Divinity.

If the agony in the Garden was in a special way for the dying, the agony on the Cross was for help at the last moment, at the very last breath. They are both agonies, but one is different from the other:

the agony in the Garden, full of sadnesses, of fears, of anxieties, of frights; the agony on the Cross, full of peace, of imperturbable calm. And if I cried out 'I thirst!', it was the insatiable thirst that all might breathe their last in my last breath; and in seeing that many would go out of my last breath, out of grief I cried out 'Sitio!' ['I thirst!'], and this 'sitio' still continues to cry out to all and to each one like a bell at the door of each heart: 'I thirst for you, oh soul! O please, never go out of Me, but enter into Me and breathe your last in Me!'

So, six are the hours of my Passion which I gave to men in order to die well: the three in the Garden were for help in the agony; the three on the Cross for help at the very last sigh before death. After this, who could not look at death with a smile? More so for one who loves Me, for one who tries to sacrifice himself on my very cross. Do you see how beautiful death is, and how things are changed? In life I was despised; the very miracles did not produce the effects of my death; even up to the Cross there were insults... But as soon as I breathed my last, death had the power to change things: all beat their breasts, confessing Me the true Son of God; my very disciples plucked up courage, and even those who were hidden became brave and asked for my body, giving Me honorable burial. Heaven and earth, in full voice, confessed Me the Son of God. Death is something great, something sublime; and this happens also for my own children: in life they are despised, oppressed; those very virtues which, like light, should make those who are around them start, remain half-veiled; their heroisms in suffering, their abnegations, their zeal for souls, cast lights and doubts in those who surround them; and I Myself permit these veils, so as to preserve with more safety the virtue of my dear children. But as soon as they die, I withdraw these veils since they are no longer necessary, and the doubts become certainties, the light becomes clear, and this light makes others appreciate their heroism - they pay esteem to everything, even to the smallest things. Therefore, what cannot be done in life, is made up for by death. This, as for what happens down here. That which happens up there, then, is truly surprising and enviable to all mortals."

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**July 8, 1910**

***For Jesus, the body is like the Tabernacle, the soul is like the pyx.***

Being very afflicted because of the privation of my highest Good, and having received Communion, in receiving the holy host, it stopped in my throat, and as I suckled it in order to push it down, I suckled a sweet and delicious humor. Then, after suckling very much, it went down, and I could see the host changed into a baby, who said: "Your body is my Tabernacle, your soul is the pyx that contains Me; the beating of your heart is like the host that serves Me in order to transform Myself into you, as if within a host; with this difference: that in the host, as it is consumed, I am subject to continuous deaths; while the beating of your heart, symbolizing your love, is not subject to being consumed, and so my Life is continuous. Therefore, why so much affliction about my privations? If you don't see Me, you feel Me; if you don't feel Me, you touch Me... and now with the fragrance of my perfumes which diffuse around you; now with the light with which you feel invested; now by making a liqueur that cannot be found on earth descend into you; now by just touching you; and the many other ways which are invisible to you."

Now, in order to obey, I will write these things that Jesus says happen to me often, and also while being fully awake. These fragrances - I myself am unable to tell what kind they are - I call 'the

fragrance of love'; and I feel it at Communion, if I pray, if I work, especially if I have not seen Him, and I say to myself: 'Today He has not come. Don't You know, O Jesus, that without You I cannot be, nor do I want to be?' And immediately, and almost suddenly, I feel as though invested by that fragrance. Other times, as I move, or if I move the bed sheets, I feel that fragrance coming out, and in my interior I hear Him say: "I am here". Other times, while I am all afflicted, as I go about raising my eyes, a ray of light comes before my sight. However, these things I take into no account, nor do they satisfy me. That which, alone, makes me happy is Jesus; all the rest I receive with certain indifference.

I wrote this only to obey.

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**July 29, 1910**

***The two pillars on which the soul must lean.***

Continuing in my usual state, I felt I was so very bad - and even more, I felt troubled because even the confessor says that I have very much fallen out of my early state, otherwise Jesus would come. So, having received Communion, I lamented to blessed Jesus about His privations, asking Him to have the goodness of telling me what is the evil I do, for I would gladly give my life rather than displease Him: 'How many times have I told You: if You see that I am about to offend You, even slightly, make me die'. And Jesus told me: "My daughter, do not trouble yourself. Have I not said years ago that in order to chastise the world I would not come so often to relieve Myself with you, and as a consequence, I would not come too often, though I would never leave you; and in order to make up for my frequent coming and going, I would permit Mass and Communion every day, so that you might draw the strength which you used to draw from my continuous visits; so much so, that I reached the point of threatening the confessor if he would not offer to do it? Yet, who does not know the chastisements that have happened in the meantime? Entire cities destroyed, rebellions, the withdrawal of grace from the evil, and also from the very religious who are evil, so that those poisons, those wounds which they had inside, might come out... Ah! I can take no more, the sacrileges are enormous; yet, this is still nothing compared to the chastisements that will come! Had I not said this before, you would have some reason to become alarmed.

You, however, must lean on two pillars to be able to live with full confidence. One is my Will. In my Will there cannot be sins; my Will smashes all passions and sins to pieces - even more, It pulverizes them, to the point of destroying their roots. If you lean on the pillar of my Will, darkness will convert into light, doubts into certainty, hopes into possession. The second pillar on which you must lean is the firm will and continuous attention not to offend Me, even slightly; disposing one's own will to suffer everything, to face everything, to be submitted to everyone, rather than displease Me. When the soul sees that she is leaning continuously on these pillars, which form more than her very life, she can live with greater confidence than if she lived with my continuous favors. More so, since I permit this state also to dispose you to departing from this earth."

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**August 3, 1910**

***Voluntary sin upsets the humors of the soul.***

As I was in my usual state, blessed Jesus came for just a little and told me: “Listen, my daughter: miseries, weaknesses, are means in order to find oneself in the harbor of the Divinity, because in feeling the burden of human miseries the soul gets annoyed, gets bothered, and tries to get rid of her self; and in getting rid of her self, she already finds herself in God.”

Then, having placed my arm around His neck, He clung against my face, and disappeared. Later, as He came back, and I was lamenting for He would run away like a flash without giving me time, He told me: “Since it displeases you, take Me, bind Me as you want and don’t let Me run away.” And I: ‘Bravo, bravo Jesus, what a beautiful proposal You make me! But then, can this be done with You? You let Yourself be bound and clasped as much as one can, but at the best moment You disappear and no longer let Yourself be found. Bravo, Jesus, You want to make fun of me! But, after all, do whatever You want; what I care is that You tell me where I offend You, and in what I displeased You - that You no longer come as before.’

And Jesus added: “My daughter, do not trouble yourself, when there is true sin, it is not necessary for Me to say it; the soul already perceives it by herself, because sin, when it is voluntary, upsets the natural humors: man undergoes as though a transformation in evil, he feels as though soaked with the sin he has voluntarily committed. Just as true virtue transforms the soul in good, her humors remain all in harmony among themselves, and her nature feels as though soaked with sweetness, with charity, with peace – so it is with sin. So, have you perceived this turmoil? Have you felt as though soaked with impatience, with anger, with disturbances?” And while He was saying this, He seemed to look deep into me, to see whether that was in me, and it seemed that it was not. And He continued: “You yourself have seen it”.

I don’t know why, but while He was saying this, He showed more earthquakes with destruction of entire cities, revolutions, and many other troubles; and He disappeared.

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**August 12, 1910**

***The origin of all the evil of priests is in dealing with souls about human things.***

As I was in my usual state, I found myself outside of myself and I saw some priests, as well as Jesus, who made Himself seen in my interior all dislocated and with His limbs detached. Jesus pointed at those priests, making me understand that even though they were priests, they were members, detached from His body; and lamenting He said: “My daughter, how offended I am by priests! The superiors do not watch over my sacramental lot, and expose Me to enormous sacrileges. These whom you see are separated members, and although they offend Me very much, my body has no more contact with their wicked actions; but the others who pretend they are not separated from Me and continue their actions as priests – oh! how much more they offend Me! To what an atrocious slaughter I am exposed, how many chastisements they draw – I can bear them no more!”

And as He was saying this, I saw many priests running away from the Church and turning against the Church to wage war against Her. I looked at those priests with great sorrow, and I felt a light that made me comprehend that the origin of this and all the evil of priests is in dealing with souls about human things, things all of a material nature, without a strict necessity. These human things form a

net for the priest which blinds his mind, hardens his heart to divine things, and prevents his step on the path that befits him in the office of his ministry. Not only this, but it is a net for souls, because they bring what is human, and receive what is human, and grace remains as though excluded from them. Oh! how much evil is committed by these – how many slaughters of souls they make!”

May the Lord enlighten everyone.

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**August 19, 1910**

***Jesus pours His bitternesses. Fear that it might be the devil.***

As I was in my usual state, I found myself outside of myself, inside a Church, and above the altar there was the Celestial Queen and baby Jesus who was all in tears. The Celestial Mama, making a sign with Her eyes, made me understand that I should take the baby in my arms and do as much as I could to calm Him. I drew near Him and I took Him in my arms; I squeezed Him to myself and I said to Him: “My pretty little one, what is it? Pour Yourself out with me. Isn’t love the balm and the alleviation for all of your sorrows? Isn’t love that which makes one forget everything, that sweetens everything and pacifies any dispute? If You cry, there must be something discordant between your love and that of the creatures, therefore let us love each other, give me your love, and I will love You with your own love.’ And then, who can say all the nonsense I told Him? He seemed to stop crying a little bit, but not completely; and He disappeared.

Then, the following day, again, I found myself outside of myself, inside a garden, and I was following the via crucis [way of the cross]; and while doing this, I found Jesus in my arms. As I arrived at the eleventh station, blessed Jesus, no longer able to resist, stopped me, and drawing His mouth near mine, He poured something thick and liquid into it. The liquid I was able to swallow, but the thick part would not go down, so much so, that when Jesus moved His mouth from me, I had to pour it to the ground. Then I looked at Jesus, and I saw that a liquid, thick and pitch-black, was flowing from His mouth. I was frightened very, very much, and I said to Him: “It seems to me that You are not Jesus, Son of God, and of Mary Mother of God - but the devil. It is true that I want You, that I love You, but it is always Jesus that I want, never the devil – with him I want nothing to do. I am content with being without Jesus, rather than having anything to do with the devil.’ And to be more sure, I marked Jesus with the sign of the cross, and then I signed myself. In order to dispel my fright, Jesus withdrew that black liquid into Himself, which was impossible to look at, and He told me: “My daughter, I am not the devil; what you see is nothing but the great iniquities that creatures do against Me, and which I will pour upon them, for I can no longer contain them. I poured some into you, and you were unable to contain everything, so you poured it to the ground. I will continue to pour upon them.”

And as He was saying this, He made me comprehend what chastisements He will make rain from Heaven. He will wrap the peoples in mourning, in most bitter and harrowing tears, and because of that little bit which He poured into me, He will spare, if not completely, part of our town. Then He showed a great mortality of peoples because of epidemics, earthquakes and other accidents. How many desolations, how many miseries!

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**August 22, 1910**

***Jesus running away and looking for refreshment.***

Continuing in my usual state, having lost consciousness, I saw many people who were putting blessed Jesus to flight; and Jesus was fleeing and fleeing, but wherever He went, He could find no place, so He would flee again. Finally He came to me, all dripping with sweat, tired, afflicted; He threw Himself into my arms, He clung tightly to me, and said to those who were following Him: "From this soul you cannot make Me flee." Humiliated, they withdrew, and He said to me: "Daughter, I can take no more, give Me some refreshment." And He began to suckle from my breast. Then, I found myself inside myself.

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**September 2, 1910**

***One should pay attention to what he must do, not to chatter.***

I was thinking about Jesus carrying the Cross to Calvary, especially when He met with the women, and He forgot about His pains and occupied Himself with consoling, answering and also instructing those poor women. How everything was love in Jesus! He was the one who needed to be consoled, yet He was consoling – and in what a state He was consoling! He was all covered with wounds, His head pierced with most pricking thorns, panting and almost dying under the cross – and He was consoling others! What an example, what a humiliation for us – a little cross is enough to make us forget the duty to console others! So I remembered the many times in which, finding myself oppressed by sufferings or by the privations of Jesus that pierced and lacerated my interior through, and being surrounded by people, Jesus would spur me on to imitate Him in this step of His Passion; and I, though embittered down to the marrow of my bones, would strive to forget about myself in order to console and instruct others. And now, finding myself free and without having to deal with people, because of and thanks to obedience, I was thanking Jesus for I no longer found myself in those circumstances... I feel I can breathe a freer air, to be able to occupy myself only with myself.

And Jesus, moving in my interior, told me: "My daughter, yet for Me it was a relief, and I felt as though refreshed, especially in those who were truly coming to do good. In these times, truly, there is a lack of those who cast true interior spirit into souls, because not having it themselves they cannot infuse it in others; so they teach souls to be touchy, scrupulous, light, without a true foundation of detachment from everything and from everyone, and this produces sterile virtues, which go about blooming, and they die. And some think they make progress with souls, because they reach minuteness and scrupulousness; but instead of progress, these are true hindrances which ruin the souls, and my love remains on an empty stomach with them. Therefore, since I have given you much light about the interior ways, and I have made you comprehend the truth about true virtues and true love, since you are in the truth, through your mouth I could make others comprehend the truth about the true path of virtues, and I felt contentment because of this."

And I: 'But, blessed Jesus, after the sacrifice I would make, they would then go around talking, and so obedience, justly, has prohibited the coming of people.' And Jesus: "This is the error – that one pays attention to chatter, rather than to the good one is supposed to do. About Me also they

chattered, and if I wanted to pay attention to this, I would not have accomplished the Redemption of man. Therefore, one must pay attention to what one must do, and not to what people say; and chatter remains with those who make it.”

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**September 3, 1910**

*That which Jesus does to one soul, affects all others.*

As I was in my usual state, blessed Jesus came as a child; He kissed me, He clasped me, He caressed me, and He returned many times with kisses and embraces. I was surprised that Jesus had so exceeded with me, most miserable one, being with me amid kisses and embraces. I returned them, but timidly; and Jesus, with a light that came out from Him, made me comprehend that when He comes it is always a great good - not only for me, but for the whole world, because by loving one soul and pouring Himself out with her, He comes to regard the whole of humanity. In fact, in that soul there are many bonds that unite everyone: bonds of likeness, bonds of paternity and sonship, bonds of brotherhood, bonds of having all come out and been created by His hands, bonds of having all been redeemed by Him, and because of this He sees us marked with His Blood. Therefore, in seeing all this, as He loves and favors one soul, the others too are loved and favored - if not in everything, at least in part. So, by coming to me - since we are in times of scourges - in kissing me, embracing me, caressing me and looking at me, blessed Jesus wanted to regard everyone else and spare them in some points, if not completely.

Then, after this, I saw a young man – I believe he was an angel who went around marking those who were to be touched by the scourge. It seemed that a great number of people was taken.

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**September 9, 1910**

*Laments of the soul for not being able to hold back the chastisements.*

Continuing in my usual state, blessed Jesus was not coming, and I was saying to myself: ‘How Jesus has changed with me; how He no longer loves me as before! Before I was permanently bedridden, when there was the cholera, He Himself begged me that if I accepted sufferings for a few days, He would make the cholera cease; and since I accepted them, the scourge did cease. But now, he keeps me continuously in bed, one hears about the cholera and the torments it causes to the poor people, and He does not want to listen to me. How He no longer wants to make use of me!’ While saying this, I went about looking within me, and I saw Jesus there, with His head raised, looking at me and listening to me, all moved. And when He saw that I noticed He was looking at me, He told me: “My good daughter, how importunate you are to Me! You want to win by force, don’t you? All right, all right, but do not molest Me any more.” And He disappeared.

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**September 11, 1910**

*Jesus wants love, truth and rectitude from souls. A soul perfectly united to the Divine Will makes Mercy win over Justice.*



Continuing in my usual state, it seemed that the confessor put the intention of making me suffer the crucifixion. After some hardships, benign Jesus concurred a little, and told me: “My daughter, because of the world I cannot take any more; many move Me to indignation, and snatch scourges from my hands by force.” And while He was saying this, there seemed to be a pouring rain that was causing damage to the vineyards. Then I prayed for the confessor, who seemed to be there present. I wanted to take his hands, to have him touched by Jesus, and it seemed that Jesus did it. I prayed Him to tell what He wanted from father, and Jesus said to him: “I want love, truth and rectitude. That which renders man most dissimilar from Me is not being armed with these prerogatives.” And as He said ‘love’, He seemed to seal all of his members, his heart, his intelligence, with love. Oh, how good is Jesus!

Then afterwards, having told father what I wrote on the 9th, I remained doubtful, and I said to myself: ‘How I wish I would not have to write these things... if it is true that Jesus suspends the scourge to content me, or if it is my fantasy.’ And Jesus told me: “My daughter, justice and mercy are in a continuous fight, and the victories of mercy are more than those of justice. Now, when a soul is perfectly united with my Will, she takes part in my actions ad extra, and as she satisfies with her sufferings, mercy obtains its most beautiful victories over justice. And since I delight in crowning all of my attributes with mercy, even justice itself, in seeing Myself being importuned by the soul united with Me, in order to content her, I surrender to her, because she has surrendered all of her things in my Will. This is why I do not come when I do not want to surrender – because I don’t trust that I can resist without surrendering. So, what is your doubt?”

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**September 22, 1910**

***Each virtue is a Heaven that the soul acquires.***

This morning, continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, each virtue is a heaven that the soul acquires. Therefore, as many virtues as she acquires, so many heavens does she keep forming, and these heavens defeat all human inclinations, destroy that which is earthly, and make the soul wander through the purest auras, through the holiest delights, through the celestial fragrances of the highest good, anticipating for her part of the eternal joys.” And He disappeared.

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**October 1, 1910**

***Love for Jesus forms the transformation of the soul in Him.***

Having received Communion I felt all transformed in blessed Jesus, and I said to myself: ‘How can one maintain this transformation with Jesus?’ And in my interior it seemed that Jesus was saying: “My daughter, if you want to be always transformed in Me – even more, to be one single thing with Me - love Me always and you will maintain your transformation with Me. In fact, love is fire, and whatever woods are thrown into the fire, small or big, green or dry, they all take the form of fire and convert into fire itself; and after these woods have been burned, one can no longer discern which wood was one and which another, neither the green one nor the dry one – one can see nothing but fire. The same when the soul never ceases to love Me. Love is fire that transmutes the soul in God;

love unites, its flames invest all of the human operations and give them the form of the divine operations.”

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**October 17, 1910**

***As much love and union with Jesus as the soul has, so much value her sacrifices have.***

As I was in my usual state, I was praying my loving Jesus for the happy transit of a priest, who had been my confessor years before; and I said to my beloved Jesus: ‘Remember how many sacrifices he made, how much zeal he had for your honor and glory – and then, how much did he not do for me? How much did he not suffer? On this point You must render him to us, by letting him pass even into Heaven.’ And blessed Jesus told me: “My daughter, I do not look so much at the sacrifices, but at the love with which they are made and at the union with Me that they have. So, the more the soul is united with Me, the more I take into account her sacrifices. If the soul is more tightly united with Me, I take great account of her littlest sacrifices, because in the union there is the measure of love, and the measure of love is eternal measure, which has no end and no boundaries. On the other hand, with a soul who may sacrifice herself very much but is not united with Me, I look at her sacrifice as that of a stranger, and I give her the remuneration she deserves – a limited one. Imagine a father and a son who love each other. The son makes small sacrifices, and the father, because of the bond of union of paternity, of sonship and of love, which is the strongest bond, looks at these small sacrifices as a great thing; he is triumphant, he feels honored, he gives all of his riches to his son, and dedicates all of his attentions and cares to his son. Now consider a servant, who works all day long, is exposed to heat and to cold, is at the command of his master, and if necessary, stays up even at night on his behalf – and what does he receive? The miserable remuneration of one day, such that, if he does not work every day, he will have to starve. Such is the difference that passes between the soul who possesses union with Me and the soul who does not possess it.”

While He was saying this, I felt I was outside of myself together with blessed Jesus and, again, I said to Him: ‘My sweet Love, tell me, where is this soul?’ And Jesus: “In Purgatory. Oh, if you saw in what light he is swimming, you would be amazed!” And I: ‘You say that he is in Purgatory, and then You say that he swims in light?’ And Jesus: “Yes, he finds himself swimming in light, because he had kept this light in deposit, and in the act of dying, this light has invested him and will never leave him.” I understood that this light was his good works done with purity of intention.

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**October 24, 1910**

***Disturbance and its effects. Everything comes from the fingers of God.***

I was highly afflicted because of the privation of my lovable Jesus, and having received Communion, I was lamenting because of His absence; and Jesus told me in my interior: “My daughter, sad things - very sad things are happening and will happen.” I was frightened. So, various days went by without Jesus; I just heard Him repeat often: “My good daughter, patience with my not coming – later I will tell you why.”

So, I went on embittered, yes, but peaceful, when all of a sudden, I had a dream that saddened me

very much and also disturbed me; more so, since not seeing Jesus, I had no one to whom to turn in order to be surrounded by that aura of peace that only Jesus possesses. Oh, how a disturbed soul is to be pitied! Disturbance is an infernal air that one breathes, and this air of hell casts out the celestial air of peace, and takes the place of God in the soul. Fuming with this infernal air in the soul, disturbance masters her so much that, with its infernal blow, it makes even the holiest, the purest things appear as the ugliest and most dangerous. It puts everything in disorder, and the soul, tired of this disorder, is soaked with the stink of this air of hell, she is annoyed by everything, and feels boredom for God Himself.

I did feel this air of hell, not inside of me, but around me; yet, it did so much harm to me that I no longer cared that Jesus was not coming – even more, it seemed to me that I didn't even want Him. It is true that the thing was very serious, not a bagatelle: it was that I had been assured that I was not in a good state, therefore the sufferings, the visits of Jesus, were not Will of God, and I was supposed to stop it once and for all. I am not saying everything about it, because I don't think it is necessary; I wrote this only to obey.

Then, the following night I saw water pouring down from heaven like a deluge, such as to cause great damage and bury entire towns; and the impression from that dream was such, that I didn't want to see anything. In the meantime, a dove, hovering around me, told me: "The moving of the leaves, of the plants, the murmuring of the waters, the light that invades the earth, the motion of all nature, everything – everything comes from the fingers of God. Imagine if your state alone should not come from the fingers of God." So, when the confessor came, I told him everything about my state, and he told me that it had been the devil in order to disturb me. I remained a little bit more peaceful, but like someone who has suffered a grave illness.

\* \* \*

**October 29, 1910**

***The three weapons to defeat disturbance.***

As I was in my usual state, it seemed that Jesus made Himself seen for a little, and I said to Him: 'Life of my life, my dear Jesus, during these past days I have been disturbed, and You, who have been so jealous of my peace, have not had a single word for me in these past days to give me that peace which You so much want.' And He: 'Ah, my daughter, I was scourging and destroying cities and burying human lives – this is why I have not come. On this day of respite – for then I will take up the scourge in my hand once again – immediately I have come to see you again. You must know that if I did not reward the things done with purity of intention, the upright works, and everything that is done for love of Me, I would fail a duty of justice, and all of my other attributes would remain obscured. Therefore, these are the three most powerful weapons to destroy this poisonous and infernal slobber of disturbance.

So, if the necessity to chastise should force Me not to come for a few days, and this air of hell wanted to invest you, put these three weapons against it: purity of intention, work of victim - upright and good in itself, and sacrificing yourself for Me with the sole purpose of loving Me, and you will defeat any disturbance and will cast it away into the deepest hell. And with your indifference you will turn the key so that it may no longer be able to get out and molest you."

\* \* \*

**November 1, 1910**

***The consummation in the unity of wills forms the supreme unity.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, the supreme unity is when the soul reaches such tightness of union with my Will as to consume any shadow of her own will, in such a way that it is no longer possible to discern which one is my Will and which one is hers. Then my Will becomes the life of this soul, in such a way that whatever thing It may dispose over her as well as over others, she is content with everything. Anything seems to be suitable for her; death, life, cross, poverty, etc. – she looks at all of these as her own things, which serve to maintain her life. She reaches such an extent, that not even chastisements frighten her any more, but she is content with the Divine Will in everything, so much so, that it seems to her that if I want something, she wants it too; and if she wants it, the Lord does it. I do what she wants, and she does what I want.

This is the final breath of the consummation of your will in mine which I have asked of you many times, and which obedience and charity toward the neighbor have not conceded you; so much so, that many times I have surrendered to you by not chastising, but you have not surrendered to Me, to the point that I am forced to hide from you in order to be free when justice forces Me and men reach the point of provoking Me to take up the scourge in my hand and chastise the peoples. If I had you with Me, with my Will in the act of scourging, I would probably have fallen short and diminished the scourge, because there is no greater power in Heaven and on earth than a soul who is totally and completely consumed in my Will. She reaches the point of debilitating Me, and she disarms Me as she pleases. This is the supreme unity. Then, there is the low unity in which the soul is resigned, yes, but she does not look at my dispositions as her own things - as her own life, nor does she delight in my Will, or dissolve hers in Mine. This one I look at, yes, but she does not reach the point of enamoring Me, nor do I reach the point of going mad for her, as I do for those of the supreme unity.”

\* \* \*

**November 3, 1910**

***The soul: Paradise of Jesus on earth.***

This morning, blessed Jesus made Himself seen in my interior in the act of cheering Himself and of relieving Himself of the many bitternesses of creatures; and He said these simple words: “You are my Paradise on earth – my comfort.” And He disappeared.

Deo gratias.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 10**



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## VOLUME 10

J.M.J.

**November 9, 1910**

***Bad effects of human works done with a human purpose.***

Finding myself in my usual state, I was commending the many needs of the Church to my blessed Jesus; and Jesus told me: “My daughter, the holiest works done with a human purpose are like cracked containers – if one pours any liqueur into them, little by little it flows out to the ground; and when they go to get those containers in times of need, they find them empty. This is why the children of my Church have reduced themselves to such a state – because in their works, everything is human purpose; so, in needs, in dangers, in affronts, they have found themselves to be empty of grace. And therefore, being debilitated, worn out, and almost blinded by the human spirit, they give themselves to excesses. Oh! how vigilant the leaders of the Church should have been, so that I would not be made the laughing stock and almost the lid covering their wicked actions. It is true that there would be great scandal if they repented, but this would be a minor offense for Me compared to the many sacrileges which they commit. Alas! It is too hard for Me to tolerate them! Pray, pray, my daughter, because many sad things are about to come out of the children of the Church.” And He disappeared.

\* \* \*

**November 12, 1910**

***As many as are the ways in which the soul gives herself to God, so many are the ways in which He gives Himself to the soul.***

I was thinking about blessed Jesus when He was carrying the Cross to Calvary, especially when He met with Veronica, who offered Him a piece of cloth so that He might dry His Face, all dripping with blood. And I said to my lovable Jesus: ‘My Love, Jesus, heart of my heart, if Veronica offered You a cloth, I don’t want to offer You little cloths to dry your Blood, but I offer You my heart, my continuous heartbeat, all my love, my little intelligence, my breath, the circulation of my blood, my movements – all of my being to dry your Blood; and not only from your Face, but from all of your Most Holy Humanity. I intend to tear myself into as many pieces for as many as are your wounds, your sorrows, your bitternesses, the drops of the Blood You shed, so as to place on all of your sufferings, on some my love, on some a relief, on some a kiss, on some a reparation, on some an act of compassion, on some a thanksgiving, etc. I do not want any little particle of my being, any drop of my blood, to be left without occupying itself with You. And do You know, O Jesus, what I want as recompense? That in all of the tiniest particles of my being You impress and seal your image, so that, in finding You in everything and everywhere, I may multiply my love...’; and so forth with all the other nonsense I said.

Now, having received Communion, and looking into myself, I could see, in each particle of my being, the whole of Jesus within a flame; and this flame spoke of love. And Jesus said to me: “Here is my daughter made content – as many as are the ways in which she has given herself to Me, so many, and tripled, are the ways in which I have given Myself to her.”

\* \* \*

**November 23, 1910**

***Love is enough for everything, and changes the natural virtues into Divine.***

Finding myself in my usual state, I was thinking about purity, and about how I do not give a thought to this beautiful virtue, either for or against. It seems to me that on this button of purity - it neither bothers me, nor do I think about it. So I said to myself: 'I myself do not know how I am with regard to this virtue; but I do not want to meddle in this - love is enough for me, in everything.' And Jesus, adding to my words, told me: "My daughter, love encloses everything, chains everything, gives life to everything, triumphs over everything, embellishes everything, enriches everything. Purity is content with not doing any act, gaze, thought or word, which is not honest, while it tolerates the rest; and this amounts to the acquisition of mere natural purity. Love is jealous of everything, even of one's thought and breath, as honest as one may be. It wants everything for itself, and with this, it gives to the soul not natural, but Divine purity - and so with all the other virtues. So, one can say that love is patience, love is obedience, is sweetness, is fortitude, is peace - it is everything. If all the other virtues do not receive life from love, they can be called natural virtues at the most; but love changes them into Divine virtues. Oh! what a difference between the two: the natural virtues are servants, the Divine are queens. Therefore, may love be enough for you, in everything."

\* \* \*

**November 28, 1920**

***Lack of love has cast the world into a net of vices.***

Finding myself in my usual state, I saw my always lovable Jesus. In my interior I felt myself all transformed in the love of my beloved Jesus; now I would find myself inside of Jesus - bursting into acts of love together with Jesus, loving as Jesus loved... but I am unable to say it, I lack the words; and now I would find my sweet Jesus in me, and I alone would burst into acts of love, while Jesus would listen to me, telling me: "Say it, say it - repeat it again; relieve Me with your love. Lack of love has cast the world into a net of vices." And He would remain silent in order to listen to Me, and I would repeat again the acts of love.

I will say the little I remember:

In every moment, in every hour,  
I want to love You with all my heart.

In every breath of my life,  
while breathing, I will love You.

In every beat of my heart,  
Love, love, I will repeat.

In every drop of my blood,  
Love, love, I will cry out.

In every movement of my body,  
Love alone I will embrace.

In tutti i momenti, in tutte le ore,  
voglio sempre amarti con tutto il cuore.

In tutti i respiri della mia vita,  
respirando t'amerò.

In tutti i palpiti del mio core,  
amore, amore ripeterò.

In tutte le stille del mio sangue,  
amore, amore griderò.

In tutti i movimenti del mio corpo,  
solo l'amore abbraccerò.

Of love alone I want to speak,  
at love alone I want to look,  
to love alone I want to listen,  
always of love I want to think.

With love alone I want to burn,  
with love alone I want to be consumed,  
only love I want to enjoy,  
only love I want to content.

From love alone I want to live,  
And within love I want to die.

In every instant, in every hour,  
I want to call everyone to love.

Only and always together with Jesus  
and in Jesus I shall live,  
into His Heart I will plunge myself,  
and together with Jesus, and with His Heart,  
Love, Love, I will love You.

Solo d'amore voglio parlare,  
solo l'amore voglio guardare,  
solo l'amore voglio ascoltare,  
sempre all'amore voglio pensare.

Solo d'amore voglio bruciare,  
solo d'amore voglio consumare,  
solo l'amore voglio gustare,  
solo l'amore voglio contentare.

Di solo amore voglio vivere,  
e nell'amore voglio morire.

In tutti gl'istanti, in tutte le ore,  
tutti all'amore voglio chiamare.

Sola e sempre con Gesù,  
ed in Gesù sempre vivrò,  
nel suo cuore m'innabisserò,  
ed insieme con Gesù e col suo cuore,  
amore, amore, t'amerò.

But who can say them all? In doing this, I felt myself divided into many little flames, which then became one single flame.

\* \* \*

**November 29, 1910**

***Jesus is jealous that someone else may comfort the soul.***

Since a good and holy priest was coming, I was a little bit anxious to speak with him, especially about my current state, in order to know the Divine Will. Now, after he came the first and the second time, I saw that nothing would be done of what I wanted. So, having received Holy Communion, all afflicted, I was repeating my great affliction to my affectionate Jesus, saying to Him: 'My Life, my Good and my All, it shows that You alone are everything for me. I have never found in any creature, as good and holy as he might be, a word, a comfort, a solution for the slightest doubt of mine. It shows how there is to be no one for me, but You alone: You alone – the All for me, and I alone, alone – always alone for You. And so I abandon myself in You, completely and always. As bad as I am, have the goodness of holding me in your arms, without leaving me for one single instant.'

While I was saying this, my blessed Jesus made Himself seen looking in my interior, turning everything upside down to see if there was something which He did not like. And while turning and turning, He took something like a grain of white sand in His hands, and He threw it to the ground. Then He said to me: "Dearest daughter of mine, it is absolutely right that for one who is all for Me, I be all for her. I am too jealous that someone else might give her the slightest comfort. I alone – I Myself alone want to make up for all, and in everything. What is it that afflicts you? What do you want? I do everything to make you content. Do you see that white grain that I removed from you? It was nothing but a little bit of anxiety, for you wanted to know my Will from others. I removed it from you and I threw it on the ground so as to leave you in holy indifference - the way I want you. And now I will tell you what my Will is: I want Mass and also Communion; as for whether or not

you must wait for the priest to come round, you will be indifferent to this. If you feel dozy, you will not try to come round; and if you feel awake, you will not try to doze off. However, know that I want you always ready, and always at your post of victim, even if you should not always suffer. I want you like the soldiers in the battle field: even if the act of fighting is not continuous they remain with their weapons ready, and if necessary, seated in the quarters, so that every time the enemy tries to start the fight, they may always be ready to defeat him. The same for you, my daughter: you will remain always ready, always at your post, so that every time I should want to make You suffer either for my relief or to hold back chastisements, or for anything else, I may find you always ready. I do not have to always call you, or dispose you to the sacrifice each time; but rather, you will consider yourself as being always called, even if I should not always keep you in the act of suffering. So, we have understood each other, haven't we? Be tranquil, and fear nothing."

\* \* \*

**December 2, 1910**  
***The spark of Jesus.***

Continuing in my usual state, my always lovable Jesus came, and I saw myself like a spark. This spark was going around my dear Jesus, and it would stop now on His head, now in His eyes; it would now enter into His mouth, and now descend inside of Him, deep into His innermost adorable Heart. Then it would come out, and go around; and Jesus would even place it under His feet; and instead of being extinguished at the warmth of His divine soles, it would ignite more, it would come out with greater speed from underneath His feet, and would turn around Jesus again. And now it prayed with Jesus, now it loved Him, now it repaired Him – in sum, it did whatever Jesus was doing; and with Jesus, this spark became immense, embraced everything in the prayer - no one escaped it. It was present in the love of all, and for all it loved, it repaired; it made up for everyone and for everything. Oh! how admirable and unutterable is that which is done with Jesus. I lack the words to be able to put on paper the expressions of love and other things that can be done with Jesus. Obedience would want it so, but the mind goes up high to take the words from Jesus, then it descends down below, tries to find the expressions, the words of the natural language, but it finds no way out - therefore I can't.

Then, my beloved Jesus told me: "My daughter, you are the spark of Jesus. A spark can be anywhere, it can penetrate into anything, it occupies no space. At most, it lives up high and wanders around; and it is also delightful."

And I: 'Ah! Jesus, a spark is very weak, and can easily be extinguished; and if it goes out, there is no way to give it new life. Therefore, poor me, if I arrive at being extinguished.'

And Jesus: "No, no, the spark of Jesus cannot be extinguished, because its life is nourished by the fire of Jesus, and the sparks which have life from my fire are not subject to death; and if they die, they die within the very fire of Jesus. I have made you the spark so that I may amuse Myself more with you; and because of the littleness of the spark, I can use it by making it go around continuously, inside and outside of Me, keeping it in whatever part of Me I want: in my eyes, in my ears, in my mouth, under my feet – wherever I best please."

\* \* \*

**December 22, 1910**

***In order to be able to operate great things for God, it is necessary to destroy self-esteem, human respect and one's own nature.***

Continuing in my usual state, I saw various priests before my mind; and blessed Jesus was saying: "In order to be able to operate great things for God, it is necessary to destroy self-esteem, human respect and one's own nature, so as to live again of Divine Life, and take into consideration only the esteem of Our Lord and that which regards His honor and His glory. It is necessary to crush, to pulverize that which is human in order to be able to live of God. And here is how, not you, but God Himself will speak and operate in you, and the souls and the works entrusted to you will produce splendid effects, and you will receive the fruits which you and I longed for – like the works of the reunions of priests which I spoke to you about before. One of these might be able to promote and also carry out this work, but a little bit of self-esteem, of useless fear, of human respect renders him incapable; and when grace finds the soul surrounded by this baseness, it flies and does not stop, and the priest remains a man and operates as a man, and his works have the effects which those of a man can have – not the effects which a priest animated by the spirit of Jesus Christ can have."

\* \* \*

**December 24, 1910**

***Irresolute souls are good at nothing.***

Having received Communion, I was praying good Jesus for a priest who wanted to know whether the Lord was calling him to the religious state; and good Jesus told me: "My daughter, I call him, but he is always undecided. The souls which are not resolute are good at nothing, while on the other hand, when one is determined and resolute, he surpasses all difficulties – he melts them; and the very ones who raise those difficulties, in seeing him so resolute, become debilitated and do not have the courage to oppose him. It is a little bit of attachment that binds him, and I do not want to contaminate my grace in hearts which are not untied from everyone. Let him detach himself from everything and from everyone, and then my grace will inundate him more, and he will feel the necessary strength to fulfill my call."

\* \* \*

**December 25, 1910**

***Priests have become attached to families, to interest, to exterior things, etc. This is why it is necessary to have houses of reunion for priests.***

This morning blessed Jesus made Himself seen as a tiny Little One, but so gracious and beautiful as to enrapture me in a sweet enchantment. Especially, then, He rendered Himself more lovable because, with His tiny little hands, He took little nails and nailed me with a mastery worthy only of my always lovable Jesus. Then He filled me with kisses and with love, and so I did with Him.

Then, after this, I seemed to find myself in the grotto of my newborn Jesus, and my little Jesus told me: "My beloved daughter, who came to visit me in the grotto of my birth? Only shepherds were my first visitors – the only ones who kept coming and going, offering Me gifts and their little things.

They were the first to receive the knowledge of my coming into the world and, as a consequence, the first favorites to be filled with my grace. This is why I always choose poor, ignorant, abject people, and I make of them portents of grace – because they are always the ones to be more disposed, the ones who more easily listen to Me and believe Me without raising so many difficulties, so many quibbles as, on the contrary, learned people do.

Then came the Magi, but no priest showed up, while they should have been the first to form my cortege. In fact, more than anyone else, according to the Scriptures which they studied, they knew the time and the place, and it was easier for them to come to visit me. But no one – no one moved; rather, while they indicated the place to the Magi, they did not move, nor did they trouble to take one step to follow the traces of my coming. This was a most bitter sorrow for Me at my birth, because in those priests the attachment to riches, to interest, to families and to exterior things was so great as to blind their sight like a glare, harden their hearts, and render their intelligence dazed to the knowledge of the most sacrosanct and most certain truths. They were so engulfed in the low things of the earth, as to never be able to believe that a God could come upon earth in the midst of so much poverty and so much humiliation. And this, not only at my birth, but also during the course of my life. When I performed the most sensational miracles, no one followed me; on the contrary, they plotted my death, and killed Me on the cross. And after using all of my art in order to draw them to Myself, I put them into oblivion and chose poor and ignorant people as my apostles, forming my Church in them. I segregated them from their families, I released them from any bond of riches, I filled them with the treasures of my graces, and I rendered them capable of governing my Church and souls.

However, you must know that this sorrow of mine is still lasting, because the priests of these times have banded together with the priests of those times. They have been holding hands in their attachments to families, to interest, to exterior things, and they care very little, or not at all, about that which is interior. Even more, some have degraded themselves so much as to make even secular people understand how unhappy they are with their state, lowering their dignity down to the bottom, and below the secular themselves. Ah! my daughter, what prestige can their word still have among the peoples? Even more, because of them, the peoples keep deteriorating in the faith and into abysses of worse evils, groping their way in darkness, because they see no more light in priests. This is the reason for the necessity of houses of reunion of priests, so that, freed from the mist of darkness by which he is invaded – families, interest, and cares for exterior things - the priest may give out light of true virtues, and the peoples may turn back from the errors in which they have fallen. These reunions are so necessary, that every time the Church has reached the bottom, this has almost always been the means in order to make Her rise again, more beautiful and majestic.”

On hearing this, I said: ‘My highest and only Good, sweet Life of mine, I compassionate your sorrow and I would like to soothe it with my love, but You know well who I am – how poor, ignorant, bad I am, and also extremely taken with my passion for hiddenness. I would love it if You could hide me so much within You, that no one might ever again believe that I existed; and You, instead, want me to speak about these things which so much grieve your most loving Heart, and which are so necessary for the Church. Oh! my Jesus, to me, speak of love, and go to other good and holy souls to speak about these things which are so useful for your Church.’



And good Jesus continued: “My daughter, I too loved hiddenness, but there is a time for everything. When the honor and the glory of the Father, as well as the good of souls, became necessary, I revealed Myself and I did my public life. So I do with souls: sometimes I keep them hidden, other times I manifest them; and you must be indifferent to everything, wanting only that which I want. Even more, I bless your heart and your mouth, and I Myself will speak in you, with my own mouth and with my own sorrow.” And so He blessed me, and He disappeared.

\* \* \*

**January 8, 1910**

***The family kills the priest. Self-interest is the wood worm of the priest.***

I will now write things of the past in order to obey, and I will explain myself about these reunions of priests that blessed Jesus wants. Since a holy priest came during last November and told me to ask Jesus what He wanted from him, my always lovable Jesus told me: “The mission of the priest chosen by Me will be high and sublime. It is about saving the most noble, the most sacred part, which are the priests, who in these times have become the laughing stock of the peoples. The most appropriate means would be to form these houses of reunion for priests, so as to segregate them from their families, because the family kills the priest, while he should promote it, push it, and also intimidate it. If these are saved, the peoples are saved.”

Then I received four communications from Jesus regarding these reunions. I wrote them, and I gave them to that priest; so I did not think it was necessary to repeat them in these writings of mine. But obedience wants me to write them, and I will make the sacrifice:

1 – My adorable Jesus told me: “The mission I will give is high and sublime, in a special way, for priests. Faith is almost extinguished among the peoples, and if there is any spark left, it is as though hidden under ashes. The life of priests, which is almost completely secularized, and maybe worse than that, as well as their examples, which are not good, lend a hand to extinguish this spark. And what will happen to them and to the peoples? This is why I have called him, so that he may interest himself with my cause, and with example, with words, with works and with sacrifice, he may put a mend in it. The most suitable, appropriate and effective mending would be to form houses of reunion for diocesan priests within their towns, segregating them from their families; because the family kills the priest and causes the darkness of interest, the darkness of appreciation of mundane things, the darkness of corruption to be cast into the midst of the peoples. In sum, it takes away all the prestige, the splendor of the priestly dignity, and it makes him become the laughing stock of the people. I will give him intrepidity, courage and grace, if he gets down to work.”

In addition to this, it seemed that blessed Jesus adorned his heart, now with love and now with sorrow, letting him share in His pains.

2 – My highest and only Good continues to speak to me about the great good that would come to the Church by forming these houses of reunion: “The good will become more good; those who are imperfect, lukewarm, relaxed, will become good; those who are really wicked will go out. And this is how the body of the ministers of my Church will be riddled and purified; and by means of the purification of the chosen part, the most sacred, the people will be reformed.”

In the meantime, I could see before my mind, as if inside a picture, Corato and the priests who were to lead this work, though it would be directed by Father G. The priests seemed to be Fr. C., D., B. and D., C., F., followed by others; and it seemed that they were to put in a share of their possessions. And my adorable Jesus added: "It is necessary to weave this thing well, so that no one may escape, and to procure the necessary means so as not to burden the people. And so the parish incomes should be tied only to those who will participate in these reunions; and these will maintain the choir and all of the other offices pertaining to their ministry. At first, this will provoke contradictions and persecutions, but mainly among the priests themselves. However, soon things will change - the people will be with them, generously providing for them, and they will enjoy the peace and the fruit of their toils, because for those who are with Me, I allow that everyone be with them."

Then, my always lovable Jesus threw Himself into my arms, all afflicted and supplicating, so much as to move to pity even the stones; and He said: "Tell father G. that I beg Him, I supplicate him to help - to save my children, and not to let them perish."

3 – My always lovable Jesus continues on the same topic. With the fathers there present, I saw the Heavens opened and my adorable Jesus and the Celestial Mama coming toward me, with the Saints looking at us from Heaven. And my benign Jesus said: "My daughter, tell father G. that I absolutely want this work. They already begin to raise difficulties, but tell him that it takes nothing but intrepidity, courage and lack of self-interest. It is necessary to close one's ears to all that is human, and to open them to that which is Divine; otherwise, the human difficulties will become a net that will keep them entangled, in such a way that they will not be able to get out, and I will justly chastise them, rendering them the rags of the peoples. But if they promise to get down to work, I will be all for them, and they will be nothing but the shadows which will follow the work so yearned for by Me. Not only this, but they will have another great good. In fact, the Church needs to be purged and washed by the shedding of blood, because She has dirtied herself very, very much, to the point of giving Me nausea; but in the places where they will purify themselves in this way, I will spare the blood. What more do they want?"

Then, turning around, as though looking at one of the priests, He added: "I choose you as the head of this work, because I have cast a seed of courage within you. This is a gift, and I do not want you to keep it uselessly. Up until now, you have wasted it in frivolous things, in foolish things and in politics – and these have repaid you by embittering you and by giving you no peace. Now, enough – enough. Give yourself to my work, use the courage I have given you only for Me, and I will be all for you, and will repay you by giving you peace and grace. I will make you acquire that esteem which you have been fishing for back there, and which you have not obtained; or rather, I will not give you human esteem, but Divine."

Then He said to father G.: "My son, courage, defend my cause; sustain – help those priests whom you see a little disposed for this work. Promise every good in my name to those who will commit themselves, and threaten those who cause contradictions and obstacles. Tell the bishops and the leaders that if they want to save the flock, this is the only means. It is up to them to save the shepherds, and up to the shepherds to save the flock; and if the bishops do not place the shepherds in safety, how can the flock ever be saved?"

4 – Having heard about the difficulties of the priests in forming the houses of reunions, I was praying to good Jesus that, if it was His Will that it be done, He would dissolve the obstacles which were preventing such a great good. And my adorable Jesus, in coming, told me: “My daughter, all the obstacles come from the fact that each one looks at this thing according to his own conditions and dispositions, and, naturally, they encounter a thousand laces and stumbling blocks which prevent their steps. But if they looked at this work according to my honor and glory, and only for the good of their souls and of the souls of others, all laces would be broken, and the obstacles would vanish. Yet, if they commit themselves, I will be with them, and I will protect them so much, that if any priest will try to oppose and hinder my work, I am even disposed to take his life away.”

Then, all afflicted, my always lovable Jesus added: “Ah! my daughter, do you know what the most insurmountable stumbling block and the strongest lace is? It is mere self-interest. Self-interest is the wood worm of the priest, which renders him like rotten wood, that is fit only for burning in hell. Interest makes the priest the laughing stock of the devil, the mockery of the people, and the idol of their families. Therefore, the devil will put many obstacles to hinder their work, because he sees that the net in which he has kept them chained and enslaved to his dominion is being broken. So, tell father G. to infuse courage in those whom he sees disposed, and not to leave them until he sees that the work has started; otherwise they will just keep planning, but will not conclude anything. Let him tell the bishops not to accept new ordinations, if they are not disposed to live segregated from their families. Tell him also that many will deride him, make fun of him and discredit him, but he should not pay attention to this – suffering because of Me will be all sweet for him.”

\* \* \*

**January 10, 1911**

***When the priests do not occupy themselves only with God, they become withered, because they do not participate in the influence of Grace.***

Continuing in my usual state, as I was praying my always lovable Jesus to dissolve the obstacles which prevented these reunions, and to manifest to us the way which best pleased Him, blessed Jesus came for a little while and told me: “My daughter, the point which I most care about and which I cherish the most is to detach the priest perfectly from his family. Let them give everything they have to their families, keeping for themselves only that which is personal. And since they are to be maintained by the Church, justice demands that things must end up there where they come from – that is, everything which they may have must serve to maintain themselves and to expand the works for my glory and for the good of the people. Otherwise, I will not render the peoples generous toward them; not only this, but they themselves will separate from their families with their bodies, but not with their hearts; and therefore, a thousand avidities..., who can make more profit..., and huffiness among them if one is assigned a more lucrative position than someone else, so as to be able to give to their families.... They themselves will see, in practice, how many evils will come if they touch this most essential point. How many disunions, jealousies, rancors, and the like.

I am content with having fewer of them, rather than having this work, so much wanted by Me, ruined. Ah! my daughter, how many Hananiahs will come out! And how well they will know how to defend, to support, to excuse this so well-liked idol of interest. Ah! only with those who consecrate themselves to Me do I have this misfortune – that instead of caring about Me, about my honor and

my glory, and about the sanctification which befits their state, they use Me only as a cover, while their purpose is to care about their families and grandchildren. Ah! it is not so for those who give themselves to the world; rather, they try to strain their families; and if they cannot pull, they arrive at denying their own parents. But when the priest does not occupy himself only with my glory, and with the offices pertaining to the priestly ministry alone, he is nothing but a dislocated bone which gives pain to Me, pain to himself, and pain to the people, and renders his vocation a frustrated one. And since when a bone is not in its place it always gives pain, and by not participating in the humors of the body, with time withers and it is necessary to sever it because of its uselessness, as much as because it gives pain to the other members - the same with priests: when they do not occupy themselves with Me alone, being like a bone dislocated from my body, they become withered, because they do not participate in the influence of my grace. And I hold them and hold them, but if I see their hardness, I cast them away from Me. And do you know where? Into the deepest hell."

Then He added: "Write this; let them tell the father to whom I entrust this mission for priests to remain firm on this point, and to make it untouchable. Tell him also that I want him on the cross – always crucified with Me."

\* \* \*

**January 15, 1911**

***Interest is the poison of the priest. God is not understood by those who are not stripped of everything and everyone.***

Continuing in my usual state, my adorable Jesus made Himself seen crying. The Celestial Mama brought Him to me to calm Him, and I tried to do as much as I could, kissing Him, caressing Him, squeezing Him to myself, and saying to Him: 'What do you want from me? Don't You want love to make You happy and calm your crying? Have You Yourself not told me other times that your happiness is my love? And I love You, very, very much - but I love You together with You, because by myself I don't know how to love You. Give me your burning breath that it may melt my whole being into a flame of love, and then I will love You for all, I will love You with all, I will love You in the hearts of all.' But who can tell all my nonsense? Then it seemed that He calmed down a little, and in order to distract my sweet love completely from crying, I said to Him: 'My Life and my All, be consoled; when they do the reunions of priests – oh! how consoled You will be!'

And He, immediately: "Ah! my daughter, interest is the poison of the priest, and has infiltrated so much into them as to poison their hearts, their blood, and even the marrow of their bones. Oh! how well did the devil weave it, having found in them a will disposed to be woven. My Grace has used all of Its art in order to form the weaving of love and to give them the counterpoison to interest; but not finding their will disposed, it has woven little or nothing of the divine. So, the devil, unable to prevent these houses of reunion for priests completely, with a great loss for him, contents himself at least with maintaining the web he has woven with the poison of interest. Oh! if you saw how few are those who are disposed to separate from their families with their hearts also, and to throw-up this poison of interest – you would cry with Me. Don't you see how they fight among themselves in this regard? How they become agitated? How they become all fire? Even more, they believe this is nonsense which does not befit their state."

While He was saying this, I could see the priests who were disposed for this – how scarce was their number. Jesus disappeared, and I found myself inside myself. Now, feeling repugnance to write these things about priests, but having made the sacrifice of doing it, because obedience wants it so, my beloved Jesus came afterwards, and gave me a kiss to reward me for the sacrifice I made; and He added: “My beloved daughter, you have not said everything about the inconveniences which could arise if the priest remains entangled in the bond of the family, the many mistaken vocations because of which the Church cries bitterly in these times: one would certainly not see so many modernists, so many priests empty of true piety, so many of them given to pleasures, so many to intemperance, many others who look at souls being lost as if it were nothing, without the slightest bitterness, and all the other absurdities they do. These are signs of mistaken vocations. And if the families see that there is nothing more to hope for from priests, none of them will ever again feel like pushing their sons to become priests, nor will the sons ever think of enriching and lifting their families through their ministry.”

And I: ‘Ah! my sweet Jesus, instead of telling these things to me, go to the leaders, to the bishops; and they who have authority can manage to content You on this point. But I, poor one – what can I do? Nothing but compassionate You, love You and repair You.’

And Jesus: “My daughter – to the leaders, to the bishops? The poison of interest has invaded everyone, and since almost all of them are taken by this pestilential fever, they lack the courage to correct and to check those who depend on them. And then, I am not understood by those who are not stripped of everything and of everyone. My voice resounds very badly to their hearing; even more, it seems an absurdity to them – something that is not appropriate for the human condition. If I speak with you, we understand each other well enough, and if nothing else, I find a vent for my sorrow, and You will love Me more, because you know that I am embittered.”

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### **January 17, 1911**

***The civilian leaders listen to Jesus more than the ecclesiastical leaders. The houses of reunion for priests will be called “Houses of the Resurrection of the Faith.”***

Continuing in my usual state, my always lovable Jesus came, but so afflicted and so burning with love, that He was restless and asked for refreshment. And throwing His arms around my neck, He told me: “My daughter, give Me love – this is the sole and only refreshment to calm my restlessness of love.”

Then He added: “Daughter, what you wrote about the reunions of priests is nothing but a process that I am making with them. If they listen to Me – fine. But if they don’t, since the leaders of the ecclesiastics will not listen to Me because they too are bound by the laces of interest, and are slaves of human miseries, almost lapping them up - instead of dominating over those miseries, of interest, of high positions and the like, the miseries dominate them; therefore, since they are deafened by what is human, I will be neither understood nor listened to – I will turn to the civilian leaders, who will listen to Me more easily. Because of their desire to see the priest humiliated, and also because maybe these are a little more stripped than the ecclesiastics themselves, my voice will be more listened to; and what they do not want to do out of love, I will make them do by necessity and by force, and I will make the government take away what is left to them.”

And I: ‘My highest and only good, what will be the name to be given to these houses, and what the rules?’

And He: “The name will be: The Houses of the Resurrection of the Faith. As for the rules, they can use the same rules as the Oratory of Saint Philip Neri.”

Then He added: “Tell father B. that you will be the organ and he the sound for this work. If he will be mocked and disliked by those who have their interests, the good and the few true good will comprehend the necessity and the truth that he announces, and will make it a duty of conscience to get down to work. Besides, if he is mocked, he will have the honor of becoming more similar to Me.”

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### **January 19, 1911**

***The word of Jesus is eternal. Jesus wants the priest to be untouchable by the bond of the families. The spirit of the priests of these times: spirit of revenge, of hatred, of interest, of blood.***

In hearing of the difficulties raised by the priests, especially about breaking the bond with their families completely, and that it was impossible to carry this out in the way said by blessed Jesus, and that if this were true, He should speak to the Pope, for he, who has authority, could command everyone and sort this work out - I was repeating all this to blessed Jesus, and I was lamenting to Him, saying: ‘My Highest Love, was I not right in telling You to go to the leaders to say these things, for if You say them to me, little ignorant one, what can I do?’ And my always lovable Jesus told me: “My daughter, write, do not fear, I am with you. My word is eternal, and what cannot do good here, can do good elsewhere – what cannot be carried out in these times, will be carried out in other times. But this is how I want the priest – untouchable by the bond of the families. Ah, you do not know what the spirit of the priests of these times is! It is in nothing dissimilar from that of the secular – a spirit of revenge, of hatred, of interest, of blood. Now, having to live together, if one earns more than the other and does not leave it for the good of all, one will feel overtaken, one defrauded, another humiliated, believing that he too would be good at making that earning; and therefore brawls, rancors, displeasures... They would even come to blows.

Your Jesus told you, and that’s enough. This point is necessary; it is the pillar, it is the foundation, it is the life, it is the nourishment of this work. If it could work without it, I would not have insisted so much. Then, my daughter, take a look at how rough and ignorant of divine things they are. I do not have their way of thinking, such that they go lapping up and crawling for dignities. In communicating Myself to souls, I do not look at dignities – whether they are bishops or popes; but I look at whether they are stripped of everything and of everyone. I look at whether everything – everything in them is love for Me; I look at whether they have scruples about making themselves the masters of even one single breath, of one heartbeat. And in finding them all love, I do not look at whether they are ignorant, abject, poor, despised and made of dust. Dust itself I convert into gold; I transform it in Me; I communicate all of Myself to it; I entrust to it my most intimate secrets; I make it share in my joys and in my sorrows. Even more, since they live in Me by virtue of love, it is no wonder that they are aware of my Will about souls and about my Church. One is their life with Me; one is the Will, and one is the light with which they see the truth according to the divine visions, and not according to the human. This is why I do not toil in communicating Myself to these souls, and

I raise them above all dignities.”

Then, clasping me and kissing me, He told me: “My beautiful daughter – but beautiful of my own beauty, you afflict yourself because of the things they say? Do not afflict yourself. Ask father B., poor child of mine, how much he suffered because of Me from his superiors, from his brothers and from others, to the point of declaring him a fool, an enchanter, and of making it a duty for themselves to penalize him. And what was his crime? Love! Feeling ashamed of their lives compared to his, they waged war on him, and still do. Ah! how costly is the crime of love! Love costs Me much, and much it costs my dear children! But I love him very much, and because of what he has suffered, I have given him Myself as reward, and I dwell in him. Poor son of mine, they don’t leave him alone; they spy on him everywhere, which they don’t do to others - to find, who knows, some matter on which to correct him and mortify him. But since I am with him, I render their arts vain. Give him courage, but – oh! how terrible will be the judgment I will make on those who dare to mistreat my dear children!”

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**January 28, 1911**

***Love forces God to tear the veils of faith. The Church is agonizing, but will not die.***

As I was in my usual state, the Heart of my sweet Jesus made Itself seen, and as I looked inside of Jesus, I could see His Heart in Him, and in looking inside of myself, I could see His Most Holy Heart also within me. Oh! how much gentleness, how many delights, how many harmonies could be felt in that Heart! Then, while I was delighting with Jesus, I heard His most gentle voice coming out from His Heart, telling me: “Daughter, delight of my Heart, Love wants its outpourings, otherwise one could not go on, especially one who really loves Me and does not admit within herself any other pleasure, any other taste, any other life but Love. I feel so drawn toward them, that Love Itself forces Me to tear the veils of faith, and I reveal Myself, making them enjoy, down here also, Paradise at intervals. Love gives Me no time to wait for death with those who really love Me, but I anticipate It also in this life. Enjoy - feel my delights, see how many contentments there are in my Heart; take part in everything, pour yourself out in my Love, so that yours may expand more and you may love Me more.”

While He was saying this, I saw some priests, and Jesus continued: “My daughter, the Church in these times is agonizing, but will not die – on the contrary, She will rise again more beautiful. The good priests strive for a life more stripped, more sacrificed, more pure; the bad priests strive for a life more interested, more comfortable, more sensual – all earthly. I speak - but not to them; I speak to the few good ones, be they even one per town. To these do I speak, and I command, I beg, I supplicate that they make these houses of reunion, saving for Me the priests who will come into these shelters, by rendering them completely free from any bond of family. And through these few good ones will my Church recover from Her agony. These are my support, my pillars, the continuation of the life of the Church. I do not speak to the others – that is, to those who do not feel like freeing themselves of any bond of family; because if I speak, I am certainly not listened to – even more, at the mere thought of breaking every bond, they become indignant. Ah! unfortunately they are accustomed to drinking the cup of interest and the like, which, while being sweetness for the flesh, is poison for the soul. These will end up drinking the sewer of the world. I want to save them at any

cost, but I am not listened to; therefore I speak, but for them it is as if I were not speaking.”

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**February 4, 1911**

***Where the reunions of priests will be established, the persecutions will be milder.***

Continuing in my usual state, blessed Jesus told me: “My daughter, tell father G. to solicit the reunions of priests. Let them not make the persecution come earlier – woe to them! In fact, where these reunions will be established, either the persecutions will be milder, or wounds will be spared. The rot is great and too stinking, and it takes iron and fire by necessity. Iron is for cutting the gangrenous flesh, and fire is for purifying. Therefore, hurry, hurry.”

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**February 8, 1911**

***Love renders Jesus happy. Luisa is the Paradise of Jesus on earth.***

Continuing in my usual state, I spent about six days all immersed in the love of my blessed Jesus, to the point that, at times, I felt I could take no more, and I would say to Jesus: ‘Enough, enough, I can take no more.’ I felt as if I was in a bath of love that penetrated deep into the marrow of my bones. Now Jesus would speak to me of love and of how much He loved me, and now I would speak of love to Him. The beautiful thing is that sometimes Jesus would not let Himself be seen, and I, swimming in this bath of love, would feel the circle of my poor nature crack; I would lament to Him, and He would whisper in my ear: “Love is I, and if you feel love, it is sure that I am with you.”

Other times, as I would lament, He would say in my ear, but all of a sudden: “Luisa, you are my Paradise on earth, and your love renders Me happy.”

And I: ‘Jesus, my Love, what are You saying? Do You want to make fun of me? You are already happy because of Yourself; why do You say that You are happy because of me?’

And He: “Listen to Me carefully, my daughter, and you will comprehend what I am telling you. There is no created thing which does not receive life from my Heart. All creatures are like many cords that come from my Heart and have life from Me. By necessity and naturally, everything they do is all reflected in my Heart, be it even one movement. As a consequence, if they do evil, if they do not love Me, they give Me continuous bother; that cord resounds in my Heart with sounds of displeasures, of bitternesses, of sins, and forms in It such lugubrious sounds as to render Me unhappy on the part of that cord or life that comes from Me. On the other hand, if it loves Me and is all intent on contenting Me, that cord gives Me continuous pleasure and forms festive and sweet sounds, which harmonize with my own Life; and on the part of that cord, I enjoy so much as to be rendered happy and to enjoy my own Paradise because of it. If you comprehend well all this, you will no longer say that I make fun of you.”

And here is what I would say about Love, and what Jesus would say. I will say it with some nonsense and maybe also disconnected, because the mind does not adapt itself completely to words:



*'Oh! my Jesus, Love are You, You are all Love,  
and Love do I want, Love I desire, for Love I long;  
Love I supplicate, and Love I implore of You.*

*Love invites me, Love is my life,  
Love kidnaps my heart  
deep into the womb of my Lord.*

*With Love He inebriates me, with Love He delights me,  
I, all alone, and only for You!  
You, alone and only for me!*

*Now that we are alone, shall we speak about Love?  
O please! let me comprehend how much You love me,  
Because only in your Heart can one comprehend Love.'*

*"Do you want Me to speak to you of Love?  
Listen, my beloved daughter:  
my Life is Love.*

*If I breathe, I love you;  
if my Heart beats, my heartbeat says to you: Love, Love.  
I am mad with Love for you.*

*If I move, I add Love for you,  
with Love I inundate you, with Love I surround you,  
with Love I caress you, with Love I dart through you.*

*With Love I flash through you, with Love I attract you,  
with Love I nourish you,  
and sharp arrows I send to your heart."*

*'Enough, oh my Jesus, for now - I already feel faint with Love;  
sustain me in your arms, enclose me in your Heart,  
and from within your Heart, let me too give vent to my Love;  
otherwise I die of Love.*

*With Love I rave, with Love I burn,  
with Love I make feast, with Love I languish,  
with Love I am consumed;  
Love kills me and makes me rise again more beautiful to new life.*

*My life escapes me, and I feel only the Life of Jesus, my Love,  
and in Jesus, my Love, I feel immersed and I love everyone;  
He wounds me with Love, He makes me ill with Love,*

*with Love He embellishes me, and makes me ever more rich.*

*I can say nothing more.  
Oh! Love, You alone understand me,  
You alone comprehend me,  
my silence tells You even more.*

*In your beautiful Heart one says more by keeping silent than by speaking;  
and by loving, one learns how to love.  
Love, Love - speak, You alone,  
because being Love, You know how to speak of Love.'*

*"Do you want to hear Love?  
All Creation tells you Love.  
If the stars twinkle, they tell you Love;  
if the sun rises, it gilds you with Love.*

*If it shines with all of its light in its full day,  
it sends arrows of Love to your heart;  
if the sun sets, it tells you: 'It is Jesus that dies of Love for you.'  
In the thunders and lightnings, I send you Love,  
and smacking kisses I give to your heart.*

*It is Love that runs upon the wings of the winds;  
if the waters murmur, I extend my arms to you;  
if the leaves move, I clasp you to my Heart;  
if the flower gives out its fragrance, I cheer you with Love.*

*All Creation, in mute language, tells you, in chorus:  
'From you alone do I want life of Love'.  
Love do I want, Love I desire, for Love I beg from within your heart.  
I am only content if you give Me love."*

*'My Good, my All, insatiable Love,  
if You want Love, then give me Love;  
if You want me happy, then speak to Me of Love;  
if You want me content, then render me Love.*

*Love invests me, Love makes me fly,  
and brings me to the Throne of my Maker.  
Love shows me the uncreated Wisdom,  
It leads me into the Eternal Love,  
and there do I set my home.*

*Life of Love, I will live in your Heart;*

*I will love You for all,  
I will love You with all,  
I will love You in all.*

*Jesus, seal me completely with Love inside your Heart;  
empty my veins, and instead of blood, let Love flow in them;  
take away my breath, and let me breathe air of Love;  
burn my bones and flesh, and weave me completely - completely with Love.*

*May Love transform me, may Love conform me,  
may Love teach me how to suffer with You;  
may Love crucify me,  
and make me all similar to You.'*

\* \* \*

**March 24, 1911**

***The soul prays for the needs of the Church.***

Continuing in my usual state, my always lovable Jesus came, and as I prayed to Him for certain needs of the Church and for a certain B., who has given books of hell for publishing, He told me: "My daughter, he did nothing but throw himself even more into the mud. Any mind of healthy reason will see immediately how cretinous he is, and how I have caused him to hallucinate, not placing any true force of reason in what he affirms. I don't want priests to bother reading it; if they do, they will render themselves too vile, and will descend from their dignity, as though wanting to pay attention to the nonsense of a child, and therefore giving him the field to do more nonsense. But by not bothering about him and not paying attention to him, they will at least give him the sorrow that no one pays attention to what he does, and that no one appreciates him. They will answer with the worthy works of their ministry – this is the most beautiful answer. Ah! To him, then, it will happen that he will fall into the very trap he is preparing for others."

\* \* \*

**March 26, 1911**

***The only relief that cheers Jesus is Love.***

This morning, as I was outside of myself, I saw the Celestial Mama with the Baby in Her arms. The Divine Baby called me with His little hand, and I flew to put myself on my knees before the Queen Mama; and Jesus told me: "My daughter, today I want you to speak with our Mama."

And I said: 'My Celestial Mama, tell me, is there anything in me that displeases Jesus?' And She: "Dearest daughter of mine, be tranquil, for now I don't see anything that may displease my Son. If – may it never be – you will run into something that can displease Him, I will let you know immediately. Trust your Mama and do not fear."

As the Celestial Queen assured me, I felt new life being infused in me, and I added: 'My Most Sweet Mama, what sad times we are in. Tell me, is it really true that Jesus wants the reunions of priests?'

And She: “He surely does, because the waves are rising too high, and these reunions will be the anchors, the lamps, the helm, with which the Church will be saved from shipwreck caused by the storm. In fact, while it will appear that the storm has submerged everything, after the storm it will be seen that the anchors, the lamps, the helm - that is, the most stable things in order to continue the life of the Church – are still there. But – oh, how vile, cowardly and hard-hearted they are! Almost none of them moves, while these are times for works. The enemies are not resting, while they remain there in sluggishness – but, so much the worse for them.”

Then She added: “My daughter, try to make up for everything by means of Love. May you cherish one thing alone: to love; one thought alone, one word alone, one life alone: Love. If you want to content and please Jesus, love Him, and give Him always the occasion to speak of Love. This is the only relief that cheers Him: Love. Tell Him to speak to you of Love, and He will put Himself in feast.”

And I: ‘My tender Jesus, did You hear what our Mama is saying? That I should ask You for Love, and to speak about Love.’ And Jesus, celebrating, said such and so many things about the virtue, the height, the nobility of Love, that it is not for the human language to be able to repeat it; therefore I stop here...

\* \* \*

**May 16, 1911**

***Jesus does not want to confound the enemies of the Church, and He cries over the painful wounds which are in Her body.***

I was praying blessed Jesus to confound the enemies of the Church, and my always lovable Jesus, in coming, told me: “My daughter, I could confound the enemies of the Holy Church, but I don’t want to. If I did so, who would purge my Church? The members of the Church, and especially those who occupy positions and heights of dignity, have their eyes dazzled, and they blunder a great deal, reaching the point of protecting the false virtuous and oppressing and condemning the true good. This grieves Me so much - to see those few true children of mine under the weight of injustice; those children from whom my Church must rise again and to whom I am giving much grace to dispose them to this... I see them placed with their backs to the wall, and bound to prevent their step. This grieves Me so much, that I feel I am all fury for their sake!

Listen my daughter, I am all sweetness, benign, clement and merciful; so much so, that because of my sweetness I enrapture hearts. But I am also strong, as to be able to crush and reduce to ashes those who not only oppress the good, but reach the point of preventing the good which they want to do. Ah! you cry over the secular, and I cry over the painful wounds which are in the body of the Church. These grieve Me so much as to surpass the wounds of the secular, because they come from the side from which I did not expect it, and induce Me to make the secular rail against them.”

\* \* \*

**May 19, 1911**

***Confidence captures Jesus. Jesus wants the soul to forget about herself and to occupy herself with Him alone.***

Continuing in my usual state, my always lovable Jesus made Himself seen all afflicted, and I was around Him, all intent on compassionating Him, loving Him, embracing Him and consoling Him, with all the fullness of confidence; and my sweet Jesus told me: “My daughter, you are my contentment. I like it this way – that the soul forgets about herself, about her miseries, and occupies herself only with Me, with my afflictions, with my bitternesses, with my love, and she remains around Me with all confidence. This confidence captures my Heart and inundates Me with so much joy that, just as the soul forgets all of herself for Me, I forget everything for her, and I make her one single thing for Me; and I reach the point of not only giving her, but of letting her take everything she wants. On the other hand, to the soul who does not forget everything for Me, even her miseries, and who, if she wants to be around Me, does so with all respect, with fear and without the confidence that captures my Heart, as though wanting to be with Me with fearful restraint and all circumspect – to this one I give nothing, and she can take nothing, because the key of confidence, of ease, of simplicity is missing. These are all necessary things in order for Me to give, and for her to receive; and so, she comes with miseries, and with miseries she remains.”

\* \* \*

**May 24, 1911**

***What God is by nature, the soul is by grace.***

I was thinking of the incomprehensible greatness and wisdom of God, who, in giving His goods to us, does not decrease in anything; on the contrary, it seems that by giving, He acquires the glory that the creature gives Him for having received the goods of the Lord. And blessed Jesus, in coming, told me: “My daughter, you too possess this quality – not in the body, but in the soul - which was communicated to you by my Goodness. In fact, by trying to infuse good, virtue, love, patience, sweetness in souls, you lose nothing at all; on the contrary, by infusing them in others, if you see that they take advantage of them, you enjoy a greater satisfaction. So, that which you are by grace in your soul, I am by nature – and not only for the goods of virtues, but for all possible goods, natural spiritual, and of any kind.”

\* \* \*

**June 7, 1911**

***Sorrow of Jesus because of the priests. Love that is hidden – woe!***

Going through most bitter days of privation of my adorable Jesus, I was praying Him to deign to come, and He came just like a flash and told me: “Love that is hidden – woe!”

Then, as I was praying Him for the Church and for pity on many souls who become lost because they want to wage war against the Church, and for His ministers, Jesus added: “My daughter, do not afflict yourself. It is necessary that the enemies purge my Church; and after they have purged Her, the patience, the virtues of the good will be light for the enemies, and both one and the other will be saved.”

And I: ‘But at least do not permit that the faults of your ministers become known to the secular, otherwise they will afflict the Church even more.’ And Jesus: “My daughter, do not pray Me, for I become indignant. I want this matter to come out – I can take no more, I can take no more. The

sacrileges are enormous; by covering them, I would give them the field to commit greater evils. You will have patience in bearing my absence – you will do this as a heroine. I want to trust you, who are my daughter, while I occupy Myself with preparing the scourges for the secular and for the priests.”

\* \* \*

**June 21, 1911**

***There is no sanctity if the soul does not die in Jesus.***

I was thinking of the Celestial Mama, when She was holding my always lovable Jesus, lifeless, in Her arms; of what She did, and of how She occupied Herself with Jesus. And a light accompanied by a voice in my interior, said: “My daughter, Love acted powerfully in my Mother. Love consumed Her completely in Me, in my wounds, in my Blood, in my very death, and It made Her die in my Love. And my Love, consuming Her love and the whole of my Mother, made Her rise again to new Love – that is, all from my Love. So, Her love made Her die, and my Love made Her rise again to a Life all in Me, of a greater sanctity, and fully Divine. Therefore, there is no sanctity if the soul does not die in Me; there is no true Life if she does not consume all of herself in my Love.”

\* \* \*

**June 23, 1911**

***Love is not subject to death. There is no power or rights over Love.***

As I was in my usual state, blessed Jesus came for just a little, and told me: “My daughter, Love is not subject to death. There is no power, there are no rights over Love. Love is eternal, and one who loves is eternal with Me. Love fears nothing, doubts about nothing, and converts evils themselves into Love. I Myself am Love, and I love so much one who loves Me in everything and who does everything out of Love, that woe to those who touch him! I will make them be burned by the fire of my terrible Justice.”

\* \* \*

**July 2, 1911**

***Wherever Love is, there is Life. Without Love, everything is dead.***

Continuing in my usual state, blessed Jesus came for just a little, and told me: “My daughter, wherever Love is, there is Life – and not human life, but Divine Life. Therefore, all the works, also good, which are not done out of Love, are like a painted fire, which gives no heat, or like painted water, which quenches no one’s thirst and which does not purify. Oh! how many painted, or dead works are done also by persons consecrated to Me. In fact, Love alone is that which contains Life; no other thing contains as much power to give Life to all; or rather, without Love, everything is dead.”

\* \* \*

**September 6, 1911**

***One who pays attention to herself grows thin and emaciated.***

It continues almost always in the same way – that is, with most bitter privation and with silence. At

most, He only makes Himself seen, and at most, it is about usual things, therefore I do not write them. I remember that when I emit some laments about my state, He tells me in my interior: “My daughter, patience, do this as a stalwart - as a heroine. Courage, let Me chastise for now, and then I will come as before.”

I also remember that, as I was concerned about my state, He told me: “My daughter, one who wants to pay attention to difficulties, to doubts, to herself, is like those fussy persons who feel disgust for everything, and instead of thinking about nourishing themselves, they think of the rubbish, even if it's not there, and therefore they grow thin, emaciated, and so they die.”

Some other little things, I don't remember well.

Then, this morning, as I was outside of myself, I found Baby Jesus in my arms, crying so very strongly because He heard that they wanted to cast Him away from Italy. We made our way toward France, and they did not want to receive Him; and my always lovable Jesus, crying, said: “Everyone drives Me away, no one wants Me, and I, forced by them themselves, will scourge them.”

In the meantime, I saw roads full of rocks, of fire, with great damage to the cities.

“Did you see? Let us retreat, my daughter, let us retreat.”

And so we retreated into my bed, and He disappeared. Then, after a few days, as I was praying Him to placate Himself because of the many scourges that one hears about, He told me: “My daughter, they treat me like a dog, and I will make them kill one another like dogs.”

Oh God, what heartbreak! Placate Yourself, O Lord – placate Yourself!

\* \* \*

**October 6, 1911**

***Jesus hides Himself to be able to chastise. With Jesus the soul can do everything, without Him she can do nothing.***

I was thinking to myself: ‘How is it possible that blessed Jesus, in order to chastise the people, has to deprive me of His lovable presence. I would like to see whether He does not go to other souls to make Himself seen. I believe that these are excuses, or that there is something in me which prevents Him from coming.’ And Jesus, just barely making Himself seen, told me: “My daughter, it is really true that I do not come often because of the chastisements. And suppose, if you'd like, that I go to someone else – this says nothing; everything is in the state that the souls have reached through my grace. For example: if I went to a soul who is a beginner, or has not reached the possession of Me as if I were all her own, she would do little or nothing to Me. She would not have that daring, that confidence to disarm Me, and to bind Me as she pleases. These are all timid before Me – and with reason, because they have not entered into Me as the owners, so as to be able to dispose as they wish. On the other hand, when the soul has reached the point of possessing Me, she is daring, confident; she knows all the divine secrets, and with reason she can say to Me: ‘If You are mine, I want to do what I want.’ And this is why I hide to be able to act - because they would suffer greatly in uniting

with Me to chastise, or they would prevent Me from doing it. Here, my daughter, is the necessity that I do not manifest Myself to you; otherwise... I want to hear it from you yourself – what would you do to Me? How much would you not be opposed?”

And I: ‘Certainly, Lord, I would have to stick to all that You Yourself have taught me – to love the creatures as your images and as Yourself. If I could see You as before, You would never be able to permit the war in Italy; but You hide, and I remain as nothing – and pure nothing. With You I can do everything; without You I can do nothing.’

And Jesus: “You see? You yourself say it; so, if I came to you, the war would be reduced to a game, while my Will is for it to bring sad and grave consequences. Therefore I repeat to you my refrain: ‘Courage, be at peace, be faithful to Me; don’t act like a child who makes fusses for everything, but like a heroine. I do not really leave you, but I will remain hidden in your heart, and you will continue to live of my Will; and if we don’t do it so, the peoples will reach such excesses as to strike terror and fright.”

\* \* \*

**October 8, 1911**

***Threats of letting Italy be invaded by the foreigners.***

Continuing in my usual state, I just barely saw my adorable Jesus, but so afflicted as to make the stones cry. He showed me cities besieged, as if foreign peoples wanted to invade Italy. All were shouting with grief and fright, and some were hiding. And Jesus, all afflicted, told me: “My daughter, what sad times! Poor Italy! She Herself is preparing the landing to perish. I have given Her much; I have favored Her more than any other nation, and in return She has given Me more bitternesses.”

And as I wanted to pray Him to placate Himself by pouring His bitternesses into me, He disappeared.

\* \* \*

**October 10, 1911**

***Jesus draws her to do His Will.***

I feel I am dying with grief, and I keep repeating my refrain, so very often: ‘Poor brothers of mine, poor brothers of mine!’ Jesus has increased my grief by letting me see the tragedy of war. How much blood it seemed was being shed, and will be shed. Jesus seemed inexorable, and said: “I cannot take any more, I want to finish with it – and you will do my Will, won’t you?”

‘Certainly – as You wish; but can I ever forget that these are your children, who have come out of your very hands?’

And Jesus: “But these children make Me suffer very much, and they not only want to kill their own father, but they want to make themselves their own murderers. If you knew how much they make Me suffer, You would conform to Me.”



And as He was saying this, He seemed to bind my hands, and He clasped me so to Himself, and I felt so transformed in His Will, as to lose the strength to do violence to Him. Then He added: "I like it this way – all in my Will."

On seeing my inability and also the tragedy, I burst into crying, and I said: 'My Jesus, what shall they do? There are no means to save them - save at least their souls! Who will be able to resist? At least take me first!'

And Jesus: "You see? If you continue crying, I go away and I leave you alone – you too want to afflict Me. I will save all those who are disposed, therefore do not cry. I will give you their souls – be content. Should I perhaps no longer take you to Heaven, that you afflict yourself so much? Do you know that I won't take you?" And since I continue to cry, Jesus seemed to withdraw, and I had to shout loudly, saying to Him: 'Jesus, don't leave me, for I am not crying any more!'

\* \* \*

**October 11, 1911**

***True Love is in the union of wills. Jesus can deny nothing to one who loves Him.***

My always lovable Jesus continues to come for just a little, but always with the refrain of causing a tragedy – and not just this, but of letting Italy be invaded by foreign people. If this happens, there will be great troubles for Italy. So I was saying to Jesus: 'The war, the wars, the earthquakes, the cities destroyed – now you want to add this too; You really want to go too far! But who shall be able to resist?'

And Jesus: "Ah! my daughter, it is necessary, it is necessary. You do not comprehend well what excesses man has reached, and from all classes – priests, religious... Who will purge them? Is it not good for Me to use foreign people in order to purify everything and to make them lower their haughty and proud heads?"

And I: 'You cannot do this – at least this of making the foreigners come. I will win over You with my love – what am I saying? Rather, with your Love. Have You Yourself not said that You can deny nothing to one who loves You?'

And Jesus: "Do You want to win over Me? It seems you want to fight with Me, but don't you know that true Love is in the union of wills?"

And I, getting more excited, said: 'Certainly – united with your Will in everything, but not in this. Here the harm of others enters. We will fight when the war has ended, but You will not win it.'

And Jesus: "Brava, brava, you want to fight with Me."

And I: 'It is better to fight with You than with someone else, because You alone are the Good One, the Holy One, the Lovable One, who takes care of his children.'

And Jesus: "Come with Me for a little while – let's go see."

And I: 'I don't want to come. You don't want to give me anything – what would I come for?' But then we went. Who can tell the evils that could be seen, and Jesus' reason for wanting to almost destroy us! They are so many, that I don't know where to start to tell them; therefore I stop here.

\* \* \*

**October 12, 1911**

*He speaks about chastisements.*

He continues by just barely making Himself seen, but in the act of drawing my will so much to Himself, that I almost feel as if I wanted the chastisements. What pain! It seems He let me suffer a little bit, telling me: "Things will be grave; this little suffering of yours serves to content you and to make Me keep my word to you - of sparing in part."

And I: 'Thank You, O Jesus! But I am not content. I hope I can win You and placate You, because from the news one hears about the war, it seems that Italy is winning; therefore since Italy is winning, it will never get to the point that the foreigners may invade Italy.'

And Jesus: "Ah! my daughter, how they deceive themselves! I will allow the first triumphs to make them blind, and then the enemy will plot their defeat. This is nothing yet; the triumphs they talk about are without battles, and therefore without certainty."

And I: 'Ah! I have seen it, Jesus. Keep me content – placate Yourself.'

And He: "Ah, my daughter, my daughter!"

\* \* \*

**October 14, 1911**

*Everything is in Love. How scarce is the number of those who fuse their lives completely in Love.*

My always lovable Jesus made Himself seen, wanting to fall asleep inside of me; and I, distracting Him, told Him: 'Jesus, what are You doing? This is not the time for sleep. Times are sad, and much vigil is necessary. What is it? Do You want to make something grave happen today?'

And Jesus: "Let Me sleep, for I feel all the need of it; and you, rest together with Me."

And I: 'No Lord, You suffer very much and rest is necessary for You – I don't.'

And He: "Then I sleep, and you hold the weight of the world – you'll see if you can do it."

And I: 'By myself I will certainly not make it, but together with You – yes. Besides, isn't Love more than rest for You? I want to love You so very much, but with your own Love, to be able to give You the love of all. With Love I will soothe your every pain, I will make You forget all the sorrows, I will make up for all that the creatures should do. Isn't it true, O Jesus?'

And He: "What you say is really true, but Love is also just. Oh! how scarce is the number of those

who fuse their lives completely in Love! I recommend to you, my daughter – make known to everyone you can that everything is in Love - the necessity of Love - and that all that is not Love, be they even holy things, instead of making them walk forward, make them go backward. May your mission be to teach the true Life of Love, in which there is all that is beautiful of creatures, and all that is most beautiful which they can give Me.” And I: ‘How much it takes to make them comprehend this. To some it appears strange that everything is in Love, and that by loving, Love takes on the commitment to make them similar to You, who are all Love. But, after all, I will do what I can.’

Then I saw Jesus wanting to withdraw, and I: ‘Don’t leave me; now that we are conversing about Love You want to withdraw? How is it? You like Love so much...’ But after a little while He disappeared.

I add that on the 11th I had said to Jesus: ‘Either You will keep me on the cross, or I will keep You on the cross.’ And since Jesus had shown me Himself carrying a coffin, all black, upon His shoulders, and He was all bent over under that coffin, He told me: “This coffin is Italy. I can no longer manage to carry it – I feel crushed under it.” And it seemed that, as He rose, the coffin swung, and Italy received a terrible shake.”

\* \* \*

**October 15, 1911**

***She prays Jesus to burn everyone with Love.***

This morning, blessed Jesus made Himself seen burning with Love; the breath that came out of Him was so enflamed that it seemed to be enough to burn everyone with Love, if they wanted. So I said to Him: ‘Jesus, my Love, how burning is your breath! Burn everyone, give Love to everyone, especially to those who want it.’

And He: “Burn all those who approach you.”

And I: “How can I burn them if I myself am not burned?” At that moment, it seemed that He wanted to speak about chastisements, and I: ‘You really want to be impertinent! Not now - we will think about it later.’ Then it seemed that the Saints were praying my sweet Jesus to be allowed to take me to Heaven with them; and I: ‘See, Jesus, how good the Saints are, that they want to take me with them? Not You – it’s not that You are not good, but You are not good with me because You don’t take me. How cruel everyone is; there is no greater cruelty than this – wanting to keep me bound to the earth.’ Jesus withdrew, leaving me so very ugly.

\* \* \*

**October 16, 1911**

***More threats of letting Italy be invaded by the foreigners; and Luisa becomes huffy with Jesus.***

This morning, my always lovable Jesus threatened strongly to let Italy be invaded by foreign people; and I, getting huffy with Him, told Him: ‘You really want to be impertinent! You say You love me, and You don’t want to content me in anything. Bravo, Jesus! – is this the love You have for me?’

And Jesus: “To show you that I love you, for love of you I will spare your environment. Aren’t you happy?”

And I, crying out loudly: ‘No Lord, You cannot do this!’

And Jesus: “What is it? Are you becoming huffy?”

And I: ‘Yes, today I get huffy with You.’ And He disappeared. But I hope that He will placate Himself. Then, He seemed to be binding me so very tightly to Himself in order to make me do His Will.

\* \* \*

**October 17, 1911**

***Jesus gets more taste from the love of the pilgrim soul, than from that of the Saints.***

It seems that my most sweet Jesus came for a little longer than usual. It seemed He was wearing the crown of thorns, and I, removing it from Him, drove it into my head; but after a little while, in looking at Jesus, I saw Him crowned with thorns again. And Jesus: “See my daughter, how they offend Me: you removed one from Me, and they have woven another. They never leave Me free – they weave Me crowns of thorns continuously.”

And I removed it again from Him, and Jesus, pleased, drew near my mouth and poured a little bit of a most sweet liqueur. And I: ‘Jesus, what are You doing? You are full of bitternesses, and You pour sweetnesses into me? This is not appropriate.’

And Jesus: “Let Me do it – you too needed to be cheered. Even more, I want you to take some rest inside my Heart.”

Oh! How comfortable it was! Then He put me out, and I: ‘Why did You put me out? I was so comfortable in your Heart – how beautiful It was!’

And Jesus: “When I keep you inside of Me I alone enjoy you; when I put you out everyone enjoys you, and you can take the defense of your brothers, you can plead for them, you can have them spared; so much so, that the Saints say that I content you more than them, and that I take more taste from your love than from theirs. And I say to them that I do this with love and with justice, because with you I can share my pains, but not with them. Since you are a pilgrim soul, you can take the pains of others as well as mine upon yourself, and by this you have the strength to disarm Me - unless I did not want to, like last night, when I bound your arms very tightly so that you might not oppose my Will. But they no longer have these weapons in their power, so much so, that if I have to chastise, I hide from you who can come up with something - but not from them.”

And I: ‘Certainly, certainly, O Jesus, You must take more contentment from my love than from theirs, because theirs is the love of the blessed – they see You, they enjoy You continuously, and are absorbed within your Most Holy and Divine Will. They are completely dissolved in You; how great can their love really be, since they receive continuous life from You... But I, poor one – your

privations alone give me continuous death.’

And Jesus: “Poor daughter of mine, you are right.”

\* \* \*

**October 18, 1911**

***Jesus plays with the soul.***

This morning, my most sweet Jesus just barely made Himself seen in the act of putting His finger in my mouth, almost wanting me to raise my voice to speak to Him, telling me: “Make Me a lullaby of love, I want to distract Myself a little from that which creatures do to Me. Speak to Me of love – cheer Me.”

And I: ‘You do it first, for I will learn from You how to do it.’ And Jesus told me many things about love, adding: “Shall we play?” And I: ‘Yes.’ And He seemed to take an arrow from within His Heart, sending it into mine. I felt I was dying with pain, and I writhed with love.

And Jesus: “I did it; now you do it.”

And I: ‘I don’t know what to send You. In order to do it for You I must use your own.’ And so I took the arrow and I threw it into His Heart, and Jesus was wounded and fainted, and I sustained Him in my arms. But who can say all the nonsense?

Now, at the best moment He disappeared, without even helping me to turn. It seemed that an Angel wanted to help me, and I: ‘No, I want Jesus. My Angel, call Him, call Him, otherwise I will stay here.’ And I cried out loudly: ‘Come, come, O Jesus!’ And it seemed that Jesus came - I won Him. Bravo, Jesus! And while helping me to turn, He told me: “You offend the Angel.”

And I: ‘It is not true, I want everything from You. Besides, he knows that I must love You over all.’ Jesus smiled and disappeared.

\* \* \*

**October 19, 1911**

***The love from the earth renders Jesus more content, because the love of Heaven is His own, while He wants to gain that of the earth.***

This morning, my always lovable Jesus wanted to escape me, so I clasped Him tightly in my arms, and since Jesus wanted to wriggle free, I said to Him: ‘You teach me. The day before yesterday You bound me tightly, in such a way that I was unable to make one movement, and I let You do it, so that at the right occasion I could repay You with the same thing. Now You be quiet – let me do it, I want to speak to You in your ear, more so since I don’t feel like shouting, as it seems that in these last days You wanted to make me shout by playing deaf, by pretending not to understand me, and I was forced to repeat and to shout in order to make myself understood. I don’t know, every once in a while You come up with something new.’

And Jesus: “I was deafened by the offenses of the creatures, and in order to be distracted and cheered I wanted to hear your harmonious voice, and so I pretended not to hear. Ah! you do not know what echo of maledictions comes from the earth! The voices of love, of praises... break this pestilential echo and relieve Me quite a bit.”

In the meantime, it seemed that Mama was coming, and I: ‘Oh! Mama, Mama! Come, Oh Jesus! Oh Mama!’

And She: ‘Love Jesus very much. Keep Him content – love is His happiness.’

And I: ‘It seems that somehow He is content; I do what I can to love Him, but it seems to me that You can make Him content more than I can.’

And She: “My daughter, the love of Heaven is His own, but He wants to gain the love of the earth. This is why, on this side, you can make Him more content, by loving Him and, much more, by suffering.’

And I: ‘If You knew O Mama, what He does to me! He leaves me, He reaches the point of denying sufferings to me in order to chastise. Listen to what He told me the day before yesterday – that He wants to let foreign people come into Italy. How much ruin will they not produce? He really wants to do impertinences; and to make me surrender, He bound me very tightly to His Will.’

And Jesus: “Are you accusing Me?”

And I: ‘Certainly I have to accuse You before Mama, because She entrusts You to me, recommending that I be well attentive so as not to let You operate chastisements, and She told me even to be daring in order to disarm You. Isn’t it true, Mama?’

And She: “Yes, it is true, and I want you to continue on, because grave chastisements have been prepared. Therefore, love Him very much, for love will sweeten Him, at least.”

And I: ‘I will do what I can. I feel I love Him alone, so much so, that I can be without You, but without Jesus - no. And You certainly don’t feel sorry about that, because You know and You want that I must love Jesus the most, among everyone.’ And Mama seemed to be content.

\* \* \*

**October 20, 1911**

***Jesus cries, and wants to be relieved. New threats to Italy.***

My adorable Jesus aroused compassion; He was crying very, very much, leaning His face on mine, and I could feel His tears flowing over me. In seeing Him cry, I too was crying, and I said: ‘What is it, O Jesus, that You cry? O please! do not cry. I beg You – pour it into me, let me share in your bitternesses, but do not cry, for I feel I am dying of sorrow. Poor Jesus, what have they done to You?’ And I caressed Him, and I kissed Him to soothe His crying.

And Jesus: “Ah! my daughter, you do not know what they do to Me; if you saw it, you would die of sorrow. And then you say that I must not let the foreigners come; but in what they do, they themselves are snatching this scourge from Me. They have snatched from Me the scourge of war; they, the destruction of cities. Therefore my daughter, patience.”

And I: ‘In seeing You cry, I feel my arms being broken and I am unable to tell You not to do it. I just tell You: take me first, because being in Heaven, I will think as those of Heaven, but while being on earth, I will not think as those of Heaven, and therefore I feel I cannot resist in seeing all this.’ It seemed that the sorrow of Jesus and the necessity that someone relieve Him were so great, that He stayed with me almost for the whole time, and I would now speak to Him of love, now repair Him, now pray with Him; now I would check His head to see if He had the crown of thorns so as to remove it from Him. And Jesus felt like staying; He seemed to let me do everything. The sins that were being committed were so many that He shunned going into the midst of the peoples. Then He poured a little bit of sweet liqueur, telling me: “You too need to be cheered.”

Oh! How good is Jesus!

\* \* \*

**October 23, 1911**

***We must let the life of our hearts be all love, because Jesus wants to take food within our hearts.***

This morning my always lovable Jesus came, but who can say how much in suffering He makes Himself seen! It seems that He feels within Himself all the pains of the creatures, and they are so many that He looks for refreshment and relief. Now, after keeping Him with me in silence, telling Him my nonsense of love as refreshment, and adding kisses and caresses, it seemed He was relieved; and then He told me: “My daughter, let the life of your heart be all love; let nothing else enter into it, because I want to take food from within your heart, and if I do not find it all love, it will not be enjoyable food for Me. As for the other parts of you, you can give to each one its office – that is, to your mind, to your mouth, to your feet, to all of your senses; to some adoration, to some reparation, to some praise, thanksgiving and all the rest. But from your heart I want love only.”

\* \* \*

**October 26, 1911**

***How Jesus needs to pour His love out, and He can make His outpourings of Love only with one who loves Him and is all love for Him.***

He continues to make Himself seen, but wanting to hide within me so as not to see the evils of creatures. I seemed to find myself outside of myself, and I saw venerable men, all dismayed, speaking about the war, and with great fear. Then the Queen Mama made Herself seen, and I: ‘My beautiful Mama, what will happen with the war?’

And She: “My daughter, pray! Oh, how many troubles! Pray, pray, my daughter.”

I was dismayed and I prayed to good Jesus; but it seems that Jesus does not want to pay attention to me. Even more, it seems that He does not even want me to talk about this. It seems He only

wants refreshment – and only the refreshment of love. Instead of pouring bitternesses, He pours sweetnesses; and if I say, ‘You are full of bitternesses, and You pour sweetnesses into me?’, Jesus says: “My daughter, I can pour out bitternesses with everyone, but the outpourings of love, the sweetnesses, I can pour only into one who loves Me and who is all love for Me. Don’t you know that love too is a necessity for Me, and that I need it more than anything?”

\* \* \*

**November 2, 1911**

***Jesus gives her a heart of light, and tells her to do everything by means of that heart.***

Continuing in my usual state, blessed Jesus came for just a little, and as I lamented to Him because He was coming only in passing and did not give me time to tell Him anything about the so many needs that exist - with the addition that when He comes, now He clasps me tightly, now He transforms me so much within His Will as to leave me not even a little space to be able to plead for His creatures - Jesus told me: “My daughter, you always want to know it. I tell you: things will be grave – extremely grave, and this is the whole reason; and if I placed Myself in intimacy with you, you would bind Me and would come up with something of yours; rather, you must have patience, and let Me bind you for now.”

Then He took a heart of light and placed it in my interior, adding: “You will love, you will speak, you will think, you will repair – you will do everything by means of this heart.”

\* \* \*

**November 18, 1911**

***What true crucifixion consists of. The exterior crucifixion lasted only three hours, but the crucifixion of all the particles of His Being, and the crucifixion of His human will in the Will of the Father lasted for His whole Life.***

As I was lamenting to Jesus because of His privations, especially in these days, and because He does not even let me see anything any more, blessed Jesus told me: “My daughter, I am here in your heart, and if I no longer let you see anything it is because I have left the world to the mercy of itself; and since I have withdrawn from it, I have withdrawn you also. This is why you do not see what is happening in these days, but for you I am always intent on watching and listening to what you want. Have you perhaps asked Me for anything? Have you been in need of my teachings and I have not paid attention to you? On the contrary, I am assisting you so much, that I have placed you in the condition of feeling need for nothing. Your only need is my Will, and that the consummation of love be accomplished in you. My Will is like a spring, and the more the soul penetrates into my Will, the more this spring of my Will extends, and the soul takes greater part in all of my goods. So, in this period of your life I want you all intent on forming the perfect consummation of yourself in Love.”

And I: ‘But, sweet Love of mine, I am very concerned about my current state. My Love, what a change! And You know it - also suffering has run away; it seems it is afraid to come to me. Is this not a dismal sign?’

And Jesus: “What you are saying is false, my daughter. If I did not keep you as though bound, you



would get up. What is the meaning of your not being able to move by yourself? Of needing others in your things? Is this not a sign that I keep you bound? Having released you from the bonds of my presence, my Love uses different devices to keep you bound with Me. You must know that true crucifixion does not consist of being crucified in your hands and feet, but in all the particles of your soul and body. Therefore, I keep you more crucified now than before. How long did the exterior crucifixion of my hands and feet last? Only three hours. But the crucifixion of all the particles of my Being, and the crucifixion of my will in the Will of the Father lasted for my whole Life. Don't you want to imitate Me in this too? Ah! If I really wanted to release you, you would be fine, as if you had not been in bed even for one day. However, I promise you that I will come back soon."

\* \* \*

**December 14, 1911**

***The word of Jesus is sun; it nourishes the mind, and satiates the heart with love.***

I continue my most bitter days, though resigned to the Will of God. My always lovable Jesus, if He makes Himself seen, is always afflicted and taciturn; it seems He no longer wants to pay attention to me in anything. This morning, making Himself seen, He put two earrings on my ears - so shining as to look like two suns. Then He told me: "My beloved daughter, for one who is all intent on listening to Me, my word is sun, which not only delights the hearing, but nourishes the mind and satiates the heart with Me and with my Love. Ah! they don't want to understand that all my intent is to have all of you intent within Me, without paying attention to anything else. Look at her (pointing at someone), with her way of scrutinizing everything - she pays attention to everything, she is affected by everything, up to the excesses - and even in holy things. This is nothing but a living outside of Me, and one who lives outside of Me, by necessity feels herself very much. She thinks she does honor to Me, but it is the opposite."

\* \* \*

**December 21, 1911**

***The Divine Will is Sun, and one who lives in the Divine Will becomes Sun.***

As I was in my usual state, blessed Jesus came for a little while, and placing Himself in front of me, He looked at me all over. Those gazes penetrated me inside and out, and I became all light; and the more He looked at me, the more I sparkled, and through this light He looked at the whole world. Then, after fixing on me thoroughly, He told me: "My daughter, my Will is Sun, and one who lives in my Volition becomes Sun, and only through this Sun do I look at the world and pour graces and benefits for the good of all. If there wasn't this Sun of my Will in a few souls, the earth would become foreign to Me, and I would sever any communication between the earth and Heaven. So, the soul who does my Will perfectly is like sun in the world; with this difference: that the material sun does good, giving light and material good, while the Sun of my Will in the soul impetrates both spiritual and temporal graces, and gives light to the souls. My daughter, let my Will be that which you cherish the most; may my Will be your life, your all, even in the holiest things, and even in my very privation. You certainly will not give Me this sorrow of moving away from my Will, even for just a little - will you?

I remained enchanted, and He disappeared. And I am thinking to myself: 'What do these words of

Jesus mean? Oh! maybe He wants to do something big to me – that is, to deprive me of Him. Ah, may His Most Holy Will be always blessed and adored!’

\* \* \*

**January 5, 1912**

***Jesus renders Himself the debtor of the soul. Effects of continuous prayer.***

Having read in my writings that when blessed Jesus deprives us of Himself, He becomes our debtor, I was thinking to myself: ‘If Jesus counts all the privations, and the huffs and piques I must take, especially in these times, who knows how many debts He has made with me! But I fear that if my state is not His Will, instead of making Him the debtor, I may render myself His debtor.’ And Jesus, moving in my interior, told me: “I am really looking at what you do – whether you shift, whether you change your way. As long as you do not shift, be sure that I keep signing new debts; your waiting, your tolerance and perseverance provide Me with the bill on which I put my signatures. But if you did not do so – first, I would not know where to put my signatures; second, you would have no document in hand to be able to collect these debts. And if you wanted to be paid, I would answer you, frankly: ‘I do not know you – where are the documents that I am your debtor?’ You would remain confused. It is true that I make Myself the debtor when I deprive one of my presence, of sensible grace, but this, when my wisdom disposes so and they do not give me the occasion to deprive them of Me. But when they do give Me the occasion, or when they are not faithful or do not wait for Me after I deprive them of Myself, then, instead of I becoming their debtor, they are the ones who make themselves the debtors. If I make a debt, I have something from which to pay and I remain always what I am; but if you do it, how will you pay Me? Therefore, be attentive, at your place, in your state of victim, in whatever way I keep you, if you want to make Me your debtor.”

I said to Him: ‘Who knows, O Jesus, how father is doing, since he was not feeling well. Today I have not remembered him continuously before You, as I did the day before yesterday.’

And Jesus: “He keeps feeling more relieved, because when you pray Me continuously, I feel the strength of the prayer and it almost prevents Me from making him feel more suffering. With time, as this continuous prayer ceases, this strength keeps dissolving, and I am left free to make him suffer more.”

\* \* \*

**January 11, 1912**

***Love wants to be matched by Love.***

After I received Communion, my always lovable Jesus made Himself seen all around me, and I was in the middle, as if within a flow. Jesus was the flow and I the nothing which was in the middle of this flow. Now, who can say what I experienced in this flow? I felt I was immense, yet nothing existed of me but nothingness; I felt breathed upon by Jesus; I felt His breath around me and everywhere... But I don’t have the words to express myself, I am too ignorant; I wrote this to obey. Then, afterwards Jesus told me: “My daughter, see how much I love you and how I keep you safe within my flow – that is, within Me. This is how you should keep Me safe and sheltered within you. Love wants to be matched by Love, so as to have the contentment of making a greater surprise of

Love. Therefore, never go out from within my Love, from within my desires, from within my works, from within my all.”

\* \* \*

**January 19, 1912**

***Jesus binds the hearts in order to unite them with Himself and make them lose all that is human. The human ingratitude.***

As I was in my usual state, my always lovable Jesus made Himself seen with a little rope in His hand, and with it He kept binding hearts, clasping them very tightly to Himself, in such a way as to make them lose their own feeling and make them feel the whole of Jesus. In feeling themselves so clasped, the hearts wriggled about, and as they wriggled about the knot which Jesus had made over them loosened, as they feared that it was a detriment to them no longer to feel themselves. All afflicted because of this behavior of souls, Jesus told me: “My daughter, have you seen how souls render my tenderesses of love vain? I keep binding hearts to unite them closely with Me, to make them lose all that is human; but instead of letting Me do it, on seeing their human being broken, they lose air, they struggle, they wriggle about, and they also want to look a little bit themselves at how cold, dry or warm they are. By this looking at themselves, struggling, wriggling about, the knot I had made becomes loose, and they want to be with Me at a distance, but not clasped in such a way as no longer to feel themselves. This afflicts Me very much, and they prevent my games of love. And do not think that these are only souls who are far away from you – rather, these are also those who are around you. You will make them comprehend well the sorrow that they give Me, and that if they do not let themselves be clasped by Me to the point of losing the feeling of themselves, I will never be able to expand my graces and my charisms with them. Have you understood?”

And I: ‘Yes, O Jesus, I understood! Poor ones, if they understood the secret contained in your clasping, they would not do this – they would let You do it; even more, they themselves would make themselves smaller so as to let You tighten the knot more.’ At that moment, I made myself very small; Jesus clasped me, and instead of wriggling about, I let Him squeeze me more tightly; and as He squeezed me, I felt the life of Jesus - losing my own. Oh! how happy I felt with the life of Jesus! I was able to love more, and I could reach everything that Jesus wanted.

\* \* \*

**January 20, 1912**

***When Love does not obtain the intent with good manners, It tries to obtain it with huffs, with fusses, and even with holy naughtiness.***

As my always lovable Jesus returned, He continued to make Himself seen while clasping hearts; and as souls resisted those squeezes, grace would remain inoperative, and Jesus would take this grace in His hand and bring it to those few who were letting themselves be squeezed. He brought a good part of it also to me. On seeing this, I said to Him: ‘My sweet Life, You have been so good with me in letting me share in the grace which others refuse; yet, I feel no squeezes – on the contrary, I feel so very wide, so much so, that I am unable to see either the width or the height or the depth of the boundaries in which I find myself.’

And Jesus: “My beloved daughter, my squeezes are felt by one who, not letting herself be squeezed thoroughly by Me, cannot enter to live in Me; but one who lets herself be squeezed by Me as I want, already passes to living in Me, and by living in Me, everything is wideness – constraints no longer exist. All the constraint lasts for as long as the soul has the patience to let herself be squeezed by Me, to the point of undoing the human being in order to live in the Divine Life. But then, as she passes to living in Me, I keep her safe; I let her wander throughout my endless boundaries; I no longer need to use bonds. On the contrary, many times I Myself have to force her so as to put her out a little, to let her see the evils of the earth, to make her plead with greater yearning for the salvation of my children, and have them spared the deserved chastisements. And she is on tenterhooks, and pushes Me for she wants to enter into Me, lamenting, saying that the earth is not for her. How many times have I not done this with you? I had to show Myself huffy and fussy to make you stay a little bit at your place, otherwise you would not have lasted one minute outside of Me. My Heart knows what I suffered in seeing you outside of Me, wriggling about, struggling, crying. While the others do this so as not to be squeezed, you did it so as to live in Me. And how many times have you yourself not become huffy and fussy because of this way of mine of operating? Don’t you remember that we have also been in a fight?”

And I: ‘Ah! yes, I remember. The day before yesterday, precisely, I was about to get upset because You put Me outside of Yourself, and as I saw You crying over the evils of the earth, I cried together with You and the huffiness went away. You are truly naughty, O Jesus! Don’t You know that You are naughty – little naughty one? But of Love. In order to give Love and to receive Love, You arrive at naughtiness. Isn’t it true, Jesus? After a huff or a fuss that we take with each other, don’t we love each other more?’

And He: “Certainly, certainly, it is necessary to love to be able to comprehend Love; and when Love does not obtain the intent with good manners, It tries to obtain it with huffs, with fusses, and even with holy naughtiness.”

\* \* \*

**January 27, 1912**

***The soul wants hiddenness.***

This morning, Jesus showed me a soul who was crying, but it seemed, rather, to be a crying of love. Jesus clasped her, and it seemed that inside His Heart there was a cross which, pressing against her heart, made her feel abandonments, coldness, agonies, distractions, oppressions; and the soul wriggled about, and a few times she escaped from the arms of Jesus to put herself at His feet. Jesus wanted that, in her state, she would hold on, remaining in His arms, telling her: “If you are able to hold on in this state, remaining in my arms without wavering, this cross will be your sanctification; otherwise you will always stay at the same point.”

On seeing this, I said: ‘Jesus, what do these people want from me? It seems to me that they want to take holy freedom away from me, and enter into the secrets that exist between me and You.’

And Jesus: “My daughter, if I allowed them to hear something of what you say to Me, it was because of their great faith; and if I did not do it, I would feel as if I were defrauding them. But let others try,

and you will see that I would not even let you utter a sound.”

And I: ‘I fear, O Jesus, that even at this moment we are not alone; and if You allow things to get out, where will my hiddenness in You be any more? Listen, O Jesus, I’m telling You this, nice and clear: I don’t want my nonsense to get out. You alone must know it, because You alone know me – how mad and bad I am, for I even reach the point of doing impertinences with You, and of becoming fussy as if I were a little girl. Who would ever reach this point? No one – only my madness, my pride, my great wickedness. And since I see that You love me more, in order to have more love from You I continue with my nonsense, caring about nothing but to be your amusement. What do others know about this, O dear Jesus?’

“My daughter, do not worry, I told you that I too don’t want this habitually – at most, once in a hundred times.” And almost to distract me He added: “Tell me, what do you want to say to those who are in Heaven?”

And I: ‘By myself I can say nothing to no one – only to You can I say everything. Through You, You will tell them that I regard and greet everyone – the sweet Mama, the saints and the angels my brothers, and the virgins, my sisters. And You will tell them to remember the poor exiled one.’

\* \* \*

## **February 2, 1912**

### ***How the victim soul must be.***

This morning, as I offered a soul as victim to Jesus, Jesus accepted the offer, and told me: “My daughter, the first thing I want is union of wills. She must give herself prey to my Will; she must be the amusement of my Volition. I will be very attentive on looking at whether everything she does is connected to my Will, especially if it is voluntary. In fact, I will not take into account things which are not voluntary, to the point that, when she tells me that she wants to be my victim, I will consider it as not said.

Second. To the union with my Will add Victim of Love. I will be jealous of everything. True love is no longer master of itself, but of the beloved.

Third. Victim of Immolation. She must do everything in the attitude of sacrificing herself for Me, even the most indifferent things.

To this, will add being Victim of Reparation. She must feel sorrow for everything, repair Me for everything, compassionate Me in everything; and this will be the fourth thing.

If she behaves faithfully in this, then will I be able to accept her as Victim of Sacrifice, of Suffering, of Heroism, of Consummation. Recommend that she be faithful. If she is faithful, everything is done.”

And I: ‘Yes, she will be faithful.’

And He: “We’ll see.”

\* \* \*

**February 3, 1912**

***If in the soul there is no purity, upright working and love, she cannot be the mirror of Jesus.***

Continuing in my usual state, my always lovable Jesus came, and placing His holy hand under my chin, He told me: “My daughter, you are the reflection of my glory.”

Then He added: “In the world I need mirrors to which to go and look at Myself. Only then can a fount serve as mirror in which people can reflect themselves, when the fount is pure; but it is of no use for the fount to be pure if the waters are cloudy. It is useless for that fount to boast about the preciousness of the stones on which it is founded, if the waters are cloudy; nor can the sun make its rays perpendicular so as to render those waters silvery and communicate to them the variety of colors; nor can people reflect themselves in it. My daughter, virgin souls are the similes of the purity of the fount: the crystal clear and pure waters are the upright working, the sun that make its rays perpendicular is Me, the variety of colors is love. Therefore, if I do not find purity, upright working and love in a soul, she cannot be my mirror.

These are my mirrors in which I make my glory be reflected; with all the others, even if they are virgins, not only can I not reflect Myself, but if I wanted to do so, I would not recognize Myself in them. And the sign of all this is peace; from this you will be able to know how very scarce are the mirrors I have in the world. In fact, very few are the peaceful souls.”

\* \* \*

**February 10, 1912**

***The sign in order to know whether one has left everything for God, and has reached the point of operating and of loving everything divinely.***

Continuing in my usual state, my always lovable Jesus made Himself seen for just a little, and He told me: “My daughter, when one leaves everything and operates for Me, and loves everything divinely, all things are at his disposal. And the sign that one has left everything for Me and has reached the point of operating and of loving everything divinely, is that in operating, in speaking, in praying, in everything, he no longer finds hindrances, displeasures, contrasts, oppositions; because in the face of this power of operating and of loving everything divinely, all lower their heads and dare not even breathe. In fact, I, benevolent Father, am always guarding the human heart, and in seeing it slip away from Me – that is, operating and loving humanly – I put thorns, displeasures, bitternesses, which prick and embitter that human work and love; and the soul, on seeing herself pricked, realizes that that way of hers is not divine, so she enters into herself and acts differently. In fact, the pricks are the sentinels of the human heart and they provide it with the eyes to be able to see who is the one who is moving her – whether God or the creature.

On the other hand, when the soul leaves everything, and operates and loves everything divinely, she enjoys my peace, and instead of having the sentinels and the eyes of the prickings, she has the sentinel of peace, which moves anything that can disturb her peace away from her; and the eyes of love, which

put to flight and burn those who want to disturb her. Therefore they remain at peace with regard to that soul; they give her peace, and they place themselves at her disposal. It seems that the soul can say: 'Nobody touch me, because I am divine, and I am fully of my sweet love, Jesus. Nobody dare to disturb my sweet rest with my Highest Good; and if you dare to, with the power of Jesus which is mine, I will put you to flight'."

It seems I have said much nonsense, but Jesus will certainly forgive me, because I have done it to obey. It seems as if He assigns to me a written essay, and I, a little ignorant one and a child, don't have the ability to develop it.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 11**





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## VOLUME 11

J.M.J.

Viva Gesù, Viva Maria

### *Good-bye in the Evening to Jesus in the Sacrament*

O my Jesus, celestial Prisoner, the sun is now setting, the darkness invades the earth, and You remain alone in the Tabernacle of love. I seem to see You with an air of sadness because of the loneliness of the night, not having around You the crown of your sons and of your tender spouses, who may at least keep You company in your voluntary imprisonment.

O my Divine Prisoner, I too feel my heart catch for having to leave You, and I am forced to say good-bye to You. But, what am I saying? O Jesus - never again good-bye. I don't have the courage to leave You alone. Good-bye with my lips, but not with my heart; rather, I leave my heart with You in the Tabernacle. I will count your heartbeats and I will correspond to them with my heartbeat of love; I will number your panting sighs and, to cheer You, I will make You rest in my arms. I will be your vigilant sentry; I will be attentive to see if anything comes to trouble You or to sadden You, not only so as to never leave You alone, but also to take part in all your pains.

O Heart of my heart! O Love of my love! Leave this air of sadness and be consoled; I don't have the heart to see You afflicted. While with my lips I say good-bye, I leave with You my breaths, my affections, my thoughts, my desires and all my movements, which, forming a chain of continuous acts of love, united to Yours, will surround You like a crown, and will love You for all. Aren't You happy, O Jesus? It seems You say Yes, don't You?

Good-bye, O loving Prisoner - but, I have not finished yet. Before I depart, I also want to leave my body before You; I intend to make of my flesh and of my bones many tiny little pieces in order to form as many lamps for as many Tabernacles as exist in the world; and of my blood, many little flames to light those lamps. And in every Tabernacle I intend to put my lamp which, uniting with the lamp of the Tabernacle that gives You light at night, will say to You: 'I love You, I adore You, I bless You, I repair You and I thank You for me and for all.'

Good-bye, O Jesus - but, listen to one more word: let us make a pact, and the pact be that we will love each other more. You will give me more love, will enclose me in your love, will make me live of love, and will bury me in your love. Let us tighten our bond of love more strongly; I will be content only if You give me your love to be able to really love You.

Good-bye, O Jesus, bless me - bless all. Clasp me to your Heart, imprison me in your love; and I leave You, placing a kiss upon your Heart. Good-bye, good-bye....

### *Good Morning to Jesus*

O my Jesus, sweet Prisoner of love, here I am before You again. I left You saying good-bye, and now I come back saying good morning. I was anxiously burning to see You again in this prison of

love, to give You my yearning obsequies, my affectionate heartbeats, my ardent desires and all of myself in order to transfuse myself completely in You, and to abandon all of myself in You in perpetual memory and pledge of my love toward You.

O my always lovable Sacramental Love, You know? While I have come to give You all of myself, I have also come to receive from You all of Yourself. I cannot live without a life, therefore I want yours. All is given to one who gives all; isn't it true, O Jesus? Therefore, today I will love with your heartbeat of a passionate lover; I will breathe with your panting breath in search for souls; I will desire your glory and the good of souls with your immeasurable desires. All the heartbeats of creatures will flow within your divine heartbeat; we will grasp them all, we will save them, we will let no one escape, at the cost of any sacrifice - even if I should bear all the pain. If You should push me away, I will fling myself deeper inside; I will cry out louder in order to plead together with You the salvation of your children and my brothers.

O my Jesus, my Life and my All, how many things does your voluntary imprisonment tell me! But the emblem with which I see You all studded, is the emblem of the souls; and the chains which bind You completely, so very tightly, are love. It seems that the words souls and love make You smile, debilitate You and force You to surrender in everything; and I, pondering well these excesses of your love, will be always around You and together with You, with my usual refrains: 'Souls and love'.

Therefore, today I want all of You - always together with me in the prayer, in the work, in the pleasures and displeasures, in the food, in the steps, in the sleep - in everything. I am certain that, being unable to obtain anything by myself, with You I will obtain everything; and everything we do, will serve to soothe each of your pains, to sweeten every bitterness of yours, to repair for any offense, to repay You for everything, and to impetrate any conversion, no matter how difficult and desperate. We will go begging for a little love from every heart, to make You more content and happy. Isn't it good like this, O Jesus?

O dear Prisoner of love, bind me with your chains, seal me with your love. O please! show me your beautiful face. O Jesus, how beautiful You are! Your blond hair braids and sanctifies all my thoughts; your forehead, calm and serene in the midst of so many offenses, gives me peace and puts me in the most perfect calm - even in the midst of the greatest storms, of your very privations, of your whims, which cost me my life. Ah, You know it, but I move on; it is my heart that tells You this, for it knows how to say it better than I do. O Love, your beautiful cerulean eyes, sparkling with divine light, abduct me to Heaven and make me forget the earth; but, alas, to my greatest sorrow my exile yet continues. Hurry, hurry, O Jesus! Yes, You are beautiful, O Jesus; I seem to see You in that Tabernacle of love. The beauty and the majesty of your face enamors me and makes me see Heaven; your gracious mouth kisses me softly in every instant. Your gentle voice calls me and invites me to love every moment; your knees sustain me; your arms clasp me with indissoluble bond; and I will impress my burning kisses, thousands upon thousands, on your adorable face.

Jesus, Jesus, may our will be one; one our love, one our contentment. Never leave me alone, for I am a nothing, and the nothing cannot be without the All. Do You promise me, O Jesus? It seems that You say Yes. And now bless me - bless all; and in the company of the Angels, of the Saints, of the sweet Mama and of all creatures, I say to You: 'Good morning, O Jesus, good morning....'

Now, after I wrote these prayers, written above under the influence of Jesus, as He came at nighttime, Jesus showed me that He was keeping this 'good-bye' and 'good morning' inside His Heart, and He told me: "My daughter, they really came out of my Heart. Whoever will recite them with the intention of being with Me, as it is expressed in these prayers, I will keep him with Me and in Me, to do what I do. I will not only warm him with my love, but each time I will increase my love toward that soul, admitting him to union with the Divine Life and with my own desires to save all souls."

I would want Jesus in my mind, Jesus in my lips, Jesus in my heart; I would want to look only at Jesus, hear only Jesus, be clasped only with Jesus. I want to do everything together with Jesus - love with Jesus, suffer with Jesus, joke with Jesus, cry with Jesus, write with Jesus. Without Jesus I don't even want to draw a breath. I will stay here like a fussy little girl, doing nothing, so that Jesus will come to do everything with me, content to be his amusement, abandoning myself to his love, to his lashes, to his worries and to his loving whims, as long as I do everything with Jesus.

See, O my Jesus? This is my will, and You will not move me - did You hear? So, now come and write with me.

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**February 14, 1912**

***Jesus looks at everything in the will. In the Divine Will all things acquire the same value.***

Continuing in my usual state, my always lovable Jesus came, and I was saying to Him: 'Tell me, O Jesus, how is it that after You have disposed the soul to suffering, and knowing the goodness contained in it, she loves suffering, she suffers almost with passion, and while she believes that suffering is her inheritance, all of a sudden You take this treasure away from her?' And Jesus: "My daughter, my love is great, my rule is insuperable, my teachings are sublime, my instructions divine, creative and inimitable. Therefore, so that all things - be they great or small, painful or enjoyable, natural or spiritual - may acquire one single color and have one single value, once the soul has practiced suffering and reaches the point of loving it, I let this suffering pass into her will as her own property. So, every time I send her suffering, having the property and the dispositions within her will, she will always be disposed to suffer it and to love it. I look at things in the will, and it is as if the soul were always suffering, even if she does not suffer. And so that pleasure may have the same value as suffering, as well as praying, working, eating, sleeping... - in sum, everything, because everything is in whether things are from my Will - so that all things may have one same value, I allow the soul to practice all things in my Will with holy indifference. So, it seems to the soul that I give her something, and then I take it away from her; but it is not true. Rather, it happens that at the beginning, when the soul is not yet well trained, she feels sensitivity in suffering, in praying, in loving; but when, through practice, these things pass into her will as her own property, her sensitivity ceases. And when the need arises for her to use these divine properties which I made her acquire, with firm step and imperturbable heart she begins to exercise them, as the opportunity comes. For example: does suffering come? She finds within herself the strength and the life of suffering. Must she pray? She finds within herself the life of prayer; and so with all the rest."

According to what Jesus says, it seems to me this way: let us suppose that I have received a gift; until

I make up my mind on where I should keep that gift, I look at it, I appreciate it, and I feel a certain sensitivity in loving that gift; but if I keep it under lock and key, no longer watching it, that sensitivity ceases. However, with this I cannot say that the gift is no longer mine; on the contrary it is more certainly mine, because I keep it under lock and key, while before it was in danger, and someone might have stolen it from me.

Jesus continues: "In my Will all things hold each other's hands, all look alike and all are in accord. Therefore, suffering gives its place to pleasure and says: 'I have done my part in the Will of God; now you do yours, and only if Jesus wants it I will enter the field again.' Fervor says to coldness: 'You will be more ardent than me if you content yourself with staying in the Will of my Eternal Love.' Prayer to work, sleep to vigil, illness to health... everything - all things among themselves, it seems that each one leaves its place to the other to be present in the field, though each one has its own distinct place. So, it is not necessary for one who lives in my Will to move in order to place herself in the act of doing what I want; she is already in Me, like an electric wire, doing whatever I want."

\* \* \*

**February, 1912**

***Offering of a victim.***

Continuing in my usual state, my adorable Jesus made Himself seen crucified, with a soul near Him, who was offering herself to Jesus as victim. And Jesus said to her: "My daughter, I accept you as victim of pain. Everything you may suffer, you will suffer as if you were with Me on the Cross, and with your sufferings you will relieve Me. Many times, this relieving of Me with your sufferings escapes you; know, however, that I was a peaceful Victim and Host. You too - I don't want you an oppressed victim, but peaceful and joyful. You will be like a docile little lamb, and your bleating - that is, your prayers, sufferings and works - will serve to soothe my embittered wounds."

\* \* \*

**February 18, 1912**

***How the soul who lives of the life of Jesus can say that her life is ended.***

Finding myself in my usual state, my always and all lovable Jesus came and told me: "My daughter, everything you do for Me, even a breath, enters into Me as a pledge of your love for Me; and I, in exchange, give you my pledges of love. Therefore, the soul can say: 'I live of the pledges that my beloved Jesus gives me'." Then He added: "My beloved daughter, since you live of my life, it can be said that your life is ended - you no longer live. So, since it is no longer you who lives, but I, anything they do to you, pleasing or displeasing, I receive as if it were done directly to Me. And you can comprehend this from the fact that, whatever they do to you, whether pleasing or displeasing, you do not feel anything. This means that there must be someone else who feels that pleasure or displeasure; and who else could feel it if not Myself, who lives in you and loves you very, very much?"

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**February 24, 1912**

***The soul who lives in the Divine Will loses her temperament and acquires that of Jesus. The smile of Jesus.***

After I saw various souls around Jesus, especially one who was more sensitive, Jesus told me: “My daughter, if the souls with sensitive temperament start doing good, they make more progress than the others, because their sensitivity leads them to arduous and great enterprises.” I prayed that He would take what was left of her human sensitivity away from that soul, and that He would clasp her more closely to Himself and tell her that He loved her, for He would conquer her completely, as she would hear that He loved her. ‘You will see that You will succeed. Have You not conquered me in this way, telling me that You loved me very, very much?’ And Jesus: “Yes, yes, I will do it, but I want her cooperation - that she escape as much as she can from the people who excite her sensitivity.”

So I added: ‘My Love, tell me, what about my temperament – what is it?’ And Jesus: “One who lives in my Will loses her temperament and acquires mine. So, in the soul who lives in my Will one finds a pleasant, attractive, penetrating, dignified temperament, and simple at the same time – of a child-like simplicity; in sum, she looks like Me in everything. Even more, she keeps her temperament within her power as she wants and as is needed. Since she lives in my Will, she takes part in my power, so she has all things, and herself, at her disposal, and according to the circumstances and the people she deals with, she takes my temperament and applies it.”

And I: ‘Tell me, will You give me a first place in your Will?’ Jesus smiled: “Yes, yes, I promise you. I will never let you go out of my Will, and you will take and do whatever you want.”

And I: ‘Jesus, I want to be poor poor, little little; I want nothing, even of your very things; it is better if You keep them. I want only You, and as I need things You will give them to me; isn’t it true, O Jesus?’

And Jesus: “Brava, brava, my daughter! Finally I have found someone who does not want anything. Everyone wants something from Me, but not the All - that is, Myself alone; but you, by wanting nothing, have wanted everything, and here is all the fineness and the astuteness of true love.” I smiled and Jesus disappeared.

\* \* \*

**February 26, 1912**

***The creature is a complex of love and moves only out of love. Jesus, beggar of love.***

Returning, my all and always lovable Jesus told me: “My daughter, I am love and I made the creatures all love. Their nerves, bones, flesh, are woven with love; and after I wove them with love, I made blood flow in all their particles, as though covering them with a garment, in order to give them the life of love. So, the creature is nothing other than a complex of love, and she does not move other than out of love. At the most, there can be varieties of love, but it is always out of love that she moves. There can be divine love, love of self, love of creatures, evil love - but always love; nor can she do otherwise, because her life is love, created by the Eternal Love, and therefore led to love by an irresistible force. So, after all, even in evil, in sin, there must be a love that pushed the creature to do that evil.



Ah, my daughter, what is not my sorrow in seeing in the creatures the property of my love, which I delivered, being profaned and contaminated by a different use! In order to guard this love which came out of Me, and which I gave to creatures, I remain around them like a poor beggar; and as the creature moves, palpitates, breathes, works, speaks, walks, I go begging for everything from her, and I beg her, I implore her - I beseech her to give everything to Me, saying to her: 'Daughter, I ask from you nothing other than what I gave you. It is for your own good; do not steal from Me what is mine. The breath is mine - breathe only for Me; the heartbeat and the movement are mine - palpitate and move only for Me'; and so with all the rest. But, to my greatest sorrow, I am forced to see the heartbeat taking one way, the breath another; and I, poor beggar, remain on an empty stomach, while the love of self, of creatures, and even of passions remain full. Can there be a greater wrong than this? My daughter, I want to pour out my love and my sorrow with you; only one who loves Me can compassionate Me."

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**February 28, 1912**

***The sign in order to know whether one loves only Jesus. How one who loves Him is united with Him.***

This morning, as my adorable Jesus came, I said to Him: 'O my Heart, my Life and my All, how can one know whether one loves You only or others also?'

"My daughter, if the soul is completely filled with Me up to the brim, to the point of overflowing outside - that is, if she thinks of, searches for, speaks about and loves nothing but Me - it seems that everything else does not exist for her; rather, it bores, it bothers her. At the most, she gives the scraps and the last place to that which is not God, as if it were her last thought, word or act for a necessary thing of the natural life. This is nothing but giving the scraps to one's nature; this is what saints do. I did it too, with Myself and with the Apostles, giving some dispositions on where to spend the night or what to eat. Giving this to one's nature does no harm either to love or to true sanctity, and it is a sign that the creature loves Me only.

But if the soul alternates among various things - now she thinks of Me, now of something else; now she speaks about Me, and then she speaks at length about something else, and so with the rest - it is a sign that she does not love Me only, and I am not content with it. Then, if only her last thought, her last word, her last act is for Me, it is a sign that she does not love Me, and if she gives Me anything at all, she gives Me nothing but scraps. Yet, this is what most creatures do.

Ah, my daughter, those who love Me are united with Me like the branches are united to the trunk of the tree. Can there ever be separation, oblivion or different nourishment between the branches and the trunk? One is their life, one the purpose, the fruits are the same; even more, the trunk is the life of the branches, and the branches are the glory of the trunk - they are all the same thing. This is how the souls who love Me are with Me."

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**March 3, 1912**

***The temperament of Jesus is formed by His Will, and the soul who does the Divine Will takes part***

***in all the qualities of His temperament.***

Continuing in my usual state, my adorable Jesus came and told me: “My daughter, one who does my Will loses her temperament and acquires mine, and since in my temperament there are many melodies which form the paradise of the Blessed - such that music is my sweet temperament, music the goodness, music the sanctity, music the beauty, the power, the wisdom, the immensity, and so with all the rest of my Being - the soul, taking part in all the qualities of my temperament, receives within herself all the varieties of these melodies. As she goes along doing even the littlest actions, she makes a melody for Me, and as I hear it, I immediately recognize that it is music that the soul has taken from my Will – that is, from my temperament - and I run to listen to it, and I like it so much that I am amused and cheered of all the wrongs which the other creatures do to Me.

My daughter, what will happen when these melodies will pass into Heaven? I will put the soul in front of Me; I will play my music, and she will play her own - we will dart through each other; the sound of one will be the echo of the sound of the other; the harmonies will mix together. In clear notes it will be known to all the Blessed that this soul is nothing other than the fruit of my Will - the portent of my Will; and all Heaven will enjoy one more paradise.

These are the souls to whom I keep repeating: ‘Had I not created the heavens, for you alone I would create them.’ In them I lay the Heaven of my Will, and I make of them the true images of Myself; and within these Heavens I keep wandering about, amusing Myself and playing with them. To these Heavens I repeat: ‘Had I not left Myself in the Sacrament, for you alone I would have done it.’ In fact, they are my true hosts, and just as I could not live without a Will, in the same way I cannot live without these Heavens of my Will; rather, they are not only my true Hosts, but my Calvary and my very Life. These Heavens of my Will are more dear to Me and more privileged than the Tabernacles and the very consecrated Hosts, because in the Host my Life ends as the species is consumed, while in these Heavens of my Will my Life never ends; even more, they serve as my Hosts on earth and will be eternal Hosts in Heaven. To these Heavens of my Will I add: ‘Had I not incarnated Myself in the womb of my Mother, for these souls alone I would have incarnated Myself, and for them I would have suffered my Passion’, because in them I find the true fruit of my Incarnation and Passion.”

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**March 8, 1912**

***The state of victim of Jesus during His hidden life. What being a victim means.***

This morning Father G. offered himself as victim to Our Lord, and I was praying, offering him, that He would accept him. Then, my always lovable Jesus told me: “My daughter, I accept him whole-heartedly. Tell him that his life will no longer be his, but mine, and that I chose him as victim of my hidden life. My hidden life was victim for the whole interior life of man; so it satisfied for the bad thoughts, desires, tendencies and affections.

Everything that man does externally is nothing other than the outpouring of his interior. If so much evil shows on the outside, what must the interior be like? Therefore, the redoing of the interior of man cost Me very much; it is enough to say that it took Me as long as thirty years. My thought, my heartbeat, breath and desire were always intent on running close to the thought, heartbeat, breath and

desire of man, in order to repair them, satisfy for them and sanctify them.

So I choose him as victim for this point of my hidden life, and I want all his interior united with Me, and offered to Me, to satisfy Me for the evil interior of other creatures. I choose him for this on purpose, because, being a priest, he knows better than others the interior of souls, the rot and the slime which is in them. From this, he can better know how much my state of victim cost Me, a state in which I want him to take part - and not only him, but also others whom he will approach.

My daughter, tell him that I am giving him a great grace by accepting him as victim, because becoming a victim is nothing other than a second baptism - or rather, more than baptism, because it is about rising again in my very life; and since the victim must live with Me and of Me, it is necessary for Me to wash him of every stain, giving him a new baptism and strengthening him in grace, to be able to admit him to live with Me. Therefore, from now on, in anything he does, he will no longer say that it is his own, but that it is mine. So, whether he prays, speaks or works, he will say that these are my things."

After this, Jesus seemed to be looking around; and I: 'What are you looking at, O Jesus? Aren't we alone?' And He said: "No, there are people. I draw them around you to have them closer to Me." And I: 'Do You love them?' And He: "Yes, but I would like them to be more at ease, more trusting, more brave and more intimate with Me, with no thought about themselves. They must know that victims are no longer the masters of themselves, otherwise they would annul the state of victim."

Then, having to cough a little, I said: 'Jesus, let me come soon, let me die of consumption. Hurry, hurry, let me come - take me with You.' And Jesus: "Don't make Me see you are discontent, otherwise I suffer. Yes, you will die of consumption - just a little longer; and if you will not die of corporal consumption, you will die of the consumption of love. O please, do not go out of my Will, for my Will will be your paradise; or better still, the paradise of my Will. For as many days as you will be on earth, so many paradises will I give you in Heaven."

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**March 13, 1912**

***The baptism of victim is baptism by fire, and has effects superior to the baptism by water.***

Jesus continues to speak about the state of victim, telling me: "My daughter, the baptism at birth is by water, therefore it has the virtue of purifying, but not of removing tendencies and passions. On the other hand, the baptism of victim is baptism by fire, therefore it has not only the virtue of purifying, but of consuming any passion and evil tendency. Even more, I Myself baptize the soul, bit by bit: my thought baptizes the thought of the soul; my heartbeat baptizes her heartbeat; my desire her desire, and so on. However, this baptism is carried out between Myself and the soul, according to whether she gives herself to Me without ever taking back what she has given Me.

This is why, my daughter, you do not feel evil tendencies and the like. It comes from your state of victim, and I tell you this for your consolation. So, tell Father G. to be well attentive, for this is the mission of missions - the apostolate of apostolates. I want him always with Me, and all intent within Me."

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**March 15, 1912**

***The Divine Will is the Sanctity of sanctities. The souls who live in the Divine Will are true living hosts.***

Continuing in my usual state, I felt a great desire to do the Most Holy Will of blessed Jesus; and He, on coming, told me: “My daughter, my Will is the Sanctity of sanctities. The soul who does my Will, however small, ignorant, unknown, leaves the other Saints behind in spite of their prodigies, sensational conversions and miracles. Rather, in comparison, the souls who do my Will are queens, and it is as if all the others were at their service.

It seems that the souls who do my Will do nothing, while they do everything, because, being in my Will, they act in a divine manner, in a hidden and surprising way. So, they are light that illuminates, they are winds that purify, they are fire that burns, they are miracles that make others do miracles. Those who do miracles are channels; but in these souls resides the power. Therefore, they are the foot of the missionary, the tongue of the preachers, the strength of the weak, the patience of the sick, the regime of the superiors, the obedience of the subjects, the tolerance of the slandered, the firmness in dangers, the heroism of the heroes, the courage of the martyrs, the sanctity in the saints, and so with all the rest. Being in my Will, they concur with all the good that can exist both in Heaven and on earth.

This is why I can surely say that they are my true hosts - but living hosts, not dead ones. In fact, the accidents that form the host are not full of life, nor do they influence my life; but the soul is full of life, and by doing my Will, she influences and concurs with all that I do. This is why these hosts consecrated by my Will are more dear to Me than the very sacramental hosts, and if I have reason to exist in the sacramental hosts, it is to form the sacramental hosts of my Will.

My daughter, I take such delight in my Will, that in simply hearing one speak about It, I feel overjoyed and I call the whole of Heaven to make feast. Imagine, yourself, what will become of those souls who do It: in them I find all the contentments, and to them I give all the contentments; their life is the life of the Blessed. Two things only do they cherish, desire and yearn: my Will and Love. They have little to do, while indeed they do everything. The virtues themselves remain absorbed in my Will and in Love, and so they have nothing to do with them any more, since my Will contains, possesses and absorbs everything - but in a way which is divine, immense and endless. This is the life of the Blessed.”

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**March 20, 1912**

***Everything is in giving oneself to Jesus, and in doing His Will always and in everything.***

Finding myself in my usual state, my always lovable Jesus made Himself seen all sorrowful, and said to me: “My daughter, they do not want to understand that everything is in giving oneself completely to Me, and in doing my Will always and in everything. Once I have obtained this, I Myself keep pushing the souls, saying to each one of them: ‘My daughter, take this enjoyment, this comfort, this relief, this refreshment....’ With this difference: if they had taken those things before giving

themselves completely to Me and doing my Will always and in everything, those would have been human things; but afterwards, they are divine. And since they are my things, I no longer feel jealous, and I say to Myself: 'If she takes a licit pleasure, she takes it because I want it; if she deals with people, if she converses licitly, it is because I want it. If I did not want it, she would be ready to stop everything; therefore I put things at her disposal, because everything she does is the effect of my Will, no longer of her own.

Tell me, oh! my daughter, what have you lacked since you gave yourself completely to Me? I have given you my tastes, my pleasures and all of Myself for your contentment. This, in the supernatural order; but in the natural order also, I have not allowed you to lack anything: confessors, Communions, and all the rest. Rather, since you wanted Me alone, you did not want the confessors so often; but wanting everything in abundance for one who wanted to deprive herself of everything for Me, I did not listen to you.

Daughter, what pain I feel in my Heart in seeing that souls do not want to understand this, even those who are said to be the most good."

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**April 4, 1912**

***The Divine Will must be the center of everything.***

This morning my always lovable Jesus came and told me: "My daughter, my Will is the center, the other virtues are the circumference. Imagine a wheel in whose middle all the rays are centered. What would happen if one of these rays wanted to detach itself from the center? First, that ray would make a bad impression; second, it would remain inoperative, because, no longer being attached to the center, it would no longer receive life and would be dead; and the wheel, in moving, would get rid of it.

Such is my Will for the soul - my Will is the center. All the things which are not done in my Will, and only to fulfill my Volition, be they even holy things, virtues or good works, are like the rays detached from the center of the wheel; they are works and virtues without life. They could never please Me; rather, I do everything to get rid of them and to punish them."

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**April 10, 1912**

***Trusting souls are the outpouring and the amusement of the love of Jesus.***

Continuing in my usual state, blessed Jesus came for just a little, and told me: "My daughter, the souls who will shine the most, like bright gems in the crown of my mercy, are the souls who have more trust, because the more trust they have, the more they give space for the attribute of my Mercy to pour into them any grace they want. On the other hand, the soul who does not have true trust, herself closes the graces within Me, remaining always poor and unequipped, while my love remains constrained within Me, and I suffer very much. And in order not to suffer so much, and to be able to pour out my love more freely, I deal more with those souls who trust than with the others. With these I can pour out my love, I can play, I can cause loving contrasts, since there is no worry that they

might take offense or become fearful; on the contrary, they become more brave and take everything in order to love Me more. Therefore, trusting souls are the outpouring and the amusement of my love, the ones who receive more graces, and the richest.”

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**April 20, 1912**

***How nature tends toward happiness. Human tastes and divine tastes.***

Continuing in my usual state, blessed Jesus came for just a little, and told me: “My daughter, nature tends toward happiness with an irresistible force - but with reason, because it was made to be happy, and of a divine and eternal happiness. But to their own great harm, some get attached to one taste, some to two, some to three, and others to four, and the rest of their nature remains either empty and without taste, or embittered, annoyed and nauseated. In fact, human tastes, even holy tastes, are mixed with a little bit of human, and do not have the strength to absorb the whole of one’s nature and to overwhelm it completely in the taste. More so, since I keep embittering these tastes so as to be able to give the creature all my tastes which, being innumerable, have the strength to absorb the whole of her nature in the taste. Can anyone give greater love than this - that in order to give the most I take away the little, and in order to give the All I take away the nothing? Yet, this operating of mine is taken badly by creatures.”

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**April 23, 1912**

***How in all things Jesus proves His love for the creature. True sanctity is in doing the Divine Will, and in reordering all things in Jesus.***

As I was in my usual state, blessed Jesus came for a little, and told me: “My daughter, sometimes I allow fault in a soul who loves me in order to clasp her more tightly to Myself, and to oblige her to do greater things for my glory. In fact, the more I give to her, permitting even fault in order to be moved to greater compassion for her miseries and to love her more, filling her with my charisms, the more I compel her to do great things for Me. These are the excesses of my love.

My daughter, my love for the creature is great. Do you see how the light of the sun invades the earth? If you could make many atoms out of that light, in those atoms of light you would hear my melodious voice and, one after the other, they would repeat to you: ‘I love you, I love you, I love you...’, in such a way as to give you no time to count them. You would remain drowned inside love. And indeed, I ‘I love you, I love you, I love you...’ in the light that fills your eyes; ‘I love you’ in the air that you breathe; ‘I love you’ in the whistling of the wind that touches your hearing; ‘I love you’ in the warmth and in the cold felt by your touch; ‘I love you’ in the blood that flows in your veins. My heartbeat says ‘I love you’ in the beating of your heart. I repeat to you ‘I love you’ in each thought of your mind; ‘I love you’ in each action of your hands; ‘I love you’ in each step of your feet; ‘I love you’ in each word... because nothing happens inside or outside of you without the concurrence of an act of my love toward you. So, one ‘I love you’ of mine does not wait for another. And your ‘I love you’s’? How many are for Me?”

I remained confused. I felt deafened inside and out, full chorus, by the ‘I love you’s’ of my sweet

Jesus, while my 'I love you's' were so scarce, so limited, that I said: 'Oh! my lover Jesus, who can ever match You?' But with what I have said, it seems that I have said nothing of all that Jesus made me understand.

Then He added: "True sanctity is in doing my Will, and in reordering all things in Me. Just as I keep everything in order for the creature, so should the creature order all things for Me and in Me. My Will keeps all things in order."

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**May 9, 1912**

***How we can consume ourselves in love.***

This morning, finding myself in my usual state, I was thinking about how we can consume ourselves in love; and blessed Jesus, on coming, told me: "My daughter, if the will wants nothing but Me, if the intellect occupies itself with nothing but knowing Me, if the memory remembers nothing other than Me; here they are - the three powers of the soul consumed in love. The same for the senses: if one speaks only about Me, if she hears only that which regards Me, if she enjoys only my things, if she works and walks only for Me, if her heart loves only Me, if her desires desire only Me; here it is - the consummation in love formed in her senses.

My daughter, love has a sweet enchantment, and it renders the soul blind to all that is not love, making her all eyes for all that is love. Therefore, for one who loves, whatever her will may encounter, if it is love, she becomes all eyes; if not, she becomes blind, stupid and does not understand anything. The same for her tongue; if she has to speak about love, she feels many eyes of light flow within her word and becomes eloquent; if not, she begins to stammer and ends up dumb; and so with all the rest."

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**May 22, 1912**

***True love is not subject to discontents.***

As I was in my usual state, blessed Jesus came for a little, and since I was feeling a certain discontent in me, He told me: "My daughter, true love is not subject to discontents; rather, from the very discontents it takes the opportunity to change them into the most beautiful contentments by virtue of love. More so, since, being the contentment of contentments, I cannot tolerate any discontent in the soul who loves Me, as I Myself feel her discontent more than if it were my own rather than hers, and I am forced to give her whatever thing renders content in order to have her all conformed to Me. Otherwise, there would be some clashing and dissimilar fibers, heartbeats or thoughts which would make us lose the best of our harmony, and I cannot tolerate all this in one who truly loves Me.

Moreover, true love operates out of love, and out of love it does not operate; it asks out of love, and out of love it surrenders. So, true love ends all in love; out of love it dies, and out of love it rises again."

And I: 'Jesus, it seems that You want to escape me with this talking, but know that I am not giving

up. For now, You surrender to me out of love; do for me an act of love and surrender to that which is so necessary to me, and to which I am so bound. As for the rest, I surrender everything to You. Otherwise I will be discontent.” And Jesus: “You want to win by dint of discontents.” He smiled and He disappeared.

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**May 25, 1912**

***The soul who lives in the Divine Will is a soft object in the hands of Jesus.***

This morning my always lovable Jesus, seeing me very oppressed, let me suckle from His Heart, and then He told me: “My daughter, if one wants to make a hole in a hard object or give it another shape, that object would be ruined or shattered. But if it is soft or made of a malleable paste, one can make the hole or give it the shape desired without fearing that it might break. And if one wanted to give it back the original shape, that object would be ready for everything with no difficulty.

Such is the soul who lives in my Will. She is a soft object, and I can make of her whatever I want. Now I wound her, now I embellish her, now I enlarge her; in one instant I remake her again, and the soul is ready for everything, she opposes nothing, and I always carry her in my hands, delighting in her continuously.”

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**May 30, 1912**

***For the soul who truly loves Jesus there cannot be separation from Him. Love forms their mutual rest.***

Continuing in my usual state, I felt oppressed because of the privation of my always lovable Jesus; and He, on coming, told me: “My daughter, when you are without Me, make use of this very privation to double, to triple, to increase a hundredfold your acts of love toward Me, in such a way as to form an environment, all of love, inside and outside of you, in which you will find Me, more beautiful and as though reborn to new life. In fact, wherever love is, there I am; therefore, for the soul who truly loves Me there cannot be separation; rather, we form the same thing, because love seems to create Me, to give Me life, to nourish Me, to make Me grow. In love I find my center and I feel recreated, reborn, while I am eternal, with no beginning and with no end; but thanks to the soul who loves Me, I enjoy love so much that I feel as though remade.

Furthermore, in this love I find my true rest. My Intelligence rests in the intelligence of one who loves me; my Heart, my desire, my hands and my feet rest in the heart that loves me, in the desire that loves Me and desires only Me, in the hands that work for Me, and in the feet that walk only for Me. So, part by part, I go along resting in the soul who loves Me; and the soul, with her love, finds Me in everything and everywhere. She rests completely in Me, and in my love she is reborn, she is embellished, and she grows in an admirable way, in my own love.”

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**June 2, 1912**

***Only the things which are extraneous to Jesus can separate the soul from Him.***



Continuing in my usual state, I was lamenting to Jesus about His privations, and Jesus told me: “My daughter, when there is nothing in the soul which is extraneous to Me, or which does not belong to Me, there cannot be separation between Myself and the soul. Even more, I tell you that if there is not a thought, affection, desire or heartbeat which is not mine, either I keep the soul with Me in Heaven, or I remain with her on earth. If there are things extraneous to Me – this only can separate Me from the soul; and if you do not perceive this within you, why do you fear that I might separate from you?”

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**June 9, 1912**

***For the soul who does the Divine Will and lives in It there is no death and no judgment.***

As I was feeling a little in suffering, I was saying to my always lovable Jesus: ‘When will You take me with You? O please! hurry, O Jesus; let death cut this life of mine and unite me with You in Heaven.’

And Jesus: “My daughter, for the soul who does my Will and lives of my Volition there is no death. Death is for one who does not do my Will, because she has to die to many things: to herself, to passions, to the earth. But one who does my Will has nothing to die to; she is already used to living in Heaven. For her, it is nothing other than laying down her remains, like one who would lay down the clothes of a poor one to wear the garments of a queen, in order to leave exile and take possession of the Fatherland. The soul who does my Will is not subject to death, she receives no judgment; her living is eternal. That which death was supposed to do, love has done in advance, and my Will has reordered her completely in Me, in such a way that I have nothing for which to judge her. Therefore, remain in my Will and, when you least expect it, you will find yourself in my Will in Heaven.”

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**June 28, 1912**

***The soul who lives in the Divine Will is a heaven in which Jesus is the Sun and His virtues are the stars.***

Continuing in my usual state, blessed Jesus came for a little, and told me: “My daughter, the soul who does my Will is heaven, but heaven without sun and without stars, because I am the Sun, and the stars which embellish this heaven are my own virtues. How beautiful this heaven, such as to enamor whomever can know It; and much more am I enamored, as I place Myself like Sun in the center of this heaven, and I keep darting through it, continuously, with new light, with new love, with new graces.

How beautiful it is to see this heaven, if the Sun shines - that is, when I manifest Myself and caress the soul, filling her with my charisms. I embrace her, and touched by her love, I faint and I rest in her. All the Saints gather around Me while I rest; they are amazed in watching this heaven in which I am the Sun, and remain ecstatic at this prodigious portent, because neither on earth nor in Heaven can one find anything more beautiful and more delightful for Me and for all.

How beautiful this heaven, if the Sun hides - that is, when I deprive her of Me. Oh, how the harmony

of the stars can be admired! In fact, the air of this heaven is not subject to clouds, to showers, to storms, because the hidden Sun is hidden in the center of the soul, and Its heat is so burning as to destroy clouds, showers and storms. The air of this heaven is always calm, serene and sweet-smelling, and the stars which shine most brightly in it are perennial peace and endless love.

Whether the soul is hidden in the Sun and the stars disappear, or the Sun is hidden in her and the harmony of the stars appears – this heaven is beautiful in every way. This heaven is my contentment, my rest, my love - my Paradise.”

\* \* \*

**July 4, 1912**

***The Divine Will must be the sepulcher of the soul. By thinking about herself, the soul escapes from Divine Life.***

This morning, after Communion, I was saying to my always lovable Jesus: ‘To what a state I have reduced myself! It seems that everything escapes me: suffering, virtues - everything!’ And Jesus: ‘My daughter, what is the matter? Do you want to waste time? Do you want to go out of your nothingness? Stay in your place - in your nothingness - so that the All may keep Its place in you. Know, however, that you must die completely in my Will: to suffering, to virtues - to everything. My Will must be the tomb of the soul; and just as in the tomb one’s nature is consumed to the point of disappearing completely, and through that very consummation it will rise again to new and more beautiful life - in the same way, the soul, buried in my Will as though inside a tomb, will die to suffering, to her virtues, to her spiritual goods, and will rise again in everything to Divine Life.

Ah, my daughter, it seems that you want to imitate the mundane, who tend to what is temporal and ends, while they take what is eternal into no consideration. My beloved, why do you not want to learn to live only of my Will? Why do you not want to live only the life of Heaven, even while being on earth? My Will is Love, the One that never dies; therefore my Will must be your sepulcher, and Love is the lid that must to lock you and seal you in, giving you no more hope to get out. And besides, every thought that regards oneself, even about virtues themselves, is always gaining for oneself and running away from Divine Life; while if the soul thinks only about Me and what regards Me, she takes Divine Life into herself, and by taking the Divine Life, she escapes the human, and takes all possible goods. Have we understood each other?”

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**July 19, 1912**

***Attentiveness to the teachings of Jesus makes the soul’s refrigerating breath reach Him also through others. Love must stand alone.***

This morning, as I was in my usual state, blessed Jesus came for just a little, and told me: “My daughter, I feel your breath and I feel refreshed by it. Your breath gives Me refreshment, not only when I am near you, but also when others speak of you and of the things said by you for their good. Through them I feel your breath and I delight; my refreshment is repeated, and I say: ‘My daughter sends Me her refreshment also through others, because if she had not been attentive in listening to Me, she could never have done good to others. Therefore, she is still the one who sends Me this

good.’ So, I love you more and I feel compelled to come and converse with you.”

Then He added: “True love must stand alone. When it leans on someone else - even a holy or a spiritual person - it nauseates Me, and instead of contentment, I feel bitterness and bother. In fact, only when love stands alone can I have lordship and do whatever I want with the soul; and this is the nature of true love. But when it does not stand alone, one thing can be done, something else cannot - it is a hindered lordship, which does not give full freedom, and therefore love feels uncomfortable and constrained.”

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**July 23, 1912**

***The heart must be empty of everything.***

Finding myself with my always lovable Jesus, I was lamenting to Him because, in addition to His privations, I also felt my poor heart insensitive, cold, indifferent to everything, as if it no longer had life. What a pitiful state mine is! And even so, I myself am unable to cry over my misfortune. ‘Since I myself am unable to have compassion for myself - You, have compassion for this heart, which You have loved so much, and which You intended so firmly to receive.’

And Jesus: “My daughter, do not afflict yourself for something that deserves no affliction. Instead of having compassion for these laments and for your heart, I am pleased and I say to you: ‘Rejoice with Me, because I have made a complete purchase of your heart. And since you no longer feel anything of your very contentments and of the life of your heart, I alone come to enjoy your contentment and your very life.

You must know that when you do not feel anything from your heart, I draw your heart into my Heart and I keep at rest, in sweet sleep, while I enjoy it. If you do feel it, then the enjoyment is together. If you let Me do, after I have given you rest in my Heart and enjoyed from you, I will come to rest in you and I will make you enjoy the contentments of my Heart.

Ah, my daughter, this state is necessary for you, for Me and for the world. For you: if you had been awake, you would have suffered very much in seeing the chastisements which I am sending now, and the others which I will send. Therefore, it is necessary to put you to sleep so as not to make you suffer so much. It is necessary for Me: how much I would have suffered had I not made you content - had I not condescended to what you wanted, since you would not permit Me to send chastisements. So, it was necessary to put you to sleep. In certain sad times, with necessity of chastisements, it is necessary to choose ways in the middle in order to be less unhappy. It is necessary for the world: if I wanted to pour Myself out with you and make you suffer as I once used to do - and therefore making you content by sparing the world the chastisements - faith, religion, salvation, would be banished even more from the world, especially considering how souls are disposed in these times. Ah, my daughter, let Me do, whether I have to keep you awake or asleep. Did you not tell Me to do with you whatever I wanted? Do you perhaps want to withdraw your word?”

And I: ‘Never, O Jesus! Rather, I fear that I have become bad, and because of this I feel I am in this state.’ And Jesus: “Listen, my daughter, is it perhaps that some thought, affection or desire which

is not for Me has entered into you? If this were the case, you should fear; but if this is not, it is a sign that I keep your heart in Me and I make it sleep. The time will come - it will come - when I will have it wake up; then you will see that you will take the attitude of before, and since you will have been at rest, this attitude will be greater.” Then He added: “I make souls of all kinds: I make the ones sleepy with love, the ignorant of love, the crazy of love, the learned of love. But, of all this, do you know what interests me the most? That everything be love. Anything else which is not love is worth not even a glance.”

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**August 12, 1912**

***The love of God symbolized by the sun.***

This morning my always lovable Jesus came for just a little, and told me: “My daughter, my love is symbolized by the sun. The sun rises majestically, but while it rises, it is always fixed and never rises. With its light it invades all the earth; with its heat it fecundates all plants; there is no eye which does not enjoy of it. One could say that there is almost no good on earth which does not come from its beneficial influence. How many things would not have life without it? And yet, it does everything without clamor, without saying even a word, without demanding anything. It gives no bother to anyone; on the contrary, it does not even take up any space on earth which, in turn, it invades with its light. Men can do whatever they want with it; even more, while they enjoy the good of the sun, they pay no attention to it, and they keep it in their midst, unobserved.

Such is my love, symbolized by the sun. Like majestic sun, it rises in the midst of all; there is no mind which is not irradiated by my light; there is no heart which does not feel my heat; there is no soul which is not embraced by my love. More than sun, I am in the midst of all, but - ah! how few pay attention to Me. I remain almost unobserved in their midst; I am not requited, and yet I continue to give light, heat and love. If some soul pays attention to Me, I go mad, but without clamor, because, being solid, fixed, truthful, my love is not subject to weaknesses.

Just so would I like your love for Me; and if it were so, you too would become sun for Me and for all, because true love possesses all the qualities of the sun. On the other hand, a love which is not solid, fixed, truthful, is symbolized by earthly fire, which is subject to variations. Its light is not capable of illuminating all; it is a very gloomy light, mixed with smoke. Its heat is limited, and if it is not fed with wood, it dies down and turns into ash; and if the wood is green, it sputters and smokes. Such are the souls who are not completely for Me, as my true lovers. If they do a little bit of good, it is more clamor and smoke that comes out of their actions than light. If they are not fed by some human bother - even under the aspect of sanctity, of conscience - they die down and become colder than ash. Their characteristic is inconstancy: now fire, now ash.”

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**August 14, 1912**

***In order to forget herself, she soul must do everything, not only because Jesus wants it, but because Jesus Himself wants to do it in her. If He redeemed us with His Passion, with His hidden life He sanctified and divinized all human actions.***

As I was in my usual state, my always lovable Jesus told me: “My daughter, in order to forget herself, the soul should make it in such a way that everything she does, and which is necessary to her, she does as if I Myself wanted to do it in her. If she prays, she should say: ‘It is Jesus who wants to pray’; and I pray together with her. If she has to work: ‘It is Jesus who wants to work’. ‘It is Jesus who wants to walk; it is Jesus who wants to take food, who wants to sleep, who wants to get up, who wants to enjoy Himself...’, and so with all the other things of life. Only in this way can the soul forget herself, because she will do everything, not only because I want it, but because I Myself want to do it – it is necessary precisely to Me.”

Now, one day I was working and I thought to myself: ‘How can it be that, while I am working, it is Jesus who works in me and He Himself wants to do this work?’ And Jesus: “I Myself – and my fingers, which are in yours, are working. My daughter, when I was on earth, did my hands not lower themselves to work the wood, to hammer the nails, and to help my foster father Joseph? While I was doing that, with those very hands, with those fingers, I created souls and called other souls back to the other life; I divinized all human actions; I sanctified them, giving a divine merit to each one of them. In the movements of my fingers I called in sequence all the movements of your fingers and those of others; and if I saw that they were doing them for Me, or because I wanted to do them within them, I continued my life of Nazareth in them, and I felt as though cheered by them for the sacrifices and the humiliations of my hidden life, giving them the merit of my very life.

Daughter, the hidden life that I conducted in Nazareth is not taken into consideration by men, when in fact, after my Passion, I could not have done a greater good for them. By lowering Myself to all those acts, little and lowly - those acts which men do in their daily lives, such as eating, sleeping, drinking, working, starting the fire, sweeping, etc. - all acts which no one can do without - I made a divine little coin of incalculable value flow in their hands. So, if my Passion redeemed them, my hidden life provided each human action, even the most insignificant one, with divine merit and with infinite value.

Do you see? While you work - working because I want to work - my fingers flow within yours, and while I work in you, in this very instant, how many am I bringing to the light of this world with my creative hands? How many others am I calling back? How many others do I sanctify, correct, chastise, etc.? Now, you are with Me, creating, calling, correcting and so forth; therefore, just as you are not alone, neither am I alone in my working. Could I give you a greater honor?”

But who can say what I comprehended, and the good that we can do to ourselves and to others by doing things because Jesus wants to do them in us? My mind gets lost, therefore I stop here.

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**August 16, 1912**

***Thinking of oneself blinds the mind; thinking only of Jesus is light for the mind.***

This morning my always lovable Jesus told me: “My daughter, the thought of yourselves blinds your minds; it forms a sort of human enchantment in them, and this human enchantment forms a net around man. This net is made of weaknesses, of oppressions, of melancholies, of fears and of everything evil contained in the human nature. And the more one thinks about oneself, even under the aspect of

good, the thicker the net becomes, and the blinder the soul.

On the other hand, not thinking of oneself, but thinking only of Me, and only of loving Me, whatever the circumstance, is light for the mind and forms a sweet divine enchantment. This divine enchantment also forms its net, but this net is all made of light, of fortitude, of joy, of trust; in sum, of all the goods which I Myself possess. And the less one thinks about oneself, the thicker that net becomes, to the point that one no longer recognizes oneself. How beautiful it is to see the soul wrapped in this net which the divine enchantment has woven! How delightful, gracious and dear to all Heaven! The opposite for the soul who thinks about herself.”

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**August 17, 1912**

***The thought of oneself makes the soul smaller.***

While I was praying, blessed Jesus told me: “My daughter, the thought of oneself makes the soul smaller, and from her smallness she measures my greatness, almost wanting to constrain Me. On the other hand, one who does not think of herself, by thinking of Me expands within my immensity and renders Me the honor due to Me.”

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**August 20, 1912**

***Jesus is close to the soul, waiting for her to call Him to do what she does together with her. Man proposes, God disposes.***

Continuing, my always lovable Jesus made Himself heard for just a little, and told me: “My daughter, how sorry I feel in seeing the soul huddled within herself - in seeing her operating by herself. I am close to her and look at her, and seeing that many times she is unable to do well what she does, I wait for her to call Me and say: ‘I want to do this thing, but I am unable to do it. Come and do it together with me, and I will do everything well.’ For example: ‘I want to love; come to love together with me. I want to pray; come and pray together with me. I want to make this sacrifice; come and give me your strength, for I feel weak...’, and so with everything else. Gladly and with greatest delight, I would offer Myself for everything.

I am like the teacher who, having assigned an essay to his pupil, remains close to his student to see what he does. Unable to do well, the pupil becomes worried, worked up, upset, and he may even cry, but he does not say: ‘Master, teach me how I should do this.’ What is not the mortification of the teacher, in seeing himself treated like a nothing by his student? Such is my condition.”

Then He added: “It is said: man proposes, God disposes. As soon as the soul proposes to do some good, to be holy, immediately I dispose around her the things which are needed: light, graces, knowledge of Me, stripping. And if I do not achieve the purpose with these, then by dint of mortifications I allow nothing to be lacking to her, in order to give her what she has proposed. But - oh, how many escape by force from amid this crafting that my love has woven around them! Few are those who persist and allow Me to accomplish my work.”

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**August 28, 1912**

***It is love that transforms the soul in God, but it wants to find her emptied of everything.***

Continuing in my usual state, my always lovable Jesus came for just a little and told me: “My daughter, the other virtues, as high and sublime as they may be, always cause the creature to be distinguished from her Creator. Only love is what transforms the soul in God and makes her one with Him. So, love alone is what triumphs over all human imperfections, and consumes what prevents the soul from passing to take divine life in God. However, there cannot be true love if it does not receive life and nourishment from my Will. So, it is my Will that, united with love, forms the true transformation with Me. That soul is in continuous contact with my power, sanctity and all that I am; therefore she can say that she is another Me. Everything is precious, everything is sanctity for that soul; it can be said that even her breath or the contact with the ground that she treads is precious, is holy, because these are nothing other than effects of my Will.”

Then He added: “Oh! if all knew my love and my Will, they would stop leaning on themselves and, even more, on others - human supports would end. Oh, how insignificant, painful, uncomfortable, they would find them! All would lean only on my love, and since my love is most pure spirit and does not contain matter, they would feel so much at ease leaning within Me, and with the effects they want.

My daughter, love wants to find souls emptied of everything, otherwise it cannot clothe them with the garment of love. It would happen as to someone who wanted to wear a suit, but that suit is stuffed inside, so he is unable fit in it. He tries to put an arm in the sleeve, but he finds it blocked; so, that poor one has to either put it away or make a bad impression. The same with love: when it wants to clothe the soul with itself, if it does not find the soul completely emptied, it withdraws, embittered.”

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**August 31, 1912**

***Love, symbolized by a dazzling sun, defends the loving soul and keeps her safe.***

As I was praying for a person, blessed Jesus told me: “My daughter, it happens with love, symbolized by the sun, just as to those people who can easily do their actions only as long as they keep their eyes low, for the light of the sun descends mildly into their eyes. But if they want to fix their eyes on the sun, especially if it is midday, their sight remains dazzled and they are forced to lower them, otherwise they would lose the attitude of their actions. They would have the worst of it, while they would cause no harm to the sun, which would continue its course with its majesty.

So it happens, my daughter, to one who truly loves Me. Love is more than a majestic, imposing sun for her. If people look at her from afar, the light of love descends mildly into their eyes, and therefore they can plot, lay snares, speak ill of her. But as they try to approach her, to fix on her, the light of love will flash into their eyes, and they will end up moving away and no longer thinking about it; and the loving soul will continue her course without even thinking about whether they are looking at her or not, because she knows that love will defend her in everything and will keep her safe.”

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**September 2, 1912**

***The harm of self-reflections for a soul who loves Jesus. The souls who are united with the Divine Will and think only of loving Jesus, are united to Him like rays to the sun.***

I was saying to my always lovable Jesus: ‘My only fear is that You might leave me, withdrawing from me.’ And Jesus: “My daughter, I cannot leave you because you do not reflect on yourself, nor do you have any concern for yourself. For one who truly loves Me, self-reflections, self-concerns, even in good, are many voids that she forms in love, therefore my life cannot fill the soul completely. I am as though put aside, in a corner, and they give Me the occasion to make my little withdrawals. On the other hand, if one is not prone to reflections on her own concerns but thinks only of loving Me, she takes care of Me, and I fill her completely. There is not one point in her life in which she does not find mine, and if I wanted to make my little withdrawals, I would have to destroy Myself, which can never be.

My daughter, if souls knew how harmful self-reflections are! They bend the soul, they lower her, they cause her to keep her face turned inward. And the more they look at themselves, the more human they become; the more they reflect, the more they feel their miseries and become miserable. On the other hand, thinking only of Me, of loving Me, of being all abandoned in Me, makes the soul straight; and by keeping their faces turned to look at Me alone, they rise and grow. The more they look at Me, the more divine they become; the more they reflect on Me, the richer, stronger and more courageous they feel.”

Then He added: “My daughter, the souls who are united with my Will, who allow Me to carry out my life within them, and who think only of loving Me, are united to Me like rays to the sun. Who forms the rays? Who gives them life? The sun. If the sun were unable to form its rays, it could not extend its light and its heat. So, the rays help the sun to do its course, and they make it more beautiful. The same for Me; through these rays alone, which form one single thing with Me, I extend Myself over all regions, giving light, grace and heat, and I feel more embellished than if I had no rays.

Now, one could ask a sun’s ray how many courses it has made, how much light and how much heat it has given. If it had reason it would answer: ‘I don’t want to bother with this - the sun knows and that’s enough. Only, if I had more lands to which to give light and heat, I would do it, because the sun that gives me life can reach everything.’ But if that ray wanted to reflect, to look back at what it did, it would lose its course and would become dark.

Such are the souls, my lovers - they are my living rays; they do not reflect on what they do. All their intent is to remain in the Divine Sun; and if they wanted to reflect, it would happen to them as to the sun’s ray: they would lose much.”

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**September 6, 1912**

***The ones who experience the benefits of having Jesus close to themselves.***

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, I am



with souls, inside and outside of them; but who experiences the effects of this? One who comes close to my Will with his will; one who calls Me, who prays, and knows my power and the good I can do to him. Otherwise, it happens as to that person who has water in his home, but does not go near it to take it and drink. Even if there is water, he does not enjoy the benefit of it and burns with thirst. In the same way, if he is cold, though the fire is there, he does not go near it to get warm; he will not enjoy the benefit of its heat; and so with all the rest. What is not my sorrow as I want to give, but there is no one who takes my benefits.”

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**September 29, 1912**

***The soul most favored by Jesus. Jesus is the One who disposes the intentions of the soul who lives in His Will. The use of natural goods in the Divine Will.***

I am writing of past things. I was thinking to myself: ‘The Lord spoke to some about His Passion, to some about His Heart, to some about His Cross, and many other things. I would like to know who has been favored the most by Jesus.’ And my lovable Jesus, on coming, told me: “My daughter, do you know who has been most favored by Me? The soul to whom I have manifested the prodigies and the power of my Most Holy Will. All other things are parts of Me, while my Will is the center, the life, the ruler of everything. My Will directed my Passion, gave life to my Heart, and exalted the Cross. My Will encompasses everything, captures everything and gives effect to everything; therefore my Will is more than anything. As a consequence, the one to whom I have spoken about my Will – she has been the most favored, among everyone and above everything. How much you should thank Me for having admitted you to the secrets of my Volition! Even more, one who is in my Will is my Passion, she is my Heart, she is my Cross, and she is my very Redemption. There is nothing dissimilar between Myself and her. Therefore, in my Will do I want the whole of you, if you want to take part in all my goods.”

Another time I was thinking about what would be the best way to offer our actions, prayers, etc. - whether as reparations, as adorations, etc. And my always benign Jesus told me: “My daughter, one who is in my Will and does her things because I want it, does not need to dispose her intentions herself. Since she is in my Will, as she operates, prays, suffers, I Myself dispose these things as I best please. Do I like reparation? I placed them as reparation. Do I like love? I take them as love. Being the owner, I do with them whatever I want. Not so for those who are not in my Will: they are the ones who dispose, and I comply with their will.”

Another day, having read in a book about a female saint who first had almost no need of food, and then needed to feed herself very often - her necessity being such that she reached the point of crying if they would not give her something - I remained concerned, thinking about my state, since once I used to take very little food and I was forced to bring it up, and now I take more and I do not bring it up. And I was saying to myself: ‘Blessed Jesus, what is this? I consider this as my lack of mortification; it is my badness that leads me to these miseries.’ And Jesus, on coming, told me: “My daughter, do you want to know why? Here I am to make you content. At the beginning, in order to make the soul completely my own, to empty her of all that is sensible and to place in her all that is celestial and divine, I detach her even from the necessity of food, in such a way that she almost does not need it. So, finding herself in this condition, she touches with her own hand that Jesus alone

is enough, that nothing is necessary for her any more; and the soul rises high, she despises everything, she cares for nothing else - her life is celestial. After I have established her well, for years and years, no longer fearing that what is sensible might cause her even a shadow of an impression - because after the soul has tasted the heavenly it is almost impossible that she might appreciate dregs and dung - I give her back to ordinary life, because I want my children to take part in the things created by Me for love of them, according to my Will, not to their own. And it is only for love of these children that I am forced to feed the others. Not only this, but to see these celestial children take the necessary things with sacrifice, with detachment, and according to my Will, is for Me the most beautiful reparation for all those who use the natural things not according to my Will. How can you say that there is badness in you for this? Not at all. What's wrong with taking, in my Will, a little more or a little less of dregs? Nothing - nothing. In my Will there can be nothing evil, but always good, even in the most insignificant things."

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**October 14, 1912**

***Everything that Jesus does in souls is eternal.***

Finding myself in my usual state, I was lamenting to blessed Jesus about my poor state, saying: 'What good does it do to me that in the past You gave me so many graces, and You even reached the point of crucifying me with You, if now everything is over?' And Jesus: "My daughter, what are you saying? What? Nothing does you good? Everything is over? False – you are deceiving yourself. Nothing is over and everything does you good. You must know that everything I do to the soul is sealed with the seal of eternity, and there is no power that can take the work of my grace away from the soul. So, everything I have done to your soul – everything – exists and has life in you, and it gives you continuous nourishment. So, if I crucified you, the crucifixion exists, and it exists for as many times as I have crucified you. Many times I delight in operating in souls and putting my work in storage; and then I renew my work without taking away what I have done before. Therefore, how can you say that nothing does you good and that everything is over?

Ah, my daughter, the times are so sad that my Justice reaches the point of rejecting the souls who take the lightnings upon themselves, preventing them from falling upon the world. These are the dearest victims of my Heart, and the world forces Me to keep them almost idle. But this is not their idleness because, being in my Will, while it seems that they do nothing, they do everything; even more, they embrace immensity and eternity; but the world, because of its wickedness, does not enjoy all the effects of this."

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**October 18, 1912**

***Jesus and Luisa cry together.***

This morning, my always lovable Jesus came for just a little, all afflicted and crying. I cried together with Him, and then He said: "My daughter, who is it that makes us cry and oppresses us so much? It is the cause of the world, isn't it?" And I: 'Yes.' And He: "For a cause so holy and so without personal interest do we cry; and yet, who considers this? On the contrary, they laugh at the affliction we suffer because of them. Ah! Things are still at the beginning; I will wash the face of the earth with

their very blood.” And I could see so much human blood being shed, that I said: ‘Ah! Jesus, what are You doing? Jesus, what are You doing?’

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**November 1, 1912**

***The soul who thinks about herself impoverishes herself and feels the need for everything. The soul who lives in the Divine Will does not think about herself; she lacks nothing and needs nothing.***

Being very afflicted because of the privation of my adorable Jesus, I was praying and repairing for all. But at the extreme of my bitterness, I turned the thought to myself and I said: ‘Have mercy on me - forgive this soul! Your Blood, your pains – are they not mine too? Do they perhaps count less for me?’ While I was saying this, my lovable Jesus told me from within my interior: “Ah, my daughter, what are you doing, thinking about yourself? You are now going down, reducing yourself from owner to the miserable condition of one who asks! Poor daughter - by thinking of yourself you impoverish yourself, because in my Will you are the owner, and you can take anything you want on your own. If there is anything to do in my Will, it is to pray and to repair for others.”

And I: ‘Most sweet Jesus, You love so much that those who live in your Will do not think about themselves; and You, do You think of Yourself?’ (What an inappropriate question)

And Jesus: “No, I do not think about Myself. Those who need something think about themselves. I need nothing. I am sanctity itself, happiness itself, immensity, height and depth themselves. I lack nothing - nothing. My Being contains all possible imaginable goods within Itself. If any thought occupies Me, it is for mankind, which I released from Myself, and which I want to return into Myself. And in this same condition do I place the souls who truly want to do my Will – they are one with Me, and I render them the owners of my goods, because in my Will there is no slavery: what is mine is theirs, and whatever I want, they want as well. So, if one feels the need of something, it means that she is not really in my Will, or at the most, she makes some descents, just as you are doing right now - nothing less!

Does it not seem strange to you that one who has formed one single thing - one single Will - with Me, asks Me for mercy, pardon, blood, pains, when I made her the owner together with Me? I do not know what mercy, what pardon to give her, since I gave her everything. At the most, I should have mercy on Myself, or forgive Myself some fault, which can never be. Therefore, I recommend that you not leave my Will, and that you continue not to think about yourself, but about others; otherwise you would impoverish yourself and would feel the need for everything.”

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**November 2, 1912**

***How the soul must recognize herself only in God.***

Continuing in my affliction, I was saying to myself: ‘I no longer recognize myself. Sweet Life of mine, where are You? What should I do to find You again? Without You, my Love, I cannot find the beauty that embellishes me, the strength that fortifies me, the life that vivifies me. I lack

everything - everything is death for me; and life itself, without You, is more harrowing than any death. Ah, it is a constant dying! Come, O Jesus, I can take no more! Oh, supreme light, come - don't make me wait any more! You let me feel the touch of your hands, but as I try to grab You, You escape me. You let me see your shadow, but as I try to look into the shadow at the majesty and the beauty of my Sun Jesus, I lose both shadow and Sun. O please, have pity! My heart is tortured, it is lacerated into pieces - I cannot live any more. Ah, if only I could die!

As I was saying this, my always lovable Jesus came for just a little and told me: "My daughter, I am here, inside of you. If you want to recognize yourself, come into Me, to recognize yourself inside of Me. If you come to recognize yourself in Me, you will put yourself in order, because in Me you will find your image, made by Me and similar to Me. You will find everything that is needed to preserve and embellish this image. As you come to recognize yourself in Me, you will also recognize your neighbor in Me; and in seeing how I love you, and how I love your neighbor, you will rise to the degree of true divine love, and everything, inside and outside of you, will take on the true order - which is the divine order.

But if you want to recognize yourself inside of yourself, first, you will not really recognize yourself because you will lack divine light; second, you will find all things in disorder and clashing among themselves: misery, weakness, darkness, passions, and all the rest. It is disorder that You will find inside and outside of yourself, for these things will wage war not only against you, but also among themselves, to see which one can hurt you the most; and imagine, yourself, in what order they will put you with your neighbor.

Not only do I want you to recognize yourself in Me, but if you want to remember yourself, you must come and do it in Me; otherwise, if you try to remember yourself without Me, you will do more harm than good."

\* \* \*

**November 25, 1912**

***The two stairways to Heaven: one of wood, for those who follow the path of human virtues; and one of gold, for those who live their lives in the Life of Jesus.***

This morning it seemed that my always lovable Jesus came in the usual way as before; however, it seemed to me as if He was passing by, and was anxious to see me again and to be with me in a familiar way. On seeing Him so good, sweet, benign, I forgot about all His worries, and about the privations; and seeing Him with a crown of thorns, big and quite thick, I said to Him: 'My sweet Love and my Life, show me that You continue to love me - remove this crown that surrounds your head and put it on mine with your own hands.' And lovable Jesus quickly removed it from His head and with His own hands He pressed it on my head. Oh! how happy I felt with the thorns of Jesus - sharp, yes, but sweet. He looked at me with loving tenderness, and I, seeing myself gazed upon so tenderly, becoming brave, added: 'Jesus, my heart, the thorns are not enough for me to be certain that You love me as before - don't You have the nails with which to nail me? Hurry, O Jesus, don't keep me in doubt, for the mere doubt of not being ever more loved by You gives me continual death! Pierce me!'

And He: "My daughter, I do not have nails with Me, but to make you content I will pierce you with an iron." So He took my hands and ripped them open, very far; and then my feet. I suffered, yes; I felt I was swimming in a sea of pain, but also of love and sweetness. It seemed that Jesus could not remove His tender and loving gaze from me; and placing His royal mantle on me, covering me completely with it, He told me: "My sweet daughter, cease now any doubt about my love for you. Even more, in order to give you courage I tell you that no matter what state you are in, or whether you see Me worried, or flashing by, or silent, remember that one single renewal of my thorns or nails to you will be enough to place us again in our loving closeness and intimacy - more than before. Therefore, be content, and I will continue with the scourges in the world." He told me other things, but the intensity of the pain does not allow me to remember them well.

Then I remained alone again, without Jesus, and I poured myself out with my sweet Mama, crying and praying Her to make Jesus come back to me. My Mama told me: "My sweet daughter, do not cry. You must thank Jesus for the way He comports Himself with you and for the grace He gives you, not allowing that you move away from His Most Holy Will in these times of chastisements. Greater grace He could not give you."

Afterwards, Jesus came back, and seeing that I had cried, He told me: "Why have you cried?" And I: 'I cried with my Mama, I did not cry with anyone else; and I did it because You were not here.' And Jesus, taking my hands in His, seemed to mitigate my pains, and then He showed me two high stairways, from earth up to Heaven. On one of them there were more people - very few on the other. The one on which there were only few people was of solid gold, and it seemed that those few who were going up were as many other Jesuses - each one of them was one Jesus. The other one, on which there were more people, seemed to be made of wood and one could distinguish who the people were - almost all of them short and not very developed.

Jesus told me: "My daughter, those who lived their lives in my Life ascend on the golden stairway; so I can say: 'They are my feet, my hands, my Heart - the whole of Myself.' As you can see, they are another Me - they are all for Me, and I am their life. Their actions are all of gold and of incalculable value, because they are divine. No one will ever be able to reach their height because they are my very Life. Almost without anyone knowing them, because they are hidden in Me, only in Heaven will they be perfectly known.

On the wooden stairway there are more souls; these are the souls who walk along the way of the virtues, yes, but not in union with my Life and with the continuous connection of my Will. Their actions are of wood, therefore their value is minimal. These souls are short, almost scrawny, because many human purposes are mixed in with their good actions, and human purposes produce no growth. They are known to everyone, because they are not hidden in Me, but in themselves, therefore no one covers them. They will not cause any surprise for Heaven, since they were known also on earth.

Therefore, my daughter, I want you completely in my Life, with nothing in yours, and I entrust to you the ones you know and see, that they may keep themselves strong and constant on the stairway of my Life." He pointed to me someone whom I know, and disappeared. May everything be for His glory.

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**December 14, 1912**

***One who is in the Divine Will, embracing everything, praying and repairing for all, takes within herself alone the love that God has for all. One who is completely in the Divine Will is not subject to temptation.***

This morning, when my always lovable Jesus came, He tied me with a golden thread and told me: “My daughter, I do not want to tie you with ropes and chains. Shackles and iron chains are used with rebels, but with the docile - with those who want no life other than my Will and take no food other than my love – just a thread is enough to keep them united with Me; and many times I do not even use this thread. They are so deeply into Me as to form one single thing with Me; and if I use the thread, it is almost to play around them.” While Jesus was tying me, I found myself in the endless sea of the Will of my sweet Jesus and, as a consequence, in all creatures; and I kept going in the mind of Jesus, in the eyes of Jesus, in His mouth, in His Heart, as well as in the minds, in the eyes and in everything else of the creatures, doing all that Jesus did. Oh, how with Jesus one embraces all – no one is excluded!

Then, Jesus added: “One who is in my Will, embracing everything, praying and repairing for all, takes within herself alone the love I have for all. The love I have for everyone she encloses in just herself, and for as much as I love her, she is equally dear to Me and beautiful. She leaves everyone behind.”

Then, having read that one who is not tempted is not dear to God, and since it seems to me that for a long time now I have not known what temptation is, I said this to Jesus, and He told me: “My daughter, one who is completely in my Will is not subject to temptation, because the devil does not have the power to enter my Will. Not only this, but he himself does not want to enter because my Will is light, and before this light the soul would recognize his tricks very easily and would therefore make fun of the enemy. The enemy does not like this mockery, which is more terrible for him than hell itself; so he does all he can to stay away from her. Try to get out of my Will, and you will see how many enemies will swoop down on you. One who is in my Will carries the flag of victory always high, and none of the enemies dares to confront this impregnable flag.”

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**December 20, 1912**

***Jesus gives everything He that is to one who does His Will. There are no judgments for the soul who does His Will. Difference between the Divine Will and love.***

In these past days my always lovable Jesus seemed to feel like speaking about His Holy Will. He would come, say a few words, and escape. I remember that once He told me: “My daughter, with one who does my Will I feel as though the duty to give her my virtues, my beauty, my strength - in a word, everything that I am. If I did not give it to her, I would deny it to Myself.”

Another time, I was reading about how terrible the Judgment is, and as I was left very saddened, my sweet Jesus told me: “My daughter, why do you want to sadden Me?” And I: ‘I do not intend to sadden You, but myself.’ And He: “Ah, don’t you want to understand that displeasures, sadnesses and anything that one who does my Will may suffer, fall upon Me and I feel them as my own? I can

say to one who does my Will: 'Laws are not for you - for you there are no judgments'. And if I wanted to judge her, I would act like one who wants to go against himself. On the contrary, one who does my Will, instead of being judged, acquires the right to judge others." Then He added: "The good will of the soul in doing good is a power over my Heart; and this power exerts so much leverage on Me, that by dint of leveraging, she forces Me to give her what she wants."

Then I was thinking: 'What does Jesus like the most: love or His Will?' And Jesus: "My Will must prevail over everything. Look at it, yourself: you have a body and a soul; you are made of intelligence, of flesh, of bones, of nerves. But you are not of cold marble - you also contain heat. So, the intelligence, the body, the flesh, the bones, the nerves must be my Will, and the heat which the soul contains is love. Look at the flame, the fire: the flame, the fire, must be my Will, while the heat produced by the flame and fire is love. So, in all things, the substance must be my Will; the effects, love. Both of them are so connected together that one cannot be without the other. So, the more substance of my Will the soul contains, the more love she produces."

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**January 22, 1913**

***The triple Passion of Jesus: of love, of sin, and from the Jews. Jesus is thrown into the Cedron stream.***

I was thinking about the Passion of my always lovable Jesus, especially of what He suffered in the Garden. I found myself all immersed in Jesus, and He told me: "My daughter, my first Passion was of love, because the first step with which man, in sinning, gives himself to evil is the lack of love; so, since love is missing, he falls into sin. In order to be repaid through Me for the lack of love of the creatures, love made Me suffer more than anyone; It almost crushed Me, more than if I were under a press. It gave Me as many deaths for as many creatures receiving life.

The second step that occurs in sin is defrauding God of His glory. So, in order to be repaid for the glory taken away by the creatures, the Father made Me suffer the Passion of sin, such that each sin gave Me a special Passion. Although there was one Passion, I suffered for sin as many Passions as there would be sins committed until the end of the world. So, the glory of the Father was restored.

The third effect produced by sin is weakness in man. Therefore, I wanted to suffer the Passion from the hands of the Jews - my third Passion - to restore in man his lost strength.

Therefore, with the Passion of love, love was restored and placed at the right level; with the Passion of sin, the glory of the Father was restored and placed at its level; with the Passion of the Jews, the strength of the creatures was placed at its level and restored. I suffered all this in the Garden, and the pain was so much, so many the deaths - the atrocious spasms inflicted upon Me, that I really would have died if the Will of the Father for my death had arrived."

Then I began to think of when my lovable Jesus was thrown into the Cedron stream by the enemies. Blessed Jesus made Himself seen in a state that aroused pity, all wet by those filthy waters. He told me: "My daughter, in creating the soul I covered her with a mantle of light and of beauty. Sin removes this mantle of light and of beauty, placing a mantle of darkness and ugliness, rendering the

soul disgusting and nauseating. And I, in order to remove this mantle, so filthy, which sin puts on the soul, allowed the Jews to throw Me into this stream, where I remained as though enwrapped, inside and out, because these putrid waters entered even into my ears, into my nostrils and into my mouth; so much so, that the Jews were disgusted to touch Me. Ah, how much the love of creatures cost Me – to the point of rendering Me nauseating even to Myself!”

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**February 5, 1913**

***One who does not do the Divine Will steals from God. Difference between Divine Will and love.***

This morning my always lovable Jesus came like shadow and flash, and told Me: “My daughter, one who does not do my Will has no reason to live on earth; her life becomes without purpose, without means and without an end. She is just like a tree that is unable to produce any fruit, or at the most it produces poisonous fruits with which it poisons itself more and more, as well as anyone who would imprudently eat them. This tree does nothing other than steal the poor toils of the farmer who, with hardships and sweats, is around it to hoe the soil. In the same way, the soul who does not do my Will is in a continuous attitude of stealing from Me, and the thefts she makes from Me she converts into poison. So, she is around Me to steal from Me; she steals from Me the work of Creation, of Redemption and of Sanctification with regard to herself. She steals from Me the light of the sun, the food she takes, the air she breathes, the water that quenches her thirst, the fire that warms her, and the ground she treads, because all this belongs to those who do my Will - all that is mine is theirs. On the other hand, one who does not do my Will has no rights, and therefore I feel I am being continuously robbed. So, one who does not do my Will must be held as a noxious and fraudulent stranger, and therefore it is necessary to chain him and cast him into the deepest prisons.” Having said this, He disappeared like a flash.

Another day He came and told me: “My daughter, do you want to know the difference between my Will and love? My Will is sun - love is fire. My Will, like sun, has no need of nourishment, nor does It grow or decrease in light and in heat - It remains always equal to Itself, and Its light is always most pure. On the other hand, the fire, which symbolizes love, needs wood in order to be fed, and if the wood is missing, it can even be extinguished. It grows and decreases according to the wood that is placed in it; therefore it is subject to instability, and its light is always gloomy, mixed with smoke, especially if love is not regulated by my Will.” Having said this, He disappeared, and a light remained in my mind, through which I comprehended that the Will of God is like a sun for the soul, because the actions that are done as wanted by God form one single thing with the Divine Will – and, there it is, the sun is formed. The wood that maintains this sun is the human action and one’s own entire being united to the action and to the Divine Being. So, the soul herself becomes the wood, provided by the Divine Will - and this wood cannot be missing. Therefore this sun has no need of nourishment; it neither grows nor decreases, it is always equal to itself, its light is most pure, because it takes part in everything, and the Divine Being and the divine wood are never depleted and are not subject to smoke.

I won’t explain further, because I think that the rest, regarding love, can be understood by itself.

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**February 19, 1913**

***The Divine Will is opium that puts to sleep all that is human in the soul. Jesus desires to speak through the soul to do good to others.***

Continuing in my usual state and having received Holy Communion, my always lovable Jesus told me: "My daughter, my Will is like opium to the body. The poor patients who have to undergo an operation - the severing of one leg or one arm - are put to sleep with the opium. With it, they will not feel the sharpness of the pain, and after they wake up, they will find themselves with the results of the accomplished operation. If they have not suffered too much, it is all by virtue of the opium.

Such is my Will: the opium of the soul, which puts to sleep the intelligence, the love of self, the self-esteem - all that is human. The opium of my Will does not allow displeasure, slander, suffering, or a state of interior pains of the soul to penetrate deeply into her, because it keeps her as though asleep. But with this, the soul still finds herself with the same effects and the same merits; even more - oh, how much she surpasses them, just as if she had thoroughly felt that suffering. But with this difference: the opium for the body has to be purchased and cannot be used often, or every day, and if a person wanted to over-use it, he would become dazed, especially if he is of weak constitution; on the other hand, the opium of my Will I give out for free; it can be taken at any moment, and the more often the soul takes it, the more light of reason she acquires; and if she is weak, she acquires divine strength."

After this, I seemed to see people around me, and I said to Jesus: "Who are they?" And Jesus: "They are the ones whom I entrusted to you some time ago. I commend them to you - watch over them. I want to form this bond of union between you and them so as to have them always around Me." And He pointed out to me one in particular. And I: "Ah, Jesus, have You forgotten about my misery and nothingness, and the extreme need I have? What shall I do?" And Jesus: "My daughter, you will do nothing, just as you have always done nothing; I alone will speak and operate within you, and I will speak through your mouth. If only you want it so, and if there is good disposition in them, I will offer Myself for everything; and even if I should keep you asleep in my Will, I will wake you up when necessary, and I will let you speak to them. I will delight more in hearing you speak about my Will both in vigil and in sleep."

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**March 16, 1913**

***Prayer without fervor. In the Divine Will ice is more ardent than fire. The nourishment of souls who do God's Will.***

I will write some little things that blessed Jesus told me in these past few days. I remember that, though feeling indifferent and cold, I was doing what I usually do; and I thought to myself: "Who knows how much more glory I gave to Our Lord when I felt the opposite of how I feel today?" And blessed Jesus told me: "My daughter, when the soul prays with fervor, it is incense with smoke; on the other hand, when she prays feeling cold, but without having allowed anything extraneous to Me to enter herself, it is incense without smoke. Both of them are pleasing to Me, but the incense without smoke pleases Me more, because smoke always causes some bother to the eyes."

As I was feeling the same way, lovable Jesus told me: “My daughter, ice in my Will is more ardent than fire. What would impress you the most: to see that ice has the virtue of burning and destroying anything that may touch it, or to see fire turning things into fire? Certainly the ice. Ah, my daughter, in my Will things change their nature. So, ice in my Will has the virtue of destroying anything that is not worthy of my Sanctity, and renders the soul pure, clear and holy, according to my liking, not according to her liking. This is the blindness of creatures - and also of those who are said to be good - in feeling cold, miserable, weak, oppressed, and so on. And the more they feel bad, the more they huddle within their will, weaving their own maze with which to wrap themselves even more within their evils, instead of making a jump into my Will, in which they would find the coldness-fire, the misery-wealth, the weakness-strength, the oppression-joy. I make them feel so bad on purpose, in order to give them, in my Will, the opposite of the evils they have. But creatures, not wanting to understand this once and for all, render vain my designs upon them. What blindness! What blindness!”

Another day Jesus told me: “My daughter, take a look at how one who does my Will nourishes herself.” At that moment I saw a sun spreading innumerable rays - it was so very bright that our sun seemed to be just a shadow; and a few souls, immersed in this light, suckling with their mouths from these rays, as if they were breasts. These souls were estranged to anything else, as if they were doing nothing; but while it seemed that they were doing nothing, from them came the whole of the divine operating. My always lovable Jesus added: “Have you seen the happiness of the ones who do my Will, and how from them only comes the repetition of my works? One who does my Will nourishes herself with light – that is, with Me; and while she does nothing, she does everything. So, she can be certain that whatever she thinks, does and says is the effect of the food which she takes - that is, everything is the fruit of my Will.”

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**March 21, 1913**

***The abandonment of the soul in the Will of God is opium for Jesus. The air of souls.***

Continuing in my usual state, I was telling sweet Jesus to condescend to let me share in His pains; and He told me: “My daughter, the opium of the soul is my Will; my opium is the will of the soul abandoned in my Will, united to pure love. This opium that the soul gives Me has the virtue of making the thorns lose in Me their capacity to prick, the nails to pierce, the wounds to cause pain; it soothes everything for Me and puts everything to sleep. So, if you have given Me opium, how can you want Me to let you share in my pains? If I do not have them for Myself, neither do I have them for you.” And I: ‘Ah, Jesus, how good You are at coming up with this! It seems that You want to make fun of me, coming up with these terms so as not to make me content.’ And He: “No, no, it is true - it is really like this. I need much opium, and I want you so abandoned in Me as to no longer feel yourself, in such a way that I will no longer recognize you as yourself, but I will only recognize Myself in you, and I will say to you that you are my soul, my flesh, my bones. During these times I need much opium, because if I wake up, I will pour down deluges of scourges.” And He disappeared.

After a little while, He came back and added: “My daughter, many times it happens to souls what happens in the air. Because of the stench that emanates from the earth the air becomes greasy, and one feels such a thick, heavy, oppressive and nauseating air, that winds are necessary in order to

remove that grease from the air. Then, after the air has been purified, the finest breeze blows, such that one would remain with one's mouth open in order to breathe that purified air. All this happens in souls. Many times complacency, self-esteem, ego, and all that is human, grease the air of the soul, and I am forced to send her the wind of coldness, the wind of temptation, of aridity, of slander, so that these winds may remove the grease from the air of the soul, may purify her, and bring her back to her nothingness. Then, nothingness opens the door to the All - to God, and the All makes many fragrant breezes blow, such that, with her mouth open, she swallows that air and remains all sanctified by it."

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**March 24, 1913**

***Jesus is the contentment of contentments. The Celestial Mama was filled with Jesus through Her constant thinking of His Passion.***

I was feeling a certain discontent because of the privations of my always lovable Jesus; and He, coming for just a little, told me: "My daughter, what are you doing? I am the contentment of contentments. Being in you, and feeling some discontents, I recognize that they come from you, and therefore I do not recognize Myself completely in you, because discontents are part of the human nature - not of the Divine; while it is my Will that what is human no longer exist in you - only my Divine Life."

I add that I was thinking to myself about the sweet Mama, and Jesus told me: "My daughter, the thought of my Passion never escaped my dear Mama, and by dint of repeating it, she filled all of Herself with Me, completely. The same happens to the soul: by dint of repeating what I suffered, she arrives at filling herself with Me."

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**April 2, 1913**

***The soul who does the Will of God is the breath of Jesus.***

I was all afflicted because of the privations of my sweet Jesus, when Jesus came from behind my shoulders; He placed His hand on my mouth, moved the bed sheets away from me, which were so close as to prevent me from breathing freely, and then told me: "My daughter, one who does my Will is my breath; and since my breath contains all the breaths of creatures, I administer breath to all from within the soul who does my Will. This is why I moved the bed sheets away - I too felt my breathing hampered." And I: 'Ah, Jesus, what are you saying? Rather, I feel that You have left me and that You have forgotten everything - the many promises You made me....' And He: "My daughter, don't say this to Me for you offend Me, and force Me to make you really feel what it means to be left by Me."

Then He added with an air which was all sweetness: "One who does my Will represents, vividly, the period of my life upon earth: while on the outside I appeared as a Man, at the same time I was always the beloved Son of my dear Father. In the same way, the soul who does my Will has, externally, the skin of humanity; while inside there is my Person - inseparable, just like Me, in the love and in the Will of the Sacrosanct Trinity. So, the Divinity says: 'This is another daughter that We keep on earth.

For love of her do We sustain the earth, because, in everything, she stands in for Us'."

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**April 10, 1913**

***Value and effects of the Hours of the Passion. The love of Jesus is fire that burns evil and gives life to good.***

This morning my always lovable Jesus came, and hugging me to His Heart, told me: "My daughter, one who always thinks about my Passion forms a fount within her heart, and the more she thinks about It, the larger this fount becomes. And just as the waters that spring up are waters common to everyone, in the same way, this fount of my Passion which is formed in her heart serves for the good of the soul, for my glory, and for the good of all creatures." And I: "Tell me, my Good, what will You give as recompense to those who will do the Hours of the Passion the way You taught them to me?"

And He: "My daughter, I will look at these Hours, not as yours, but as done by Me. I will give you my same merits, as if I were in the act of suffering my Passion; and the same effects, according to the dispositions of the souls. This, while they are on earth - and I could not give them a greater reward. Then, in Heaven, I will place these souls in front of Me, darting through them with darts of love and of contentments for as many times as they did the Hours of my Passion; and they will dart through Me. What a sweet enchantment this will be for all the Blessed!"

Then He added: "My love is fire, but not like material fire which destroys things and reduces them to ashes. My fire vivifies and perfects; and if it burns and consumes anything, it is all that is not holy - desires, affections, thoughts which are not good. This is the virtue of my fire: to burn evil and to give life to good. So, if the soul feels no tendency to evil within her, she can be certain that my fire is in her. But if she feels fire mixed with evil within her, it is much to be doubted whether that be my real fire."

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**May 9, 1913**

***Jesus and His Mama are inseparable. How She carried out Her office of Mother.***

While praying, I was thinking about that moment in which Jesus took leave of His Most Holy Mother to go and suffer His Passion; and I said to myself: "How is it possible that Jesus could separate from His dear Mama, and She from Jesus?" And blessed Jesus told me: "My daughter, surely there could not be separation between Me and my sweet Mama; the separation was only apparent. She and I were fused together, and the fusion was such and so great that I remained with Her, and She came with Me. So, it can be said that there was a sort of bilocation. This happens also to souls when they are truly united with Me; and if, while praying, they let prayer enter into their souls as life, a sort of fusion and bilocation occurs: I bring them with Me, wherever I am, and I remain with them.

My daughter, you cannot comprehend well what my beloved Mama was for Me. In coming upon earth, I could not be without Heaven, and my Heaven was my Mama. There was such electricity running between Me and Her, that not one thought escaped Her which She would not draw from my

mind. And this drawing from Me of word, will, desire, action, step - in sum, of everything - formed the sun, the stars, the moon in this Heaven, together with all possible delights that a creature can give Me, and that she herself can enjoy. Oh, how I delighted in this Heaven! Oh, how I felt cheered and repaid for everything! Even the kisses that my Mama gave Me enclosed the kiss of all humanity, returning to Me the kiss of all creatures. I felt my sweet Mama everywhere. I felt Her in my breath; and if it was labored, She would relieve it. I felt Her in my Heart; and if It was embittered, She would sweeten It. I felt Her in my step; and if it was tired, She would give Me vigor and rest.... And who can tell you how I felt Her in my Passion? At each lash, at each thorn, at each wound, at each drop of my Blood - I felt Her everywhere, carrying out the office of my true Mother. Ah, if souls reciprocated Me, if they drew everything from Me - how many Heavens and how many Mothers would I have on earth!"

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**May 21, 1913**

***How the true consummation is formed.***

As I was in my usual state, my always lovable Jesus told me: "My daughter, I want the true consummation in you - not imaginary, but true; though in a simple and feasible way. Suppose that a thought came to you which is not for Me; you must destroy it and substitute it with the divine. In this way you will have formed the consummation of the human thought and acquired the life of the divine thought. In the same way, if the eye wants to look at something that displeases Me or does not refer to Me, and the soul mortifies herself, she has consumed the human eye, and acquired the eye of the divine life; and so with the rest of your being. Oh, how I feel these new divine lives flowing in Me, taking part in everything I do! I love these lives so much that I surrender everything for love of them. These souls are first before Me; and if I bless them, through them others are blessed. They are the first to be benefited and loved; and through them, others too are benefited and loved."

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**June 12, 1913**

***The effects of fusing oneself in Jesus: the Most Holy Trinity is formed in the soul.***

While praying, I was uniting my mind to the mind of Jesus, my eyes to those of Jesus, and so with all the rest, with the intention of doing what Jesus did with His mind, with His eyes, with His mouth, with His Heart, and so forth. And as it seemed that the mind of Jesus, His eyes, etc., diffused for the good of all, it seemed that I too would diffuse for the good of all, uniting and identifying myself with Jesus.

Now, I thought to myself: 'What kind of a meditation is this? What prayer? Ah, I am no longer good at anything - I am not even capable of reflecting on something!' While I was thinking of this, my always lovable Jesus told me: "My daughter, what? You are afflicting yourself with this? Instead of afflicting yourself you should rejoice, because when you used to meditate, and many beautiful reflections used to arise within your mind, you would do nothing but take from Me part of my qualities and of my virtues. Now, since the only thing left to you is being able to unite and identify yourself with Me, you take the whole of Me. Good at nothing as you are, with Me you are good at everything, because with Me you want the good of all, and the mere desiring and wanting good

produces a strength in the soul which makes her grow, and settles her in the Divine Life. Then, by uniting with Me and identifying with Me, she unites with my mind, producing many lives of holy thoughts in the minds of creatures; as she unites with my eyes, she produces many lives of holy gazes in creatures. In the same way, if she unites with my mouth, she will give life to the words; if she unites to my Heart, to my desires, to my hands, to my steps, at every heartbeat she will give a life - life to desires, to actions, to steps - but holy lives, because I contain the creative power within Me, and therefore, together with Me, the soul creates and does whatever I do.

Now, this union with Me - part to part, mind to mind, heart to heart, etc. - produces in you, in the highest degree, the life of my Will and of my love. In this Will, the Father is formed; and in this love, the Holy Spirit; and through the operating, the words, the works, the thoughts, and everything else that can come from this Will and from this love, the Son is formed - and here is the Trinity in souls. So, if We need to operate, it is indifferent whether We operate in the Trinity in Heaven, or in the Trinity within souls on earth. This is why I keep taking everything else away from you, be they even good and holy things: to be able to give you the best and the holiest - which is I; and to be able to make of you another Myself, as much as it is possible for a creature. I believe you won't lament any more, will you?" And I: 'Ah! Jesus, Jesus, I feel, rather, that I have become awful bad; and the worst is that I am unable to find this badness of mine, for at least I would do anything I can to cast it away.' And Jesus: "Enough, enough - you want to go too far into the thought of yourself. Think of Me, and I will take care of your badness too. Have you understood?"

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**June 24, 1913**

***The soul who has no appetite for good.***

The soul who has no appetite for good, feels a sort of nausea and repulsion for good itself. Therefore, these souls are the refuse of God.

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**August 20, 1913**

***Trust, simplicity and disinterest for herself are necessary for the soul who lives in the Divine Will. This creature is the life, the blood, the bones of Jesus.***

While I was praying, I saw my always lovable Jesus within me, and many souls around me, who were saying: 'Lord, You have placed everything in this soul!' And stretching out their hands toward me, they said to me: 'Since Jesus is in you, and with Him, all His goods - take them and give them to us.' I remained confused, and blessed Jesus told me: "My daughter, in my Will there are all possible goods, and it is necessary for the soul who lives in It to be in It with trust, operating as the owner together with Me. Creatures expect everything from this soul, and if they do not receive, they feel defrauded. But how can she give if she does not operate together with Me with full trust? Therefore, trust in order to give, simplicity in order to communicate herself to all, disinterest for herself, to be able to live completely for Me and for her neighbor, are necessary for the soul who lives in my Will. So I am."

Then He added: "My daughter, it happens to one who truly does my Will as to a grafted tree: the

power of the graft has the virtue of destroying the life of the tree which receives the graft. So, one can no longer see the fruits and the leaves of the first tree, but those of the graft. And if the first tree said to the graft: 'I want to keep at least a little branch for myself, so that I too may be able to give some fruits, and make everybody know that I still exist,' the graft would say: 'You have no more reason to exist after you have submitted yourself to receiving my graft. Life will be all mine.' In the same way, the soul who does my Will can say: 'My life is ended. It is no longer my works, my thoughts, my words that will come out of me, but the works, the thoughts and the words of the One whose Will is my life.' So, to the one who does my Will I say: 'You are my life, my blood, my bones.' The true and real sacramental transformation takes place - not by virtue of the words of the priest, but by virtue of my Will. As soon as the soul decides to live of my Volition, my Will creates Myself in the soul; and as my Will flows in the will, in the works, in the steps of the soul, she undergoes as many of my creations. It happens just as to a pyx full of consecrated particles: there are as many Jesuses for as many particles - one for each particle. In the same way, by virtue of my Will, the soul contains Myself in her whole being, as well as in each part of it. One who does my Will fulfills the true eternal communion - and a communion with complete fruit."

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**August 27, 1913**

***The enemy cannot approach the soul who lives in the Divine Will directly.***

Finding myself in my usual state, I was lamenting to my always lovable Jesus about my poor current state, and with all the bitterness of my soul I said to Him: 'Life of my life, You don't want to have compassion on me any more. Why live? You don't want to use me any more - everything is over. My bitterness is such and so great that I feel petrified because of the pain. And what is more is that while I remain all abandoned in your arms, as if I gave not a thought to my great misfortune, others - and You know who they are - whisper in my ear: 'And how is this? And why? Maybe you have committed sins? You have become distracted!' And what is worse is that, while they say this to me, I feel that I don't want to hear them, as if they would interrupt the sleep You make me have in the arms of your Will. Ah! Jesus, maybe You did not pay attention to how hard this pain is for me, otherwise You would come to my aid.' And I told Him many more silly things.

Then blessed Jesus told me: "My daughter, poor daughter of mine, they want to sadden you, don't they? Ah, my daughter, I do so much to keep you at peace, and they want to disturb you! No, no. Know that if you dared to offend Me, I would be the first to be saddened, and the first to tell you; and since I do not tell you anything - do not worry. But do you want to know who the cause of this really is? It is the devil. He is consumed with rage, and every time you speak about the effects of my Will to those who approach you, he blows up in fury, and unable to approach one who does my Will directly, he goes around, approaching those who can get close to you under the appearance of good, in order to obtain at least the miserable intent of disturbing the serene heaven of the soul in whom I delight to dwell. So, he thunders and lightnings from afar, thinking he is doing something; but - poor him! - the power of my Will breaks his legs, making those thunders and lightnings fall upon himself; and he is left more furious than before.

Furthermore, what you say is not true, 'What is the purpose of my state?' You must know that, for the soul who truly does my Will, the virtue of my Will is such and so great that if I get close to the

place where that soul is in order to send chastisements, finding there my Will and my own love, I do not feel like punishing Myself in that soul. Rather, I remain wounded and I faint, and instead of chastising, I go and throw Myself in the arms of that soul who contains my Will and my love; I rest and I remain all cheered. Ah! if you knew into what constraints of love you put Me, and how much I suffer when I see you the least bit saddened or disturbed because of Me, you would be more content, and others would abstain from causing you bother.” And I: ‘You see, O Jesus, how much evil I do, to the point of making You suffer so much!’ And Jesus, immediately: “My daughter, do not trouble yourself because of this. The sufferings that come to Me from the love of the soul contain great joys also, because true love, though it brings sufferings, is never separated from great joy and unspeakable contentments.”

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**September 3, 1913**

***When Jesus places the soul in His Will and she takes up stable dwelling in It, just like Jesus, she feels the need to give to all.***

While I was praying... (although I don't really know how to explain myself well. This might also be a subtle pride of mine: I never think about myself and my great miseries, but pray always to repair, to console Jesus, for sinners - for everyone. However, it is not that I think about it before - no; it is enough for me to start praying and I find myself at that point). Now, I was concerned about this, and my always lovable Jesus, on coming, told me: “My daughter, what is this? Are you concerned about it? You must know that when I place the soul in my Will and she takes up stable dwelling in my Volition, since my Will contains all possible imaginable goods, the soul feels that she abounds with everything, and she places herself in my same conditions - that is, she feels the need to give rather than to receive; she feels that she needs nothing, and if she wants anything, she can take whatever she wants without asking. Since my Will contains an irresistible force of wanting to give, only when she gives - then is she happy; and as she gives she becomes more thirsty for giving. And in what constraints she finds herself when she wants to give and finds no one to whom to give!

My daughter, I place the soul who does my Will in my same conditions; I share with her my great joys and bitternesses, and everything she does is sealed with disinterest for herself. Ah! yes, the soul who does my Will is the true sun which gives light and heat to all, and feels the necessity to give this light and heat. And while it gives to all, the sun takes nothing from anyone because it is superior to everything and there is no one on earth who can match it in light and in the great fire it contains. Ah! if creatures could see a soul who does my Will, they would see her as more than a majestic sun in the act of doing good to all; and even more, they would recognize Myself in this sun. So, the sign that the soul has reached the point of doing my Will is that she feels in the condition of giving. Have you understood?”

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**September 6, 1913**

***The Hours of the Passion are the very prayers of Jesus.***

I was thinking about the Hours of the Passion, which have now been written, and how they are without any indulgence. So, those who do them gain nothing, while there are many prayers enriched



with many indulgences. While I was thinking of this, my always lovable Jesus, all kindness, told me: “My daughter, through the prayers with indulgences one gains something, but the Hours of my Passion, which are my very prayers, my reparations, and all love, have come out of the very depth of my Heart. Have you perhaps forgotten how many times I have united Myself with you to do them together, and I have changed chastisements into graces over the whole earth? So, my satisfaction is such and so great, that instead of the indulgence, I give the soul a handful of love, which contains incalculable prices of infinite value. And besides, when things are done out of pure love, my love finds its outpouring, and it is not insignificant that the creature gives relief and outpouring to the love of the Creator.”

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### **September 12, 1913**

***Jesus has been speaking to Luisa for about two years about His Will in a way which He has never manifested to anyone before. From that time He has substituted the ecstasy of His Most Holy Humanity, given to enamor her of His Person, with the ecstasy of His Divine Will.***

I was thinking about how blessed Jesus has changed things. Even when He comes, I don't remain petrified as before, and as soon as He leaves I feel I am in my natural state. I don't know what has happened to me; and what is more, I feel bothered if the thought comes to me, or if the one who has authority over me wanted to know about my things.

But good Jesus, who watches over my every thought and wants not even one of them to be out of tune in my mind, on coming, told me: “My daughter, would you perhaps want me to use ropes and chains to keep you bound? Once they were necessary, and with all love I kept you bound, pretending to be deaf to some lament of yours - remember.... But now I no longer see them as necessary. For more than two years now, I have wanted to use more noble chains with you – which are my Will. This is why during this time I have always spoken to you of my Will and of the sublime and indescribable effects which this Will contains - which I have not manifested to anyone until now. Go through as many books as you want, and you will see that in none of them will you find what I have told you about my Will. This was necessary to dispose your soul to the present state you are in. After keeping you always with Me, I knew very well that you could not have endured suffering the continuous privation of my presence had I not substituted it with something - still my own – which, invading your soul completely, would keep you captured more than my presence itself. My Will took its place in keeping captured each one of your thoughts, affections, desires, words; so much so, that your tongue speaks about my Will with such eloquence and enthusiasm, because it is captured by my Volition. This is why you feel bothered when you are asked ‘how is it and why’ Jesus does not come as before: because you have been captured by my Will, and your soul suffers when they want to break the sweet enchantment of my Volition.”

And I: “Jesus, what are you saying? Go away, go away - it is my evils that have reduced me to such a state.’ Jesus smiled in hearing me say ‘go away’, and clasping me more closely to Himself, added: “I cannot go. Could I perhaps separate from my Will? If you have my Will, I must be always with you. My Will and I are one - not two. Rather, let's come to the facts: tell Me, what are your evils?” And I: ‘My Love, I don't know. You Yourself have said that your Will keeps me captured. How can I know them?’ And Jesus: “Ah, you don't know them?” And I: ‘I cannot know them, because

You keep me always up above, and You give me no time to think about myself; and at the moment I want to think about myself, You scold me – now severely, to the point of telling me that I should be ashamed of doing that; now lovingly, drawing me to Yourself with such strength as to make me forget about myself. How can I do it?’

And Jesus: “If you cannot do it, it means that I am more pleased if you don’t do it, since my Will keeps hold of you in place of everything, and It would see Itself being deprived of something that belongs to It. This is why It remains over you and prevents you from thinking about yourself, knowing that wherever my Volition holds the place of everything, there cannot be evils. So, jealous, I remain on guard.”

And I: ‘Jesus, are You making fun of me?’ And Jesus: “My daughter, you force Me to speak to make you understand how things are. Listen: in order to make you reach a point so noble and divine, I behaved with you like two lovers who love each other to folly. You would never have loved my Will so much had you not known Me. Therefore, first I gave you the ecstasy of my Humanity, so that knowing who I am, you would love Me; and in order to draw all your love I used with you many stratagems of love. You remember them - it is not necessary for Me to make you a list. Now, after I have drawn you well to love my Person, you have been caught by my Will - and you love It. And since you could not be without Me after so much time - as if we had lived together - it was necessary that the ecstasy of my Will would hold in you the place of my Humanity. Everything I have done before has been graces to dispose you to the ecstasy of my Will, because when I dispose a soul to live in a higher way in my Will, I have to manifest Myself in order to infuse graces so great.”

Surprised, I said: ‘What are you saying, O Jesus? What? Your Will is ecstasy?’

“Yes, my Volition is true and perfect ecstasy, and you break this ecstasy whenever you want to think about yourself. But I will not let you win - great chastisements will come in the near times, and even though you do not believe it, you and the one who directs you will believe when you hear them. This is why it is necessary that the ecstasy of my Humanity be interrupted, though not completely: because otherwise you would bind Me everywhere. So, I will let the sweet enchantment of my Will take the place of it, also so that you may suffer less when you see the chastisements.”

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**September 20, 1913**

***Everything that happens around and inside the soul is nothing other than the continuous crafting of Jesus so that His Will may be fulfilled and carried out in her.***

I was thinking about my present state - how little or nothing I suffer. And Jesus, immediately: “My daughter, everything that happens around and inside the soul - bitternesses, pleasures, contrasts, deaths, privations, contentments, and other things - is nothing other than my continuous crafting so that my Will may be fulfilled and carried out in her. When I obtain this, all is done, and therefore everything gives the soul peace. It seems that even suffering wants to stay away from her, in seeing that the Divine Volition is greater than it is, and that It holds in her the place of everything, surpassing everything. It seems that all pay reverence to her; and I Myself, when the soul reaches this point - of using everything in order to let Me accomplish the crafting of my Will - once this is done, I prepare

her for Heaven.”

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**September 21, 1913**

***All the things that the soul does in the Divine Will and together with Jesus acquire His same qualities, the same life and the same value.***

This morning my always lovable Jesus made Himself seen with indescribable sweetness and affability, as if He wanted to tell me something very dear to Him and of great surprise for me. So, embracing me completely and pressing me to His Heart, He told me: “My beloved daughter, all the things that the soul does in my Will and together with Me - prayers, actions, steps, etc. - acquire my same qualities, the same life and the same value. See, all the things I did upon earth - prayers, sufferings, works - are all in act, and will remain in eternity for the good of whomever wants them. My operating differs from the operating of creatures. Containing the creative power within Myself, I speak and I create, just as one day I spoke and I created the sun, and this sun is always full of light and heat, and it always gives light and heat as if it were in the act of receiving continuous creation from Me, without ever decreasing. Such was my operating upon earth. Since I contain the creative power within Myself, the prayers, the steps, the works I did and the blood I shed, are in continuous act of praying, of operating, of walking, etc., just as the sun is in continuous act of giving light. So, my prayers continue, my steps are always in the act of running after souls; and so with the rest. Otherwise, what great difference would exist between my operating and that of my Saints?

Now, my daughter, listen to a beautiful - beautiful thing, not yet understood by creatures: all the things that the soul does together with Me and in my Will, just as are my things, so are hers too. The connection with my Will and her operating together with Me participate in my same creative power.” I remained ecstatic and with a joy that I could not contain, and I said: ‘How can all this be possible, O Jesus?’ And He: “Whoever does not understand this can say that he does not know Me.” And He disappeared. But I cannot say it well, and I don’t know how to explain myself better. Who can tell all that He made me understand? Rather, it seems to me that I have spoken nonsense.

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**September 25, 1913**

***The Divine Will is the center of the soul. The Sacraments produce their fruits and effects according to how souls are submitted to the Divine Will, and to their connection with It.***

I told the confessor that Jesus had said to me that the Will of God is the center of the soul; that this center is in the depth of the soul, and that, spreading Its rays like sun, It gives light to the mind, sanctity to the actions, strength to the steps, life to the heart, power to the word and to everything; and not only this, but also that while this center - the Will of God - is inside of us, so that we may never escape from It, and so as to remain at our continuous disposal, never leaving us alone or separated even for one minute - at the same time, It is also in front of us, on our right, on our left, behind and everywhere, and It will be our center also in Heaven. The confessor was saying, instead, that the Most Holy Sacrament is our center.

Now, on coming, blessed Jesus told me: “My daughter, I had to make it in such a way that sanctity

might be easy and accessible to all - unless they did not want it - in all conditions, in all circumstances and in every place. It is true that the Most Holy Sacrament is center; but who instituted It? Who subdued my Humanity to enclose Itself within the small circle of a Host? Wasn't that my Will? Therefore my Will will always have primacy over everything. Besides, if everything is in the Eucharist, the priests who call Me from Heaven into their hands, and who are in contact with my Sacramental Flesh more than anyone, should be the holiest and the most good; but instead, many of them are the worst. Poor Me, how they treat Me in the Most Holy Sacrament! And the many devout souls who receive Me, perhaps every day, should be as many saints if the center of the Eucharist were sufficient. But instead – and it is something to be cried over - they remain always at the same point: vain, irascible, punctilious, etc. Poor center of the Most Holy Sacrament, how dishonored It remains!

On the other hand, there may be a mother who does my Will and who, because of her situation, not because she does not want to, cannot receive Me every day; and one sees that she is patient, charitable, and carries the fragrance of my Eucharistic virtues within herself. Ah, is it perhaps the Sacrament or, rather, my Will to which she is submitted, that keeps her subdued and makes up for the Most Holy Sacrament? Even more, I tell you that the Sacraments themselves produce fruits according to how souls are submitted to my Will. They produce effects according to the connection that souls have with my Volition. And if there is no connection with my Will, they may receive Communion, but will remain on an empty stomach; they may go to Confession, but will remain always dirty; they may come before my Sacramental Presence, but if our wills do not meet, I will be as though dead for them, because my Will alone produces all goods and gives life to the very Sacraments in the soul who lets herself be subdued by It. And those who do not understand this - it means that they are babies in religion.”

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**October 2, 1913**

***When the human will unites to the Divine Will, the life of Jesus is formed in the soul. The soul who does the Will of God can say that her life is ended.***

Continuing in my usual state, blessed Jesus made Himself seen inside of me, but so identified with me that I could see His eyes within mine, His mouth within mine, and so with the rest. While I saw Him like this, He said to me: “My daughter, look at how I identify Myself with the soul who does my Will, making Myself one with her. I become her very life, because my Will is inside and outside of that soul. It can be said that my Will is like the air that she breathes, which gives life to everything; like light that makes one see and understand everything; like heat that warms, fecundates and makes one grow; like heart that palpitates, like hands that work, like feet that walk. And when the human will unites to my Volition, my life is formed in the soul.”

Then, having received Communion, I was saying to Jesus, ‘I love You’; and He told me: “My daughter, do you really want to love Me? Say: ‘Jesus, I love You with your Will.’ And since my Will fills Heaven and earth, your love will surround Me everywhere, and your ‘I love You’ will resound up there in the Heavens, and down to the bottom of the abysses. In the same way, if you want to say: ‘I adore You, I bless You, I praise You...’, you will say it united with my Will, and will fill Heaven and earth with adorations, with blessings, with praises, with thanksgivings. In my Will things are simple, easy and immense. My Will is everything; so much so, that my very attributes -

what are they? A simple act of my Will. So, if Justice, Goodness, Wisdom, Fortitude follow their course, my Will precedes them, accompanies them, and places them in the attitude of operating. In sum, they do not move one point from my Volition. Therefore, whoever takes my Will takes everything; even more, she can say that her life is ended - ended the weaknesses, the temptations, the passions, the miseries; because all things lose their rights in one who does my Will, for my Will has primacy over everything and right to everything.”

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**November 18, 1913**

***When the human will and the Divine Will are opposed, one forms the cross of the other. The cross can do as much good insofar as it is connected with the Will of God.***

I was thinking about my poor state, and how even the cross has been banished from me; and in my interior Jesus told me: “My daughter, when two wills are opposed to each other, one forms the cross of the other. So it is between Me and the creatures: when their wills are opposed to Mine, I form their cross and they form Mine; I am the long bar of the cross, while they are the short one, and crossing each other, they form the cross. Now, when the will of the soul unites with Mine, the bars are no longer crossed, but united, and therefore the cross is no longer a cross. Have you understood? And besides, I sanctified the cross; it was not the cross that sanctified Me. It is not the cross that sanctifies - it is the resignation to my Will that sanctifies the cross; therefore, even the cross can do as much good insofar as it is connected with my Will. Not only this; the cross sanctifies and crucifies part of the person, while my Will does not spare anything; it sanctifies everything, and crucifies thoughts, desires, will, affections, heart - everything. And since my Will is light, It shows to the soul the necessity of this sanctification and complete crucifixion, in such a way that she herself incites Me to accomplish the crafting of my Will upon her.

Therefore, the cross and the other virtues are content as long as they get something; and if they can pierce the creature with three nails, they boast of their triumph. On the other hand, my Will, which does not know how to do incomplete works, is not content with just three nails, but with as many nails for as many acts of my Will which I dispose for the creature.”

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**November 27, 1913**

***The Divine Will is the highest point which can exist, both in Heaven and on earth.***

My always lovable Jesus continues to speak about His Most Holy Will: “My daughter, as many complete acts of my Will as the creature performs, so many parts of Me does she take into herself; and the more she takes of my Will, the more light she acquires, forming the sun within herself. And since this sun is formed by the light that she takes from my Will, the rays of this sun are linked to the rays of my Divine Sun. So, each one is reflected into the other, each one flashes through the other, and they dart through each another; and as they do this, the Sun that my Will has formed in the soul becomes larger and larger.”

And I: ‘Jesus, here we are again - in your Will; it seems You have nothing else to say.’ And Jesus: “My Will is the highest point which can exist, both in Heaven and on earth, and when the soul has

reached It, she has subdued everything and has done everything. There is nothing left for her to do but to dwell over these heights, enjoy them, and understand this Will of Mine more and more, which is not yet understood well either in Heaven or on earth. There is much time for you to be spent in It, because you have understood very little, and much remains for you to understand. My Will is so great that whoever does It can call himself a god of the earth; and just as my Will forms the beatitude of Heaven, these gods who do my Will form the beatitude of the earth and of those who are near them. There is no good that exists on earth which is not to be attributed to these gods of my Will - whether as direct or as indirect cause, everything is due to them. Just as there is no happiness in Heaven which does not come from Me, so there is no good on earth which does not come from them."

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**March 8, 1914**

*As the soul lives and dies in the Divine Will, there is no good which she does not carry with herself. The value of one single instant in the Divine Will. All that the soul who lives in the Divine Will experiences does not belong to her, but to Jesus within her. One who lives in the Divine Will can by no means go to Purgatory.*

Continuing in my usual state, my always lovable Jesus has not ceased to speak to me, so very often, about His Most Holy Will. I will say the little I remember:

As I was not feeling well, on coming, blessed Jesus told me: "My daughter, the soul who lives in my Will can say of everything I do: 'It is mine.' This, because the will of the soul is so identified with Mine, that whatever my Will does, she does as well. So, as she lives and dies in my Volition, there is no good which she does not carry with herself, because there is no good which my Will does not contain; my Will is the life of all the good that creatures do. Therefore, as the soul dies in my Will, she carries with her the Masses that are celebrated, and the prayers and the good works that are done, because they are all fruits of my Will. And this is still very little compared to the operating of my Will Itself which the soul carries with her as her own. One instant of the operating of my Will is enough to surpass all the works of all creatures, past, present and future. So, as the soul dies in my Will, there is no beauty that matches her, nor heights, riches, sanctity, wisdom or love; nothing - nothing can equal her. As the soul who dies in my Will enters into the Heavenly Fatherland, not only will the Heaven's gates open, but the entire Heaven will bow to welcome her into the celestial dwelling, to honor the working of my Will. What should I tell you, then, of the feast and the surprise of all the Blessed in seeing this soul completely marked by the working of the Divine Will; in seeing, in this soul who has done everything in my Will, that everything she has done during her life - each saying, each thought, word, work, action of hers - are many suns that adorn her, each one different from the other in light and in beauty; and in seeing in this soul many divine rivulets that will inundate all the Blessed and flow also upon earth for the good of pilgrim souls, since Heaven cannot contain them? Ah, my daughter, my Will is the portent of portents. It is the secret to finding light, sanctity and riches - It is the secret to all goods; but It is not known, and therefore not appreciated nor loved. You at least, appreciate It, love It, and make It known to those whom you see disposed."

Another day, as I was suffering, I felt like I was unable to do anything, so I felt oppressed. And Jesus, clasping the whole of me, told me: "My daughter, do not worry yourself. Try only to be

abandoned in my Will, and I will do everything for you, because one single instant in my Will is more than all the good you could possibly do in your entire life.”

I also remember that another day He told me: “My daughter, one who truly does my Will, in everything that occurs within her, both in the soul and in the body, in whatever she feels and suffers, can say: ‘Jesus is suffering, Jesus is oppressed.’ In fact, everything that creatures do to Me reaches Me even in the soul in whom I dwell, who does my Will. So, if the coldness of creatures reaches Me, my Will feels it, and since my Will is life of that soul, it happens as a consequence that the soul feels it too. So, instead of troubling herself over this coldness, as if it were her own, she must remain around Me to console Me and repair for the coldness that creatures send to Me. In the same way, if she feels distractions, oppressions and other things, she must remain around Me to relieve Me and repair, as if those were not her things, but mine. Therefore, the soul who lives of my Will will feel many different pains, according to the offenses that creatures give Me - but in a sudden way and almost in one start. On the other hand, she will also feel indescribable joys and contentments; and if in the first she must occupy herself with consoling Me and repairing, in the joys and contentments she must delight. Only then does my Will find my own interest; otherwise It would remain saddened and unable to carry out what my Volition contains.”

Another day He told me: “My daughter, one who does my Will can by no means go to Purgatory, because my Will purges the soul of everything. After keeping her so jealously during her life, in the custody of my Volition, how could I allow the fire of Purgatory to touch her? At the most she may lack some clothing, but my Will, before revealing the Divinity to her, will clothe her with all that she may lack. And then I reveal Myself.”

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**March 14, 1914**

***How hard it is for Jesus not to content one who does His Will and takes the whole of Him.***

Today I was fusing all of myself in Jesus, but to so much as to feel the whole of Jesus alive and real within me. While I was feeling Him, He said to me - but in such a tender and touching way that I felt my poor heart crack: ‘My daughter, it is too hard for Me not to content one who does my Will. As you see, I have no more hands, nor feet, nor Heart, nor eyes, nor mouth - I have nothing left. In my Will, which you have taken, you took possession of everything, and I have nothing left. This is why, in spite of the many grave evils that inundate the earth, the deserved chastisements are not pouring upon it: because it is hard for Me not to content you. Besides, how can I do that if I have no hands, and you do not give them to Me? If they become absolutely necessary to Me, I will be forced to steal them from you, or to convince you so that you yourself would give them to Me. How hard it is for Me - how hard it is for Me to displease one who does my Will! I would displease Myself.”

I remained surprised at this speaking of Jesus. Not only this, but I could really see that I had the hands, the feet and the eyes of Jesus; and I said to Him: ‘Jesus, let me come.’ And He: “Give Me a little more of life in you, and then you will come.”

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**March 17, 1914**

***One who does the Divine Will takes part not only in the external works (ad extra) of God, but also in the interior actions (ad intra) of the Divine Persons.***

Continuing in my usual state, my lovable Jesus kept making Himself seen inside my whole being, in such a way that I possessed all of His members. He looked so content that, appearing unable to contain this contentment, He told me: “My daughter, one who does my Will takes part in the actions ‘ad intra’ of the Divine Persons. Only for one who does my Volition is this privilege reserved: to take part not only in all of Our works ‘ad extra’, but to pass from these to the works ‘ad intra’. This is why it is hard for Me not to content one who lives of my Will: because since this soul is in my Will, she is present in the intimate place of Our Heart, of Our desires, of Our affections and thoughts. Her heartbeat, her breath and Ours are one. Therefore, the contentments, the delights, the glory, the love that she gives Us – all of them infinite in their way and nature, in nothing dissimilar to Ours - are such and so many, that just as in Our eternal love One enraptures the Other, One forms the contentment of the Other, to the point that, many times, unable to contain this love and these contentments We go out with works ‘ad extra’; in the same way, We remain enraptured and delighted by this soul who does Our Will. Therefore, how could We render discontent one who makes Us so content? How not to love just as We love Ourselves - not as We love the other creatures - one who loves Us with Our same love? There are no curtains of secrets between this soul and Us; there is no ‘Ours’ and ‘yours’, but everything is in common; and what We are by nature - impeccable, holy... - We render the soul by grace, so that no disparity may exist between her and Us. And just as, unable to contain Our love, We go out with works ‘ad extra’, in the same way, unable to contain the love of one who does Our Will, We let her out of Ourselves, and We point her out to the peoples as Our favorite one - Our beloved; and that it is only for her and for souls similar to her that We let goods descend upon earth; and that only for love of these souls do We preserve the earth. And then We enclose her within Ourselves to enjoy her, because just as We, Divine Persons, are inseparable, so does the soul who does Our Will become inseparable from Us.”

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**March 19, 1914**

***The soul who diffuses herself in the Divine Will forms the jewel and the amusement of the Three Divine Persons.***

It seems that blessed Jesus wants to speak about His Most Holy Will. I was diffusing myself in His whole interior - in His thoughts, desires, affections, in His Will, in His love, in everything; and Jesus, with infinite sweetness, told me: “Oh, if you knew the contentment that one who does my Will gives Me! Your heart would break with joy. See, as you were diffusing yourself in my thoughts, desires, etc., you formed the amusement of my thoughts; and my desires, fusing in yours, played together with them. Your affections, united to your will and to your love, running and flying into my affections, into my Will and love, kissed one another; and pouring like a rapid stream into the immense sea of the Eternal One, they amused themselves with the Divine Persons - now with the Father, now with Me, now with the Holy Spirit. Then, wanting to give no time to One Another, We all play with her - the Three of Us together, and we make of her Our jewel. And this jewel is so dear to Us that, since it must form Our amusement, We keep it jealously ‘ad intra’, in the intimate part of Our Will; and when the creatures embitter Us and offend Us, in order to be cheered We take Our jewel, and We amuse Ourselves together.”



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**March 21, 1914**

***The irresistible need of Jesus to make known to the soul how He loves her and all the gifts with which He keeps filling her.***

Jesus continues: “My daughter, I love one who does my Will so much, that I cannot manifest to her everything - or everything at once - of how much I love her, the grace with which I keep enriching her, the beauty with which I keep embellishing her, and all the goods with which I keep filling her. If I manifested to her everything together, the soul would die of joy, her heart would burst in such a way that she could no longer live on earth, but, in a flash, would take flight toward Heaven. However, I feel an irresistible need to make Myself known, as well as the love I have for her. It is too hard to love, to do good, without making oneself known. I feel my Heart as though crack, and unable to resist so much love, I keep manifesting to her, little by little, how I love her and all the gifts with which I keep filling her. And when the soul feels filled to the brim, to the point of no longer being able to contain them, in one of these manifestations of mine she will disappear from the earth and will emerge within the bosom of the Eternal One.”

And I: ‘Jesus, my Life, it seems to me that You exaggerate a little bit in manifesting to me where a soul who does your Will can reach.’ And Jesus, compassionating my ignorance, smiling, told me: “No, no, my beloved, I do not exaggerate. One who exaggerates seems to want to deceive; but your Jesus knows not how to deceive you – on the contrary, what I have told you is nothing. You will receive more surprises when, once the prison of your body is broken and you are swimming inside my bosom, the point that my Will made you reach will be openly revealed to you.”

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**March 24, 1914**

***The Humanity of Jesus has Its limits, while His Will is eternal and without limits. The soul who lives in the Divine Will makes up for the Humanity of Jesus, and is used by Him as His Humanity.***

Continuing in my usual state, I was lamenting to Jesus for He had not yet come; and He, on coming, told me: “My daughter, my Will hides my very Humanity within Itself. This is why, in speaking to you about my Will, sometimes I hide my Humanity from you. You feel surrounded with light; you hear my voice but cannot see Me, because my Will absorbs my Humanity within Itself, since my Humanity has Its limits, while my Will is eternal and without limits. In fact, when my Humanity was on earth, It did not cover all places, all times and all circumstances; and where It could not reach, my endless Will made up for It, and did reach. So, when I find souls who live completely of my Will, they make up for my Humanity - for the times, for the places, for the circumstances and even for the sufferings - because since my Will lives in them, I use them just as I used my Humanity. What was my Humanity if not the organ of my Will? Such are those who do my Will.”

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**April 5, 1914**

***Everything that is done in the Divine Will becomes light.***

Continuing in my usual state, my adorable Jesus made Himself seen within an immensity of light. I was swimming in this light, and so I could feel it flow in my ears, in my eyes, in my mouth - in everything. And Jesus told me: "My daughter, for one who does my Will, if she works, her work becomes light; if she speaks, if she thinks, if she desires, if she walks, etc., her words, thoughts, desires and steps turn all into light - but light drawn from my Sun. My Will draws one who does my Volition with such strength as to make her spin continuously around this light; and as she spins, she takes more light which keeps her as though captured within Me."

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**April 10, 1914**

***Meaning of the tearing off of the crown of thorns from the head of Jesus. The center of Jesus on earth is the soul who does His Divine Will. Love needs the Divine Will to be at rest.***

This morning my always lovable Jesus came as crucified and shared His pains with me. He drew me so much to Himself, into the sea of His Passion, that I could almost follow It step by step. But who can say all that I could comprehend? There are so many things that I don't know where to begin. I will only say that in seeing the crown of thorns being torn off of Him, since the thorns were keeping the Blood from coming all out, as the crown of thorns was torn off, that Blood poured outside through those little holes, flowing over His face, over His hair, in large rivulets, and descending over the whole person of Jesus. And Jesus: "Daughter, these thorns which prick my head will prick the pride, the conceit, the most hidden wounds of man, so as to make the pus which they contain come out. And the thorns dipped in my Blood will heal him, and will return to him the crown which sin had taken away from him."

Then Jesus made me pass to other steps of the Passion, but I felt my heart being pierced in seeing Him suffer so much. And He, almost to cheer me, began to speak about His Holy Will again: "My daughter, my center on earth is the soul who does my Will. See, the sun spreads its light everywhere on earth, but it keeps its own center. In Heaven I am the life of each Blessed, but I still have my center, my throne. In the same way, I am everywhere on earth, but my center - the place in which I raise my throne in order to reign, my charisms, my satisfactions, my triumphs, my very palpitating Heart - the whole of Myself, is found in the soul who does my Most Holy Will as though in its own center. This soul is so identified with Me that she becomes inseparable from Me, and all my wisdom and power cannot find the means to detach from her in the slightest."

Then He added: "Love has its anxieties, desires, ardors and restlessness; my Will, instead, is perpetual rest. And do you know why? Because love contains the beginning, the means and the end of a work, therefore anxieties and restlessness arise in order to reach the end; and much of what is human and imperfect mixes with them. And if my Will and love are not united together at each step - poor love, how dishonored it remains, even in the greatest and holiest works. On the other hand, my Will operates in a simple act, as the soul leaves the whole attitude of the work to my Will; and while my Will operates, the soul rests. Therefore, since it is not the soul that operates, but my Will in her, there are no anxieties nor restlessness, and her works are free of any imperfection."

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**May 18, 1914**

***Peaceful souls are the staffs of God.***

As I was feeling oppressed, I was almost about to be surprised by the poisonous waves of disturbance. My lovable Jesus, my faithful sentry, immediately ran to prevent disturbance from entering into me, and scolding me, told me: “Daughter, what are you doing? The love and the interest I have to maintain the soul at peace are such and so great that I am forced to make miracles in order to keep the soul at peace; and those who disturb these souls would want to confront Me and prevent this miracle of mine, all of love. So, I recommend to you – be balanced in everything. My Being is in full balance in everything, and yet I do see and feel evils, and bitternesses I do not lack. Nevertheless, I never become unbalanced, my peace is perennial, my thoughts are peaceful, my words are honeyed with peace, the beating of my Heart is never tumultuous, even in the midst of immense joys or interminable bitternesses; the very operating of my hands in the act of scouring flows over the earth as enveloped in waves of peace. So, if you do not maintain yourself at peace, since I am in your heart I feel dishonored, and my way and yours are no longer in accord; I would feel hindered in you from carrying out my ways in you, and therefore you would render Me unhappy. Only peaceful souls are my staffs on which I lean; and when the many iniquities snatch scourges from my hands, by leaning on these staffs I always do less than what I should do. Ah! if – may it never be – I lacked these staffs, in lacking my supports I would send everything to ruin.”

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**June 29, 1914**

***How the creature who lives in the Divine Will takes part in the actions ‘ad intra’ of the Divine Persons.***

As some authoritative people read what is written on March 17 - that one who does the Will of God takes part in the actions ‘ad intra’ of the Divine Persons, etc. - they said that it was not like that, and that the creature does not enter into this. I was left pensive, though calm and convinced that Jesus would make the truth known. Then, finding myself in my usual state, I saw an interminable sea before my mind, and many objects inside this sea - some of them were small, some bigger; some remained on the surface of the sea and were simply wet; others went down to the bottom, becoming soaked with water inside and out; others, then, went down so deep as to become dissolved inside the sea.

Now, while I was seeing this, my always lovable Jesus came and told me: “My beloved daughter, did you see that? The sea symbolizes my immensity, while the objects, different in size, the souls who live in my Will. The different ways of being - some on the surface, some down, some dissolved within Me - vary according to how they live in my Volition: some in an imperfect way, some in a more perfect way, and others reaching the point of dissolving completely in my Will.

Now, my daughter, my ‘ad intra’ about which I spoke to you is precisely this: sometimes I keep you together with Me, with my Humanity, and you take part in my pains, in the works and in the joys of my Humanity; some other times, drawing you inside of Me, I make you to be dissolved within my Divinity. How many times have I not made you swim within Me, keeping you so deep inside of Me that you could see nothing but Me, inside and outside of yourself? Now, as I kept you within Me, you took part in the enjoyments, in the love and in all the rest, always according to your little capacity; and even though Our works ‘ad intra’ are eternal, the creatures can still enjoy the effects

of those works in their lives, according to their love.

Now, when the will of the soul is one with Mine, and I place her inside of Me, and she renders herself indissoluble, always as long as she does not move from my Will – what is the wonder if I said that she takes part in the works ‘ad intra’? Besides, from the way it is explained further down, if they wanted to know the truth they could have known very well the meaning of my ‘ad intra’, because the truth is light to the mind, and with light things can be seen as they are. But if one does not want to know the truth, the mind is blind and things cannot be seen as they are; and so they raise doubts and difficulties, remaining more blind than before. Besides, my Being is always in act, It has no beginning and no end, I am old and new, therefore Our works ‘ad intra’ have always been, are and will be – and always in act. So, through the intimate union with Our Will, the soul is already within Us, and therefore she admires, she contemplates, she loves, she enjoys - she takes part in Our love, in Our enjoyments and in everything else. Why, then, was it inappropriate for Me to say that one who does my Will takes part in the actions ‘ad intra’?”

While Jesus was saying this, a simile came to my mind: a man marries a woman; the two have children, and are so rich, virtuous and good as to make whomever might live with them happy. Now, if someone, touched by the goodness of this couple, wants to live together with them, does he not come to partake in their riches and in their happiness? And by living together with them, does he not feel himself being infused with their virtues? If this can be done humanly, how much more with our lovable Jesus.

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**August 15, 1914**

***Fusing oneself in Jesus in order to relieve Him from the pains caused by creatures.***

As I was in my usual state, my always lovable Jesus came in a different way from the usual one which He has had with me during this period of my life - that if He comes at all, it is just for a little, in passing, flashing by, and with almost total cessation of the sufferings which He used to communicate to me upon coming. His Holy Will alone is what makes up for everything in me.

So, this morning He came and stayed for several hours, but in a state that would make the stones cry. He had pain everywhere, and wanted to be relieved in each part of His Most Holy Humanity. It seemed that if this were not done, He would reduce the world to a heap of rubble. It seemed that He did not want to go so as not to see the slaughters and the grave sights of the world, which almost forced Him to do worse things. So I clasped Him to myself, and wanting to relieve Him, I fused myself in His intelligence so as to be present in all the intellects of creatures, and therefore give my good thought for each evil thought, in order to repair and relieve all the offended thoughts of Jesus. In the same way, I fused myself in His desires so as to be present in all the evil desires of creatures, in order to place my good desire and relieve the offended desires of Jesus; and so with all the rest. Then, after I relieved Him part by part, as though cheered, He left.

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**September 25, 1914**

***Effects of the prayers done in the Divine Will.***

I was offering my poor prayers to blessed Jesus, and I was thinking to myself to whom it would be better for blessed Jesus to apply them. And He, benignly, said to me: "My daughter, the prayers done with Me and with my very Will can be given to all, without excluding anyone. All receive their part and their effects, as if those prayers had been offered for one alone. However, they operate according to the dispositions of the creatures, just like Communion, or my Passion: I give It to all and to each one, but the effects are produced according to their dispositions; and if ten people receive It, the fruit is not inferior to the case in which five had received It. Such is the prayer done together with Me and from my Will."

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#### **October 1914**

***Value and effects of the Hours of the Passion, and recompense that Jesus will give to those who do them.***

I was writing the Hours of the Passion, and I thought to myself: 'How many sacrifices in order to write these blessed Hours of the Passion, especially to put on paper certain interior acts which had passed only between me and Jesus. What will be the recompense that He will give to me?' And Jesus, letting me hear His tender and sweet voice, told me: "My daughter, as recompense for having written the Hours of my Passion, for each word you have written I will give you a kiss - a soul." And I: 'My love, this is for me; and what will You give to those who will do them?' And Jesus: "If they do them together with Me and with my own Will, I will also give them a soul for each word they will recite, because the greater or lesser effectiveness of these Hours of my Passion is in the greater or lesser union that they have with Me. By doing them with my Will, the creature hides within my Volition, and since it is my Volition that acts, I can produce all the goods I want, even through one word alone; and this, for each time you will do them."

Another time I was lamenting to Jesus, because after so many sacrifices to write these Hours of the Passion, very few were the souls who were doing them. And He: "My daughter, do not lament - even if there were only one, you should be content. Would I not have suffered my whole Passion even if one soul alone were to be saved? The same for you. One should never omit good because few avail themselves of it; all the harm is for those who do not take advantage of it. And just as my Passion made my Humanity acquire the merit as if all were saved, even though not all are saved, because my Will was to save everyone, and I received merit according to what I wanted, not according to the profit which creatures would draw; the same for you: you will be rewarded depending on whether your will was identified with my Will in wanting to do good to all. All the harm is for those who, though being able to, do not do them. These Hours are the most precious of all, because they are nothing less than the repetition of what I did in the course of my mortal life, and what I continue to do in the Most Holy Sacrament. When I hear these Hours of my Passion, I hear my own voice, my own prayers. In that soul I see my Will - that is, wanting the good of all and repairing for all - and I feel drawn to dwell in her, to be able to do what she herself does within her. Oh, how I would love that even one single soul for each town did these Hours of my Passion! I would hear Myself in each town, and my Justice, greatly indignant during these times, would be placated in part."

I add that one day I was doing the Hour in which the Celestial Mama gave burial to Jesus, and I

followed Her to keep Her company in Her bitter desolation, to compassionate Her. I did not usually do this Hour all the times - only sometimes. Now, I was undecided about whether I should do it or not, and blessed Jesus, all love, and as though praying me, told me: "My daughter, I do not want you to omit it. You will do it for love of Me, in honor of my Mama. Know that every time you do it, my Mama feels as if She were on earth in person, repeating Her life, and therefore She receives that glory and love which She gave Me while on earth; and I feel as if my Mama were on earth again - Her maternal tenderness, Her love and all the glory that She gave Me. So, I will consider you as a mother." Then, as He embraced me, I heard Him say to me, very softly: "My mama, mama"; and He whispered to me all that sweet Mama did and suffered in this Hour - and I followed Her. From that time on, helped by His grace, I have never omitted it again.

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**October 29, 1914**

***The acts united with the Will of God are complete and perfect acts.***

I was lamenting to blessed Jesus because of His privations, and my poor heart, oppressed, was in delirium. Speaking nonsense, I said to Him: 'My Love, how can this be? Have You forgotten that I don't know how, nor can I be without You? Either with You on earth, or with You in Heaven. Do You perhaps want me to remind You of this? Do You want to be silent, asleep, troubled? Then do so - as long as You remain always with me. But I feel that You have put me out of your Heart.... Ah, did You have the heart to do this?'

But as I was saying this and other nonsense, my sweet Jesus, moving in my interior, told me: "My daughter, calm down, I am here. To say that I have put you out of my Heart is an insult that you give Me, when I keep you in the depth of my Heart, and so tightly, that my whole Being flows in you, and yours in Me. Therefore, be attentive so that nothing of my Being which flows within you may escape you, and that each one of your acts may be united with my Will. In fact, my Will contains completely accomplished acts; one single act of my Will is enough to create a thousand worlds, all perfect and complete. I do not need subsequent acts - one is enough for all. So, in doing the simplest act united with my Will, you will give Me a complete act - that is, an act of love, of praise, of thanksgiving, of reparation. In sum, you will enclose for Me everything in this act; even more, you will enclose even Myself, and will give Myself to Me.

Ah, yes - only these acts united with my Will can stand before Me, because with a perfect Being who does not know how to do incomplete acts it takes complete and perfect acts to give Him honor and satisfaction, and only in my Will will the creature find these complete and perfect acts. Outside of my Will, no matter how good her acts might be, they will always be imperfect and incomplete, because the creature needs subsequent acts in order to complete and perfect a work - if she manages at all. Therefore, all that the creature does outside of my Will I look on as a trifle. So, may my Will be your life, your regime, your all. In this way, by enclosing my Will, you will be in Me and I in you; and you will be very careful not to say ever again that I have put you out of my Heart."

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**November 4, 1914**

***The satisfaction of Jesus because of the Hours of the Passion.***

I was doing the Hours of the Passion and Jesus, all pleased, told me: “My daughter, if you knew what great satisfaction I feel in seeing you repeating these Hours of my Passion - always repeating them, over and over again - you would be happy. It is true that my Saints have meditated on my Passion and have comprehended how much I suffered, melting in tears of compassion, so much so, as to feel consumed for love of my pains; but not in such a continuous way, and repeated many times in this order. Therefore I can say that you are the first one to give Me this pleasure, so great and special, as you keep fragmenting within you - hour by hour - my life and what I suffered. And I feel so drawn that, hour by hour, I give you this food and I eat the same food with you, doing what you do together with you. Know, however, that I will reward you abundantly with new light and new graces; and even after your death, each time souls on earth will do these Hours of my Passion, in Heaven I will clothe you with ever new light and glory.”

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**November 6, 1914**

***The soul who does the Hours of the Passion makes the life of Jesus her own, and does His same office.***

As I continued the usual Hours of the Passion, my lovable Jesus told me: “My daughter, the world is in continuous act of renewing my Passion; and since my immensity envelopes everything, inside and outside the creatures, from their contact I am forced to receive nails, thorns, scourges, scorn, spit and all the rest which I suffered in the Passion - and still more. Now, at the contact with souls who do these Hours of my Passion I feel the nails being removed, the thorns shattered, the wounds soothed, the spit taken away. I feel I am repaid in good for the evil that others do to Me, and in feeling that their contact does no harm to Me, but good, I lean more and more on them.”

In addition to this, returning to speak about these Hours of the Passion, blessed Jesus said: “My daughter, know that by doing these Hours the soul takes my thoughts and makes them her own; she takes my reparations, prayers, desires, affections, and even my most intimate fibers, and makes them her own. And rising up between Heaven and earth, she does my same office, and as co-redemptrix, she says with Me: ‘Ecce ego, mitte me [Here I am, send me] - I want to repair for all, answer for all, and impetrate good for all’.”

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**November 20, 1914**

***Necessity of writing about the chastisements. The Divine Will and love form the life and the Passion of Jesus in the soul.***

I was feeling very afflicted because of the privations of blessed Jesus, and much more so because of the scourges which are currently pouring down upon earth, and about which many times Jesus had spoken to me many years before. It really seems to me that during so many years in which He has kept me in bed we would share the weight of the world, suffering and working together for the good of all creatures. It seems to me that the state of victim in which lovable Jesus had placed me, bound all creatures together, between Him and me. There was nothing that Jesus would do, nor chastisement He would send, without letting me know. And I would plead so much before Him, that He would either reduce the chastisement by half, or not send it at all. Oh! how I grieve at the thought

that Jesus might have withdrawn all the weight of creatures upon Himself, leaving me aside, as unworthy to work together with Him. But there are yet more afflictions: in the darting little visits that Jesus makes, He keeps telling me that the wars and the scourges which are happening now, are still nothing, while it seems that they are too much; that other nations will go to war - and not only this, but that, in time, they will wage wars against the Church, attack sacred people and kill them. How many churches will be profaned!

In truth, for about two years I have omitted writing about the chastisements which very often Jesus manifested to me; partly because they are repetitions, and partly because writing about chastisements hurts me so much that I just cannot continue. However, one evening, while I was writing what He had told me about His Most Holy Will, and having skipped what He had told me about the chastisements, reproaching me sweetly, Jesus told me: "Why did you not write everything?" And I: 'My Love, it did not seem necessary to me. And besides, You know how much I suffer.' And Jesus: "My daughter, if it were not necessary, I would not have told you. And besides, since your state of victim is linked with the events that my Providence disposes over creatures, and since this link between you, Myself and creatures, as well as your sufferings in order to prevent chastisements, appear from your writings, this gap would be noticed and things would appear as clashing and incomplete - and I do not know how to do clashing and incomplete things." Shrugging my shoulders, I said: 'It is too hard for me to do it; and besides, who is going to remember everything?' And Jesus, smiling, added: "And if after your death I put a pen of fire in your hands, in Purgatory, what will you say?" So, that's why I made up my mind to mention the chastisements. I hope that Jesus will forgive my omission, and I promise to be more diligent in the future.

Now I go back to say that, as I was very afflicted, on coming, Jesus took me in His arms to cheer me, and told me: "My daughter, be cheered. One who does my Will is never apart from Me; rather, she is together with Me in the works that I do, in my desires, in my love - she is together with Me in everything and everywhere. Even more, I can say that since I want everything for Myself - affections, desires, etc. of all creatures - but I do not have them, I remain around the creatures with the attitude of making a conquest. Now, as I find the satisfaction of my desires in one who does my Will, my desire rests in her, my love takes rest in her love, and so with all the rest." Then He added: "I have given you two very great things which, one can say, formed my very life. My life was enclosed in these two points: Divine Will and love; and this Will carried out my life in Me, and accomplished my Passion. I want nothing else from you but that my Will be your life, your rule, and that in not one thing, whether small or big, you escape from It. This Will will carry out my Passion in you; and the closer you remain to my Will, the more you will feel my Passion within you. If you let my Will flow as life within you, my Will will make my Passion flow within you. So, you will feel It flowing in each one of your thoughts, in your mouth - you will feel your tongue soaked in It, and your word will come out warm with my Blood, and you will speak eloquently about my pains. Your heart will be filled with my pains, and in each of its outpourings, it will bring the mark of my Passion to your whole being; and I will keep repeating to you, always: 'Here is my life, here is my life.' I will delight in giving you surprises, narrating to you now one pain, now another, which you have not yet heard or understood. Aren't you happy?"

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**December 17, 1914**



***The Divine Will forms the true and perfect consecration of the Divine Life in the soul.***

Continuing in my usual state and being very afflicted because of the privations of Jesus, after many hardships He came, making Himself seen in all of my poor being. It seemed to me as if I were the garment of Jesus. Then, breaking the silence, He told me: “My daughter, you too can form hosts and consecrate them. Do you see the garment that covers Me in the Sacrament? These are the accidents of the bread with which the host is formed. The life which exists in this host is my Body, my Blood and my Divinity. The attitude which contains this life is my Supreme Will, and this Will carries out the love, the reparation, the immolation, and all the rest that I do in the Sacrament, which never moves one point from my Volition. There is nothing that comes from Me which is not led by my Volition.

Here is how you too can form the host. The host is material and totally human; you too have a material body and a human will. This body and this will of yours - if you keep them pure, upright and far away from any shadow of sin - are the accidents, the veils, so that I may be able to consecrate Myself and live hidden within you. But this is not enough; it would be like the host without consecration - my life is needed. My life is composed of sanctity, of love, of wisdom, of power, etc., but the engine of all is my Will. Therefore, after you have prepared the host, you must make your will die in this host; you must cook it well, so that it may not be born again. Then you must let my Will permeate all your being; and my Will, which contains the whole of my life, will form the true and perfect consecration. So, the human thought will have life no more, but only the thought of my Volition, and this consecration will create my wisdom in your mind; no more life for what is human, for weakness, for inconstancy, because my Will will form the consecration of the Divine Life, of fortitude, of firmness, and of all that I am. So, each time you make your will, your desires, and all that you are and that you may do, flow into my Will, I will renew the consecration, and I will continue my life within you as in a living host - not a dead one, like the hosts without Me.

But this is not all. In the consecrated hosts, in the pyxes, in the Tabernacles, everything is dead - mute; not a heartbeat sensibly, not a surge of love which may correspond to so much love of mine. If it wasn't for the fact that I wait for hearts in order to give Myself to them, I would be quite unhappy, I would remain defrauded in my love, and my sacramental life would remain without purpose. And if I tolerate this in the Tabernacles, I would not tolerate it in living hosts. So, life needs nourishment, and in the Sacrament I want to be nourished, and I want to be nourished with my own food - that is, the soul will make my Will, my love, my prayers, reparations and sacrifices her own; she will give them to Me as if they were her own things, and I will nourish Myself. The soul will unite with Me, she will prick up her ears to hear what I am doing so as to do it together with Me; and as she keeps repeating my own acts, she will give Me her food, and I will be happy. Only in these living hosts will I find the compensation for the loneliness, the starvation, and all that I suffer in the Tabernacles.”

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**December 21, 1914**

***To have company in His pains is the greatest relief for Jesus.***

I was in my usual state, and blessed Jesus, coming all afflicted, told me: “My daughter, I can take

the world no more. You, relieve Me for all - let Me palpitate in your heart, so that in feeling the heartbeats of all through your heart, sins may not reach Me directly, but indirectly - through your heart. Otherwise my Justice will put out all the chastisements that have never occurred before.” And in the act of saying this, He identified His Heart with mine, and made me feel His heartbeat. But who can say what I could feel? Sins, like arrows, wounded that Heart; and as I shared in it, Jesus would find relief. Then, feeling all identified with Him, I seemed to be enclosing His intelligence, His hands, His feet, and all the rest; and I shared in all the offenses of each of the senses of creatures. But who can say how this was happening? Then Jesus added: “To have company in my pains is the greatest relief for Me. This is why my Divine Father was not so inexorable after my Incarnation, but milder – because He no longer received offenses directly, but indirectly - that is, through my Humanity, which acted as a continuous shield for Him. In the same way, I keep searching for souls who would place themselves between Me and the creatures; otherwise I will make of the world a heap of ruins.”

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**February 8, 1915**

***Jesus does not want the ‘childish fusses’ of self- reflections from the souls who must live in His Will. The union of Will forms all the perfection of the Three Divine Persons. Necessity of chastisements as creatures have rendered themselves unbearable.***

I continue on very afflicted because of the ways my always lovable Jesus has with me, but I am resigned to His Most Holy Volition. If I lament to Jesus because of His privations and His silence, He says to me: “This is not the time to think about this. These are childish fusses, and of very weak souls, who care about themselves and not about Me; who think of what they feel rather than of what they should be doing. These souls reek of human to Me, and I cannot trust them. From you I do not expect this; I want the heroism of the souls who, forgetting about themselves, care only about Me, and united with Me, occupy themselves with the salvation of my children, whom the devil tries to snatch from my arms using all his tricks. I want you to adapt yourself to the times - now sorrowful, now mournful, now tragic - and to pray and cry together with Me over the blindness of creatures. Your life must disappear, letting the whole of my life permeate you. If you do this, I will feel in you the fragrance of my Divinity, and I will trust you in these sad times. And yet, these are nothing but the preludes of chastisements.... What will happen when things go further? Poor children, poor children!...” And it seems that Jesus suffers so much, that He remains speechless, and hides more deeply than inside the heart, in such a way as to disappear completely. And when, tired of my sorrowful state, I renew my laments, I call Him over and over again, and I say to Him: ‘Jesus, don’t You hear the tragedies that are happening? How is it possible that your compassionate Heart can bear so much torment in your children?’ – He seems to just barely move in my interior, as if He did not want to be heard, and I feel another panting breath within my breathing, as if I were rattling. That is the breath of Jesus because I recognize its sweetness. But while it refreshes me completely, it makes me feel mortal pains, because in that breath I feel the breath of all, especially of many dying lives; and Jesus suffers the rattle of agony with them. Other times, it seems that He is in so much pain that He sends feeble moans, such as to move the hardest hearts to pity.

Then, as I continued my laments, this morning, on coming, He told me: “My daughter, the union of our wills is such that the will of one cannot be distinguished from that of the other. It is this union of Will that forms all the perfection of the Three Divine Persons, because since We are equal in the

Will, this uniformity brings also the uniformity of sanctity, of wisdom, of beauty, of power, of love and of all the rest of Our Being. So, We reflect Ourselves in One Another, and Our satisfaction in looking at One Another is so great as to render Us fully happy. So, each One is reflected in the Other, and each One pours into the Other all the qualities of Our Being, like many immense seas of different joys. If anything were dissimilar among Us, Our Being could not be perfect, nor fully happy.

Now, in creating man, We infused Our image and likeness in him so as to overwhelm him with Our happiness and be reflected and delighted in him. But man broke the first link of connection - the will - between himself and the Creator, therefore losing the true happiness; even more, all evils swooped down upon him. So, We can neither reflect Ourselves nor delight in him. Only in the soul who does Our Will in everything can We do it, and in her We enjoy the complete fruit of Creation. In fact, even with those who have some virtues, who pray, who attend the Sacraments, if they are not conform to Our Will, We cannot reflect Ourselves in them, because since their will is broken from Ours, all things are in disorder and upside down. Ah, my daughter, only Our Will is welcome, because It reorders, It makes one happy, and brings all goods with Itself. Therefore, do my Will always and in everything – do not care about anything else.”

And I: ‘My Love and my Life, how can I conform to your Will in regard to the many scourges You are sending? It takes too much to say ‘Fiat’. And besides, how many times have You told me that if I did your Will, You would do mine? And now what? Have You changed?’ And Jesus: “It is not I who have changed; it is the creature that has reached the point of becoming unbearable. Come closer and suckle from my mouth the offenses that creatures send Me. If you can swallow them, I will suspend the scourges.” I drew near His mouth and I suckled with avidity. To my highest sorrow, I tried hard to swallow, but I couldn’t. I choked; then I returned to try hard again, but I could not manage. Then, with a tender voice, sobbing, Jesus told me: “Have you seen? You cannot swallow it - spew it on the ground and it will fall upon creatures.” So I spewed it, and Jesus too spewed it from His mouth upon the earth, saying: “This is nothing yet, this is nothing yet!” And He disappeared.

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**March 6, 1915**

***Jesus suspends the state of victim of Luisa in part, so as to give course to Justice.***

As I was in my usual state, my always lovable Jesus came for a little while. Since my confessor was not well and therefore my state had been interrupted - that is, it was not like before, when I would come round when called by obedience - I said to Jesus: ‘What do You want me to do? Should I stay, or should I try to come round when I feel free?’ And Jesus: “My daughter, do you perhaps want Me to operate as before, when I not only commanded you to remain [in this state], but I also bound you in such a way that you could not come round, if not through obedience? If I did this now, my Love would feel constrained and my Justice would find an obstacle in pouring Itself out fully upon creatures. And you might say to Me: ‘Just as You keep me bound as victim of sufferings for love of You and for the creatures, so do I bind You in order to stop your Justice from pouring Itself out upon creatures.’ So, the wars and the preparations that other nations are making to go to war would all go up in smoke. I cannot, I cannot! At the most, if you want to remain [in this state], or if the confessor wants to keep you in it, I will have some regard for Corato and I will spare something. But

meanwhile things are getting tighter, and my Justice does not want you in this state at all, so as to be able to send immediately more scourges, make other nations go to war, and lower the pride of creatures, as they will find defeats where they believe to find victories. Alas! my Love cries, but my Justice demands satisfaction! My daughter, patience!" And He disappeared.

But who can say how I was left? I felt I was dying, because I thought that, had I gone out [of that state] by myself, I myself might be the cause for an increase in the scourges and therefore for the entrance of other nations into the war - especially of Italy. What pain, what heartbreak! I felt all the weight of this suspension from Jesus, and I thought to myself: 'Who knows whether Jesus is not permitting the confessor to be well so as to give the final blow and make Italy enter the war?' How many suspicions and fears... And as I came out [of that state] by myself, I spent a day of tears and of intense bitterness.

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**March 7, 1915**

***Chastisements. The children of the Church will be Her fiercest enemies.***

The thought of the scourges, and of the fact that I might foment them by going out of that state by myself, pierced my heart. The confessor continued not to be well. I prayed and cried, and I could not make up my mind. Blessed Jesus would come like a flash and then run away, leaving me free. Finally, moved to compassion, He came, and compassionating and caressing all of me, told me: "My daughter, your constancy conquers Me. Love and prayer bind Me and almost wage battle against Me. Therefore I have come to be with you for a little while, for I could resist no more. Poor daughter, do not cry - here I am, all for you. Patience, courage - don't lose heart. If you knew how much I suffer... but the ingratitude of creatures forces Me to do this - their enormous sins, their incredulity, almost wanting to challenge Me. And this is the least - if I told you about the religious side... how many sacrileges! How many rebellions! How many pretend to be my children, while they are my fiercest enemies! These false sons are usurpers, self-interested and incredulous; their hearts are bilges of vice. These very sons will be the first to wage war against the Church - they will try to kill their own Mother! Oh! how many of them are already about to come out into the field. Now there is war among governments and countries; soon they will make war against the Church, and Her greatest enemies will be Her own children. My Heart is lacerated with sorrow. But in spite of all this, I will let this storm pass by, and the face of the earth and the churches be washed by the blood of the same ones who have smeared them and contaminated them. You too, unite yourself to my sorrow - pray and be patient in watching this storm pass by."

But who can say my torment? I felt I was more dead than alive. May Jesus be always blessed, and may His Holy Will be always done.

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**April 3, 1915**

***The Divine Will is like heaven and sun for the soul.***

My always lovable Jesus continues to come every now and then, but without changing His appearance of threats and scourges; and if sometimes He delays, He comes with an appearance that

moves one to pity - tired, exhausted. He draws me to Himself and transforms me into Himself; then He enters into me and transforms Himself into me. He wants me to kiss His wounds, one by one, to adore them and to repair. Then, after He has made me soothe His Most Holy Humanity, He tells me: "My daughter, my daughter, it is necessary that I come to you every now and then to take rest, to be soothed, to pour Myself out; otherwise I would cause the world to be devoured by fire." And without giving me time to tell Him anything, He escapes.

Now, this morning, as I was in my usual state, and since He was delaying, I thought to myself: 'What would have happened to me during these privations of my sweet Jesus, if it wasn't for the Holy Divine Will? Who would have given me life, strength, help? Oh! Holy Divine Will, in You I enclose myself, in You I abandon myself, in You I rest. Ah, all run away from me - even suffering, and even that very Jesus who once seemed unable to be without me! You alone do not escape from me, O Holy Will. O please, I beg You, when You see that my weak strengths can take no more, reveal to me my sweet Jesus, whom You hide from me, and whom You possess. Oh, Holy Volition, I adore You, I kiss You, I thank You - but don't be cruel with me!'

While I was thinking and praying like this, I felt myself being invested by a most pure light; and the Holy Volition, revealing Jesus to me, told me: "My daughter, the soul without my Will would have been like the earth, had it had neither heavens, nor stars, nor sun, nor moon. The earth in itself is nothing other than precipices, steep heights, waters and darkness. If the earth did not have a heaven above, which shows man the way so that he may recognize the different dangers which the earth contains, man would be bound, now to fall, now to drown, etc. But there is a heaven above, and especially a sun, which says to man in a mute language: 'See, I have no eyes nor hands nor feet, yet I am the light of your eyes, the action of your hand, and the step of your foot; and when I have to illuminate other regions, I leave you the sparkling of the stars and the moonlight to continue my office.' Now, just as I gave to man a heaven for the good of his nature, to his soul too, which is more noble, I gave the heaven of my Will, because the soul too contains precipices, heights and crags, which are passions, virtues, tendencies, and other things. Now, if the soul moves out from under the heaven of my Will, she will do nothing but fall from sin to sin; passions will drown her, and the heights of virtues will turn into abysses. Therefore, just as everything would be disordered and infertile on the earth without a heaven, the same for the soul without my Will."

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**April 24, 1915**

***That which Jesus suffered in the crowning of thorns is incomprehensible to the created mind. Much more painfully than by those thorns, His mind was pierced by all the evil thoughts of creatures.***

Finding myself in my usual state, I was thinking of how much blessed Jesus suffered in being crowned with thorns, and, making Himself seen, Jesus told me: "My daughter, the pains which I suffered were incomprehensible to the created mind. Much more painfully than by those thorns, my mind was pierced by all the evil thoughts of creatures, in such a way that none of these thoughts could escape Me - I felt them all inside Me. So, I felt not only the thorns, but also the disgust of the sins which those thorns inflicted on Me."

I looked at my lovable Jesus and I could see His most holy head surrounded by spokes of thorns which came out from inside Him. All the thoughts of the creatures were in Jesus; they went from Jesus into them, and from them to Jesus, remaining as though linked together. Oh, how Jesus suffered!

Then He added: “My daughter, only the souls who live in my Will can give Me true reparations and soothe Me from thorns so sharp. In fact, since they live in my Will, and since my Will is everywhere, they find themselves in Me and in everyone, they descend into creatures and rise up to Me, they bring Me all reparations, they soothe Me - and in creatures’ minds they turn darkness into light.”

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**May 2, 1915**

***Pains of Jesus because of the chastisements. The souls who live in the Divine Will are the closest to the Humanity of Jesus; they live in Him and in all creatures, and impetrate good for all.***

My days are more and more so very bitter. This morning my sweet Jesus came in such a state of suffering that it cannot be described. On seeing Him suffer so much, I would have wanted to give Him relief at any cost. Not knowing what to do, I pressed Him to my heart, and drawing near His mouth, with mine I tried to suckle part of His interior bitternesses. But – nothing! No matter how hard I tried to suckle, nothing would come out. I returned to my efforts, but it was all in vain. Jesus was crying, and I too was crying in seeing that I could not alleviate His pains in any way. What a cruel torment! Jesus was crying because He wanted to pour [His bitternesses into me], but His Justice prevented Him from doing it; I was crying in seeing Him cry, and because I could not help Him. These are pains which no words can describe. Then, sobbing, Jesus told me: “My daughter, sins snatch scourges and wars from my hands. I am forced to allow them, and at the same time I cry and suffer with the creature.”

I felt I was dying for the pain, and Jesus, wanting to distract me, added: “My daughter, do not lose heart. This too is in my Will, because only the souls who live in my Will can confront my Justice. Only those who live in my Volition have free access to share in the divine decrees and plead for their brothers. Those who dwell in my Will are the ones who possess all the fruits of my Humanity, because my Humanity had Its limits, while my Will has no limits, and my Humanity lived in my Will – immersed in It, inside and out. Now, the souls who live in my Will are the closest to my Humanity. Making my Humanity their own - because I gave It to them - they can present themselves before the Divinity as invested with It, like another Me, and they can disarm Divine Justice and impetrate scripts of forgiveness for the perverted creatures. Since they live in my Will, they live in Me; and since I live in everyone, they also live in everyone and for the good of all. They live hovering in the air like sun, and their prayers, acts, reparations and everything they do, are like rays which descend from them for the good of all.”

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**May 18, 1915**

***Chastisements. Jesus will have regard for the souls who live of His Will, and for the places where these souls live.***

Continuing in my poor state, I feel my poor nature succumbing. I am in a state of continuous violence: I want to do violence to my lovable Jesus, but He hides more so as not to be forced. Then, when He sees that I am not in the act of doing violence to Him because He is hidden, all of a sudden He makes Himself seen and bursts into crying because of what miserable humanity is suffering and will suffer. Other times, in a moving and almost imploring tone, He tells me: “Daughter, do not use violence on Me. My state is already violent in itself because of the grave evils that creatures suffer and will suffer; but I must give Justice Its rights.” And while saying this, He cries, and I cry together with Him. Many times it seems that, transforming Himself completely into me, He cries through my eyes, and then all the tragedies that Jesus had shown me many years before - human bodies mutilated, floods of blood, towns destroyed, churches profaned - pass before my mind. My poor heart is lacerated by the pain; I feel it now writhe because of the spasm, now ice-cold. And while I suffer this, I hear the voice of Jesus saying, “How I grieve! How I grieve!” And He bursts into sobs. But who can say everything?

Now, as I was in this state, my sweet Jesus, in order to somehow calm my fears and frights, told me: “My daughter, courage. It is true that great will be the tragedy, but know that I will have regard for the souls who live of my Will, and for the places where these souls live. Just as the kings of the earth have their courts, their quarters, in which they keep safe in the midst of dangers and of the fiercest enemies – because the strength they have is so great that their very enemies, while they destroy other places, do not even look at that point for fear of being defeated - in the same way, I too, King of Heaven, have my quarters, my courts upon earth. These are the souls who live in my Volition, in whom I live; and the court of Heaven crowds round them. The strength of my Will keeps them safe, rendering the bullets cold, and driving back the fiercest enemies.

My daughter, why do the Blessed themselves remain safe and fully happy even when they see that creatures suffer and that the earth is in flames? Precisely because they live completely in my Will. Know that I put the souls who live completely of my Will on earth in the same condition as the Blessed. Therefore, live in my Will and fear nothing. Even more, in these times of human carnage, I want you not only to live in my Will, but to live also among your brothers - between Me and them. You will hold Me tightly within yourself, sheltered from the offenses that creatures send Me; and as I give you my Humanity and what I suffered as gift, while keeping Me sheltered, you will give to your brothers my Blood, my wounds, my thorns and my merits for their salvation.”

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**May 25, 1915**

***Men are obedient to governments, which use violence, but not to God, who uses love.***

As I was in my usual state, my always lovable Jesus made Himself seen for just a little, and told me: “My daughter, the scourge is great, yet the peoples do not stir themselves; rather, they remain almost indifferent, as if they had to be present at a tragic scene, not a reality. Instead of coming, all unanimous, to cry at my feet and implore mercy and forgiveness, they stand at attention to hear what is happening. Ah, my daughter, how great is human perfidy! Look at how obedient they are to governments: priests, lay people, do not demand anything, do not refuse sacrifices, and must be ready to give their own lives. Ah, for Me only there was no obedience and no sacrifices; and if they did anything at all, it was more pretensions and interests. This, because the government uses

violence; but I make use of love, yet this love is disregarded by creatures - they remain indifferent as if I did not deserve anything from them!" As He was saying this, He burst into tears. What a cruel torment to see Jesus crying! Then He continued: "But blood and fire will purify everything and will restore the repentant man. And the more he delays, the more blood will be shed, and the carnage will be such as man has never imagined." While saying this, He showed the human carnage. What torment to live in these times! But may the Divine Volition be always done.

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**June 6, 1915**

***In the Divine Will everything resolves into love for God and for one's neighbor.***

As I am in my usual state, my always lovable Jesus, while remaining hidden, wants me all intent on Him, to plead continuously for my brothers. So, while I was praying and crying for the salvation of the poor combatants, wanting to cling to Jesus so as to implore Him that none of them be lost, I reached the point of speaking nonsense to Him. And Jesus, though sad, seemed to be pleased with my petitions, and as though willing to concede what I wanted. But a thought flew into my mind: that I should think about my own salvation. And Jesus told me: "My daughter, as you were thinking about yourself, you produced a human sensation, and my Will, fully Divine, noticed it. In my Will everything resolves into love for Me and for one's neighbor; there are no personal things, because by containing my Will alone, the soul contains all possible goods for herself; and if she contains them, why ask Me for them? Rather, isn't it right that she occupy herself with praying for those who do not have them? Ah! if you knew what calamities miserable humanity will go through, you would be more active in my Will for their good." And while saying this, He made me hear all the evils that the masons are plotting against humanity.

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**June 17, 1915**

***Everything must end in the Divine Will.***

Finding myself in my usual state, I was lamenting to Jesus, saying to Him: 'My Life, Jesus, everything is ended. There is nothing left for me but your flashes and shadows at the most.' And Jesus, interrupting my speaking, told me: "My daughter, everything must end in my Will. Once the soul has reached this, she has done everything; and if she had done much but had not enclosed it in my Will, one can say that she has done nothing. In fact, I take into account all that ends in my Will, because in It alone is my very Life present, as though bound, and so it is right that I take into account even the littlest things, and even trifles, as my own things, because in each little act that the creature does united with my Will, I feel that she first takes it from Me, and then she operates. So, her little act comprises the whole of my sanctity, my power, wisdom, love and all that I am, and in that act done united with my Will, I feel my life, my works, my word, my thought and so on, being repeated. So, if your things have ended in my Will, what else would you want? All things have only one final point. The sun has only one point - that its light may invade all the earth. The farmer sows, hoes, works the earth, he suffers from cold and heat; but this is not his final point - no; his point is to reap [the fruits] to make of them his food. The same for many other things which, many as they are, resolve into one single point - and this constitutes the life of man. In the same way, the soul must make everything end in the single point of my Will, and my Will will constitute her life, and I will



make of it my food.”

Then He added: “In these sad times, you and I will go through a very painful period - things will rage more. But know that if I take my cross of wood away from you, I give you the cross of my Will, which has no length and no width - it is interminable. A more noble cross I could not give you; it is not made of wood, but of light; and in this light, burning more than any fire, we will suffer together in each creature and in their agonies and tortures; and we will try to be life of all.”

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**July 9, 1915**

***One who truly does the Divine Will is placed in the same condition as the Humanity of Jesus.***

Finding myself in my usual state, I was feeling very bad, and my always lovable Jesus, moved to compassion for my poor state, came for a little while and, kissing me, told me: “Poor daughter, do not fear; I do not leave you, nor can I leave you. In fact, one who does my Will is my magnet, which acts powerfully over Me, and draws Me to itself with such violence that I cannot resist. It takes too much to rid Myself of one who does my Will; I should rid Myself of Myself, which is not possible.”

Then He added: “Daughter, one who truly does my Will is placed in the same condition as my Humanity. I was Man and God. As God, I contained within Myself all the happinesses, beatitudes, beauties, and all the goods that I possess. On one hand my Humanity participated in my Divinity, and therefore It was blissful, happy, and Its beatific vision never escaped It. On the other hand, having taken upon Itself the satisfaction for creatures before Divine Justice, my Humanity was tormented by the clear sight of all sins; and having to take them upon Itself in order to satisfy for them, It felt the horror of each sin with its own special torment. Therefore, It felt joy and pain at the same time; love on the part of my Divinity, freezing cold on the part of creatures; sanctity on one hand, sin on the other. There was nothing which the creature would do that could escape Me, be it even the littlest thing. Now my Humanity is no longer capable of suffering, therefore I live in one who does my Will - she serves as my humanity. This is why on one hand the soul feels love, peace, firmness in good, fortitude and the like; on the other hand, coldness, bothers, tiredness, etc. If the soul remains completely in my Will and takes these things, not as her own things, but as things that I Myself suffer, she will not lose heart, but will compassionate Me, and will have the honor of sharing in my pains, because she is nothing other than a veil that covers Me. She will feel nothing but the bothers of the pricks, of the cold, but it is into Me, into my Heart, that they are driven.”

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**July 25, 1915**

***How Jesus is unfortunate in love, and wants to be comforted.***

Continuing in my usual state, I was lamenting to Jesus because of His usual privations, and He, always benign, compassionated me telling me: “My daughter, be stalwart - be faithful to Me in these times of tragedies, of horrendous carnages, and of intense bitternesses for my Heart.” And almost sobbing, He added: “My daughter, in these times I feel like a poor unfortunate. I feel unfortunate together with the one who is wounded on the battlefield; unfortunate for the one who dies in his own blood, abandoned by all; unfortunate with the poor who feels the weight of his hunger. I feel the

misfortune of many mothers, whose hearts bleed for their sons in battle. Ah! all misfortunes weigh upon my Heart, and I remain pierced. And in the face of all these misfortunes, I see Divine Justice wanting to put more divine fury on the field against creatures, unfortunately rebellious and ungrateful. And then, who can tell you how unfortunate I am in love? Ah! creatures do not love Me, and my great love is repaid with repeated offenses.

My daughter, in the midst of so many misfortunes of mine, instead of consoling, I want to be comforted. I want souls who love Me to be around Me, that they may keep Me faithful company, and give all their pains to Me, as a relief for my misfortunes and to impetrate grace for the poor unfortunate ones. Depending on whether souls are faithful to Me in these times of scourges and misfortunes, once Divine Justice is appeased, I will reward the souls who have been faithful to Me, and have taken part in my misfortunes.”

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**July 28, 1915**

***The soul who lives in the Divine Will forms one single Heart with that of Jesus.***

I was repeating my laments to Jesus, saying to Him: ‘How is it that You left me? You promised me that You would come every day[1], at least once, and today the morning is gone, the day is ending, and You are still not coming? Jesus, what torment is your privation - what a continuous death. Yet, I am all abandoned in your Will. Even more, I offer You this privation of You, as You teach me, in order to give salvation to as many souls for as many instants as I am deprived of You. I place the pains which I suffer when I am without You like a crown around your Heart in order to prevent the offenses of creatures from entering into your Heart, and to prevent You from condemning any soul to hell. But with all this, O my Jesus, I still feel my nature being upset, and incessantly I call You, I search for You, I long for You.’ At that moment, my lovable Jesus extended His arms around my neck, and clasping me, told me: “My daughter, tell me, what do you desire, what do you want to do, what do you love?” And I: ‘I desire You, and that all souls be saved; I want to do your Will, and I love You alone.’ And He: “So you desire what I want. With this, you hold Me in your power, and I hold you; and you cannot detach yourself from Me, nor can I from you. How can you say, then, that I have left you?”

Then He added in a tender tone: “My daughter, one who does my Will is so identified with Me, that her heart and Mine form one single Heart. And since all the souls who are saved, are saved through this Heart, and as Its heartbeat is formed, so do they take flight toward salvation, coming out from the mouth of this Heart - I will give to the soul the merit of those saved souls, because she has wanted the salvation of those souls together with Me, and I have used her as the life of my own Heart.”

\* \* \*

**August 12, 1915**

***The hardness of the peoples, and how they want to be touched in their own flesh.***

As I was in my usual state, my always lovable Jesus came for a little while, telling me: “My daughter, how hard the peoples are! The scourge of war is not enough, misery is not a sufficient dose to make them surrender. They want to be touched in their own flesh, otherwise one gets nowhere. Don’t you

see how religion triumphs on the battlefield? And why? Because they are being touched in their own flesh. This is why it is necessary that there be no country which will not be caught in the net, in one way or another; but almost all will be exposed to being touched in their own flesh. I do not want to do this, but their hardness forces Me to.”

In saying this, He was crying. I cried along, and I prayed that He would make the peoples surrender with no slaughter and no blood, and that all be saved. And Jesus: “My daughter, everything will be enclosed in the union of our wills. Your will will run together with Mine, and will impetrate sufficient grace to save souls. Your love will run within mine; your desires and your heartbeat will run within mine, and will ask for souls with an eternal heartbeat. All this will form a net around you and Me, and we will remain as though woven inside of it. This will serve as bulwark of defense, and while it will defend Me, you will be protected from any danger. How sweet it is for Me to hear, within my heartbeat, the heartbeat of a creature which says within mine: ‘Souls, souls!’ I feel as though chained and conquered, and I surrender.”

\* \* \*

#### **August 14 1915**

***Everything that Jesus did and suffered is act, and serves as prop on which souls can lean so as not to fall into sin and be saved.***

Continuing in my usual state, Jesus came for just a little. He was so tired, exhausted, that He Himself called me to kiss His wounds and dry His Blood, which was flowing from every part of His Most Holy Humanity. So, after I went over all His members making various adorations and reparations, my sweet Jesus, relieved and leaning on me, told me: “My daughter, my Passion, my wounds, my Blood, everything I did and suffered, are in continuous act in the midst of souls, as if I were operating and suffering at this very moment. They serve Me as props on which I can lean, and as props on which souls can lean so as not to fall into sin, and be saved. Now, during these times of scourges, I am like someone who lives up in the air, with no ground underneath, and amid continuous blows: Justice knocks Me from Heaven, and creatures, through sin, from the earth.

Now, the more the soul remains around Me, kissing my wounds, repairing Me, offering my Blood - in a word, re-doing, herself, what I did during the course of my Life and Passion - the more props she forms so that I can lean on them and not fall, and the larger the circle becomes in which souls find support so as not to fall into sin, and be saved. Do not get tired, my daughter, of being around Me, and of going over my wounds, over and over again. I Myself will administer to you the thoughts, the affections, the words, so that you may remain around Me. Be faithful to Me – times are short, Justice wants to unfold Its fury, and creatures irritate It. It is necessary that these props multiply more; therefore, do not fail the work.”

\* \* \*

#### **August 24 1915**

***The only thing that makes the creature be like God is the Divine Will.***

Continuing in my usual state, my always lovable Jesus came for just a little, and I gave Him a kiss, telling Him: ‘My Jesus, if it were possible, I would like to give You the kiss of all creatures. In this

way I would satisfy your love, by bringing them all to You.’ And Jesus: “My daughter, if you want to give Me the kiss of all, kiss Me in my Will, because my Will, containing the creative virtue, contains the power to multiply one act into as many acts as one wants. In this way, you will give Me the contentment as if all were kissing Me, and you will have the merit as if you had made everyone kiss Me; while all creatures will receive the effects according to their dispositions.

One act in my Will contains all possible imaginable goods. You will find an image of this in the light of the sun. The light is one, but this light multiplies in all gazes of creatures. The light is always one, and one single act, but not all the gazes of creatures enjoy the same light. Some, of weak sight, need to put their hands before their eyes, almost not to feel themselves being blinded by the light. Others, blind, do not enjoy it at all, but this is not because of a defect of the light, but because of a defect in the eyesight of creatures. So, my daughter, if you desire to love Me for all, if you do it in my Will, your love will flow in It; and since my Will fills Heaven and earth, I will hear your ‘I love you’ being repeated in Heaven, around Me, inside of Me, on earth, and it will multiply from every point, for as many acts as my Will can do. Therefore it can give Me the satisfaction of the love of all, because the creature is limited and finite, while my Will is immense and infinite.

How can those words spoken by Me in creating man, ‘Let Us make man in Our Image and Likeness’, be explained? How could the creature, so incapable, ever resemble Me and be my image? Only in my Will could he arrive at this, because by making It his own, he comes to operate in a divine manner; and through the repetition of these divine acts, he comes to resemble Me - to become my perfect image. It happens as to a child who, by repeating the acts which he observes in his teacher, becomes like him. So, the only thing that makes the creature be like Me is my Will. This is why I have so much interest that the creature, by making It his own, fulfill the purpose for which he was created.”

\* \* \*

**August 27, 1915**

***By fusing herself in the Divine Will, the soul becomes filled with God and His divine qualities, and God is filled with her.***

I was fusing myself in the Most Holy Will of blessed Jesus, and while doing this I found myself in Jesus; and He told me: “My daughter, when a soul fuses herself in my Will, it happens as when two containers, full of different fluids, are poured one into the other: the first remains filled with what the second contained, and the second with the content of the first. In the same way, the creature remains filled with Me, and I with her. And since my Will contains sanctity, beauty, power, love, etc., by filling herself with Me, fusing and abandoning herself in my Will, the soul comes to be filled with my sanctity, with my love, with my beauty, etc., in the most perfect way given to a creature. And I feel I am filled with her, and finding in her my sanctity, my beauty, my love, etc., I look at these things as if they were her own, and I like her so much as to become enamored, in such a way as to keep her jealously in my inmost Heart, enriching her and embellishing her continuously with my divine qualities, to be ever more delighted and enamored.”

\* \* \*

**September 20, 1915**

***The Fiat must be the sweet knot that binds all the acts of the creature.***

Continuing in my usual state, my lovable Jesus made Himself seen with scourges in His hands, touching and beating the creatures. It seemed that the scourges were extending more, and among many things, it seemed that some were plotting a conspiracy against the Church, and they were mentioning Rome. Blessed Jesus was afflicted and as though covered with a black mantle. He told me: "My daughter, the scourges will make the peoples rise again, but there will be so many of them that all peoples will be wrapped in sorrow and mourning. And since the creatures are my members, I am wrapped in black because of them."

I was all dismayed and I prayed Him to placate Himself; and He, to cheer me, told me: "My daughter, the Fiat must be the sweet knot that will bind all your acts. So, my Will and yours will form the knot; and know that every thought, word, act, done as tied to my Will, is one more channel of communication that opens between Myself and the creature. If all your acts are tied to my Will, not one channel of divine communication will be close between you and Me."

\* \* \*

**October 2, 1915**

***The souls tries to relieve Jesus from the bitterness caused by the sins of man.***

After I had suffered very much because of the privations of my always lovable Jesus, it seemed that He came for a little while, but in such suffering as to be terrifying. I plucked up courage and drew near His mouth; and after I kissed Him, I tried to suckle - who knows, I might manage to relieve Him by sucking part of His bitteresses. To my surprise, I was able to draw a little bit of bitterness out of Him, which other times I could not manage to do. But Jesus was in such suffering that it seemed He did not realize it. However, after I did this, as though stirring Himself, He looked at me and told me: "My daughter, I can take no more, I can take no more. The creature has reached the brim, and she fills Me with such bitterness that my Justice was in the act of decreeing the general destruction. But you arrived in time to snatch a little bit of bitterness away from Me, so that my Justice might still hold off. However, the chastisements will extend more. Ah! man incites Me, he disposes Me to fill him and almost stuff him with sorrows and chastisements, otherwise he will not change his mind."

I hastened to pray Him to placate Himself, and He, and with a moving tone, told me: "Ah, my daughter! Ah, my daughter!" And He disappeared.

\* \* \*

**October 25, 1915**

***When Jesus can say to a soul: "My life, my mama."***

Continuing in my usual state, amid privations and bitteresses, I was thinking about the Passion of my lovable Jesus, and He kept repeating: "My life, my life... My mama, my mama..." Surprised, I said to Him: 'What does this mean?' And Jesus: "My daughter, as I feel my thoughts, my words, being repeated in you, loving with my love, wanting with my Will, desiring with my desires, and all the rest, I feel my life being drawn into you, and my own acts being repeated. And my satisfaction is so great, that I keep repeating: 'My life, my life....' And as I think of what my dear Mama suffered, who wanted to take all my pains and suffer them Herself in my place, and as you try to imitate Her, praying Me to let you suffer the pains that creatures give Me, I keep repeating: 'My

mama, my mama....' In the midst of so many bitternesses of my Heart because of the many lacerated members of many creatures, which I feel within my Humanity, my only relief is to feel my life being repeated. In this way I feel the members of creatures being knitted again within Me."

\* \* \*

**October 28, 1915**

*The life and works of Jesus are seeds sown for souls to harvest.*

This morning, my always lovable Jesus, on coming, told me: "My daughter, my life on earth was nothing but seeds sown, which my children will harvest, as long as they remain on the same land in which I sowed these seeds. And according to their attitude for harvesting, my seeds will produce their fruits. Now, these seeds are my works, words, thoughts, and even my breaths, etc.; and if the soul harvests them all, making them her own, she will be enriched in such a way as to purchase the Kingdom of Heaven. But if she does not, these seeds will serve as her condemnation."

\* \* \*

**November 1, 1915**

*Jesus wants to pour Himself out in love.*

This morning my sweet Jesus did not keep me waiting for too long. He came, though panting and restless, and throwing Himself into my arms, told me: "My daughter, give Me rest, let Me pour Myself out in love. If justice wants its outpouring, it can pout itself out with all creatures; but my love can pour itself out only with one who loves Me - with one who is wounded by my same love and, delirious, keeps seeking to pour herself out within my love, asking Me for more love. And if my love did not find a creature who would let Me pour Myself out, my justice would ignite even more, and would give the last blow to destroy the poor creatures." And as He was saying this, He kissed me over and over again, telling me: "I love you, but with an eternal love; I love you, but with an immense love; I love you, but with a love that is incomprehensible to you; I love you with a love that will never have limits nor an end; I love you with a love that you will never be able to match."

But who can say all the titles with which Jesus said that He loved me? And at each title He spoke, He waited for my answer. Not knowing what to say to Him, and not having sufficient titles to match Him, I told Him: 'My Life, You know that I have nothing, and whatever I do I take from You, and then I leave it in You again, so that my things, remaining in You, may have continuous attitude and life in You, while I remain always nothing. Therefore I take your love, I make it my own, and I say to You: "I love You with an eternal and immense love; with a love that has no limits and no end, and that is equal to yours".' And I kissed Him over and over again. As I kept repeating, 'I love You', Jesus became calm, took rest, and disappeared.

Then, coming back, He showed His Most Holy Humanity beaten up, wounded, dislocated - all blood. I remained horrified, and Jesus told me: "My daughter, look - I keep within Me all the poor wounded ones who are under the bullets, and I suffer together with them. I want that you too take part in these pains for their salvation." And as Jesus transformed Himself into me, I felt myself, now agonizing, now grieving - in sum, I felt what Jesus felt.

\* \* \*

**November 4, 1915**

***Sorrow of the Most Holy Virgin because of the scourge of the war. Necessity of the scourge, especially for the conversion of priests.***

As I was in my usual state, I found myself outside of myself together with the Queen Mama, and I prayed that She would intercede with Jesus to stop the scourge of the war. I said to Her: ‘My Mama, pity on so many poor victims. Don’t you see how much blood, how many members torn to pieces, how many moans and tears? You are the Mama of Jesus, but also our own; so it is up to you to reconcile your children.’ And while I was praying Her, She was crying; but though crying She seemed unyielding. I cried along and continued to pray for peace, and my dear Mama told me: “My daughter, the earth is not yet purged; the peoples are still hardened. And besides, if the scourge ceases, who will save the priests? Who will convert them? The garment that for many of them covers their lives is so deplorable, that even the secular are disgusted to approach them. Let us pray, let us pray.”

\* \* \*

**November 11, 1915**

***The souls who live in the Divine Will are other Christs.***

This morning I felt such compassion for the offenses that Jesus receives and for the many poor creatures who have the misfortune of offending Him, that I would face any pain in order to prevent sin; and I prayed and repaired from the heart. In the meantime, blessed Jesus came and seemed to carry the same wounds of my heart, but – oh! how much larger. He told me: “My daughter, in issuing the creature, my Divinity remained as though wounded by my own love for love of the creature. This wound made Me come down from Heaven to earth, and cry, and shed my blood, and do all that I did.

Now, the soul who lives in my Will feels this wound of mine vividly, as if it were her own. She cries and prays, and would suffer anything to save the poor creature, and so that my wound of love may not be exacerbated by the offenses of creatures. Ah! my daughter, these tears, prayers, pains, reparations, soothe my wound and descend upon my breast like shining gems, and I glory in keeping them on my breast to show them to my Father so as to move Him to pity toward creatures. So, a divine vein ascends and descends between these souls and Me, which keeps consuming their human blood; and the more they share in my wound and in my very life, the larger this divine vein becomes. It becomes so large that they become other Christs. And I keep repeating to the Father: ‘I am in Heaven, but there are other Christs on earth, who are wounded with my same wound, who cry like Me, who suffer, who pray, etc. Therefore, We must pour Our mercies upon the earth.’ Ah! only these who live in my Volition, who share in my wound, are like Me on earth, and will be like Me in Heaven by sharing in the same Glory of my Humanity.”

\* \* \*

**November 13, 1915**

***Necessity for Jesus to give Communion to Himself, before giving It to others. How the soul must offer her Communion.***

After I had received Holy Communion, I thought to myself: ‘How should I offer It in order to please Jesus?’ And He, always benign, told me: “My daughter, if you want to please Me, offer It as my own Humanity did. Before giving Communion to others, I gave Communion to Myself, and I wanted to do this in order to give to the Father the complete glory of all the Communions of creatures, and to enclose within Me all the reparations for all the sacrileges, for all the offenses, that my Humanity would receive in the Sacrament. Since my Humanity enclosed the Divine Will, It enclosed all reparations of all times; and since I received Myself, I received Myself worthily. And since all the works of creatures were divinized by my Humanity, with my Communion I wanted to seal the Communions of creatures. Otherwise, how could the creature receive a God? It was my Humanity that opened this door to creatures, and earned for them that they might receive Me. Now, you, my daughter, do it in my Will, unite it to my Humanity. In this way you will enclose everything, and I will find in you the reparations of all, the compensation for everything, and my satisfaction. Even more, I will find in you another Me.”

\* \* \*

**November 21, 1915**

***Man forces God to chastise him, and to make Himself known by means of justice.***

Finding myself in my usual state, I saw my always lovable Jesus for just a little, and I prayed Him, for pity’s sake, to change the decrees of Divine Justice. I said to Him: ‘My Jesus, no more - my poor heart is crushed in hearing about so many tragedies. Jesus, enough – it is your dear images, your beloved children, that moan, cry and grieve under the weight of almost infernal instruments.’ And He: “Ah! my daughter, yet, all the terrible things that are happening now are only the sketch of the design. Don’t you see what a large circle I am marking? What will happen when I execute the design? At many points they will say: ‘Here there was such and such city, here such and such buildings.’ Some points will disappear completely. Time is short - man has reached the point of forcing Me to chastise him. He wanted to almost challenge Me, to incite Me, and I remained patient - but all times come. They did not want to know Me by means of love and mercy - they will know Me by means of justice. Therefore, courage, do not lose heart so soon.”

\* \* \*

**December 10, 1915**

***The soul must make the prayers, the works and the sufferings of Jesus her own, so as to have in her power all the good that they produced.***

I was feeling so very afflicted because my sweet Jesus, my Life, my All, did not make Himself seen. I was lamenting: ‘If I could, I would deafen Heaven and earth with my laments so as to move Him to compassion for my poor state. What a great misfortune - to know Him, to love Him, and to remain without Him! Can there ever be a graver misfortune?’ But while I was lamenting, blessed Jesus, making Himself seen in my interior, told me with a severe look: “My daughter, do not tempt Me. Why this? I told you everything so as to let you be tranquil; I told you that when I abstain from coming, it is because I have to tighten stronger chastisements, because my Justice wants it so; and I even told you the reasons. Before, you would not believe that it was in order to chastise that I was not coming as usual - because you did not hear that great chastisements were happening in the world. Now you hear them, and in spite of this you still doubt. Is this not tempting Me?”



I was shaking in seeing and hearing Jesus so severe, and in order to calm me down He changed His look and, all kindness, added: “My daughter, courage. I do not leave you, I am inside of you, although you do not always see Me. And you - unite yourself always with Me; if you pray, let your prayer flow in mine, and make it your own. In this way, all that I did with my prayers - the glory I gave to the Father, the good I impetrated for all - you will do as well. If you work, let your work flow in mine, and make it your own. In this way, you will have in your power all the good that my Humanity did, which sanctified and divinized everything. If you suffer, let your suffering flow in mine, and make it your own; and in this way you will have in your power all the good that I did in Redemption. By this, you will take the three essential points of my Life; and as you do so, immense seas of graces will come out of you, which will pour out for the good of all, and I will look at your life, not as your own, but as Mine.”

\* \* \*

**January 12, 1916**

***Almost all nations have united in offending God, and have conspired against Him.***

I was lamenting to blessed Jesus because of His usual privations, and I was crying bitterly; and my adorable Jesus came, but in a sorrowful state, showing how things will get worse and worse. This made me cry more, and Jesus told me: “My daughter, you cry over the present times, and I cry over the future. Oh! in what a maze will the nations find themselves, to the point that one will become the terror and the massacre of the other, such that they will be unable to get out by themselves. They will do things as though crazy, as though blind, to the point of acting against themselves. And the maze which poor Italy is in.... How many shocks she will receive! Remember how many years ago I told you that she deserved the chastisement of being invaded by foreign nations - this is the plot that they are hatching against her. How humiliated and annihilated she will remain! She has been too ungrateful with Me. The nations for which I had a predilection, Italy and France, are the ones which have denied Me the most; they held hands in offending Me. Just chastisement: they will hold hands in being humiliated. They will also be the ones which will wage war more against the Church. Ah! my daughter, almost all nations have united in offending Me; they have conspired against Me. What wrong have I done to them? So, almost all of them deserve chastisement.”

But who can say the sorrow of Jesus, the state of violence in which He was, and also my fright, my fear? I said to my Jesus: ‘How can I live amid so many tragedies? Either You let me be the victim and spare the peoples, or You take me with You.’

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**January 28, 1916**

***Constrained love is the greatest bitterness. Suspension of the state of victim.***

I felt oppressed and I thought to myself: ‘How everything is over: state of victim, suffering, Jesus - everything!’ I add that the confessor was not well, and therefore it was likely that I would have to remain without Communion. I felt all the weight of the suspension of [my state of] victim on the part of Jesus. As for the guide[2], I had received no order - either in favor or against it. To this I also added my affliction, as I remembered that on March of last year, when the confessor was not well and I was in the same condition, Jesus had told me that if I or the one who guides me would keep me in

the state of victim, He would spare Corato. Therefore - new fears: that I myself might be the cause of some grave trouble, also in Corato. But who can say all my apprehensions and bitternesses? They were so many that I felt petrified.

Now, my blessed Jesus, having compassion, made Himself seen in my interior, and He seemed to have His hand on His forehead, all afflicted; so much so that I did not have the courage to call Him. Almost whispering, I just said: 'Jesus, Jesus....' He looked at me, but – oh! how sad was His gaze! He told me: "My daughter, how much I suffer! If you knew the pains of the One who loves you, you would do nothing but cry. I suffer for you also, because since I do not come very often, my love is constrained and I cannot pour Myself out. And in seeing that you too cannot pour yourself out because you do not see Me - in seeing you suffer, I suffer more.

Ah! my daughter, constrained love is the greatest bitterness, which tortures a poor heart the most. If you remain quiet while suffering, I do not suffer so much; but if you afflict yourself and worry in your suffering, I fidget and become delirious, and I am forced to come to pour Myself out and to let you pour yourself out, since my pains and yours are sisters. And besides, your state of victim is not over; my works are eternal, and it is not without a just reason that I suspend them, though without making them end. Besides, I look at things in the will; so, you are as you used to be, because your will has not changed. And if you do not have sufferings, you are not the one who receives harm; rather, it is the creatures that do not receive the effects of your pains - that is, to be spared the scourges. It happens as to the creatures who occupy public offices or government positions for a given time: even when they retire from those positions, they receive a life salary. Should I be outdone by creatures? Ah, no! If those are given pensions for life, I give them for eternity. Therefore, you must not be concerned about the pauses I make. And then, why do you fear? Have you forgotten how much I have loved you? The one who guides you will be prudent, knowing how things are, and how they have been; and I will have regard for Corato. As for you, then, whatever might happen, I will hold you tightly in my arms."

\* \* \*

**January 30, 1916**

***When the soul lives completely in the Divine Will, everything she does is reflected in Jesus, and everything Jesus does is reflected in her.***

I was fusing all of myself in my always lovable Jesus, and while I was doing this, on coming, Jesus fused all of Himself in me, and told me: "My daughter, when the soul lives completely in my Will, if she thinks, her thoughts are reflected in my mind in Heaven; if she desires, if she speaks, if she loves - everything is reflected in Me, and everything I do is reflected in her. It happens as when the sun is reflected in the glass: one can see another sun in it, completely similar to the sun in the heavens - with this difference: the sun in the heavens is fixed and remains always in its place, while the sun in the glass is passing.

Now, my Will crystallizes the soul, and everything she does is reflected in Me; and I, wounded and enraptured by these reflections, send her all my light, so as to form another sun in her. So, it seems that there is one sun in Heaven and another on earth. What enchantment - and what harmonies between them! How many goods are poured out for the good of all! But if the soul is not fixed in

my Will, it can happen to her as to the sun which is formed in the glass, which is a passing sun: after a while, the glass remains in the dark, and the sun in Heaven remains alone.”

\* \* \*

**February 5, 1916**

***Scourges to the world and great trials for the few good. Only through faithfulness will they not stagger, and be saved.***

I continue my days being afflicted, especially because of the almost continuous threats of Jesus, that the scourges will spread more. Last night, then, I remained terrorized; I found myself outside of myself and I found my afflicted Jesus. I felt reborn to new life in finding Him, but, no! - as I was about to console Him, some people snatched Him from me and reduced Him to pieces! What heartbreak! What fright! I threw myself on the ground, close to one of those pieces, and a voice from Heaven resounded in that place: “Firmness, courage to the few good! May they not move in anything; may they not neglect anything. They will be exposed to great trials, both from God and from men. Only through faithfulness will they not stagger, and be saved. The earth will be covered with scourges never before seen. Creatures will try to destroy the Creator, to have a god of their own, and to satisfy their whims at the cost of any slaughter. And with all this, not attaining their purposes, they will arrive at the most awful brutalities. Everything will be terror and fright.”

After this, I found myself inside myself. I was shaking. The thought of how they had reduced my beloved Jesus gave me death. I wanted to see Him at any cost, even for one instant, to see what had happened to Him. And Jesus, always good, came; and I calmed down. May He be always blessed.

\* \* \*

**March 2, 1916**

***What God contains in His power, the soul contains in her will. Jesus wants complete freedom in the soul who gives herself to Him.***

I continue my most bitter days. Blessed Jesus comes only rarely; and if I lament, either He answers with a sob of crying, or He says to me: “My daughter, you know that I do not come often because the chastisements are encroaching more and more - so, why do you lament?” But I reached such a point that I could not take any more, and I burst into tears. In order to calm me and strengthen me, Jesus came, and I spent almost the whole night with Jesus. Now He kissed me, caressed me, sustained me; now He threw Himself into my arms to take rest; now He showed me the terror among peoples - and some would run away in one direction, some in another. I also remember that He told me: “My daughter, what I contain in my power, the soul contains in her will. So, I look at all the good that the soul really wants to do, as if she had really done it. I have Will and power - if I want, I can; on the other hand, the soul cannot do many things, but her will compensates for power. In this way, she keeps becoming more like Me, and I keep enriching her with all those merits that her good will contains, and that her will wants to do.”

Then He added: “My daughter, when the soul gives herself completely to Me, I establish my dwelling in her. Many times I like to shut everything and be in the shade; other times I like to sleep and I place the soul as a sentry, that she may not allow anyone to come to bother Me and interrupt my sleep; and

if necessary, she has to face the bothers herself, and answer for Me. Other times, I like to open everything and let in the winds, the coldnesses of creatures, the darts of sins that they send Me, and many other things. The soul must be content with everything; she must let Me do whatever I want; even more, she must make my things her own. If I were not free to do what I want, I would be unhappy in that heart. If I had to be careful to make her feel how much I enjoy, but to unwillingly hide from her how much I suffer - where would my freedom be? Ah! everything is in my Will. If the soul takes It, she takes the whole substance of my Being, and encloses the whole of Me within herself. And as she goes on doing good, by having the substance of my life within herself, she makes that good come out of my very self; and since it comes out of Me, it runs like ray of light for the good of all creatures.”

\* \* \*

**April 1, 1916**

***What stripping is required of the soul, so that her heartbeat may be one with that of Jesus.***

This morning my sweet Jesus made Himself seen within my heart, and His heartbeat was beating in mine. I looked at Him, and He told me: “My daughter, for one who really loves Me and does my Will in everything, her heartbeat and mine become one. So, I call them my heartbeats and, as such, I want them around and even inside the heartbeat of my Heart - all intent on consoling Me and sweetening all my sorrowful heartbeats. Her heartbeat in mine will form a sweet harmony, which will repeat my whole life for Me, and will speak to Me of souls, forcing Me to save them. But, my daughter, what stripping is required to be the echo of my heartbeat! It must be a life more of Heaven than of earth - more divine than human! Even one shadow, one little thing, is enough to prevent the soul from feeling the strength, the harmonies, the sanctity of my heartbeat; and so she does not echo my heartbeat, she does not harmonize together with Me, and I am forced to remain alone in my sorrow or in my joys. And these sorrows I receive from souls who - ...who knows how much they had promised Me, but at the occasions, I was left disappointed by their promises.”

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**April 15, 1916**

***Everything in Jesus, the Word, speaks lovingly to creatures, and the soul who lives in His Will is all voice together with Him.***

I live dying because of the continuous privations of my sweet Jesus. This morning I found all of myself in Jesus, as if I were swimming in the immensity of my Highest Good. Then I looked inside myself and I saw Jesus in me, and I could hear the whole Being of Jesus speaking: His feet, His hands, His Heart, His mouth - in sum, everything was voices. Not only this, but the wonder was that these voices became immense, and multiplied for each creature. The feet of Jesus spoke to the feet and to each step of creatures; His hands to their works; His eyes to their gazes; His thoughts to each of their thoughts. What harmonies between Creator and creatures! What an enchanting sight! What love! But – alas, all these harmonies were broken by ingratitude and by sins; love was repaid with offenses. And Jesus, all afflicted, told me: “My daughter, I am the Verbum – that is, the Word - and my love toward the creature is so great that I multiply into as many voices for as many acts, thoughts, affections, desires, etc. as each creature does, in order to receive from them the return of those acts done for love of Me. I give love and I want love, but I receive offenses instead. I give life, but if they

could, they would give Me death. But in spite of all this, I continue my loving office.

However, know that the soul who lives united with Me and from my Volition, swimming in my immensity, is all voice together with Me as well. So, if she walks, her steps speak, pursuing the sinner; her thoughts are voices to the minds; and so with all the rest. Only from these souls do I find as though a recompense in the work of Creation. And in seeing that, unable to do anything by themselves to correspond to my love and maintain the harmonies between them and Me, they enter into my Will, they make themselves the owners of It, and they act in a divine manner - my love finds its outpouring, and I love them more than all other creatures.”

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**April 21, 1916**

***The garment of thorns which creatures have made for the Humanity of Jesus.***

I continue my most bitter days. I fear that some day Jesus may not even come in passing, and in my sorrow I keep repeating: ‘Jesus, don’t do this to me. If You don’t want to speak - so be it; if You don’t want to let me suffer, I resign myself; if You don’t want to give me the gift of your charisms – Fiat; but not coming at all - not this. You know that it would cost me my life, and my very nature, left without You until evening, would melt.’ As I was saying this, blessed Jesus, increasing my bitternesses, made Himself seen telling me: “Know that if I do not come to pour Myself out with you for a little while, it is because the world is receiving the last blow of destruction and all sorts of scourges.”

What fright - I remained terrified and petrified for the pain. So I continued praying, and I said: ‘My Jesus, each moment of your privation asks of You that a new life of yours be created within souls. And You must give me this grace - on this condition only do I accept your privation. It is not something trivial that I deprive myself of - but of You, immense, infinite, eternal Good. The cost is immense; therefore, let’s come to a deal.’ And Jesus extended His arms around my neck, as though accepting. I looked at Him, but – ah! what a painful sight. Not only His head, but all of His Most Holy Humanity was surrounded by thorns; so much so, that as I embraced Him I was pricked. But I wanted to enter into Jesus at any cost. And He, all goodness, broke that garment of thorns at the place of His Heart, and put me inside. I could see the Divinity of Jesus, and although It was one with His Humanity, while His Humanity was being tormented, His Divinity remained untouchable. And Jesus told me: “My daughter, have you seen what a painful garment creatures made for Me, and how these thorns have penetrated into my Humanity? These thorns have closed the door to the Divinity, having surrounded all my Humanity, only from which could my Divinity come out for the good of creatures. Now it is necessary that I remove part of these thorns, and that I pour them upon creatures, so that, as the light of my Divinity flows from these thorns, I may place their souls in safety. Therefore, it is necessary that the earth be invested with chastisements, earthquakes, famines, wars, etc., in order to break this garment of thorns that creatures have made for Me, so that the light of the Divinity, penetrating into their souls, may remove their illusions, and make better times arise.”

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**April 23, 1916**

***At each thought about the Passion of Jesus, the soul draws light from His Humanity.***

Continuing in my usual state, my adorable Jesus made Himself seen all surrounded with light, which came out from within His Most Holy Humanity, and embellished Him in such a way as to form an enchanting and enrapturing sight. I remained surprised, and He told me: "My daughter, each pain I suffered, each drop of Blood, each wound, prayer, word, action, step, etc., produced a light within my Humanity, which embellished Me in such a way as to keep all the Blessed enraptured. Now, at each thought that the soul has about my Passion, at each act of compassion, reparation, etc., she does nothing other than draw light from my Humanity, and be embellished in my likeness. So, each additional thought about my Passion will be one more light which will bring her eternal joy."

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**May 3, 1916**

***In the Divine Will the soul prays like Jesus; she satisfies the Father and repairs for all, as He did.***

While I was praying, my lovable Jesus placed Himself close to me, and I could hear that He too was praying. So I began to listen to Him, and Jesus told me: "My daughter, pray, but pray as I pray – that is, pour all of yourself into my Will, and in It you will find God and all creatures; and making all things of creatures your own, you will give them to God as if all were one single creature, because the Divine Volition is the owner of all. Then you will place at the feet of the Divinity the good acts in order to give honor to It, and the bad ones in order to repair for them through the sanctity, power and immensity of the Divine Will, from which nothing can escape. This was the life of my Humanity upon earth. As holy as It was, I still needed this Divine Volition in order to give complete satisfaction to the Father, and to redeem the human generations. In fact, only in this Divine Volition could I find all generations, past, present and future, and all of their acts, thoughts, words, etc., as though in act. And in this Holy Will, letting nothing escape Me, I took all thoughts into my mind, and for each of them in particular I brought Myself before the Supreme Majesty, and I repaired for them. And in this same Will, I descended into each mind of creature, giving them the good which I had impetrated for their intelligences. In my gazes I took the eyes of all creatures, their words in my voice, their movements in my movements, their works in my hands, their affections and desires in my Heart, their feet in my steps; and making them my own, in this Divine Volition my Humanity satisfied the Father, and I placed the poor creatures in safety. And the Divine Father was satisfied, nor could He reject Me, He Himself being the Holy Will. Would He perhaps reject Himself? Certainly not. More so, since in these acts He found perfect sanctity, unreachable and enrapturing beauty, highest love, immense and eternal acts, invincible power. This was the whole life of my Humanity upon earth, from the first instant of my conception up to my last breath, to continue it in Heaven and in the Most Holy Sacrament.

Now, why can you not do this as well? For one who loves Me everything is possible. United with Me, in my Will, take and bring the thoughts of all before the Divine Majesty within your thoughts; the gazes of all in your eyes; in your words, movements, affections and desires, those of your brothers, in order to repair for them and impetrate for them light, grace and love. In my Will you will find yourself in Me and in all, you will live my life, you will pray with Me. The Divine Father will be happy, and the whole of Heaven will say: 'Who is calling us from the earth? Who is it that wants to compress this Holy Will within herself, enclosing all of us together?' And how much good can the earth obtain by making Heaven descend upon earth!"

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**May 25, 1916**

***The work of the Celestial Farmer in the soul. How correspondence is necessary in order to produce rich fruits.***

Continuing in my usual state, I was all afflicted, especially because in the past days blessed Jesus had shown me how foreign soldiers were invading Italy, the great massacre of our soldiers, and the pools of blood which Jesus Himself was horrified to look at. I felt my poor heart bursting with grief, and I said to Jesus: 'Save my brothers, your images, from this pool of blood. Do not permit that any soul plunge into hell.' And in seeing that Divine Justice will ignite Its fury even more against the poor creatures, I felt I was dying. Almost to distract me from such tormenting scenes, Jesus told me: "My daughter, the love with which I love souls is so great, that as soon as the soul decides to give herself to Me, I surround her with so much grace, I caress her, I move her, I pick her up, I endow her with sensible graces, with fervors, with inspirations, with squeezes of her heart. So, in seeing herself so filled with graces, the soul begins to love Me, forms as though a foundation of prayers and pious practices within her heart, and begins to exercise herself in the virtues. All this forms a flowery field in the soul.

But my love is not content with just flowers - it wants fruits. So it begins to make the flowers fall - that is, it strips her of the sensible love, of fervor and of everything else - in order to make the fruits be born. If the soul is faithful, she continues her pious practices, her virtues, she takes no pleasure in any other human thing, she does not think about herself, but only of Me. Through trust in Me, she will give flavor to the fruits; through faithfulness, she will make the fruits mature; and through courage, tolerance and tranquillity, they will grow and become rich fruits. And I, the Celestial Farmer, will pick these fruits and make of them my food, and I will plant another field, more flowery and beautiful, in which heroic fruits will grow, such as to snatch unheard-of graces from my Heart. But if she is unfaithful and mistrustful, becomes restless, takes pleasure in human things, etc., these fruits will be unripe, insipid, bitter, covered with mud, and will serve to embitter Me and to make Me withdraw from the soul."

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**June 4, 1916**

***Jesus pours His bitternesses into Luisa so as to spare the peoples, but it is too much for her to contain it all.***

This morning it seemed that my always lovable Jesus came. I clasped Him to my heart, and Jesus gave me a kiss; but as He was kissing me, I felt a most bitter liquid flow from His mouth into mine. I remained surprised in seeing that, without praying Him, sweet Jesus was pouring His bitternesses into me, while other times I had prayed Him so much and He had not conceded it to me. Then, when I was filled with that most bitter liquid, Jesus continued pouring. It spilled outside, it went on the ground, and He still kept pouring, in such a way that a pool of that most bitter liquid formed around me and blessed Jesus.

Then, as though relieved a little, He told me: "Daughter, have you seen how many bitternesses the creatures give Me? It is so much that, unable to contain them any longer, I wanted to pour them into

you. But you could not contain them either, so they went on the ground, and will pour upon the peoples.” And while saying this, He marked the various points and towns which were to be stricken by the invasions of foreign people, and some were running away, some were left naked and starved, some were exiled, some killed - horror and fright everywhere. Jesus Himself wanted to withdraw His gaze from so much tragedy. Frightened and terrorized, I wanted to prevent Jesus from doing this, but He seemed unshakeable, and He told me: “My daughter, it is their very bitternesses that Divine Justice is pouring upon the peoples. I wanted to pour them in you first, in order to spare some points, to make you content; and what was left I poured upon them. My Justice demands satisfaction.” And I: ‘My Love and my Life, I know little about justice; if I pray to You, it is for mercy. I make appeal to your love, to your wounds, to your Blood. After all, they are always your children, your dear images. Poor brothers of mine, how shall they go on? Into what constraints will they be put? To make me content, You tell me that You have poured into Me, but the points You spare are too few.’ And He: “On the contrary, it is too much; and it is because I love you, otherwise I would have spared nothing. And besides, have you not seen how you yourself were unable to contain any more?” I burst into crying, and I said: ‘Yet, You tell me that You love me; and where is all this love that You have for me? True love knows how to content the beloved in everything. And then, why don’t You make me larger, so that I may contain more bitternesses and spare my brothers?’ Jesus cried with me, and disappeared.

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**June 15, 1916**

***In the Divine Will everything is complete. The most powerful prayers over the Heart of Jesus, and those which move Him the most, are to clothe oneself with all that He Himself did and suffered.***

Continuing in my usual state, my always lovable Jesus came, He transformed me completely in Him, and then He told me: “Daughter, pour yourself into my Will to make complete reparations for Me. My love feels an irresistible need for them; after so many offenses of creatures, it wants one at least who, placing herself between Me and them, would give Me complete reparations, love for all, and would snatch from Me graces for all. But you can do this only in my Will, in which you will find Me and all creatures. Oh! with what yearnings am I waiting for you to enter into my Will, to be able to find in you the satisfactions and the reparations of all. Only in my Will will you find all things in act, because I am engine, actor and spectator of everything.” Now, while He was saying this, I poured myself into His Will – but who can say what I saw? I was in contact with every thought of creature, the life of which came from God; and I, in His Will, multiplied myself in each thought, and with the sanctity of His Will I repaired everything, I had a ‘thank You’ for all, a love for all. Then I multiplied myself in the gazes, in the words and in everything else – but who can say what was happening? I lack the terms, and maybe the very angelic tongues would stammer; therefore I stop here.

So I spent the whole night with Jesus in His Will. Then I felt the Queen Mama near me, and She told me: “My daughter, pray.” And I: ‘My Mama, let us pray together, for by myself I don’t know how to pray.’ And She added: “The most powerful prayers over the Heart of my Son, and those which move Him the most, are for the creature to clothe herself with everything He Himself did and suffered, since He gave everything as gift to the creature. Therefore, my daughter, surround your head with the thorns of Jesus, bead your eyes with His tears, impregnate your tongue with His



bitterness, clothe your soul with His Blood, adorn yourself with His wounds, pierce your hands and feet with His nails, and like another Christ present yourself before His Divine Majesty. This sight will move Him in such a way that He will not be able to deny anything to the soul who is clothed with His own insignia. But – oh! how little do creatures know how to make use of the gifts which my Son gave them! These were my prayers upon earth, and these are my prayers in Heaven.” So, together we clothed ourselves with the insignia of Jesus, and together we presented ourselves before the Divine Throne. This moved all; the Angels made way for us and remained as though surprised. I thanked Mama, and I found myself inside myself.

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**August 3, 1916**

***Each act the creature does is one more paradise she acquires in Heaven.***

As I continue in my usual state, my lovable Jesus makes Himself seen in passing, or He says a few words and then He runs away, or He hides in my interior. I remember that one day He told me: “My daughter, I am the center, and all Creation receives life from this center. So, I am life of every thought, of every word, of every action - of everything; but creatures make use of this life I give them to take the occasion to offend Me. I give life, and if they could, they would give Me death.” I also remember that as I prayed Him to hold back the scourges, He told me: “Daughter, do you think I am the one who wants to scourge them? Ah, no! On the contrary, my love is so great that I consumed my whole life in redoing what man was obliged to do for the Supreme Majesty; and since my acts were divine, I multiplied them into so many as to redo them for all and for each one, in such a way as to fill Heaven and earth, and to keep man defended so that Justice might not strike him. But man, with sin, breaks this defense, and once the defense is broken, the scourges strike man.”

But who can say all the little things He told me? Then, this morning, I was praying and lamenting to Jesus for He was not answering me, especially because He does not stop chastising, and I said to Him: ‘Why pray if You do not want to answer me? On the contrary, You tell me that the evils will get worse.’ And He: “My daughter, good is always good. Even more, you must know that each prayer, each reparation, each act of love, any holy thing that the creature does, is one more paradise that she acquires. So, the simplest holy act will be one more paradise; one act less, a paradise less. In fact, every good act comes from God, and therefore in every good act the soul takes God; and since God contains infinite, innumerable, eternal, immense joys - so many that the very Blessed will not arrive at enjoying them all throughout all eternity - it is no wonder, then, that since each good act acquires God, God is almost bound to substitute them with as many contentments. So, if the soul suffers even distractions for love of Me, in Heaven her intelligence will have more light and will enjoy as many more paradises for as many times as she has sacrificed her intelligence; and so much more will she comprehend God. If she suffers coldness for love of Me, so many paradises will she enjoy of the variety of contentments which are present in my love; if darkness, so many more contentments in my inaccessible light; and so with all the rest. This is what one prayer more or one less means.”

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**August 6, 1916**

***Need of Jesus for souls who live in the Divine Will to multiply.***

As I was in my usual state, my sweet Jesus came for just a little and in passing, and He said to me: “My daughter, my love feels an irresistible need for souls who live in my Will to multiply, because they are the places of my quarters. My love wants to do good to all, but sins prevent Me from pouring my benefits upon them, therefore I keep searching for these quarters; in them I am not prevented from pouring my graces, and through them, the towns and the people that surround them take part in them. Therefore, the more quarters I have on earth, the greater vent can I give to my love, and the more it pours itself out into benefits for the good of humanity.”

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**August 10, 1916**

***How in the Divine Will our pains are together with those of Jesus.***

Continuing in my usual state, I was feeling embittered because of the privation of my lovable Jesus, and I was lamenting to Him that each privation He caused me was a death that He gave me – and a cruel death, such that while one feels death, one cannot die. And I said: ‘How can You have the heart to give me so many deaths?’ And Jesus, in passing, told me: “My daughter, do not lose heart; when my Humanity was on earth It contained all the lives of creatures, and these lives came all from Me. But how many of them would not return into Me because they would die and bury themselves in hell - and I felt the death of each one, which tormented my Humanity. These deaths were the most sorrowful and cruel pain of my whole life, up to my last breath. My daughter, don’t you want to take part in my pains? The death you feel because of my privation is nothing but a shadow of the pains of death which I felt because of the loss of souls. Therefore, give it to Me to sweeten the so many cruel deaths that my Humanity suffered. Let this pain flow in my Will, and you will find mine; and uniting with it, it will run for the good of all, especially for those who are about to fall into the abyss. If you keep it for yourself, clouds will form between you and Me, and the current of my Will will be broken between you and Me; your pains will not find mine, you will not be able to diffuse yourself for the good of all, and will feel all the weight of it. On the other hand, if you think of how to let everything which you may suffer flow in my Will, there will be no clouds for you, the very pains will bring you light, and will open new currents of union, of love and of graces.”

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**August 12, 1916**

***Glory of the souls who will live in the Divine Will on earth.***

I was fusing myself in the Most Holy Will, and my sweet Jesus told me: “My daughter, only by one who lives in my Will do I feel as though repaid for Creation, Redemption and Sanctification, and she glorifies Me in the way in which the creature must glorify Me. Therefore these souls will be the gems of my throne and will take within themselves all the contentments and the glory which each Blessed will have for himself alone. These souls will be as though queens around my throne, and all the Blessed will be around them; and just as the Blessed will be as many suns that will shine in the Celestial Jerusalem, the souls who have lived in my Will will shine in my own Sun. They will be as though circumfused with my Sun, and these souls will see the Blessed from within Me, because it is right that, having lived on earth united with Me, with my Will, as they lived no life of their own, they have a place distinct from all others in Heaven, and they continue in Heaven the life which they lived on earth – completely transformed in Me and immersed in the sea of my contentments.”

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**September 8, 1916**

***For as long as the soul is in the Divine Will, so much of Divine Life can she say she lives on earth. The acts in the Divine Will are the simplest acts, but, because they are simple, they communicate themselves to all.***

This morning, after Communion, I felt that my lovable Jesus absorbed me completely in His Will in a special way, and I swam inside of It. But who can say what I felt? I have no words to express myself. Then Jesus told me: “My daughter, for as long as the soul is in my Will, so much of Divine Life can she say she lives on earth. How I like it when I see that the soul enters into my Will to live Divine Life in It! I like very much to see souls who repeat in my Will what my Humanity did in It! I received Communion, I received Myself in the Will of the Father, and with this I not only repaired everything, but finding immensity and all-seeingness of everything and everyone in the Divine Will, I embraced all, I gave Communion to all; and in seeing that many would not take part in the Sacrament and that the Father was offended for they did not want to receive my Life, I gave to the Father the satisfaction and the glory as if all had received Communion, giving to the Father the satisfaction and the glory of a Divine Life for each one. You too – receive Communion in my Will, repeat what I did, and in this way you will not only repair everything, but will give Me to all as I intended to give Myself to all, and will give Me the glory as if all had received Communion. My Heart feels moved in seeing that, unable to give Me anything from her own which is worthy of Me, the creature takes my things, she makes them her own, she imitates the way I did them, and to please Me, she gives them to Me. And I, in my delight, keep repeating: “Brava, my daughter, you have done exactly what I did.”

Then He added: “The acts in my Will are the simplest acts, but, because they are simple, they communicate themselves to all. The light of the sun, because it is simple, is light of every eye – yet the sun is one. One act alone in my Will, like most simple light, diffuses itself in every heart, in every work, in everyone – yet the act is one. My very Being, because It is most simple, is one single act, but an act which contains everything; it has no feet but is the step of all; no eyes, but is the eye and the light of all; it gives life to everything, but with no effort, with no toil, yet it gives the act of operating to all. So, the soul in my Will becomes simple, and together with Me she multiplies in all, and does good to all. Oh! if all comprehended the immense value of the acts, even the littlest, done in my Will – they would let not one act escape them.”

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**October 2, 1916**

***Effects of Communion in the Divine Will.***

This morning I received Communion in the way Jesus had taught me – that is, united with His Humanity, His Divinity and His Will; and Jesus, on coming, made Himself seen and I kissed Him and clasped Him to my heart. He returned my kiss and my embrace, and told me: “My daughter, how content I am that you have come to receive Me united with my Humanity, Divinity and Will! You have renewed in Me all the contentment I received when I communicated Myself; and while you were kissing Me and embracing Me, since all of Myself was in you, you contained all creatures, and I felt I was given the kiss of all, the embraces of all, because this was your will, as was Mine in

communicating Myself - to return to the Father all the love of creatures, even though many would not love Him. The Father made up for their love in Me, and I make up for the love of all creatures in you; and having found in my Will one who loves Me, repairs Me, etc., in the name of all – because in my Will there is nothing that the creature cannot give Me – I feel like loving creatures even if they offend Me, and I keep inventing stratagems of love around the hardest hearts in order to convert them. Only for love of these souls who do everything in my Will, do I feel as though chained, captured; and I concede to them the prodigies of the greatest conversions.”

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**October 13, 1916**

*How the Angels are around the soul who does the Hours of the Passion. These Hours are sweet little sips that souls give to Jesus.*

I was doing the Hours of the Passion, and blessed Jesus told me: “My daughter, in the course of my mortal life, thousands and thousands of Angels were the cortege of my Humanity, gathering everything I did – my steps, my works, my words, and even my sighs, my pains, the drops of my Blood – in sum, everything. They were the Angels in charge of my custody, and of paying Me honor; obedient to my every wish, they would rise to and descend from Heaven, to bring to the Father what I was doing. Now these Angels have a special office, and as the soul remembers my Life, my Passion, my Blood, my wounds, my prayers, they come around this soul and gather her words, her prayers, her acts of compassion for Me, her tears and her offerings; they unite them to mine, and they bring them before my Majesty to renew for Me the glory of my own Life. The delight of the Angels is so great that, reverent, they listen to what the soul says, and pray together with her. So, with what attention and respect must the soul do these Hours, thinking that the Angels hang upon her lips to repeat after her what she says.”

Then He added: “After the so many bitternesses that creatures give Me, these Hours are sweet little sips that souls give Me; but for the many bitter sips I receive, the sweet ones are too few. Therefore, more diffusion, more diffusion!”

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**October 20, 1916**

*Grace, like sunlight, gives Itself to all.*

I was fusing myself in the Divine Will and the thought came to me of commending to It various people in a special way; and blessed Jesus told me: “My daughter, specificity goes by itself even if you should not place any intention. In the order of grace it happens as in the natural order: the sun gives light to all, yet not everyone enjoys the same effects; however, this is not because of the sun, but because of creatures. One uses the light of the sun in order to work, to be industrious, to learn, to appreciate things; this one makes herself rich, she constitutes herself, and does not go around begging for bread from others. Someone else, then, keeps lazing about, she does not want to meddle in anything, the light of the sun inundates her everywhere but for her it is useless, she wants to do nothing with it. This one is poor and sickly because sloth produces many evils, physical and moral, and if she feels hungry, she needs to beg for someone else’s bread. Now, is the light of the sun perhaps responsible for these two? Or, does it give more to one and less to the other? Certainly not;

the only difference is that one takes advantage of the light in a special way, while the other does not. Now, the same happens in the order of grace which, more than light, inundates souls, and now it makes itself all voice to call them, voice to instruct them and to correct them; now it makes itself fire and burns away from them the things of down here, and with its flames it puts to flight creatures and pleasures from them, and with its burns it forms pains and crosses in order to give to the soul the shape of sanctity it wants from her; now it makes itself water, and purifies her, embellishes her and impregnates her completely with grace. But who is attentive on receiving all these flows of grace – who corresponds to Me? Ah, too few! And then some dare to say that to these I give grace for them to make themselves saints, and to others I do not, almost wanting to hold Me responsible, while they content themselves with conducting their lives lazing about, as if the light of grace were not there for them.”

Then He added: “My daughter, I love the creature so much, that I Myself have placed Myself as sentry of each heart to watch them, to defend them and to work their sanctification with my own hands. But to how many bitternesses do they not subject Me? Some reject Me, some do not care about Me and despise Me, some lament about my surveillance, some slam the door in my face, rendering my work useless. And I not only placed Myself to act as sentry, but on purpose do I choose the souls who live of my Will. In fact, since they are present in all of Me, I place them with Me as a second sentry of each heart. These second sentries console Me, repay Me for them, and keep Me company in the loneliness into which many hearts force Me; and they force Me not to leave them. Greater grace I could not give to creatures, by giving them these souls who live of my Will, who are the portent of portents.”

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**October 30, 1916**

***Threats of scourges, especially for Italy.***

I was lamenting to my always lovable Jesus for in these past days He would hardly come, or I would just barely perceive His shadow, and then He would disappear. And blessed Jesus told me: “My daughter, how quickly you forget that on those days in which I do not come so much and I escape you, it is for nothing else but to give one more winding to the scourges. Things will rage more and more. Ah! man has reached such perversity that it is not enough to touch his flesh to make him surrender, but I have to come to the point of pulverizing him! Therefore one nation will invade another, and they will lacerate each other; blood will flow like water in the towns. Even more, in certain nations they will become the enemies of themselves and they will fight one another, they will kill one another, they will do things as though crazy. Ah, how much man grieves Me! – I Myself cry over him.” At the words of Jesus I burst into crying, and I prayed Him to spare poor Italy; but Jesus continued: “Italy, Italy... ah! if you knew how much evil she is up to, how many plots against my Church! The blood she is causing to be shed in battle is not enough for her – she is thirsty for more blood, but wants the blood of my children - the blood of the primate. She wants to stain herself with such crimes as to draw upon herself the revenge of Heaven and of other nations.” I remained terrorized. I fear greatly, but I hope that the Lord will placate Himself.

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**November 15, 1916**

***The soul forms her paradise on earth.***

I was lamenting to my sweet Jesus that He no longer loved me as before, and He, all goodness, told me: “My daughter, not loving one who loves Me is impossible for Me. Rather, I feel so drawn toward her, that at the littlest act of love she does for Me, I respond with triple love and I place a divine vein in her heart, which administers to her divine science, divine sanctity and virtue; and the more the soul loves Me, the more this divine vein rises, and watering all the powers of the soul, it diffuses for the good of the other creatures. I have placed this vein in you, and when you lack my presence and do not hear my voice, this vein will make up for everything, and will be voice for you and for the other creatures.”

Another day, I was fusing all of myself, as usual, in the Will of blessed Jesus, and He said to me: “My daughter, the more you fuse yourself in Me, the more I fuse Myself in you. So, it is on earth that the soul forms her paradise; according to how much she fills herself with holy thoughts, with holy affections, desires, words, works and steps, so does she keep forming her paradise. To one more holy thought or word, one more contentment will correspond, and many varieties of beauty, of contentments, of glory, for as much more good as she has done. What will the surprise of this soul be when, once the prison of her body is broken, immediately she will find herself in the sea of as many pleasures and happinesses, as much light and beauty, for as much more good as she has done - be it even a thought!”

\* \* \*

**November 30, 1916**

***The benefits of repairing for others.***

I was very afflicted because of the privation of my adorable Jesus, and I cried bitterly; and as I was doing the Hours of the Passion, a thought tormented me, saying to me: “Look at what good your reparations for others have done to you: they have caused you to let Jesus escape you”; and much more nonsense.... But blessed Jesus, moved to compassion by my tears, pressed me to His Heart and told me: “My daughter, you are my goad – my love is cornered by your violences. If you knew how much I suffer in seeing you suffer because of Me! But it is Justice that wants to pour Itself out, and your very violences force Me to hide. Things will rage more; therefore, patience. Besides, know that the reparations done for others have done great good to you, because in repairing for others, you intended to do what I did, and I repaired for all, and also for you; I asked forgiveness for all, I grieved for the offenses of all, and I also asked forgiveness for you, and for you also I grieved. Therefore, as you do what I did, you also take the reparations, the forgiveness and the sorrow I had for you. So, what could do more good to you – my reparations, my forgiveness, my sorrow, or yours? And then, I never let Myself be surpassed in love. When I see that, for love of Me, the soul is all intent on repairing Me, loving Me, apologizing to Me and asking forgiveness for sinners, to give her tit for tat I ask forgiveness for her in a special way, I repair and love for her, and I keep embellishing her soul with my love, with my reparations and forgiveness. Therefore, continue to repair, and do not raise conflicts between you and Me.”

\* \* \*

**December 5, 1916**

***The good that the soul who lives in the Will of God does.***

I was doing my meditation, and according to my usual way I was pouring all of myself in the Will of my sweet Jesus. In the meantime, I saw an engine before my mind, which contained innumerable fountains which spouted waves of water, of light, of fire; and rising up to Heaven, these would pour upon all creatures. There was no creature who was not inundated by these waves; the only difference was that for some they entered inside, while for others, only outside. And my always lovable Jesus told me: “My daughter, I am the engine, and my love keeps the engine in motion, and pours over everyone. But for those who want to receive these waves, if they are empty and they love Me, they enter into them, while the others are just touched in order to be disposed to receive such a great good. As for the souls who do my Will and live in It, then, they are inside the engine itself, and since they live of Me, they can dispose of the waves that gush out for the good of others, and are now light that illuminates, now fire that ignites, now water that purifies. How beautiful it is to see these souls who live of my Will, coming out from within my engine like as many other little engines, diffusing themselves for the good of all! And then they return into the engine and disappear from the midst of creatures, as they live of Me, and Me alone!”

\* \* \*

**December 9, 1916**

***Jesus wants to find Himself and what He did in the soul. With this intention the soul must do the Hours of the Passion and every action.***

I was afflicted because of the privations of my sweet Jesus; and if He comes, while I breathe a little bit of life, I am left more afflicted in seeing Him more afflicted than I am. He does not want to hear about placating Himself, because creatures force Him, and snatch more scourges from Him. But while He scourges, He cries over the lot of man, and He hides deep inside my heart, almost not to see what man suffers. It seems that one can no longer live in these sad times; yet, it seems that this is only the beginning.

Then, as I was worried about my hard and sad lot of having to be so very often without Him, my sweet Jesus came, and throwing one arm around my neck, told me: “My daughter, do not increase my pains by worrying – they are already too many. I do not expect this from you; on the contrary, I want you to make my pains, my prayers and all of Myself your own, in such a way that I may find in you another Me. In these times I want great satisfactions, and only one who makes Me his own can give them to Me. That which the Father found in Me – glory, delight, love, satisfactions whole and perfect, and for the good of all – I want to find in these souls, like as many other Jesuses that match Me. These intentions you must repeat in each Hour of the Passion that you do, in each action – in everything. If I do not find my satisfactions – ah, it is over for the world! The scourges will pour down in torrents. Ah, my daughter! Ah, my daughter!” And He disappeared.

\* \* \*

**December 14, 1916**

***Jesus slept and worked in order to give true rest to souls in God.***

I was offering my sleep to Jesus, saying to Him: “I take your sleep and I make it my own, and by

sleeping with your sleep, I want to give You the contentment as if another Jesus was sleeping.’ Without letting me finish what I was saying, He told me: “Ah, yes, my daughter, sleep with my sleep, so that, in looking at you, I may reflect Myself in you, and as I gaze at Myself, I may find all of Myself in you, because you are sleeping with my sleep; and so that, as you gaze at yourself in Me, we may be in accord in everything. I want to tell you why my Humanity subjected Itself to the weakness of sleep. My daughter, the creature was made by Me, and, as my own, I wanted to keep her on my lap, in my arms, in continuous rest. The soul was to rest in my Will and sanctity, in my love, in my beauty, power, wisdom, etc. – all these, acts which constitute true rest. But, what sorrow! The creature escapes from my lap, and trying to detach herself from my arms in which I hold her tight, she goes in search of vigil. Vigil are passions, sin, attachments, pleasures; vigil the fears, the anxieties, the agitations, etc. So, as much as I long for her and call her to rest in Me, I am not listened to. This is a great offense, an affront to my love, which the creature takes into no consideration, and she gives not a thought to repair for it. This is why I wanted to sleep – to give satisfaction to the Father for the rest which souls do not take in Him, by repaying Him for all; and while sleeping, I impetrated true rest for all, making Myself the vigil of each heart in order to free them of the vigil of sin. And I so much love this rest of the creature in Me, that I not only wanted to sleep, but I wanted to walk in order to give rest to her feet; work, to give rest to her hands; palpitate and love, to give rest to her heart. In sum, I wanted to do everything so that the soul might do everything in Me, and would take rest; and so that I might do everything for her, provided that I could keep her safe within Me.”

\* \* \*

**December 22, 1916**

***Everything that the soul does in the Will of God, Jesus does together with her.***

Having received Communion, I was uniting all of myself with Jesus, pouring all of myself into His Will; and I said to Him: ‘I am unable to do anything, or say anything, therefore I feel the great need to do what You do, and to repeat your own words. In your Will I find, present and as though in act, the acts You did in receiving Yourself in the Sacrament, I make them my own, and I repeat them for You.’ So I tried to penetrate into everything which Jesus had done in receiving Himself in the Sacrament, and while I was doing this, He told me: “My daughter, the soul who does my Will, and whatever she does, she does in my Volition, forces Me to do whatever she does together with her. So, if she receives Communion in my Will, I repeat the acts I did in communicating Myself, and I renew the complete fruit of my Sacramental Life. If she prays in my Will, I pray with her and renew the fruit of my prayers. If she suffers, if she works, if she speaks in my Will, I suffer with her, renewing the fruit of my pains; I work and speak with her, and I renew the fruit of my works and words; and so with all the rest.”

\* \* \*

**December 30, 1916**

***How Jesus made us free in our will and in our love. The effects of this.***

Continuing in my usual state, I was thinking about the pains of my lovable Jesus, offering my interior martyrdom united to the pains of Jesus; and Jesus told me: "My daughter, my executioners were able to lacerate my body, insult Me, trample upon Me..., but they could touch neither my Will nor my



love; these I wanted free, so that, like two currents they might run and run, without anyone being able to hinder them, pouring Myself out for the good of all, and also of my very enemies. Oh, how my Will and my love triumphed in the midst of my enemies! They would strike Me with scourges, and I would strike their hearts with my love; and with my Will I would chain them. They would prick my head with thorns, and my love would turn on the light in their minds to make Me known. They would open wounds on Me, and my love would heal the wounds of their souls. They gave Me death, and my love gave life back to them; so much so, that as I breathed my last on the Cross, the flames of my love, touching their hearts, forced them to prostrate themselves before Me and to confess Me as true God. Never was I so glorious and triumphant as I was in my pains during the course of my mortal life down here.

Now, my daughter, in my likeness, I made the soul free in her will and in her love. So, others might take possession of the external works of the creature, but no one – no one can do so with her interior, with her will and her love. I Myself wanted her to be free in this, so that, freely, not being forced, this will and this love might run toward Me; and immersing herself in Me, she might offer Me the noblest and purest acts which a creature can give Me; and since I am free, and so is she, we might pour ourselves into each other and run - run toward Heaven to love and glorify the Father, and to dwell together with the Sacrosanct Trinity; run toward the earth to do good to all; run into the hearts of all to strike them with our love, to chain them with our will, and make of them conquests. Greater dowry I could not give to the creature. But where can the creature make greater display of this free will and of this love? In suffering. In it love grows, the will is magnified, and, as queen, the creature rules over herself, she binds my Heart, and her pains surround Me like a crown, they move Me to pity, and I let Myself be dominated. I cannot resist the pains of a loving soul, and I keep her at my side like a queen. In the pains, the dominion of this creature is so great, that they make her acquire noble, dignified, ingratiating, heroic, disinterested manners, similar to my manners; and the other creatures compete to let themselves be dominated by this soul. And the more the soul operates with Me, is united with Me, identifies herself with Me, the more I feel absorbed in the soul. So, as she thinks, I feel my thought being absorbed in her mind; as she looks, as she speaks, as she breathes, I feel my gaze, my voice, my breath, my action, step and heartbeat being absorbed in hers. She absorbs all of Me, and while she absorbs Me, she keeps acquiring my manners, my likeness; I keep gazing at Myself in her continuously, and I find Myself.”

\* \* \*

**January 10, 1917**

***How sanctity is formed of little things.***

This morning my lovable Jesus told me: “My daughter, sanctity is formed of little things; so, one who despises the little things cannot be holy. It would be like someone who despises the little grains of wheat which, as many of them are united together, form the mass of the wheat; and by neglecting to unite them, he would cause the necessary and daily nourishment for the human life to be lacking. In the same way, one who neglected to unite many little acts together, would cause the nourishment of sanctity to be lacking; and just as one cannot live without food, in the same way, without the food of the little acts, the true shape of sanctity, and the mass sufficient to form sanctity, would be lacking.”

\* \* \*

**February 2, 1917**

***The world has become unbalanced because it has lost the thought of the Passion.***

As I was in my usual state, I found myself outside of myself, and I found my always lovable Jesus, all dripping with blood, with a horrible crown of thorns, looking at me with difficulty through the thorns. He told me: “My daughter, the world has become unbalanced because it has lost the thought of my Passion. In darkness, it has not found the light of my Passion which would illuminate it; and as it would make known to it my love and how much souls cost Me, it might turn to loving the One who has truly loved it; and the light of my Passion, guiding it, would put it on its guard against all dangers. In weakness, it has not found the strength of my Passion which would sustain it. In impatience, it has not found the mirror of my patience which would infuse in it calm and resignation; and in the face of my patience, feeling ashamed, it would make it its duty to dominate itself. In pains, it has not found the comfort of the pains of a God which, sustaining its pains, would infuse in it love of suffering. In sin, it has not found my sanctity which, placing itself in front of it, would infuse in it hate of sin. Ah! man has made an abuse of everything, because in everything he has moved away from the One who could help him. This is why the world has lost balance. It behaved like a child who no longer wanted to recognize his mother; or like a disciple who, denying his master, no longer wanted to listen to his teachings, or learn his lessons. What will happen to this child and to this disciple? They will be the sorrow of themselves, and the terror and sorrow of society. Such has man become – terror and sorrow; but a sorrow without pity. Ah! man is getting worse and worse, and I cry over him with tears of blood!”

\* \* \*

**February 24, 1917**

***In receiving Communion, the soul must be consumed in Jesus, and give Him the complete glory of His Sacramental Life in the name of all.***

Having received Communion, I was holding my sweet Jesus tightly to my heart, and I said: ‘My Life, how I wish I could do what You Yourself did in receiving Yourself sacramentally, so that You may find your own contentments, your own prayers, your reparations in me.’ And my always lovable Jesus told me: “My daughter, in this small circle of the host I enclose everything, and this is why I wanted to receive Myself – to do complete acts which would glorify the Father worthily, as creatures would receive a God. And I gave to creatures the complete fruit of my Sacramental Life; otherwise it would have been incomplete for the glory of the Father and for the good of creatures. This is why in each host there are my prayers, my thanksgivings, and everything else which was needed to glorify the Father, and which the creature was supposed to do for Me. So, if the creature fails, I continue my crafting in each host, as if I were receiving Myself again for each soul. Therefore, the soul must transform herself in Me, form one single thing with Me, make my life, my prayers, my moans of love, my pains her own - as well as my heartbeats of fire, with which I would want to ignite them, but I find no one who abandons herself as prey to my flames. In this host I am reborn, I live, I die and I consume Myself, but I find no one who consumes herself for Me; and if the soul repeats what I do, I feel Myself being repeated, as if I were receiving Myself once again, and I find complete glory, divine contentments, outpourings of love that match Me, and I give to the soul the grace to be consumed of my own consummation.”

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[1] From Volume 1: "...resign yourself, place yourself as though dead in my arms; offer yourself as voluntary victim to repair for the offenses against Me, for sinners, and to spare men the deserved scourges, and as a pledge I give you my word that I will not leave you even one day without coming to see you. Up until now you have come to Me, from now on I will come to you – aren't you happy?"

[2] The confessor.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 12**



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## VOLUME 12

J.M.J.

**March 16, 1917**

*How the tight union between the soul and God is never broken.*

I continue in my usual state; my lovable Jesus makes Himself seen almost like lightning flashing by. And if I lament, He says: "My daughter, my daughter, poor daughter, if you knew what is going to happen, you would suffer very much; so, in order not to make you suffer so much, I try to escape you." Then, as I return to lamenting, saying, 'My Life, I wasn't expecting this from You. You, who seemed to be incapable and unable to be without me - and now, hours and hours... and sometimes it seems that You want to let the entire day go by. Jesus, don't do this to me! How You have changed!', Jesus surprises me and says: "Calm down, calm down. I have not changed - I am immutable. Even more, I tell you that when I communicate Myself to the soul, and I have kept her bound tightly with Me, I have spoken to her, and poured out my love - this is never broken between Me and the soul. At the most, I change manners - now one way, now another - but I keep inventing ever new ways to speak to her, and pour Myself out with her in love. Can't you yourself see that if I have not told you anything in the morning, I am almost awaiting the evening to say a word to you? And when they read the applications of my Passion, since I am within you, I pour Myself up to the brim of your soul and I speak to you about my most intimate things, which I had not manifested until now, and about how the soul must follow Me in my work. Those applications will be the mirror of my interior Life, and whoever will reflect himself in it, will copy my own Life within himself. Oh! how much they reveal my love, my thirst for souls in each fiber of my Heart, in each breath, thought, etc.

Therefore, I speak to you more than ever, but as soon as I finish I hide Myself; and you, not seeing Me, say that I have changed. Even more, I tell you that when you do not want to repeat with your voice what I say to you in your interior, you hinder the outpouring of my love."

\* \* \*

**March, 18 1917**

*Effects of fusing oneself in Jesus.*

I was praying, fusing all of myself in Jesus, and I wanted each thought of Jesus in my power in order to have life in each thought of creature, and to repair with the same thought of Jesus; and so with all the rest. And my sweet Jesus told me: "My daughter, my Humanity on earth did nothing but connect each thought of creature with my own. So, each thought of creature was reflected in my mind, each word in my voice, each heartbeat in my heart, each action in my hands, each step in my feet, and so with all the rest. With this, I offered divine reparations to the Father. Now, all that I did upon earth, I continue in Heaven, and as the creatures think, their thoughts pour into my mind; as they look, I feel their glances in mine. Therefore, a continuous electricity flows between Me and them, just as the members are in continuous communication with the head. And I say to the Father: 'My Father, I am not the only one who is praying, repairing, satisfying, appeasing You, but there are other creatures who do within Me whatever I do. Even more, with their suffering, they make up for my Humanity,

which is glorious and incapable of suffering.'

By fusing herself in Me, the soul repeats all that I did, and continue to do. What will be the contentment of these souls who lived their lives in Me, embracing together with Me all creatures and all reparations, when they will be with Me in Heaven? They will continue their lives in Me; and as the creatures will think or will offend Me with their thoughts, these will be reflected in their minds, and they will continue the reparations which they did on earth. They will be, together with Me, the sentries of honor before the Divine Throne; and as creatures on earth will offend Me, they will do opposite acts in Heaven. They will guard my throne; they will have the place of honor; they will be the ones who will comprehend Me the most - the most glorious. Their glory will be completely fused in mine, and mine in theirs.

Therefore, may your life on earth be completely fused in mine. Do not do any act without making it pass into Me; and every time you will fuse yourself in Me, I will pour new graces and new light in you, and I will become the vigilant sentry of your heart in order to keep any shadow of sin far away from you. I will guard you as my own Humanity, and I will command the Angels to surround you like a crown, that you may be sheltered from everything and everyone."

\* \* \*

**March 28, 1917**

***The 'I love you' of Jesus. The immediate act done with Jesus.***

Continuing in my usual state, my always lovable Jesus just barely made Himself seen - but so afflicted as to move one to pity. I said to Him: 'What is it, Jesus?' And He: "My daughter, unexpected things will arise and suddenly occur; revolutions will break out everywhere. Oh, how much worse things will get!" All afflicted, He remained silent. And I: 'Life of my life, tell me another word.' And Jesus, as though breathing on me, said: "I love you"; and it seemed that everyone and everything would receive new life from that 'I love you'. I repeated: 'Jesus, one more word.' And He: "I could not tell you a more beautiful word than 'I love you'. This 'I love you' of mine fills Heaven and earth. It circulates through the Saints, and they receive new glory; it descends into the hearts of the pilgrim souls, and some receive grace of conversion, some of sanctification; it penetrates into Purgatory, and pours upon their souls like beneficial dew, and they feel refreshed by it. Even the elements feel invested by new life in fecundating, in growing. All perceive the 'I love you' of your Jesus. And do you know when the soul attracts one of my 'I love you's'? When, fusing herself in Me, she assumes the divine attitude and, dissolving herself in Me, she does everything I do."

And I: 'My love, many times it is difficult to maintain this divine attitude constantly.' And Jesus: "My daughter, what the soul can not always do with her immediate acts in Me, she can make up for with her attitude of good will. I will be so pleased by her as to become the vigilant sentry of each one of her thoughts, words, heartbeats, etc., placing them inside and outside of Me as my cortege, looking at them with great love, as the fruit of the good will of the creature. Then, when the soul, fusing herself in Me, does her immediate acts with Me, I feel so much drawn toward her that I do what she does together with her, transforming her work into divine work. I take everything into account, and I reward everything, even the tiniest things. Not one single act of good will remains defrauded in the creature."

\* \* \*

**April 2, 1917**

***The pains of the privation of Jesus are divine pains.***

I was lamenting to my always lovable Jesus for His usual privations, and I said to Him: ‘My love, what a continuous death. Every privation of You is a death that I feel - but such a cruel and ruthless death that, while it makes me feel the effects of death, it does not make me die. I cannot understand how the goodness of your Heart can resist in seeing me suffer so many continuous deaths, and still make me continue to live.’

And blessed Jesus came for a little while, and pressing me to His Heart, told me: “My daughter, press yourself to my Heart and draw life. But know that the pain which satisfies Me and pleases Me the most, the most powerful, the one which most equals Me, and is able to stand before Me, is the pain of my privation, because it is a divine pain. You must know that souls are so bound to Me as to form many links connected together within my Humanity. As souls are lost, they break these links, and I feel the pain as if one member were detaching itself from the other. Now, who can connect these links together? Who can weld them, in such a way as to make the split disappear? Who can make them enter into Me again, in order to give them life? The pains of my privation - because they are divine. My pain for the loss of souls is divine; the pain of the soul who cannot see Me or feel Me is divine. Since they are both divine pains, they can kiss each other, be linked to each other, stand before each other, and have such power as to catch the escaped souls, and link them in my Humanity.

My daughter, does my privation cost you very much? And if it does cost you, do not keep as useless such a costly pain. As I offer it to you, do not keep it for yourself, but let it fly into the midst of the combatants; snatch their souls from amid the bullets, and enclose them in Me. Place your pain as weld and seal, and then let it go round the whole world, to make it catch souls and bring them all back to Me. So, as you feel the pains of my privation, you will keep placing the seal of the reconnection.”

\* \* \*

**April 12, 1917**

***It is not the suffering that renders the creature unhappy. She becomes unhappy when something is missing to her love for God.***

Finding myself in my usual state, my always lovable Jesus came, and since I was a little in suffering, He took me in His arms and told me: “My beloved daughter, beloved daughter of mine, rest in Me. And your pains, do not keep them with you, but send them up to my Cross, so that they may become the cortege of my pains, relieving Me, and so that my pains may be the cortege of your pains, sustain you, burn with the same fire, and be consumed together. I will look at your pains as if they were mine; I will give them the same effects and the same value; and they will perform the same offices which I did on the Cross, before the Father and before souls. Or better still, come, you yourself, onto the Cross. How happy we will be together, even in suffering. In fact, it is not the suffering that renders the creature unhappy; rather, suffering makes her victorious, glorious, rich, beautiful. She becomes unhappy when something is missing to her love. Being united with Me on the Cross, you will be completely satisfied in love; your pains will be love; your life will be love - all love. And so

you will be happy.”

\* \* \*

**April 18, 1917**

***Pouring oneself into the Divine Will and fusing oneself in Jesus, form beneficial dew over all creatures.***

I was fusing myself in my sweet Jesus in order to diffuse myself in all creatures, and fuse them all in Jesus. So I kept flinging myself between the creatures and Jesus, to prevent my beloved Jesus from being offended, and to prevent creatures from offending Him. Now, as I was doing this, He told me: “My daughter, as you pour yourself into my Will and fuse yourself in Me, a sun is formed in you. As you keep thinking, loving, repairing, etc., the rays are formed; and my Will, as background, becomes the crown of these rays. So the sun is formed which, rising up in the air, melts into beneficial dew upon all creatures. Therefore, the more you fuse yourself in Me, the more suns you keep forming.

Oh, how beautiful it is to see these suns which, rising and rising, remain circumfused within my own sun, and pour beneficial dew upon all! How many graces do creatures not receive! I am so taken by this, that as they fuse themselves, I pour abundant dew of all kinds of graces upon them, so that they may form greater suns, and may be able to pour the beneficial dew more abundantly over all.”

And as I was fusing myself, I could feel light, love, graces, being poured upon my head.

\* \* \*

**May 2, 1917**

***How Jesus died little by little.***

Finding myself in my usual state, I was lamenting to my sweet Jesus because of His privations, telling Him: ‘My Love, who could ever imagine that your privation had to cost me so much? I feel I am dying, little by little. Each one of my acts is a death that I feel, because I cannot find the life. But dying and continuing to live is even more cruel - it is double death.’

My lovable Jesus came flashing by and told me: “My daughter, courage and firmness in everything. And then, don’t you want to imitate Me? I too died little by little. As the creatures offended Me in my steps, I felt a tearing in my feet, but with such bitterness of spasm as to be capable of giving Me death. And while I felt like I was dying, yet, I would not die. As they offended Me with their works, I felt death in my hands, and at the cruel torment, I agonized, I felt faint; but the Will of the Father sustained Me. I died, and I did not die. As the evil voices and the horrendous blasphemies of creatures were reflected in my voice, I felt like suffocating, my word being choked, poisoned; I felt death in my voice, but I did not die. And my tortured Heart? As It palpitated, I felt the evil lives in my heartbeat, souls being ripped from Me; and my Heart was continuously torn and lacerated. I agonized and died continuously in each creature, in each offense; yet, Love, the Divine Will, forced Me to live. This is the reason for your dying little by little. I want you together with Me - I want your company in my deaths. Aren’t you happy?”

\* \* \*

**May 10, 1917**

***How Jesus gives motion and life to all creatures with His breath.***

Continuing in my poor state, I was trying to fuse myself in my sweet Jesus according to my usual way; but as much as I tried, it was in vain. Jesus Himself distracted me, and sighing strongly told me: "My daughter, the creature is nothing other than my breath. As I breathe, I give life to everything. All life is in the breathing. Without breathing, the heart no longer beats, the blood no longer circulates, the hands remain inactive, the mind feels the intelligence die; and so with all the rest. Therefore, the whole of human life is in receiving and in giving this breath. But while I give life and motion to all creatures with my breath, wanting to sanctify them, love them, embellish them, enrich them, etc. with my holy breath, as they return to Me the breath which they receive, they send Me offenses, rebellions, ingritudes, blasphemies, denials, and all the rest. I send the breath as pure, and they send it back impure. I send it in blessing, and it comes back to Me cursing. I send it all love, and it returns offending Me up into my inmost Heart. But Love makes Me continue to send my breath, in order to maintain these machines of human lives; otherwise they would no longer function, and would end up wrecked.

Ah! my daughter, did you hear how human life is maintained? By my breath. And when I find a soul who loves Me, how sweet her breath is, how she amuses Me - I feel cheered. An echo of harmonies is formed between Me and her; so she remains distinct from the other creatures, and she will be distinct also in Heaven. My daughter, I could not contain my love, and I wanted to pour Myself out with you."

So, today I could not fuse myself in Jesus, because He Himself kept me busy in His breath. How many things I understood, but I am unable to say them well - so I stop here.

\* \* \*

**May 12, 1917**

***One who doubts about the love of Jesus, saddens Him.***

Since my always lovable Jesus had not come, and I was very afflicted, a thought flew into my mind while I was praying: 'Have you ever thought that you might be lost?' I never really think about this, so I remained a little surprised. But good Jesus, who watches me in everything, immediately moved in my interior and told me: "My daughter, this is true strangeness, which saddens my love very much. If a daughter said to her father: 'I am not your daughter, so you will not give me a share of your inheritance. You don't want to give me food; you don't want to keep me in your house', and she torments herself and laments - what would the poor father say? 'Strangeness! This daughter is mad!' And with all his love, he would say to her: 'But, tell me, if you are not my daughter, whose daughter are you? How is this? You live under my same roof; you eat at my same table; I clothe you with my money, earned with my own sweat. If you are ill, I assist you and I procure the means to heal you. Why then, do you doubt that you are my daughter?'

With more reason, I would say to one who doubts about my love, and fears that she might be lost: 'How is this? I give you my flesh for food; you live completely from my own. If you are ill, I heal you with the Sacraments. If you are stained, I wash you with my Blood. I can say that I am almost

at your disposal - and you doubt? Do you want to sadden Me? Tell Me, then: do you love someone else? Do you recognize someone else as your father, since you say that you are not my daughter? And if this is not the case, why do you want to afflict yourself and sadden Me? Aren't the bitternesses that others give Me enough - you too want to add pains in my Heart?"

\* \* \*

**May 16, 1917**

***Effects of the Hours of the Passion.***

Finding myself in my usual state, I was fusing all of myself in my sweet Jesus, and then I poured all of myself into the creatures, in order to give the whole of Jesus to all. And my lovable Jesus told me: "My daughter, every time the creature fuses herself in Me, she gives the influence of Divine Life to all creatures; and according to their own needs, the creatures obtain their effects: those who are weak, feel strength; those who are obstinate in sin, receive light; those who suffer, receive comfort; and so with all the rest."

Then, I found myself outside of myself. I was in the midst of many souls - they seemed to be purging souls and Saints - who were speaking to me and mentioning one person known to me, who died not too long ago. And they said to me: 'He feels happy in seeing that there is not a soul who enters Purgatory without carrying the mark of the Hours of the Passion. Surrounded by the cortege of these Hours and helped by them, the souls take a safe place. And there is not a soul who flies into Heaven, without being accompanied by these Hours of the Passion. These Hours make a continuous dew pour down from Heaven to earth, into Purgatory, and even into Heaven.'

On hearing this, I said to myself: 'Maybe my beloved Jesus, in order to keep the word He had given - that for each word of the Hours of the Passion He would give a soul - is allowing that there be not a saved soul who does not benefit from these Hours.'

Afterwards, I returned into myself, and as I found my sweet Jesus, I asked Him whether that was true. And He: "These Hours are the order of the Universe; they put Heaven and earth in harmony, and restrain Me from sending the world to ruin. I feel my Blood, my wounds, my love and all I did, being placed in circulation; and they flow over all to save all. As souls do these Hours of the Passion, I feel my Blood, my wounds, my anxieties to save souls, being put in motion, and I feel my own Life being repeated. How could creatures obtain any good if not by means of these Hours? Why do you doubt? This thing is not yours, but mine. You have been the strained and weak instrument."

\* \* \*

**June 7, 1917**

***The soul is separated from Jesus when she lets anything enter into herself which does not belong to Him.***

Finding myself in my usual state, I was lamenting to my sweet Jesus because of His privations, and I said to Him: 'What a bitter separation! Separated from You - everything is over. I have remained as the most unhappy creature that can exist.' And Jesus, interrupting my speaking, told me: "My daughter, what separation are you talking about? Only then is the soul separated from Me, when she

lets enter into herself something that does not belong to Me. Therefore, I enter into the soul, and if I find her will, her desires, her affections, her thoughts, her heart – everything as my own, I absorb her in Me, and I keep melting her will with Mine, with the fire of my love, making them one. I melt her desires with mine, her affections and thoughts with mine; and once I have formed one single liquid, I pour it over my whole Humanity like a celestial dew, which is made of as many drops of dew for as many offenses as I receive – and they kiss Me, love Me, repair Me, and balm my embittered wounds. And since I am in the act of doing good to all, this dew descends for the good of all creatures.

But if I find something extraneous in the soul, which does not belong to Me, I cannot melt what is hers into mine, because love alone has the virtue of melting and becoming one. Only similar things can mix together and have the same value. Therefore, if there is iron, thorns or stones in the soul - how can they melt? And then there are separations, unhappinesses.

So, if nothing has entered into your heart, how can I separate from you?”

\* \* \*

**June 14, 1917**

***The more the soul strips herself of herself, the more Jesus clothes her with Himself.***

Continuing in my usual state, I was praying my lovable Jesus to come in me, to love, pray and repair, because I knew how to do nothing. And sweet Jesus, moved to compassion for my nothingness, came and spent some time with me, praying, loving and repairing together with me. Then He said to me: “My daughter, the more the soul strips herself of herself, the more I clothe her with Myself. The more she believes she can do nothing, the more I act in her, and I do everything. I feel all my love, my prayers, my reparations, etc. being placed in action by the creature; and to give honor to Myself, I listen to what she wants to do. Does she want to love? I go to her and love together with her. Does she want to pray? I pray together with her. In sum, her stripping and her love, which is mine, bind Me and force Me to do with her whatever she wants to do. And I give to the soul the merit of my own love, of my prayers and reparations. To my highest contentment, I feel my Life being repeated; and I make the effects of my work descend for the good of all, because it is not of the creature, who is hidden in Me - but it is mine.”

\* \* \*

**July 4, 1917**

***All the pains of the creatures were suffered before by Jesus. One who lives the Divine Will is together with Jesus in the Tabernacle.***

Continuing in my usual state, I was feeling a little in suffering, and my adorable Jesus came and placed Himself in front of me. It seemed that between me and Jesus there were many electric wires of communication; and He told me: “My daughter, each pain which the soul suffers is one additional communication that the soul acquires. In fact, all the pains that the creature could suffer were suffered before by Me, in my Humanity, and took their place in the divine order. And since the creature cannot suffer them all together, my Goodness communicates them little by little; and in doing so, the chains of union with Me keep growing. This, not only for the pains, but for all the good that



the creature can do. In this way the links of connection between Me and her develop.”

Another day I was thinking to myself about the good that other souls receive by being in front of the Most Blessed Sacrament, while I, poor one, was deprived of It. And blessed Jesus told me: “My daughter, one who does my Will is with Me in the Tabernacle, and shares in my pains, in the coldness, in the irreverences, and in all that the very souls who are in my Sacramental Presence do. One who does my Will must excel in everything; and the place of honor is always reserved for her. Therefore, who receives more good: one who is before Me, or one who is with Me? I do not tolerate even one step of distance, nor division of pains or of joys between Me and one who does my Will. I may keep her on the cross - but always with Me.

This is why I want you always in my Will: to give you the first place inside my Sacramental Heart. I want to feel your heart palpitating in Mine, with my own love and pain. I want to feel your will in Mine, which, multiplying in everyone, may give Me the reparations of all, and the love of all in one single act. And I want to feel my Will in yours, which, making your poor humanity my own, may raise it before the Majesty of the Father as my continuous victim.”

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**July 7, 1917**

***For one who does the Divine Will, everything is present.***

I was fusing myself in my sweet Jesus, but I saw myself as so miserable that I didn't know what to tell Him. And my always lovable Jesus, to console me, told me: “My daughter, neither past nor future exist for one who does my Will, but everything is in a present act. Everything I did and suffered is in a present act, in such a way that, if I want to give satisfaction to the Father, or do good to the creatures, I can do it, as if I were in the very act of suffering and operating. In the same way, all that the creature can suffer and do in my Will is already identified with my pains and works, and they become one. So, when the soul wants to give Me a proof of love with her pains, she can take the pains suffered at other times, which are in act, and give them to Me, in order to replicate her love, her satisfactions for Me. And in seeing the industriousness of the creature who places her acts as if on a counter in order to multiply them and collect the interest, to give Me love and satisfactions, I give her my pains and my works multiplied, so as to enrich her and not to be outdone in love, to love her and to be loved.”

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**July 18, 1917**

***The soul who lives in the Divine Will lives in Jesus, at His expense.***

Continuing in my usual state, I was trying to pour all of myself into the Holy Will of Jesus, and I prayed Him to pour all of Himself into me, in such a way that I would no longer feel myself, but only Jesus. And blessed Jesus came and told me: “My daughter, when the soul lives in my Will, and everything she does, she does in my Volition, I feel her everywhere. I feel her in my mind, and her thoughts flow within mine; and as I diffuse the life of intelligence in the creatures, she diffuses herself together with Me in the minds of creatures; and as she sees that I am being offended, she feels my pain. I feel her in my heartbeat - even more, I feel one heartbeat for two inside my Heart; and as my

love pours into the creatures, she pours herself together with Me, and loves with Me; and if I am not loved, she loves Me for everyone to repay Me in love, and she consoles Me. In my desires I feel the desire of the soul who lives in my Will; in my works I feel hers, and so with everything. Therefore, one can say that she lives at my expense.”

And I: ‘My love, You do everything by Yourself, and do not need the creature. Why, then, do You love so much that the creature live in your Will and of your Will?’ And Jesus: “Indeed I need nothing, and I do everything by Myself; but in order to have life, love wants its outpouring. Imagine a sun, which needs no light - it is sufficient for itself and for others. But still, since there are other little lights, even if it does not need them, it wants them within itself for company, to pour itself out and to enlarge the little lights. What wrong would the little lights not commit, if they refused? Ah! my daughter, when the will is alone, it is always sterile; when it is alone, love languishes and dies down. And I love the creature so much that I want her united with my Will, so as to render her fecund and give her the life of love; and I find my outpouring, since I created the creature only to pour out my love - for nothing else. So, this is all my commitment.”

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**July 25, 1917**

***Jesus purifies the soul to admit her to live in His Will.***

Continuing in my usual state, I was lamenting to Jesus, and I also prayed Him to put an end to the many chastisements. And Jesus told me: “My daughter, why do you lament? This is nothing yet; the great chastisements will come. The creature has rendered herself unbearable. Under the blows, she rebels even more; and she does not even want to recognize my hand that strikes her. I have no other means to use, other than to exterminate her. In this way I will be able to remove many lives which infect the earth and kill my growing generation. So, do not expect an end for now, but rather, more and worse troubles. There will not be a place on earth, which will not be soaked in blood.”

On hearing this, I felt my heart being lacerated. And Jesus, wanting to cheer me, told me: “My daughter, come into my Will to do what I do. In my Will you will be able to run for the good of all creatures; and by the power of my Volition, you will be able to rescue them from within the blood in which they are swimming, so as to bring them back to Me, washed with their own blood, with the touch of my Will.”

And I: ‘My Life, I am so bad - how can I do this?’ And He: “You must know that the most noble, the most sublime, the greatest and most heroic act is to do my Will, and to operate in my Volition. At this act, which no one else can equal, I display the pomp of all my love and generosity. As soon as the soul decides to do It - in the act in which the two wills meet to be fused into each other and become one - to give her the honor of keeping her in my Volition, if she is stained, I purify her; if the thorns of human nature envelope her, I shatter them; and if some nail pierces her - that is, sin - I pulverize it, because nothing evil can enter my Will. Even more, all my attributes invest her, turning her weakness into fortitude, ignorance into wisdom, misery into richness, and so with all the rest. Something from herself always remains in other acts, but in these she remains completely stripped of herself, and I fill her completely with Me.”

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**August 6, 1917**

***The Divine Will renders the soul happy, even in the midst of the greatest storms.***

Continuing in my usual state, my always lovable Jesus came; and since I was very afflicted because of the continuous threats of worse chastisements and because of His privations, He told me: "My daughter, be cheered, do not loose heart too much. My Will renders the soul happy, even in the midst of the greatest storms. Even more, she rises up so high that the storms cannot touch her, although she sees them and hears them. The place in which she dwells is not subject to storms, but is always serene, and with a smiling sun, because her origin is in Heaven, her nobility is divine, her Sanctity is in God - and there she is kept by God Himself. Jealous of the sanctity of this soul who lives in my Will, I keep her in my inmost Heart, and I say: 'Nobody touch her. My Will is untouchable, It is sacred, and all must give honor to my Will'."

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**August 14, 1917**

***Jesus did nothing other than give Himself prey to the Will of the Father. Difference between living resigned to the Will of God, and living in His Will.***

As I was in my usual state, my sweet Jesus just barely came, passing by, and told me: "My daughter, I did nothing other than give Myself prey to the Will of the Father. Therefore, if I thought, I thought in the mind of the Father; if I spoke, I spoke in the mouth and with the tongue of the Father; if I worked, I worked in the hands of the Father. I even breathed my breathing in Him, and everything I did was ordered the way He wanted. Therefore, I could say that I carried out my Life in the Father, and that I was the bearer of the Father, because I enclosed everything in His Will and I did nothing by Myself. My main point was the Will of the Father, because I did not care about Myself, nor did I interrupt my course because of the offenses I received; rather, I kept flying more and more toward my center. Only then did my natural Life end, when I fulfilled the Will of the Father in everything.

The same for you, my daughter. If you give yourself prey to my Will, you will no longer have concerns for anything. The very privation of Me, which torments you and consumes you so much, flowing in my Will, will find support, my hidden kisses, my Life in you, clothed with you. In your very heartbeat you will feel mine - burning and sorrowful; and if you don't see Me, you feel Me; my arms hold you tightly. How many times you feel my motion, my refreshing breath, which refreshes your ardors! You do feel all this; and when you try to see who squeezed you, who breathes on you, and you do not see Me, I smile at you, I kiss you with the kisses of my Will, and I hide more within you, in order to surprise you again, and let you jump once more into my Will. Therefore, do not sadden Me by afflicting yourself - but let Me do. May the flight of my Volition never cease in you; otherwise you would hinder my Life within you. On the other hand, as you live in my Will, I do not find any hindrance, and I make my Life grow, and I carry out my Life as I want."

Now, out of obedience, I want to say a few words on the difference between living resigned to the Divine Will, and living in the Divine Will.

First: living resigned. According to my poor opinion, this means to be resigned to the Divine Will

in everything, both in prosperous and in adverse circumstances, seeing in everything the Divine Will, the order of the divine dispositions which the Divine Will has over all creatures, such that not even one hair can fall from our head if the Lord does not want it so.

It seems to me like a good son, who goes wherever his Father wants, and suffers whatever his Father wants. Poor or rich, it is indifferent to him; he is happy just being what his Father wants. If he receives or asks for an order to go somewhere to carry out some business, he goes only because his Father wanted it so. But in the meantime, he has to take some refreshment, stop to rest, have some food, deal with people; therefore he has to put much from his own will, even though he goes because his Father wanted it. However, in many things he finds himself in the circumstance of doing them by himself; so it may happen that he is far away from his Father for days, for months, without receiving specification of the Will of his Father in all things.

Therefore, for one who lives resigned to the Divine Will, it is almost impossible not to mix his own will with It. He will be a good son; however, he will not have the thoughts, the words and the life of his Father fully portrayed within himself, in everything. In fact, since he has to go, return, follow and deal with people, love is already broken - because only a continuous union makes love grow, and it never breaks - and the current of the Will of the Father is not in continuous communication with the current of the will of the son. During those intervals the son may get used to doing his own will. However, I believe that this is the first step toward sanctity.

Second: living in the Divine Will. I would like the hand of my Jesus to write this. Ah, He alone could say all the beauty, the goodness and the sanctity of living in the Divine Will! I am not capable; I have many concepts in my mind, but I lack the words. My Jesus, pour Yourself into my word, and I will say what I can.

Living in the Divine Will means being inseparable, doing nothing by oneself, because in the face of the Divine Will one feels incapable of anything. He does not ask for orders, nor does he receive them, because he feels incapable of going by himself. So he says: 'If You want me to do this, let us do it together, and if You want me to go, let us go together.' Therefore, he does all that his Father does. If the Father thinks, he makes the thoughts of the Father his own, and does not add one thought to those of his Father. If the Father looks, if He speaks, if He works, if He walks, if He suffers, if He loves, he too looks at what the Father is looking at; he repeats the words of the Father; he works with the hands of the Father; he walks with the feet of the Father; he suffers the same pains of the Father, and he loves with the love of the Father. He lives inside his Father, not outside of Him; therefore, he is the reflection and the perfect portrait of his Father - which is not, for the one who lives only resigned. It is impossible to find this son without his Father, nor the Father without him; and not only externally, but all his interior is as though interwoven with the interior of the Father - transformed, dissolved completely, completely, in God.

Oh, the rapid and sublime flights of this child in the Divine Will! This Divine Will is immense; in every instant It circulates within everyone; It gives life and order to everything. And the soul, wandering within this immensity, flies to all, helps all, loves all, but as Jesus Himself helps and loves - which cannot be done by one who lives only resigned.

Therefore, one who lives in the Divine Will finds it impossible to do things by himself; even more, he feels nausea for his human works, though holy, because in the Divine Will all things, even the smallest ones, take on a different look. They acquire nobility, splendor, divine sanctity, divine power and beauty; they multiply to infinity, and in one instant one does everything. And after he has done everything, he says: 'I have done nothing - Jesus did. And this is all my contentment: that, miserable as I am, Jesus gave me the honor to keep me in the Divine Will, to let me do what He Himself has done.' Therefore, the enemy cannot bother this child - whether he has done well or badly, little or much - because Jesus Himself did everything, and he together with Jesus. He is the most peaceful one; he is not subject to anxiety; he loves no one and loves everyone - but divinely. One can say that he is the repeater of the Life of Jesus, the organ of His voice, the heartbeat of His Heart, the sea of His graces.

True Sanctity, I believe, consists only in this. All other things are shadows, larvae, specters of sanctity.

In the Divine Will, virtues take their place in the divine order; while, outside of It, in the human order, they are subject to self-esteem, to vainglory, to passions. Oh! how many good works, how many attended Sacraments are to be cried over before God, and to be repaired, because they are empty of Divine Will, and therefore without fruits. Heaven willing that all would understand true sanctity. Oh! how all other things would disappear.

So, many find themselves on the false way of sanctity. Many place it in the pious practices of piety - and woe to those who move them! Oh, how they deceive themselves! If their wills are not united with Jesus and transformed in Him - which is the continuous prayer - with all of their pious practices their sanctity is false. And it shows how these souls pass very easily from pious practices to defects, to amusements, to the sowing of discord, and other things. Oh, how dishonoring this kind of sanctity is! Others place it in going to church, in attending all the services, but their will is far from Jesus. And it shows how these souls have little care for their own duties; and if they are hindered, they get angry, they cry that their sanctity goes up in the air. They complain, they disobey, they are the wounds of families. Oh! what a fake sanctity. Others place it in frequent confessions, in scrupulous spiritual directions, in having scruples for everything; but they do not have any scruple if their will does not run together with the Will of Jesus - and woe to those who contradict them! These souls are like inflated balloons: a little hole is enough for the air to come out, and their sanctity goes up in smoke, and falls to the ground. These poor balloons always have something to say; they are mostly inclined to sadness. They live always in doubt, and therefore would like to have a director for themselves, who would advise them, give them peace and console them in every little thing. But they are soon more agitated than before. Poor sanctity, how forged it is.

I would like the tears of my Jesus in order to cry together with Him over these false sanctities, and make everyone know how true sanctity is in doing the Divine Will and in living in the Divine Volition.

This sanctity puts its roots so deeply that there is no danger that it may oscillate, because it fills Heaven and earth, and finds its support everywhere. This soul is firm, not subject to inconstancies or voluntary defects. She is attentive to her duties; she is the most sacrificed and detached from everyone and everything, even from spiritual directions themselves; and since her roots are deep, she

rises up so high that the flowers and fruits bloom in Heaven. She is so hidden in God that the earth sees little or nothing of this soul. The Divine Will keeps her absorbed within Itself; only Jesus is the author, the life, the form of the sanctity of this enviable creature. She has nothing of her own, but everything is in common with Jesus. Her passion is the Divine Will; her characteristic is the Will of her Jesus, and 'Fiat' is her continuous motto.

On the other hand, the poor and false sanctity of the balloons is subject to continuous inconstancies, and while it appears that the balloons of their sanctity swell up so much as to seem to be flying in the air at a certain height, to the point that many, and even their directors, are amazed - soon they are disillusioned. One humiliation, one favor of the directors toward someone else, is enough to deflate these balloons, because they see this as a theft against them, considering themselves the neediest. So, while having scruples for silly things, they then reach the point of disobeying. Jealousy is the woodworm of these balloons, which, consuming the good they do, keeps sucking air from them, and the poor balloon deflates and falls to the ground, reaching the point of dirtying itself with earth. Then the sanctity that was in the balloon appears. And what can one find in it? Love of self, resentment, passions, hidden under the aspect of good, almost to have occasion to say: they have become the amusement of the devil; so, of all their sanctity, nothing was found but a mass of defects, apparently disguised as virtues. But then, who can say everything? Only Jesus knows the worst evils of this fake sanctity, of this devout life without foundation, because it leans on false piety. These fake sanctities are spiritual vines without fruit - sterile, and cause of who knows how much crying for my lovable Jesus. They are the ill feeling of society, the worry of the very directors, and of families. One can say that they bring with themselves a noxious air that harms everyone.

Oh! how so very different is the sanctity of the soul who lives in the Divine Will! These souls are the smile of Jesus. They are far away from everyone, even from the very directors. Only Jesus is everything for them; therefore, nobody worries for them. The beneficial air which they possess embalms everyone; they are the order and the harmony of everyone. Jesus, jealous of these souls, becomes actor and spectator of whatever they do - there is not one heartbeat, breath, or thought which He does not regulate and dominate. Jesus keeps this soul so absorbed in the Divine Will that she can hardly remember that she is living in exile.

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**September 18, 1917**

***Effects of constancy in good.***

Continuing in my usual state, I was in the midst of pains; more so, since my Celestial Mama had made herself seen, crying. And as I asked her: 'My Mama, why are you crying?'; She told me: "My daughter, how could I not cry, since the fire of Divine Justice would want to devour everything? The fire of sins devours all the good of souls, and the fire of Justice wants to destroy all that belongs to the creatures. And in seeing the fire running, I cry. Therefore, pray, pray."

Then, I was lamenting to Jesus about His privations. It seemed to me that, without Him, I could take no more. Moved to compassion for my poor soul, my lovable Jesus came, and transforming me within Himself, told me: "My daughter, patience. Constancy in good puts everything in a safe place. Even more, I tell you that when you are deprived of Me, fighting between life and death for the pain

of being without your Jesus, and in spite of this you remain constant in good and you neglect nothing, you do nothing other than squeeze yourself. And in squeezing, love of self, natural satisfactions, come out; your nature remains as though undone, and what is left is a juice so pure and so sweet that I take it with great delight - and I soften, looking at you with so much love and tenderness that I feel your pains as if they were mine. So, if you are cold, dry and the like, but you remain constant, you give as many squeezes to yourself, and you form more juice for my embittered Heart.

It happens as with a prickly fruit with a hard skin, but which contains a sweet and useful substance inside. If the person is constant in removing the prickles, in squeezing that fruit, he will extract all of its substance, and will enjoy the best of that fruit. So, the poor fruit is emptied of the good which it contained; even more, the prickles and the skin have been thrown away. The same for the soul: in coldness, in aridities, she casts natural satisfactions to the ground, she empties herself of herself, and through constancy, she squeezes herself. So, the soul remains with the pure fruit of good, and I enjoy the sweetness of it. Therefore, if you are constant, everything will serve you as good, and I will place my graces with confidence.”

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**September 28, 1917**

***The acts done in the Divine Will are suns which illuminate all, and will serve to put in safety those who have a little bit of good will.***

Continuing in my usual state, my sweet Jesus told me: “My daughter, darkness is thick and creatures precipitate more. Even more, in this darkness they are digging the abyss in which they will perish. The mind of man has remained blind, and it has no more light to look at good - only at evil; and evil will inundate him, and will make him perish. So, where they believed to find safety, they will find death. Ah! my daughter, ah! my daughter.”

Then He added: “The acts done in my Will are like suns which illuminate all; and as long as the act of the creature lasts in my Will, one more sun shines in the blind minds, and those who have a little bit of good will will find the light to escape from the precipice. All the others will perish. Therefore, in these times of thick darkness, how much good is done by the acts of the creature done in my Will. For those who will escape, it will be only by virtue of these acts.” Having said this, He withdrew.

Then He came back again and added: “I can say that the soul who does my Will and lives in It is my carriage, and I hold the reins of everything. I hold the reins of her mind, of her affections, of her desires, and I leave not even one of them in her power. And sitting on her heart in order to be more comfortable, my dominion is complete and I do whatever I want. Now I make the carriage run; now I make it fly; now it brings Me to Heaven; now I go around the whole earth; now I stop. Oh! how glorious and victorious I am - I dominate and I reign.

But if the soul does not do my Will and lives from the human will, the carriage falls apart. She takes the reins away from Me, and I remain without dominion, like a poor king who has been thrown out of his kingdom. And the enemy takes my place, while the reins remain at the mercy of her own passions.”

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**October 4, 1917**

***The pains and the Blood of Jesus run after man, to heal him and save him.***

This morning my always lovable Jesus transported me outside of myself. He was in my arms, with His face so very close to mine, kissing me slowly, slowly, as if He did not want me to perceive it. But after He repeated His kisses, I could not contain myself from returning Him with my kisses. But as I was kissing Him, a thought came to me - to kiss His most holy lips, and try to suckle the bitternesses that He contained - who knows if Jesus would surrender. Said and done. I kissed Him and I tried to suckle, but nothing would come out. I prayed Him to pour His bitternesses into me and, again, I suckled with more strength, but... nothing. It seemed that my Jesus suffered from the strains I was causing Him. After I did it again, with ardor, for a third time, I felt the most bitter breath of Jesus coming into me, and I saw something hard across His throat, which couldn't come out and prevented Him from letting out the bitternesses that He contained, so as to pour them into me.

And My afflicted Jesus, almost crying, told me: "My daughter, my daughter, resign yourself. Don't you see what hardness man put into Me with sin, which prevents Me from sharing my bitternesses with the one who loves Me? Ah! don't you remember when I told you: 'Let Me do, otherwise man will reach the point of doing so much evil as to exhaust evil itself, not knowing what more evil to do' - and you did not want Me to strike man? Man is becoming worse and worse. He has accumulated so much pus within himself that not even the war managed to let this pus out. War did not knock man down; on the contrary, it made him grow bolder. The revolution will make him furious; misery will make him despair and will make him give himself to crime. All this will serve, somehow, to make all the rot which he contains come out; and then, my Goodness will strike man, not indirectly through creatures, but directly from Heaven. These chastisements will be like beneficial dew descending from Heaven, which will kill man; and he, touched by my hand, will recognize himself, will wake up from the sleep of sin, and will recognize His Creator. Therefore, daughter, pray that everything may be for the good of man."

Jesus remained with His bitterness, and I remained afflicted because I was unable to relieve Jesus. I could just feel His bitter breath, and I found myself inside myself. But I felt restless; the words of Jesus tormented me. I could see before my mind the terrible future. And Jesus came back to calm me down, and almost to distract me, told me: "How much love! How much love! Do you see? As I was suffering and pain was formed in Me, I said: 'My pain, go, run, run. Go in search of man. Help him, and may my pains be the strength of his pains.' As I was shedding my Blood, I said to each drop: 'Run, run, save man for Me. If he is dead, give him life, but Divine Life. If he escapes, run after him, besiege him from all sides, confound him with love until he surrenders.' As the wounds were being formed on my Body under the scourges, I repeated: 'My wounds, do not remain with Me, but go in search for man. If you find him wounded by sin, place yourselves as a seal in order to heal him.' So, everything I did and said, I placed around man, in order to save him. You too - for love of Me, do not keep anything for yourself, but let everything run after man to save him, and I will look at you as another Me."

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**October 8, 1917**



***Everything that was done by Jesus is eternal. The souls who love Jesus stand in for Him.***

Continuing in my usual state and being very much in pain, my lovable Jesus came and told me: “My daughter, everything that was done by Me is eternal. My Humanity was not to be suffering for a time, but for as long as the world is world. And since my Humanity in Heaven is no longer able to suffer, I use the humanities of creatures, making them share in my pains in order to continue my Humanity on earth; and this, with justice, because when I was upon earth I embodied all the humanities of creatures within Me, in order to save them and do everything for them. Now, being in Heaven, I diffuse my Humanity, my pains and all that my Humanity did for the good of corrupted souls in them, especially in those who love Me, so as to say to the Father: ‘My Humanity is in Heaven but also on earth, in the souls who love Me and who suffer.’ Therefore, my satisfaction is always complete; my pains are always in act, because the souls who love Me stand in for Me. So, be consoled when you suffer, because you receive the honor of standing in for Me.”

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**October 20, 1917**

***The soul can make of herself a host for love of Jesus.***

Having received my Jesus, I was thinking about how I could give back love for love. It was impossible for me to be able to shrink and become smaller, like Jesus does in the Host for love of me. This is not in my power, as it is in the power of Jesus. And my beloved Jesus told me: “My daughter, if you cannot shrink all of yourself within the brief circle of a host for love of Me, you can very well shrink all of yourself within my Will, to be able to form the host of yourself in my Will. For every act you do in my Will, you will make a host for Me; and I will feed Myself from you, as you do from Me. What forms the host? My own Life in it. And what is my Will? Isn’t It the whole of my Life? Therefore, you too can become host for love of Me: the more acts you do in my Will, the more hosts you will form, to give back to Me love for love.”

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**October 23, 1917**

***The first act that Jesus did in receiving Himself sacramentally.***

This morning, after I received blessed Jesus, I was saying to Him: ‘My life, Jesus, tell me: what was the first act that You did when You received Yourself sacramentally?’ And Jesus: “My daughter, the first act I did was to multiply my Life into many lives, for as many creatures as can exist in the world, so that each one of them might have one Life of Mine only for herself; a Life that continuously prays, thanks, satisfies, loves only for her. In the same way, I multiplied my pains for each soul, as if I were suffering only for her, and not for others. In that supreme moment of receiving Myself, I gave Myself to all, to suffer my Passion in each heart, to be able to conquer the hearts by dint of pains and of love. In giving all my Divinity, I came to take the dominion of all. But, alas! my love remained disappointed by many; and I anxiously await loving hearts which, in receiving Me, would unite with Me to multiply themselves in everyone, desiring and wanting what I want, so that I may take at least from them what the others do not give to Me, and receive the contentment of having them as conformed to my desire and to my Will. Therefore, my daughter, when you receive Me, do what I did, and I will receive the contentment that at least the two of us want the same thing.”

But while Jesus was saying this, He was very afflicted; and I: ‘Jesus, why are You so afflicted?’

“Ah, ah, how the flood will inundate the countries! How many evils! How many evils! Italy is going through sad - most sad hours. Draw yourselves closer to Me, be in accord among yourselves. Pray that the evils may not become much worse.”

And I: ‘Ah, my Jesus! What will happen to my country? You don’t love me as before, when You would spare others for love of me.’ And He, almost sobbing: “It is not true, I love you.”

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**November 2, 1917**

***Laments of Jesus. Threats of chastisements for Italy.***

Continuing in my state amid privations, pains and bitternesses, especially because of the many troubles that one hears about, and the entrance of the foreigners into Italy, I was praying good Jesus to stop the enemies, and I said to Him: ‘Is this perhaps the flood You were talking about in the last days?’ And good Jesus came and told me: “My daughter, this was exactly the flood I was talking about, and the flood will continue to flow, and flow. The foreigners will continue to invade Italy - she has very much deserved it. I had chosen Italy as a second Jerusalem, but in return she has neglected my laws, and has denied the rights which were due to Me. Ah! I can say that she no longer behaved humanly, but as a beast. I have not been recognized, even under the scourge of the war, and she wanted to go on as my enemy. She has justly deserved this defeat, and I will continue to humiliate her to the dust.”

And I, interrupting Him: ‘Jesus, what are You saying? Poor homeland of mine, how torn you will be! Jesus, mercy - stop the current of the foreigner!’ And Jesus: “My daughter, to my sorrow, I have to allow the foreigner to advance. You would want victory because you do not love souls as I do; but if Italy wins, it will be a ruin for souls. Their pride would reach the point of ruining the little good which is left in the nation; she would have been pointed out as the nation which can do without God. Ah! my daughter, the scourges will continue. Towns will be devastated; I will strip them of everything; the poor and the rich will be one single thing. They did not want to recognize my laws; they made of the earth a god for each one; and I, by stripping them, will make them recognize what the earth is. I will purify the earth by fire, because the stench that emanates from it is such that I cannot bear it. Many will remain buried in the fire. In this way I will make the earth come to its senses. It is necessary - the salvation of souls requires it. I had spoken to you about these chastisements a long time ago. The time has come, yet not completely; more troubles will come. I will make the earth come to its senses - I will make the earth come to its senses.”

And I: ‘My Jesus, placate Yourself - enough for now.’ And He: “Ah, no! Pray, and I will render the enemy less cruel.”

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**November 20, 1917**

***The reason for chastisements. Jesus will make the Sanctity of living in the Divine Will reappear.***

Continuing in my state, ever more painful, my always lovable Jesus comes and goes like a flash; and He does not give me time, even to pray to Him for the great evils that poor humanity is going through, especially my dear homeland. What a blow to my heart, the entrance of the foreigners into her! I thought that Jesus had told me this before to make me pray; but when He comes, if I pray Him, He says: "I will be inexorable." And if I push Him by saying, 'Jesus, don't You want to have compassion? Don't you see how the cities are destroyed, how people remain naked and starving? Ah, Jesus, how hard You have become!', He answers: "My daughter, I am not concerned about the cities, the great things of the earth - I am concerned about souls. The cities, the churches and other things, after they have been destroyed, can be rebuilt. Didn't I destroy everything in the Deluge? And wasn't everything redone again? But if souls are lost, it is forever - there is no one who can give them back to Me. Ah! I cry for souls. They have denied Heaven for the earth, and I will destroy the earth; I will make the most beautiful things disappear which, like rope, bind man."

And I: 'Jesus, what are You saying?' And He: "Courage, don't lose heart. I will go on. And you - come into my Will; live in It, so that the earth may no longer be your home, but I Myself may become your home. In this way you will be completely safe. My Will has the power of rendering the soul transparent, and when the soul is transparent, whatever I do is reflected in her. If I think, my thought is reflected in her mind and becomes light, while her thought, as light, is reflected in mine. If I look, if I speak, if I love, etc., these are reflected in her like many lights, and she in Me. Therefore, we are in continuous reflections, in perennial communication, in reciprocal love. And since I am everywhere, the reflections of these souls reach Me in Heaven, on earth, in the Sacramental Host, in the hearts of creatures. Everywhere and always, I give light, and light they send to Me; I give love, and love they give to Me. They are my terrestrial homes, in which I find refuge from the disgust of the other creatures.

Oh, the beautiful living in my Will! I like it so much that I will make disappear all other sanctities under any aspect of virtue in the future generations, and I will make the sanctity of living in my Will reappear, which are and will be not human sanctities, but divine. Their sanctity will be so high that, like suns, they will eclipse the most beautiful stars of the saints of the past generations. This is why I want to purge the earth: it is unworthy of these portents of Sanctity.

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**November 27, 1917**

***The Sanctity of living in the Divine Will is exempt from personal interest and waste of time.***

I continue in order to obey. It seems that my always lovable Jesus wants to speak about the living in His Most Holy Will. It seems that when He speaks about His Most Holy Will, He forgets everything and makes one forget about everything. The soul finds nothing other than the necessity - no other good than to live in His Volition. So, after I wrote about His Will on November 20, my sweet Jesus, being disappointed with me, told me: "My daughter, you did not say everything. I want you to neglect to write nothing when I speak to you about my Will - not even the most tiny things, because all of them will serve for the good of posterity. In all sanctities there have always been Saints who first started each kind of sanctity. So, there was the Saint who started the sanctity of the penitent; another who started the sanctity of obedience; another of humility, and so with all the other sanctities. Now I want you to be the beginning of the Sanctity of living in my Will.

My daughter, all other sanctities are not exempt from waste of time and from personal interest - as for example, a soul who lives attentive to obedience in everything. There is much waste of time; her saying and re-saying continuously, distracts her from Me, and she mistakes the virtue for Me. If she does not have the opportunity to take all the orders, she lives restless. Another one suffers from temptations - oh, how much waste of time! She never tires of telling of all her trials, and she mistakes the virtue for Me. And many times these sanctities end up in ruin. But the Sanctity of living in my Will is exempt from personal interest and waste of time; there is no danger that they might mistake the virtue for Me, because I Myself am the living in my Will.

This was the Sanctity of my Humanity on earth, and therefore It did everything for everyone, without a shadow of personal interest. Self-interest takes away the mark of divine sanctity. Therefore, it can never be a sun; at the most, as beautiful as it may be, it can be a star. This is why I want the Sanctity of living in my Will - in these times, so sad, this generation needs these suns, which may warm it, illuminate it and fecundate it. The disinterest of these terrestrial angels, all for the good of others, without a shadow of their own self, will open in hearts the way to receive my grace.

And then, churches are few and many will be destroyed. Many times I do not find priests to consecrate Me; other times they allow unworthy souls to receive Me, and worthy souls not to receive Me; other souls are unable to receive Me, therefore my love finds itself hindered. This is why I want to make the Sanctity of living in my Will. In It, I will no longer need priests to be consecrated, nor churches, tabernacles or hosts. These souls will be everything altogether: Priests, churches, tabernacles and hosts. My love will be more free. Anytime I want to consecrate Myself, I will be able to do it - in every moment, during the day, at night, in any place where they might be. Oh, how my love will have its complete outpouring!

Ah! my daughter, the present generation deserved to be destroyed completely; and if I will allow a little something to be left of it, it is to form these suns of the Sanctity of living in my Will, who, through my example, will repay Me for all that other creatures, past, present and future, owed Me. Then will the earth give Me true glory, and my 'Fiat Voluntas Tua on earth as it is in Heaven' will have its completion and fulfillment."

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**December 6, 1917**

***The reason why Jesus can never like acts done outside of His Will.***

After having received Jesus in the Sacrament, I was telling my Jesus: 'I kiss You with the kiss of your Will. You are not content if I give You only my kiss, but You want the kiss of all creatures. So I give You the kiss in your Will, because in It I find all creatures; and on the wings of your Will, I take all their mouths and I give You the kiss of all; and as I kiss You, I kiss You with the kiss of your love, so that I may kiss You not with my love, but with your own love, and You may feel the contentment, the sweetness and the gentleness of your own love on the lips of all creatures, in such a way that, as You are attracted by your own love, I may force You to kiss all creatures.' But then, who can tell all the nonsense I was saying to my lovable Jesus?

Then my sweet Jesus told me: "My daughter, how sweet it is for Me to see, to feel, the soul in my

Will. Without realizing it, she finds herself at the heights of my acts, of my prayers, of the way I acted when I was on this earth. She places herself almost at my level. In my most tiny acts, I enclosed all creatures, past, present and future, in order to offer to the Father complete acts in the name of all creatures. Not even one breath of the creatures escaped Me, which I did not enclose in Me; otherwise the Father might have found some exceptions in recognizing the creatures, and all their acts – because they would not have been done by Me and have come out from Me. He might have said to Me: ‘You have not done everything - and for everyone; your work is not complete. I cannot recognize all of them, because You have not embodied them all within You, and I want to recognize only what You did.’ Therefore, in the immensity of my Will, of my love and power, I did everything, and for everyone.

So, how could other things, outside of my Will, ever please Me, as beautiful as they might be? They are always low, human and finite acts. Instead, the acts in my Will are noble, divine, interminable and infinite - as my Volition is. They are similar to mine, and I give them the same value, love, power of my own acts; I multiply them in everyone; I extend them to all generations and to all times. What do I care if they are small? They are still my acts that are being repeated, and that’s enough. And then, the soul places herself in her true nothingness - not in humility, in which she always feels something of herself. And as a nothing she enters into the All, and operates with Me, in Me and like Me - completely stripped of herself, not caring about merit or self-interest, but all intent only on making Me happy, giving Me absolute lordship over her acts, without even wanting to know what I do with them. Only one thought occupies her: to live in my Will, praying to Me that I may give her the honor. This is why I love her so much, and all my predilections and my love are for this soul who lives in my Will. And if I love the others, it is by virtue of the love which I have for this soul, and which descends from her - just as the Father loves the creatures by virtue of the love He has for Me.”

And I: ‘How true it is what You say - that in your Will one wants nothing and wants to know nothing. If one wants to do something, it is because You have done it. One feels the ardent desire to repeat your things. Everything disappears; one no longer wants to do anything.’ And Jesus: “And I make her do everything, and I give everything to her.”

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**December 12, 1917**

***How the sun is a simile of the acts done in the Divine Will.***

Continuing in my usual state, I was fusing all of myself in the Holy Will of my sweet Jesus, and I prayed, I loved, I repaired. And He said to me: “My daughter, do you want a simile for the acts done in my Will? Look up and you will see the sun - a circle of light, with its limits and its shape. But the light which comes from this sun, from within the limits of its circle, fills the earth and extends everywhere - not in a round shape, but wherever it finds earth, mountains, seas to illuminate and to invest with its heat; so much so, that with the majesty of its light, with the beneficial influence of its heat, and by investing everyone, the sun becomes the king of all planets, and holds supremacy over all created things.

Now, such are the acts done in my Will, and still more. In doing her act, the creature makes it small and limited, but as it enters into my Will, it becomes immense, it invests all, it gives light and heat to

all, it reigns over all, it acquires supremacy over all the other acts of creatures - it has right over all. Therefore, she rules, she dominates, she conquers; yet, her act is small, but by doing it in my Will, it went through an incredible transformation, which not even Angels are allowed to comprehend. I alone can measure the just value of these acts done in my Will. They are the triumph of my glory, the outpouring of my love, the fulfillment of Redemption; and I feel as though repaid for Creation itself. Therefore, always forward, in my Will.”

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**December 28, 1917**

***Jesus wants the continuous acts of the creature. It does not matter if they are small; as long as there is the motion, the seed, He unites them to His own, and He makes them great.***

Continuing in my usual state and being a little in suffering, I thought to myself: ‘How is it that I cannot find rest, either at night or during the day; rather, the weaker and the more suffering I feel, the more my mind is awake and unable to take rest.’ And my sweet Jesus told me: “My daughter, you do not know the reason, but I do; and now I will tell you. My Humanity had no rest; even in sleep I had no respite, but I worked intensively; and this, because having to give life to everyone and everything, and redo everything within Me, it was convenient for Me to work without stopping for one instant; and one who has to give life, must be in continuous motion and uninterrupted act. Therefore, I was in continuous act of letting lives of creatures out of Myself, and of receiving them. Had I wanted to rest, how many lives would not be delivered? How many, without my continuous act, would not develop and would remain withered? How many would not enter into Me, because the act of Life of the only One who can give life, is missing?

Now, my daughter, since I want you together with Me in my Will, I want your continuous act. Therefore, your awake mind is act, the murmuring of your prayer is act, the movements of your hands, the beating of your heart, the moving of your glances, are acts. They may be small, but what do I care? As long as there is the motion, the seed, I unite them to mine, I make them great, and I give them the virtue of producing lives.

My acts too were not all apparently great, especially when, as a little one, I moaned and suckled milk from my Mama, I amused Myself in kissing her, caressing her, entangling my little hands with hers. Then, when I was a little older, I picked flowers, I brought the water, and other things. These were all little acts, but they were united in my Will, in my Divinity - and this was enough. They were so great as to be able to create millions and billions of lives. Therefore, as I was moaning, lives of creatures were coming out from my moans; I suckled, I kissed, I caressed, but lives were coming out. Souls were flowing in my fingers entangled with the hands of my Mama; and as I picked the flowers and brought the water, souls were coming out from the heartbeat of my uncreated Heart, and they entered into It. My motion was continuous.

This is the reason for your vigil. When I see your motion and your acts in my Will - now placing themselves at my side, now flowing in my hands, now in my voice, in my mind or in my Heart - I make of them the motion of all, and I give life to each one in my Will, giving them the virtue of my own acts; and I make them run for the salvation and for the good of all.”

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**December 30, 1917**

***Sorrow of Jesus because of those of steal affections and hearts of creatures from Him.***

Continuing in my usual state, my always lovable Jesus made Himself seen afflicted, and He was lamenting for the many who steal affections and hearts of creatures from Him, by putting themselves in His place within the souls. And I said to Him: 'My Love, is this vice so ugly that it saddens You so much?'

And He: "My daughter, it is not only ugly, but awful. It is to turn upside down the order of the Creator, placing themselves on top and Myself underneath, telling Me: 'I too am good at being God.' What would you say, if someone stole a million from someone else, rendering him poor and unhappy? And I: 'He should either give it back, or he would deserve condemnation.' And Jesus: "Yet, when they steal affections and hearts from Me, it is more than stealing a million, since these are material and low things, while those are spiritual and high. If one wants, millions can be returned, but not those - never. So, these are irreparable, uncancellable thefts. And if the fire of Purgatory will purify these souls, it will never be able to return and fill the vacuum of one single affection, which they took away from Me. Yet, this is not taken into account; on the contrary, it seems that some go along selling these affections; and they are happy only when they find a buyer, who would purchase someone else's affection without having any scruple. They have scruples if they steal from creatures; but they steal from Me, and do not give it a thought. Ah! my daughter, I gave everything to creatures, and I said: 'Take anything you want for yourself – and for Me, leave only your heart.' Yet, this is denied to Me. Not only this, but they even steal the affections of others. And this is done not only by secular people, but also by sacred persons, by pious souls.

Oh, how much harm is caused by certain directions, too sweet - by certain unnecessary compliances, by too much listening, using attractive manners! Instead of doing good, they form a maze around the souls; and when I am forced to enter into those hearts, I would rather run away, in seeing that their affections are not mine, and that their heart is not mine. And this, from whom? From one who should re-order the souls in Me! On the contrary, he has taken my place, and I feel such nausea that I cannot stand being in those hearts, but I am forced to stay until the accidents are consumed. What a slaughter of souls! These are the true wounds of my Church. This is the reason for so many ministers being snatched from churches. And no matter how many prayers they say to Me, I do not listen - there are no graces for them; rather, I answer them with a sorrowful cry from my Heart: 'Thieves! Move, go out of my Sanctuary, for I cannot stand you any more!'

I was frightened, and I said: 'Placate Yourself, O Jesus! Look at us as the fruit of your Blood, of your wounds, and change the scourges into graces!' And He added: "Things will go forward. I will humiliate man to the dust, and various sudden and unexpected accidents will continue to occur, to confound man even more. Wherever he believes to find escape, he will find a tie; where a victory, a defeat; where light, darkness; so that he himself will say: 'I am blind, and I don't know what else to do.' The destructive sword will continue to devastate, until everything is purified."

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**January 27, 1918**

***Things will rage more.***

Days are most bitter. Sweet Jesus almost does not come, or He flashes by; and in that flash He makes Himself seen while He dries His tears, and then runs away without telling the reason. Finally, after many hardships, He told me: “My daughter, after so long you have been dealing with Me you still have not learned to know my ways and the reason for my absence; yet, I told you many times. How easily you forget my words. Things will rage more – that is all.”

Then, finding myself outside of myself, I saw some saying that two or three nations had to be rendered powerless to defend themselves. How many miseries, how many ruins, because other nations will constrain them so much, to the extent of laying hands on them in such a way as to render them powerless.

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**January 31, 1918**

***Dissolving oneself in Jesus, to be able to say: what belongs to Jesus is mine.***

I was abandoning all of myself in Jesus, when He told me: “My daughter, dissolve yourself in Me. Dissolve your prayer in mine, so that your prayer and mine may be one single prayer, and one would not recognize which one is yours and which mine. Your pains, your works, your will, your love - dissolve them all in my pains, in my works, etc., so that they may mix one with the other, and form one single thing; to the extent that you may be able to say, ‘What belongs to Jesus is mine’, and I may say, ‘What is yours is mine.’

Imagine a glass of water, which is poured into a big container of water. Would you be able to distinguish, afterwards, the water of the glass from the water of the container? Certainly not. Therefore, for your greatest gain and my highest contentment, repeat often in whatever you do: ‘Jesus, I pour this into You, so that I may do not my will, but Yours’, and immediately I will pour my acting into you.”

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**February 12, 1918**

***Deserted churches, and without ministers.***

Continuing in my usual state, my always lovable Jesus made Himself seen so very afflicted, and I said to Him: ‘My Love, why are You so afflicted?’ And He: “Ah! my daughter, when I allow that churches remain deserted, ministers dispersed, Masses reduced, it means that the sacrifices are offenses for Me, that the prayers are insults, the adorations irreverences, the confessions amusements, and without fruit. Therefore, no longer finding my glory, but offenses, nor any good for them – making no use of them, I take them away. But this tearing ministers away from the Sanctuary means also that things have reached the ugliest point, and that the variety of scourges will multiply. How hard man is - how hard!”

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**February 17, 1918**



***The heat of the Divine Will destroys imperfections.***

I was feeling a little distracted, and pouring myself into the Holy Will of God, I asked forgiveness for my distraction. And Jesus told me: “My daughter, with its heat the sun destroys the miasma - the infectious part of manure, when it is spread into the soil in order to fecundate the plants; otherwise they would rot and would end up withering. Now, as soon as the soul enters my Will, Its heat destroys the infection - the defects, which the soul has contracted in her distraction. Therefore, as soon as you feel a distraction, do not remain within yourself, but enter into my Will immediately, so that my heat may purify you and prevent you from withering.”

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**March 4, 1918**

***Firmness produces heroism.***

Continuing in my usual state, I was lamenting to Jesus about my poor state, and He told me: “My daughter, courage, do not move in anything. Firmness is the greatest virtue. Firmness produces heroism, and it is almost impossible for one not to be a great saint. Rather, as she keeps repeating her acts, she forms two bars - one to the right, and the other to the left - which serve her as support and defense; and as she reiterates her acts, a fount forms in her, of new and increasing love. Firmness strengthens grace, placing on it the seal of final perseverance. Your Jesus does not fear that His graces may remain without effects, and therefore I pour them in torrents over a constant soul. There is not very much to expect from a soul who works today, and tomorrow does not - who now does some good, and now some other. She will not have any support, and will be bounced now to one point, now to another. She will die of starvation, because she will not have the fount of firmness, which makes love arise. Grace fears to pour itself, because she will abuse it, and use it to offend Me.”

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**March 16, 1918**

***The nourishment of Jesus.***

I felt a great need, and I turned my sorrowful laments to Jesus. And He, all goodness, came out from within my interior, clothed in a garment studded with most refulgent diamonds, and as though waking up from a great sleep, all tenderness, told me: “My daughter, what do you want? Your laments wounded my Heart, and I woke up to answer your needs immediately. You must know that I was inside your heart, and as you were doing your acts, your prayers, your reparations, pouring yourself into my Will and loving Me, I took everything for Myself, and I used it to nourish Myself and to embellish my garment with precious diamonds. This is so true that, as you were loving Me, praying Me, and so on, I did not remain on an empty stomach as if you were doing nothing. I was the One who took everything, since you gave Me full freedom. Now, when the soul does so, I cannot rest when she is in need; I make Myself all for her. Tell Me, then, what do you want?”

I told Him my extreme needs, shedding bitter tears, to the extent of wetting the Most Holy hands of Jesus. And sweet Jesus squeezed me to His Heart, pouring a most sweet water from His Heart into mine, which refreshed all of me. Then He added: “My daughter, do not fear, I will be all for you. If creatures will be missing, I will do everything - I will bind you and release you. I will never leave

you without Me; you are too dear to Me. I raised you in my Will; you are part of Me. I will guard you, and I will say to everyone: 'No one touch her.' Therefore, calm yourself, for your Jesus will not leave you."

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**March 19, 1918**

***Jesus feels nausea over the disunion of priests.***

Continuing in my usual state, my lovable Jesus came, all afflicted, and told me: "My daughter, what a nausea I feel over the disunion of priests. It is intolerable for Me. Their disordered lives are the reason for my Justice to permit my enemies to be over them and to ill-treat them. The evil ones are already about to attack, and Italy is about to commit her greatest sin - that of persecuting my Church, and of dirtying her hands with innocent blood." And while He was saying this, He showed our allied nations devastated, many places disappeared, and their pride knocked down.

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**March 26, 1918**

***As one operates in the Divine Will, what is human remains as though suspended, and the Divine Life acts and takes its place.***

Continuing in my usual state, I was trying to fuse myself in the Divine Volition, when my sweet Jesus told me: "My daughter, each time the soul enters my Volition, and prays, works, suffers, etc., she acquires as many new divine beauties. Therefore, one more act or one act less, done in my Will, is one more beauty or one beauty less which the soul acquires. Not only this, but in every additional act that she does in my Will, she takes one more divine strength, wisdom, love, sanctity... And while she takes the divine qualities, she leaves the human ones. Even more, as she operates in my Will, what is human remains as though suspended; the Divine Life acts and takes its place, and my love has the freedom to form its attitude within the creature."

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**March 27, 1918**

***By living in the Divine Will, the soul finds everything in a Divine and infinite way.***

I was lamenting to Jesus for I could not even listen to Holy Mass; and Jesus told me: "My daughter, am I not the One who forms the Sacrifice? Now, since I am present in each Sacrifice, the soul who lives with Me and in my Will remains sacrificed together with Me - not in one Mass, but in all the Masses. And since she lives in my Will, she remains consecrated with Me in all the Hosts.

Never go out of my Will, and I will let you reach any place you want. Even more, there will be such electricity of communication between you and Me, that you will not do one act without Me, and I will not do one act without you. Therefore, when you lack something, enter into my Will, and you will find, ready, whatever you want: as many Masses as you want, as many Communion, as much love as you want. Nothing is missing in my Will. Not only this - but you will find things in a divine and infinite way."

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**April 8, 1918**

***Difference between living united with Jesus, and living in the Divine Will.***

Returning to the point about living in the Divine Will, I was told that it was like living in the state of union with God; and my always lovable Jesus, on coming, said to me: "My daughter, there is a great difference between living united with Me and living in my Will." As He was saying this, He stretched His arms toward me and told me: "Come into my Will, even for one instant, and you will see the great difference."

I found myself in Jesus. My tiny atom was swimming in the Eternal Volition. And since this Eternal Volition is one single Act that contains, all together, all the acts, past, present and future - since I was in the Eternal Volition, I took part in that single Act which contains all acts, as much as it is possible for creature. I took part also in the acts which do not exist, and which must yet exist, until the end of the centuries, and until God will be God. And for these acts too I loved Him, I thanked Him, I blessed Him, etc. There was no act which escaped me. I took the love of the Father, of the Son and of the Holy Spirit, and I made it mine, just as their Will was mine; and I gave it to Them as if it were my own. How happy I was to be able to give Them their own love as though my own! And how They found their full contentment and complete outpouring in receiving their own love from me, as if it were mine! But who can say everything? I lack the words.

Now, blessed Jesus told me: "Have you seen what living in my Will is? It is to disappear and to enter the sphere of Eternity; it is to penetrate into the Omnipotence of the Eternal One - into the Uncreated Mind, and take part in everything and in each divine act, as much as it is possible for a creature. It is to make use, even while on earth, of all the divine qualities; it is to hate evil in a divine way. It is extending oneself to everyone without exhaustion, because the Will which animates this creature is divine. It is the Sanctity which is not yet known, which I will make known, and which will place the last ornament, the most beautiful and the brightest among all other sanctities. It will be the crown and the fulfillment of all the other sanctities.

Now, to live united with Me is not to disappear - two beings appear together; but one who does not disappear cannot enter into the sphere of Eternity to take part in all the divine acts. Ponder well, and you will see the great difference."

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**April 12, 1918**

***The soul must lean within Jesus.***

Finding myself in my usual state, I felt an extreme need of Jesus, and of leaning all of myself within Him. And my sweet Jesus came and told me: "My daughter, lean yourself completely within Me. You will find Me always ready - you will never lack Me. Even more, the more you lean within Me, the more I will pour Myself into you. And since many times I feel the need to lean, I will come to you and I will lean within you, using my own support, which I have formed in you. And when I see that you despise the support of creatures, I will love you twice as much, and I will redouble my support."

Then He added: “When the soul does everything to please Me, to love Me and to live at the expense of my Will, she becomes like a member of my Body; and I glory in these members as if they were my own. Otherwise, they would be like members dislocated from Me, which give Me pain - and not only to Me, but to themselves and to their neighbor. These are members which spurt a purulent material, such as to infect and to dry up even the good that they do.”

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**April 16, 1918**

***Jesus comes as hidden in sufferings.***

Continuing in my usual state, I felt my poor heart oppressed and amid bitter pains - which it is not necessary here to explain. As my always lovable Jesus came, He told me: “My daughter, I send sufferings to the creatures, so that they may find Me in the sufferings. I am as though wrapped within those pains, and if the soul suffers with patience, with love, she tears the wrapping that covers Me, and she finds Me. Otherwise, I remain hidden in the pain, she will not have the good of finding Me, and I will not have the good of revealing Myself.”

Then He added: “I feel an irresistible force to spread Myself toward creatures. I would like to spread my Beauty to make them all beautiful; but the creature, dirtying herself with sin, rejects the divine beauty and covers herself with ugliness. I would like to spread my love; but loving what is not mine, they live numb with cold, and my love is rejected. I would like to communicate all of Myself to man, veiling him completely within my own qualities, but I am rejected. And in rejecting Me, he forms a wall of division between Me and him, to the point of breaking all communications between creature and Creator. But in spite of this, I continue to spread Myself - I do not withdraw, in order to find at least someone who would receive my qualities. And if I find him, I redouble my graces, I increase them a hundredfold for him. I pour all of Myself into him, to the point of making of him a portent of grace.

Therefore, remove this oppression from your heart. Pour yourself into Me, and I will pour Myself into you. Jesus told you this - and that is enough. Have no care about anything, and I will do and take care of everything.”

\* \* \*

**April 25, 1918**

***Jesus plays with Luisa.***

I was saying to my sweet Jesus: “My Life, how cattiva I am! [Cattiva in Italian means bad, naughty] But even though I am cattiva, I know that You love me.’ And my beloved Jesus told me: “My little cattiva, you surely are cattiva - you have captivated my Will. If you had captivated my love, my power, my wisdom, etc., you would have captivated a part of Me. But by captivating my Will, you have captivated all of the substance of my Being, which crowns all of my qualities, and so you took Me altogether. This is why I often speak to you not only about my Will, but of the living in my Will: since you have captivated It, I want you to know Its qualities and how to live in my Volition, so that you may live a communal and inseparable life together with Me, and I may reveal to you the secrets of my Will. Could you have been more cattiva?”

And I: “My Jesus, You make fun of Me. I want to tell You that I am really cattiva, and to help me to become good.’

And Jesus: “Yes, yes”; and He disappeared.

\* \* \*

**May 7, 1918**

***The Divine Will grinds what is human.***

Continuing in my usual state, my sweet Jesus told me: “My daughter, if for a few days you do not see Me as usual, do not afflict yourself. Evils will increase; Heaven and earth will unite in order to strike man, and I do not want to afflict you by making you see so many evils.”

And I: ‘Ah, my Jesus, the greatest pain for me is being deprived of You. It is death without dying – pain indescribable and without end! Jesus, Jesus, what are You saying? Me without You? Without Life? Mind, Jesus - don’t say this to me any more.”

And Jesus added: “My daughter, do not become alarmed. I did not tell you that I will not come at all - but not often; and I told you before so as not to make you worry. My Will will compensate for everything, because in my Will the human is ground down, and I extract the flower, the fruit - the crafting of my Will, and I place it together with Me, to have a communal life; so, the human, like bran, remains separated outside. Therefore, let the machine of my Will grind you thoroughly, so that nothing human may remain in you.”

\* \* \*

**May 20, 1918**

***Everything is concentrated in the Will of God.***

Continuing in my usual state, I was saying to my sweet Jesus: ‘How I wish I had your desires, your love, your affections, your Heart, etc., to be able to desire, to love, etc., as You do.’ And my always lovable Jesus told me: “My daughter, I do not have desires or affections, but everything is concentrated in my Will. My Will is everything in Me. Those who can not, desire; but I can - everything. Those who do not have love, wish to love; but in my Will there is the fullness, the fount of true love. And since I am infinite, in one simple act of my Will I possess all goods, which, overflowing from my Being, descend for the good of all. If I had desires, I would be unhappy, I would lack something; but I possess everything, therefore I am happy and I make everyone happy.

Being infinite means having the power to do everything, to possess everything, to make everything happy. The creature, who is finite, does not possess everything, nor can she embrace everything. This is why she has desires, anxieties, affections, etc., which she can use as many steps in order to ascend to her Creator, lap up His divine qualities, and be filled so much as to overflow for the good of others.

But if the soul concentrates all of herself in my Will, dissolving herself completely in my Volition, then, she will not just lap up my qualities, but in one single gulp she will absorb Me into herself. She

will no longer have her own desires and affections in herself, but only the Life of my Will, which, dominating her completely, will make everything disappear from her, and will make my Will reappear in everything.”

\* \* \*

**May 23, 1918**

***The flights of the soul in the Divine Will.***

This morning my sweet Jesus did not come, so I spent it amid sighs, anxieties and bitternesses, though all immersed in His Will. As the night came, I could not take any more, so I called Him again and again. My eyes could not close; I felt restless; I wanted Jesus at any cost. At that point He came, and said to me: “My dove, who can say the flights that you take in my Will, the space that you cover, the air that you swallow? No one, no one - not even you would be able to say it. I alone - I alone can say it; I, who measure the fibers; I, who count the flights of your thoughts, of your heartbeats. And as you fly, I see the hearts that you touch. But do not stop - fly to more hearts, and knock, again and again. Then, fly over again, and on your wings bring my ‘I love you’ to more hearts, to make Me loved; and then, in one flight, come to my Heart to take refreshment, to start all over again with more rapid flights. I amuse Myself with my dove; and I call the Angels and my little Mama to amuse Themselves with Me. But, you know? I am not telling you everything; the rest I will tell you in Heaven. Oh, how many surprising things I will tell you!”

Then He placed His hand on my forehead and added: “I leave you the shadow of my Will, the breath of my Volition. Sleep.” And I fell asleep.

\* \* \*

**May 28, 1918**

***The jealousy of the love of Jesus for Luisa is so great, that He takes everything away from her.***

Finding myself in my usual state, I was saying to my beloved Jesus: “Jesus, love me. I have more right than others to be loved, because I do not love anyone but You, nor does anyone love me. And if someone does seem to love me, it is for the good that they get - not for myself. Therefore, between my love and Yours, there is no other love.” And sweet Jesus told me: “My daughter, this is nothing else but my greatest love; and it is such that the jealousy of my love for you takes all things away from you. My jealousy is such that I remain on guard, so that not even a shadow of love of creature may breathe upon you. At the most, I tolerate that someone love you in Me, but not outside of Me; otherwise I would make him flee. This also means that neither have you entered any heart, nor has anyone entered yours.”

Then, around nighttime, Jesus returned with the Queen Mama, calling me by name, as if they wanted me to pay attention. How beautiful it was to see Mama and Jesus speaking to each other. The Celestial Mama was saying: ‘My Son, what are You doing? What You want to do is too much. I have my rights as Mother, and I grieve that my children have to suffer so much. You want to open Heaven to scourges, and to destroy the creatures and the food which will serve to feed them; You want to inundate them with infectious diseases. What shall they do? You say that You love this daughter of mine. How much will she suffer if You do this. Not to embitter her - don’t do it.’ And

She pulled Him toward Me; but Jesus, determined, answered: "I can not. I remove many evils because of her - but not everything. My Mama, let the whirl of evils pass, so that they may surrender."

Then they said many other things between them, which I could not fully understand. I remained terrified, but I hope that Jesus will placate Himself.

\* \* \*

**June 4, 1918**

***Repetition of the reparations of Jesus.***

Continuing in my usual state, I was saying to my beloved Jesus: "Do not disdain my prayers. It is your own words that I am repeating, your own intentions - souls that I want, just as You want them, and with your own Will." And blessed Jesus told me: "My daughter, when I hear you repeat my words, my prayers, wanting as I want, I feel drawn toward you, as though from many magnets. And as I hear you repeat my words, my Heart feels many distinct joys, and I can say that it is a feast for Me. And while I enjoy it, I feel debilitated by the love of your soul, and I have no strength to strike the creatures. I feel in you the same chains which I put on the Father in order to reconcile mankind. Ah! yes, repeat what I did - repeat it always, if you want that your Jesus, in the midst of so many bitternesses, may find one joy from the creatures."

Then He added: "If you want to be safe, repair always, and repair together with Me. Identify yourself with Me so much, as to form one single echo of reparations between Me and you. Wherever there is reparation, the soul is as though in shelter, where she is protected from cold, from hail and from everything. On the other hand, where there is not reparation, it is like being out in the middle of the street, exposed to lightnings, to hail and to all evils. Times are most sad, and if the circle of reparations is not enlarged, there is the danger that those who remain uncovered may be struck by the thunderbolts of Divine Justice."

\* \* \*

**June 12, 1918**

***By sinning, man comes against Divine Justice. Jesus has done everything for us.***

Finding myself in my usual state, I was saying to my always lovable Jesus: "How is it possible? You have done everything for us; You have satisfied everything; You have restored the glory of the Father in everything on the part of creatures, so as to cover us all with a mantle of love, of graces, of blessings - yet, in spite of this, chastisements fall down, almost tearing through the mantle of protection with which You covered us." And my sweet Jesus, interrupting my speaking, said to me: "My daughter, all that you are saying is true. Everything - I have done everything for the creature. Love pushed Me toward her so much that I wanted to wrap her within my works, as if within a mantle of defense, in order to be sure of putting her in safety. But the creature, ungrateful, rips this mantle of defense by voluntary sin; she escapes from beneath my blessings, graces and love, and going outside, she is struck by the lightnings of Divine Justice. I am not the One who strikes man - he himself, by sinning, comes against Me to receive the blows. Pray, pray for the great blindness of creatures."

\* \* \*

**June 14, 1918**

***Jesus reproaches her because she does not write everything.***

Continuing, one evening, after writing, my sweet Jesus came and told me: “My daughter, every time you write, my love receives one more little outpouring, one more contentment, and I feel more drawn to communicate my graces to you. However, know that when you do not write everything, or when you pass over my intimacies with you - over the display of my love, I feel as though betrayed, because in that display of love, in those intimacies with you, I tried to attract not only you to know Me and love Me more, but also those who would read my intimacies of love, in order to receive more love also from them. And if you do not write, I will not have this love, and I remain saddened and betrayed.”

And I: ‘Ah! my Jesus, it takes such an effort to put on paper certain secrets and intimacies with You; it seems as if one would want to go outside of the order of others.’ And Jesus: “Ah! yes, this is the weakness of all the good, who, out of humility, out of fear, deny love to Me; and in hiding themselves, they want to hide Me. Instead, they should manifest my love, to make Me loved. So, I remain always the Jesus betrayed in love - even by the good.”

\* \* \*

**June 20, 1918**

***Doing the office of Priest, Jesus consecrates the souls who live in His Will.***

Continuing in my usual state, my sweet Jesus made Himself seen around me, all full of attentions. He seemed to be watching me in everything. As He was doing this, a rope came out from His Heart, coming toward my heart; and if I was attentive, the rope remained fixed in my heart, and Jesus moved this rope and amused Himself. Then, my beloved Jesus told me: “My daughter, I am all attention for souls. If they reciprocate Me, paying as much attention to Me, the ropes of my love remain fixed in their heart, and I multiply my attentions and amuse Myself; otherwise, the ropes remain loose, and my love rejected and saddened.”

Then He added: “In the one who does my Will and lives in It, my love does not find obstruction. I love her and have so much predilection for her that I Myself take care of all that is needed for her: both help and direction, both unforeseen aids and unexpected graces. Even more, I am jealous that others may do something – I Myself want to do everything for her. I reach so much jealousy of love that, if I give to priests the authority to consecrate Me in the Sacramental Hosts so that I may be given to souls, I reserve to Myself the privilege to consecrate these souls, as they keep repeating their acts in my Will, as they resign themselves, and as they make the human will go out, in order to let the Divine Will enter. What the priest does over the Host, I do with them - and not only once: every time she repeats her acts in my Will, she calls Me as a powerful magnet, and I consecrate her like a privileged Host, repeating over her the words of the Consecration.

I do this with justice, because the soul who does my Will sacrifices herself more than those souls who receive Communion, but do not do my Will. They empty themselves to take on Me; they give Me full dominion and, if needed, they are ready to suffer any pain in order to do my Will. So, I cannot



wait - my love cannot contain itself from communicating Me to them until when it is convenient to the priest to give them the Sacramental Host. Therefore, I do everything by Myself. Oh, how many times I communicate Myself before the priest feels comfortable to communicate her himself! If this were not the case, my love would remain as though hampered and bound in the Sacraments. No, no, I am free. I have the Sacraments inside my Heart - I am the Owner, and I can exercise them whenever I want.”

And while He was saying this, He seemed to be wandering everywhere, to see if there were souls who did His Will, in order to consecrate them. How beautiful it was to see lovable Jesus going round as though in a hurry, doing the office of Priest, and to hear Him repeat the words of the Consecration over those souls who do His Will and live in It. Oh, blessed are those souls who, by doing His Most Holy Will, receive the Consecration of Jesus!

\* \* \*

**July 2, 1918**

*As the soul abandons herself in Jesus, He abandons Himself in the soul.*

I was saying to my beloved Jesus: ‘Jesus, I love You, but my love is small; so I love You in your love, to make it big. I want to adore You with your adorations, pray in your prayer, thank You in your thanksgivings.’ Now, while I was saying this, my lovable Jesus told me: “My daughter, as you placed your love in mine in order to love Me, your love remained fixed in mine, and it became longer and larger within mine - and I felt I was being loved the way I would want the creature to love Me. And as you adored in my adorations, and prayed, and thanked, these remained fixed in Me - and I felt I was being adored, prayed and thanked with my adorations, prayers and thanksgivings. Ah, my daughter, great abandonment in Me is needed! As the soul abandons herself in Me, I abandon Myself in her; and filling her with Myself, I Myself do all that she must do for Me. But if she does not abandon herself, all that she does remains fixed in her, not in Me, and I feel the work of the creature as full of imperfections and miseries - which cannot please Me.”

\* \* \*

**July 9, 1918**

*One who lives in the Divine Will, lives within the fount of the Love of Jesus.*

Continuing in my usual state, my sweet Jesus came and told me: “My daughter, I am all love. I am like a fount which contains nothing but love, and everything that might enter into this fount, loses its qualities and becomes Love. Therefore, Justice, Wisdom, Goodness, Fortitude, etc. are nothing other than Love in Me. But who directs this fount, this Love, and everything else? My Will. My Will dominates, rules, orders. So, all my qualities carry the mark of my Volition - the Life of my Will; and wherever they find my Will they make feast - where they don’t, saddened, they withdraw.

Now, my daughter, one who lets himself be dominated by my Will and who lives in my Volition, lives within my very fount, being almost inseparable from Me, and everything in him turns into Love. Therefore, his thoughts are love; love is his word, heartbeat, action, step - everything. It is always daylight for him. But if he moves from my Will, it is always night for him; and all that is human - miseries, passions, weaknesses - come out into the field and do their own crafting on him - but what

a crafting! A work to be wept over!”

\* \* \*

**July 12, 1918**

***Effects of the Passion of Jesus.***

I was praying for a dying soul with a certain fear and anxiety, when my lovable Jesus came and told me: “My daughter, why do you fear? Don’t you know that for each word on my Passion, for each thought, compassion, reparation, memory of my pains - as many ways of electric communication open between Me and the soul, and therefore the soul keeps adorning herself with as many different beauties? She has done the Hours of my Passion, and I will receive her as daughter of my Passion, clothed with my Blood and adorned with my wounds. This flower has grown inside your heart, so I bless it and I receive it in my Heart, as a favorite flower.” And while He was saying this, a flower came out of my heart, and took flight toward Jesus.

\* \* \*

**July 16, 1918**

***One who wants to do good to all must live in the Will of God.***

This morning my sweet Jesus came and told me: “My daughter, do not remain in yourself - in your will - but enter into Me and into my Will. I am immense, and only one who is immense can multiply acts as many times as he wants; one who is up high can give light to the bottom. Don’t you see the sun? Because it is up there, it is light for every eye; even more, each man can have the sun at his disposal, as if it were fully his own. On the other hand, the plants, the trees, the rivers, the seas, which are down below, are not at everyone’s disposal. One cannot say of these things as he could of the sun: ‘If I want, I make it all mine, even though others can still enjoy it.’ On the other hand, all the low things receive benefit from the sun: some receive light, some heat, some fecundity, some color.

Now, I am the Eternal Light, I am in the highest point, and as much higher as I am, so much more do I find Myself everywhere and deeper down. Therefore, I am life of all, and as if I were only for each one. So, if you want to do good to all, enter into my immensity, live up high, detached from everything, and also from yourself. Otherwise, there will be earth around you, and you could be a plant, a tree - but never a sun; instead of giving, you will have to receive, and the good you will do will be so limited as to be numerable.”

\* \* \*

**August 1, 1918**

***Effects of the privation of Jesus.***

I go on in the midst of privations and anxieties, and I often lament to my sweet Jesus. And He came; and drawing close to me, clasped me to His Heart and told me: “Drink from my Side!” I drank the Most Holy Blood which poured from the wound of His Heart. How happy I was! But Jesus, not content with letting me drink the first time, told me to drink a second time, and then a third. I remained amazed at His goodness - that, without my asking, He Himself wanted me to drink.

Then He added: “My daughter, every time you remember that you are deprived of Me and you suffer, your heart is wounded with a divine wound which, being divine, has the virtue of being reflected in my Heart and of wounding It. This wound is sweet - it is balm to my Heart, and I use it to soothe my cruel wounds which creatures make Me – the wounds of their indifference, of their scorn toward Me, reaching the point of forgetting about Me. So, if the soul feels cold, dry, distracted, and she suffers about it because of Me, she remains wounded, and she wounds Me - and I feel cheered.”

\* \* \*

**August 7, 1918**

***The consummation of Jesus in the soul.***

I was lamenting to Jesus about His privation, and I said to myself: ‘Everything is over. What bitter days. My Jesus has eclipsed Himself, He has withdrawn from me. How can I continue to live?’ As I was saying this and other nonsense, my always lovable Jesus, through an intellectual light which came to me from Him, told me: “My daughter, my consummation on the Cross still continues in souls. When the soul is well disposed and gives Me life within herself, I live again in her as if within my Humanity. The flames of my love burn Me, and I fidget to prove it to the creatures and say: ‘Do you see how much I love you? I am not content with having consumed Myself on the Cross for love of you - I want to consume Myself for love of you in this soul who gave Me life within herself.’ So I make the soul feel the consummation of my Life within her. The soul finds herself as though in a tight corner; she suffers mortal agonies. No longer feeling the Life of her Jesus within herself, she feels consumed. Feeling that my Life in her - with which she was accustomed to living - is missing, she struggles and trembles, almost like my Humanity on the Cross when my Divinity let It die, withdrawing strength from It.

This consummation of the soul is not human, but fully divine; and I feel satisfaction as if another Divine Life of Mine had consumed Itself for love of Me. In fact, it was not her life that was consumed, but Mine, which she can no longer feel or see, and it seems to her that I am dead for her. And I renew the effects of my consummation for creatures, while I redouble grace and glory for this soul. I feel the sweet enchantment, the attractions of my Humanity, which allowed Me to do whatever I wanted. Therefore, you too, let Me do whatever I want within you – let Me be free, and I will carry out my Life.”

Another day, I was lamenting again, telling Him: ‘How is it that You left me?’ And Jesus, serious and imposing: “Be quiet, do not speak nonsense. I did not leave you - I am in the depth of your soul; this is why you do not see Me. And when you see Me, it is because I come to the surface of your soul. Do not get distracted. I want you all intent in Me, so that I may keep you for the good of all.”

\* \* \*

**August 12, 1918**

***The predominant passion of Luisa: that Jesus free her from the bother in which His Will placed her.***

Continuing in my usual state, I was thinking to myself that if the Lord wanted something from me,

He should give me a sign - that is, to free me from the coming of the priest. And blessed Jesus made Himself seen in my interior with a ball in His hand, as if He was in the act of throwing it to the ground. Then He told me: "My daughter, this is your predominant passion - that I free you from the bother in which my Will placed you. I keep you in this state for the whole world, and I use you so as not to send it to complete demolition; while, this other thing with which you could do good, is a small part."

And I: "My Jesus, I cannot understand this. You keep me without suffering; it seems that You hold me suspended from the state of victim, and then You tell me that You are using me in order not to send the world to demolition?" And Jesus: "Yet, it is false that you do not suffer. At the most, you do not suffer such pains as to be able to disarm Me completely; and if sometimes you remain suspended, your part - your will - is not in it. On the other hand, your will would enter in here. Ah! you cannot understand the sweet violence that you do to Me with your waiting, your feeling suspended, not seeing Me as you used to, and still remaining at the same place, without moving in anything. And then, I want to have freedom over you - whenever I please, I will keep you suspended; when I don't, I will keep you bound. I want you at the mercy of my Will, without your will. If you are happy with this, you can do It - otherwise not."

Another day I was feeling sick, because of the continuous throwing up that I do; and I was saying to my sweet Jesus: "What would You have lost in giving me the grace of not feeling the necessity to take food - such that then I am forced to bring it up?" I say this to obey. And my lovable Jesus told me: "My daughter, what are you saying? Quiet, quiet, don't say this any more. You must know that if you did not need anything, I would let the peoples die of starvation. But because you need it, since it can serve your necessities, I give the necessary things to creatures for love of you and because of you. Therefore, if I listened to you, you would harm the others. On the other hand, by taking food and then bringing it up, you do good to others, and your suffering glorifies Me. Even more, how many times do I see you suffering while you throw up, and since you suffer in my Will, I take that suffering of yours, I multiply it, I divide it for the good of creatures and, pleased, I say to Myself: 'This is the bread of my daughter, which I give for the good of my children'."

\* \* \*

**August 19, 1918**

***Jesus is tired of the vileness of priests.***

As I was in my usual state, my always lovable Jesus made Himself seen in my interior as if within a circle of light, and looking at me, He told me: "Let's see, what good have we done today?" And He looked and looked.... I believe that that circle of light was His Most Holy Will, and that He was saying so, since I had united myself to His Most Holy Will.

Then He added: "Anyway, I am tired of the vileness of priests. I cannot take any more - I would want to finish them. Oh, how many devastated souls, how many of them disfigured, how many idolatrized! To use holy things to offend Me - this is my most bitter pain, the most abominable sin, the mark of total ruin, which attracts the greatest maledictions and breaks all communications between Heaven and earth. I would want to eradicate these beings from the earth. Therefore, chastisements will continue and will multiply. Death will devastate the cities; many houses and roads

will disappear; there will be no one to live there. Mourning, desolation will reign everywhere.”

I prayed Him, again and again. He remained with me for a good part of the night, and He was so in suffering that I felt my heart split with pain. But I hope that my Jesus will placate Himself.

\* \* \*

**September 4, 1918**

***Laments of Jesus because of priests.***

As I was in my usual state, my always lovable Jesus came for just a little, and told me: “My daughter, creatures want to challenge my Justice. They do not want to surrender, and therefore my Justice takes Its course against them. And these are creatures from all classes, excepting not even those who are said to be my ministers - and maybe these more than others. What poison they have - and they poison those who approach them! Instead of placing Me in souls, they want to put themselves. They want to be surrounded, be known - and I remain aside. Their poisonous contact, instead of rendering souls recollected, distracts them from Me; instead of rendering them reserved, it makes them more free, more faulty - to the extent that one can see souls who have no contact with them being more good and more recollected. So, I cannot trust anyone. I am forced to allow that people go far away from churches, from the Sacraments, in order to prevent their contact from poisoning them more, making them more evil. My sorrow is great. The wounds of my Heart are deep. Therefore, pray, and united with those few good who are still around, compassionate my bitter sorrow.”

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**September 25, 1918**

***Office of victim.***

I was very afflicted, and I felt a force within my interior which made me want to come out of my usual state. Oh God, what pain! I felt a mortal agony. Only Jesus can know the torment of my soul. I have no words to express it; besides, I want Jesus alone to know all my pains, therefore I move on.

Now, while I was swimming amid bitternesses, my lovable Jesus came all afflicted, and placing a finger on my mouth, told me: “I have made you content, be quiet. Don’t you remember how many times I showed you great mortality, cities depopulated, almost deserted, and you told Me, ‘No, don’t do this. And if You really want to do it, You must allow them to have the time to receive the Sacraments’? I am doing that; what else do you want? But the heart of man is hard and not completely tired. Man has not yet touched the summit of all evils, and therefore he is not yet satiated; so, he does not surrender, and looks with indifference even upon the epidemic. But these are the preludes. The time will come! - it will come - when I will make this evil and perverted generation almost disappear from the earth.”

I was shaking in hearing this, and I prayed. I wanted to ask Jesus: ‘And I, what should I do?’ But I did not dare. Then Jesus added: “What I want is that you do not dispose yourself to doing it, although, being free, you can do it. I want you at the mercy of my Will. During these last days, it was I who pushed you to go out of your usual state. I wanted to widen the scourge of the epidemic, and I did not want to keep you in it, in order to be more free.”

\* \* \*

**October 3, 1918**

***How Justice must be balanced.***

I was praying blessed Jesus that He would placate Himself, and He came for just a little, and I said to Him: 'My Love, Jesus, how awful it is to live in these times. Everywhere, one can hear tears and see pains. My heart is bleeding, and if your Holy Will did not sustain me, I certainly would not be able to live any longer. But, oh, how much sweeter death would be to me!' And my sweet Jesus told me: "My daughter, my Justice must be balanced. Everything in Me is in balance. However, the scourge of death touches souls with the mark of grace, so much so, that almost all of them ask for the last Sacraments. Man has reached such a point that only when he sees his own skin being touched and feels he is being destroyed, he shakes himself; while the others, as long as they remain untouched, live lightheartedly and continue their life of sin. It is necessary that death harvest in order to take away many lives which do nothing other than make thorns sprout beneath their steps; and this, in all classes - lay and religious. Ah! my daughter, these are times of patience. Do not become alarmed, and pray that everything may abound to my glory and to the good of all."

\* \* \*

**October 14, 1918**

***True Peace comes from God. The greatest chastisement is the triumph of the evil.***

Continuing in my usual state, full of bitternesses and privations, as my sweet Jesus came, He told me: "My daughter, governments feel the ground missing under their feet. I will use all means to make them surrender, to make them come back to their senses, and to make them know that only from Me can they hope for true peace - and lasting peace. So, now I humiliate one, now another; now I make them become friends, now enemies. I will be up to all sorts of things; I will make their arms fall off; I will do unforeseen and unexpected things in order to confound them, and make them comprehend the instability of human things and of themselves - to make them comprehend that God alone is the stable Being from whom they can expect every good, and that if they want Justice and Peace, they must come to the Fount of true Justice and of true Peace. Otherwise, they will not be able to do anything; they will continue to struggle; and if it may seem that they will arrange peace, it will not be lasting, and the brawls will start again, more strongly. My daughter, the way things are now, only my omnipotent finger can fix them. At the right time I will place it, but great trials are needed and will occur in the world. Therefore, it takes great patience."

Then, with a more moving and sorrowful tone, He added: "My daughter, the greatest chastisement is the triumph of the evil. More purges are needed, and through their triumph the evil will purge my Church. Then I will crush them and scatter them, like dust in the wind. Therefore, do not be troubled at the triumphs that you hear, but cry with Me over their sad lot."

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**October 16, 1918**

***He predicts wars and the lot of some countries.***

I was feeling very afflicted because of the privation of my lovable Jesus, and my mind was made

gloomy by the thought that everything in me had been a crafting either of my fantasy or of the enemy. There are rumors of peace and triumph for Italy, while I remembered that my sweet Jesus had told me that Italy will be humiliated. What pain - what mortal agony, to think that my life had been a continuous deceit. I felt that Jesus wanted to talk to me, and I didn't want to listen - I rejected Him. I fought for three days with Jesus, and many times I was so exhausted that I didn't have the strength to reject Him; and then Jesus would speak and speak, and I, drawing strength from His speech, would say to Him: 'I don't want to hear anything.'

Finally, Jesus placed His arm around my neck and said to me: "Calm down, calm down, it is I - listen to Me. Don't you remember that months ago, when you were lamenting to Me for poor Italy, I said to you, 'My daughter, those who win, lose - those who lose, win'? Italy and France have already been humiliated, and they will be no longer, until they are purged and they return to Me, freely, voluntarily and peacefully. In the merely apparent triumph which they enjoy, they already suffer the greatest humiliation: they did not do it by themselves, but a foreigner, not even European, came to drive the enemy away. So, if this could be called a triumph - which it is not - it belongs to the foreigner. But this is nothing. Now more than ever, they lose more - in moral things, as much as in the temporal - because this will dispose them to commit greater crimes, to fierce internal revolutions, such as to surpass the very tragedy of war. And then, what I told you did not regard only the present times, but also the future, and all that is not happening now, will happen then. And if someone will raise difficulties and doubts, it means that he knows little about my way of speaking. My speech is eternal, just as I am.

Now I want to tell you something consoling. Italy and France now lose, while Germany wins. All nations have some black stains, and all of them deserve humiliations and crushings. There will be a general uproar - confusion everywhere. I will renew the world with the sword, with fire and with water, with sudden deaths, and with contagious diseases. I will make new things. The nations will form a sort of tower of Babel; they will reach the point of being unable to understand one another; the peoples will revolt among themselves; they will no longer want kings. All will be humiliated, and peace will come only from Me. And if you hear them say 'peace', that will not be true, but apparent. Once I have purged everything, I will place my finger in a surprising way, and I will give the true Peace. Then, all those who are humiliated will return to Me. Germany will be Catholic; I have great designs upon for her. England, Russia, and all the places where blood has been shed, will rise again to Faith, and will be incorporated into my Church. There will be great triumph and union among peoples. Therefore, pray - and it takes patience, because this will not be so soon, but it will take time."

\* \* \*

**October 24, 1918**

***The soul must invest herself with Jesus to be able to receive Him in the Sacrament.***

I was preparing myself to receive my sweet Jesus in the Sacrament, and I prayed that He Himself would cover my great misery. And Jesus told me: "My daughter, in order to allow the creature to have all the necessary means to receive Me, I wanted to institute this Sacrament on the last day of my Life, so as to line up my whole Life around each Host, as preparation for each creature who would receive Me. The creature could never have received Me, if she had not had a preparing God,

who was taken only by excess of love for wanting to give Himself to the creature. And since the creature was unable to receive Me, that same excess of love led Me to give my whole Life in order to prepare her, so I placed my steps, my works, my love before her own. And since within Me there was also my Passion, I placed also my pains in order to prepare her. So, invest yourself with Me; cover yourself with each one of my acts, and come.”

Afterwards, I lamented to Jesus because He no longer makes Me suffer as He used to; and He added: “My daughter, I look not so much at the suffering, but at the good will of the soul - at the love with which she suffers. Because of it, the tiniest suffering becomes great; trifles take life within the All, and acquire value, and the lack of suffering is even greater than suffering itself. What a sweet violence it is for Me, to see a creature who wants to suffer for love of Me. What do I care if she does not suffer, when I see that not suffering is for her a more transfixing nail than suffering itself? On the other hand, lack of good will, things which are forced and without love, as great as they may be, remain small. I do not look at them; on the contrary, they are a weight for Me.”

\* \* \*

**November 7, 1918**

***The soul who does the Will of God imprisons Jesus.***

Finding myself in my usual state, I was saying to my sweet Jesus: ‘If You wanted me to go out of my usual state, how is it possible that, after all this time, You don’t make me content?’ And He told me: “Daughter, one who does my Will and lives in my Volition - and not for a short time, but for a period of her life - forms a prison for Me within her heart, completely and fully of my Will. So, as she kept doing my Will and trying to live in my Volition, she raised the walls of this divine and celestial prison, and to my highest contentment, I remained imprisoned within it. And as she kept absorbing Me, I absorbed her within Me, in such a way as to form her imprisonment in Me. So, she has remained imprisoned in Me, and I in her. Then, when the soul wants something, I say to her: ‘You have always done my Will; it is right that sometimes I do yours’; more so, since this soul lives from my Will, and therefore what she wants can be a fruit, a desire, of my own Will which lives in her. Therefore, do not worry - when it is necessary, I will do your will.”

\* \* \*

**November 15, 1918**

***How one can live at the expense of the Sanctity of Jesus.***

I was thinking: ‘What would be better: to think about sanctifying oneself, or to be occupied only with Jesus, repairing Him, and pursuing together with Him, at any cost, the salvation of souls?’ And blessed Jesus told me: “My daughter, one who thinks only about repairing Me and saving souls lives at the expense of my Sanctity. When I see that the soul wants nothing other than to repair Me, and that, echoing my burning heartbeat, she asks Me for souls, I see in her the characteristics of my Humanity; and taken by folly toward her, I make her live at the expense of my Sanctity, of my desires, of my love, of my strength, of my Blood, of my wounds, etc. I can say that I place my Sanctity at her disposal, knowing that she wants nothing other than what I want. On the other hand, one who thinks about sanctifying only herself, lives at the expense of her own sanctity, of her own strength, of her own love. Oh, how miserable will she grow! She will feel all the weight of her misery, and



will live in a continuous struggle with herself. Instead, for one who lives at the expense of my Sanctity, her path will flow peacefully; she will live in peace with herself and with Me. I will watch over her thoughts and each fiber of her heart; and I will be jealous so that not even one fiber may not ask for souls, and her being may always be in continuous act of pouring itself into Me to repair Me. Don't you feel this jealousy of mine?"

\* \* \*

**November 16, 1918**

***Humiliations are the fissures through which light enters.***

Continuing in my usual state, my Jesus came for just a little. It seemed that He was feeling an intense pain in His Heart, and asking me for help, He told me: "My daughter, what chains of crimes in these days - what a satanic triumph! The prosperity of the evil is the worst sign – it is shovings through which Faith leaves their nations, which remain trapped within an obscure prison. Instead, humiliations to the evil are like many fissures through which light enters; a light which makes them come back to their senses, bringing Faith to them and to their nations. Therefore, humiliation will benefit them more than any victory or conquest. What critical and painful points they will go through! Hell and the evil are consumed with rage to begin their plots and wicked deeds. Poor children of mine! Poor Church of mine!"

\* \* \*

**November 29, 1918**

***One who goes out of the Divine Will, goes out of the light.***

Finding myself in my usual state, I was praying my always lovable Jesus, according to what He had promised me another time - that when the soul always does His Will, sometimes He consents to do the will of the soul. Therefore, I said to Him: 'Today You really have to do my will.'

Jesus, on coming, told me: "My daughter, don't you know that as the soul goes out of my Will, it is like a day without sun for her, without heat, without the life of the divine attitude within her?" And I: 'My Love, may Heaven keep me from doing this. I would rather die than go out of your Will. Therefore, place your Will in me, and then say to me, "It is My Will that today I do your will".' And Jesus: "Ah, cattivella! [bad little one!] All right, I will make you content. I will keep you with Me as long as I want, and then I Myself will leave you free." Oh! how happy I was that, without doing my will, Jesus, identifying His Will with mine, would do my will while doing His Will.

Afterwards, my lovable Jesus spent some time with me. It seemed that He was dipping the point of His finger in His most precious Blood, and then traced it over my forehead, my eyes, my mouth, my heart. Then He kissed me. In seeing Him so affectionate and sweet, I tried to suckle from His mouth the bitternesses which His Heart contained, as I used to do before. But Jesus immediately withdrew a little, and showed me a bundle which He had in His hand, full of other chastisements; and He told me: "Look at how many other chastisements must be poured upon the earth; this is why I do not pour into you. The enemies have prepared all their internal plans to make revolutions; now there is nothing left but to prepare their external plans. Ah, my daughter, how my Heart grieves! I have no one with whom to pour out my sorrow. I want to pour it out with you. You will have to be patient

in hearing Me speak very often about sad things. I know that you suffer, but it is love that pushes Me to do this. Love wants to make its pains known to Its beloved. I almost could not do without coming to pour Myself out with you.”

I felt bad in seeing Jesus so embittered. I could feel His pains in my heart; and Jesus, to cheer me, gave me a few sips of the sweetest milk to drink. Then He added: “Now I withdraw and I leave you free.”

\* \* \*

**December 4, 1918**

***Effects of the imprisonment of Jesus in the Passion.***

I spent last night in prison with Jesus. I compassionated Him, I clung to His knees to sustain Him; and Jesus told me: “My daughter, during my Passion I also wanted to suffer imprisonment, in order to free the creature from the prison of sin. Oh, what a horrible prison sin is for man! His passions chain him like a vile slave, while my imprisonment and my chains released him and unbound him.

For loving souls, my imprisonment formed their prison of love, in which to remain safe and sheltered from everyone and everything. And I released them to keep them as living prisons and tabernacles which were to warm Me from the coldness of the tabernacles of stone and, even more, from the coldness of the creatures who, imprisoning Me within themselves, make Me die of cold and starvation. This is why many times I leave the prisons of the tabernacles and I come into your heart, to be warmed and to refresh Myself with your love. And when I see you going in search of Me in the tabernacles of the churches, I say to you: “Are you not the true prison of love for Me? Look for Me inside your heart, and love Me!”

\* \* \*

**December 10, 1918**

***Effects of the prayers of the souls who are intimate with Jesus.***

I was saying to my sweet Jesus: ‘See, I don’t know how to do anything, nor do I have anything to give You, but I want to give You my trifles. I unite these trifles of mine to the All, as You are, and I ask You for souls. Therefore, as I breathe, my breathing asks You for souls; the beating of my heart, with incessant cries, asks You for souls; the motion of my arms, the blood which circulates in me, the batting of my eyelids, the movements of my lips - are souls that I ask of You. And I ask this united with You, with your love and in your Will, so that everyone may hear my incessant cry within You, always asking for souls.’

Now, as I was saying this and other things, my Jesus moved in my interior and told me: “My daughter, how sweet and pleasing to Me is the prayer of the souls who are intimate with Me! How I feel my hidden Life of Nazareth being repeated - with no outward appearance, without any circle of people, with no sound of bells; completely neglected and alone, so much so, that I was barely known. I kept rising between Heaven and earth, asking for souls - not even a breath or a heartbeat escaped Me, which did not ask for souls. And as I did this, my blast resounded in Heaven, and drew the love of the Father to give Me souls. This same sound, reverberating in hearts, cried out in a

sonorous voice: 'Souls!' How many wonders did I not work during my hidden Life, known only to my Father in Heaven and to my Mother on earth!

The same for the hidden soul, who is intimate with Me: as she prays, though no sound is heard on earth, her prayers, like bells, resound more vibrantly in Heaven, to the extent of calling the whole of Heaven to unite Itself with her, and to let mercy descend upon the earth, which resounding, not to the hearing, but to the hearts of creatures, may dispose them to convert."

\* \* \*

**December 25, 1918**

***Jesus repeats His Life in the soul.***

Continuing in my usual state, I was feeling all afflicted for many different reasons. And blessed Jesus came, and almost compassionating me, told me: "My daughter, do not oppress yourself too much. Courage, I am with you; even more, I am just inside you, continuing my Life. This is why now you feel the weight of justice, and you would want it to unload itself upon you; now you feel the tearing of the souls who want to be lost; now you feel restless to love Me for all. But in seeing that you do not have sufficient love, you flood yourself within my love and take all the love that everyone should give to Me; then, releasing your silvery voice, you love Me for all... and all the other things that you do. Do you think you are the one doing it? Not at all. It is I. It is I who repeat my Life in you. I feel restless to be loved by you - not with a love of creature, but with My own. Therefore I transform you; I want you in my Will because I want to find in you one who compensates for Me and for all creatures. I want you like an organ, available to all the sounds which I want to produce."

And I: 'My Love, there are certain times in which my life becomes bitter, especially because of the conditions in which You put me.' And Jesus, knowing what I wanted to say to Him, added: "What do you fear? I will take care of everything; and when one directs you I give my grace to him; when another does, I give grace to the other. And then, it is not you whom they will assist, but Me; and I will be generous with them according to how they will appreciate my work, my sayings and my teachings." And I: 'My Jesus, the confessor appreciated very much what You said to me. He cared very much about it, and he worked very hard to make me write. What will You give to him?' And Jesus: "I will give him Heaven as recompense, and I will consider his office as that of Saint Joseph and of my Mama, who, having assisted my Life on earth, had to go through hardships in order to nourish Me and assist Me. Now, since my Life is in you, I consider his assistance and sacrifices as though my Mama and Saint Joseph were doing them again for Me. Aren't you happy?" And I: 'Thank You, O Jesus.'

\* \* \*

**December 27, 1918**

***The word of Jesus is sun.***

During these past days I had put nothing on paper of what Jesus had told me. I felt such listlessness; and Jesus, on coming, told me: "My daughter, why don't you write? My word is light, and just as the sun shines in every eye, in such a way that all of them have sufficient light for all their needs, each one of my words is more than a sun, which can be light sufficient to illuminate any mind and to warm

each heart. Each word of mine is a sun that comes out from Me; now it serves you, but as you write it, it will serve others. If you do not write, you suffocate this sun within Me, preventing the outpouring of my love and all the good that a sun could do.”

And I: ‘Ah, my Jesus, who is going to calculate on paper the words that You tell me?’ And He: “This is not up to you to say, but to Me. And even if they are not calculated - which will not be - the many suns of my words will rise majestically, placing themselves for the good of all. On the other hand, by not writing, you would prevent the sun from rising, and you would cause great harm. If anyone could prevent the sun from rising on the blue heavens, how much harm would he not cause to the earth? That one, to nature - and you, to souls. And then, it is the glory of the sun to shine majestically, and to carry, as though in its hands, the earth and everyone, with its light; the harm is for those who do not take advantage of it. The same will happen with the sun of my words: it will be my glory to make rise as many different enchanting and beautiful suns for as many words as I say; the harm will be for those who do not take advantage of it.”

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**January 2, 1919**

*Just as in Jesus, everything must be silent in souls.*

This morning my lovable Jesus made Himself seen under a storm of blows; and with His sweet gaze He looked at me, asking for help and refuge. I flung myself toward Him to extract Him from those blows and enclose Him inside my heart; and Jesus told me: “My daughter, my Humanity remained silent under the blows of the scourges. Not only did my mouth remain silent, but everything was silent in Me. Esteem, glory, power and honor were silent; but in a mute language my patience, my humiliation, my wounds, my Blood, the annihilation of my Being, almost to dust, were eloquently speaking. And my ardent love for the salvation of souls gave an echo to all my pains.

Here is, my daughter, the true portrait of loving souls. Everything must remain silent in them, and around them: esteem, glory, pleasures, honors, greatness, will, creatures. And if the soul had these things, she must remain as though deaf, and as if she did not see anything. On the other hand, my patience, my glory, my esteem, my pains, must take over within her; and everything she does, thinks and loves, will be nothing other than love, which will have one single echo with mine, and will ask Me for souls. My love for souls is great, and since I want everyone to be saved, I go in search for souls who love Me and who, taken by the same follies of my love, would suffer and ask Me for souls. But alas!, how scarce is the number of those who listen to Me!”

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**January 4, 1919**

*Effects of the pains suffered in the Will of God.*

Continuing in my usual state, I was all afflicted because of the privation of my sweet Jesus. However, I tried to remain united with Him doing the Hours of the Passion. I was just at the hour of Jesus on the Cross when, at the summit, I felt Him in my interior, joining His hands and saying with articulate voice: “My Father, accept the sacrifice of this daughter of mine - the pain that she feels because of my privation. Do You not see how she suffers? Pain makes her almost lifeless, deprived of Me, to

the extent that, although hidden, I am forced to suffer together with her in order to give her strength; otherwise she would succumb. O please, Father, accept it, united to the pain which I suffered on the Cross, when I was abandoned even by You; and concede that the privation she feels of Me, be light, knowledge, Divine Life in other souls, and all that I Myself pleaded with my abandonment.”

After He said this, He hid again. I felt as if petrified for the pain, and although crying I said: ‘My life, Jesus – ah!, yes, give me souls. May the strongest bond that forces You to give them to me be the tormenting pain of your privation. May this pain run within your Will, so that all may feel the touch of my pain, my incessant cry, and may surrender.’

Then, around evening, blessed Jesus came for just a little, and added: “Daughter and refuge of mine, what sweet harmony did your pain form today in my Will! My Will is in Heaven, and since your pain was in my Will, it harmonized in Heaven, and with its cry it asked the Sacrosanct Trinity for souls. And as my Will was flowing in all the Angels and Saints, your pain asked them for souls - to the extent that all remained struck by your harmony, and together with your pain they all cried out before my Majesty: ‘Souls, souls!’ My Will flew in all creatures, and your pain touched all hearts, and cried out to all of them: ‘Be saved, be saved!’ My Will centralized Itself in you, and like a refulgent sun, It placed Itself on guard for all, in order to convert them. See what great good - yet, who takes the care to know the value, the incalculable price of my Volition?”

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**January 8, 1919**

***The Divine Volition has the power to render infinite all that enters into the Divine Will.***

Continuing in my usual state, I was all afflicted, deprived of my sweet Jesus. But all of a sudden He came, though tired and distressed, almost searching for a refuge inside my heart, to extract Himself from the grave offenses which He received. Heaving a sigh, He told me: “My daughter, hide Me; don’t you see how they persecute Me? Alas! they want to put Me out, or give Me the last place. Let Me pour Myself out; it has been many days since I spoke to you about the destiny of the world, and the chastisements which they pull from Me with their evils. This pain is all concentrated in my Heart. I want to tell you about it to make you take part in it; so we will share the destiny of creatures, in order to pray, suffer and cry together for their good.

Ah! my daughter, there will be fights among them. Death will claim many lives, including priests. Oh, how many masks dressed as priests! I want to remove them before the rising of the persecution against my Church, and of revolutions. Who knows if they might convert at the moment of death. Otherwise, if I leave them there, during the persecution these masks will remove their mask, will unite with the sectarians, will be the fiercest enemies of the Church, and their salvation will be more difficult.”

All afflicted, I said: ‘Ah, my Jesus, what pain it is to hear You speak about these blessed chastisements! And the peoples? How will they do without priests? They are already few enough - and You want to take away more of them? Who will administer the Sacraments? Who will teach your laws?’ And Jesus: “My daughter, do not afflict yourself too much. The scarce number is nothing. I will give to one the grace and the strength that I give to ten, to twenty; and one will be

worth ten, or twenty of them. I can compensate for everything. And then, the many priests who are not good, are the poison of the peoples; instead of good, they do evil, so I will do nothing other than remove the prime elements who poison the peoples.”

Jesus disappeared, and I remained with a nail inside my heart because of what He had told me, and almost restless, thinking about the pains of my sweet Jesus and the destiny of the poor creatures. Then Jesus came back, and surrounding my neck with His arm, added: “My beloved, courage. Enter into Me, come and swim in the immense sea of my Volition, of my love. Hide yourself inside the uncreated Will and love of your Creator. My Volition has the power to render infinite all that enters into my Will, and to raise and transform the acts of the creatures into eternal acts. In fact, all that enters into my Will acquires Eternity, Infinity, Immensity, losing all that has a beginning, that which is finite, little. All that my Will is, so It renders their acts. Therefore, say - shout loudly in my Will: ‘I love You’. I will hear the note of my eternal love; I will feel the created love hidden inside the uncreated love, and I will feel Myself being loved by the creature with an eternal, infinite, immense love - a love worthy of Me, which stands in for Me, and which can compensate Me for the love of all.”

I remained surprised and enchanted, and I said: ‘Jesus, what are You saying?’ And He: “My dear, do not be surprised. Everything is eternal in Me - nothing has a beginning, nor will it have an end. You yourself and all creatures were eternal in my Mind. The love with which I formed Creation, which was unleashed from Me and which endowed every heart, was eternal. What is the wonder, then, if the creature, leaving her own will, enters into Mine, and uniting herself to the love which longed for her and loved her from Eternity, and binding herself with that eternal love from which she came, performs her acts, loves Me, and acquires eternal, infinite, immense value and power? Oh, how little it is known about my Will! This is why It is not loved nor appreciated; and because of this, the creature is content with remaining down below, operating as if she did not have an eternal origin, but a temporary one.”

I myself don’t know whether I am speaking nonsense. My lovable Jesus casts such light into my mind about His Most Holy Will that I am not only unable to contain it, but I lack the right words to express myself. So, while my mind was wandering within this light, blessed Jesus gave me a simile, telling me: “In order to let you understand better what I told you, imagine a sun. This sun spreads many little lights, diffusing them over the whole Creation, giving them full freedom to live, either spread through the Creation, or inside the sun itself, from which they came out. Isn’t it right that the little lights which live in the sun - their acts, their love - acquire the heat, the love, the power and the immensity of the sun itself? After all, they used to be within the sun, they are part of the sun, they live at the expense of the sun, and live the same life of the sun. By no means do they increase or reduce this sun, because what is immense is not subject to growing or decreasing; the sun only receives the glory, the honor that these tiny lights return to It, making a life in common with It. This is all the accomplishment and satisfaction of the sun. I am the Sun. The little lights which come from the Sun are the creatures. The lights which live inside the Sun are the souls who live in my Will. Have you understood now?”

‘I believe so.’ But who can say what I comprehended? I would have wanted to remain silent, but the Fiat of Jesus did not want it; so I kissed His Fiat, and I wrote in His Will. May He be always

blessed.

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**January 25, 1919**

***The Divine Will is light, and one who lives in It becomes light. Jesus dwells in one who lives in the Divine Will just as He did in His own Humanity.***

After having spent most bitter days in privation of my sweet Jesus, of my Life, of my All, my poor heart could not take any more. I was saying to myself: 'What a hard lot had been reserved for me! After so many promises, He left me. Where is His love now? Ah, who knows whether I myself have not been the cause of His abandonment, becoming unworthy of Him! Ah, maybe it was that night, when He wanted to speak about the troubles of the world, and began by saying that the heart of man is still bloodthirsty, and that the battles are not finished because the thirst for blood is not yet extinguished in the human heart, and I said to Him: 'Jesus, You always want to talk about these troubles; let's leave them aside - let's talk about something else', and afflicted, He remained silent. Ah! maybe He was offended. My Life, forgive me, I won't do it any more - but come!'

While I was saying this and other nonsense, I felt I was losing consciousness, and I saw my sweet Jesus inside of me, alone and taciturn, walking from one point to another within my interior, as if He would now stumble at one point, now bump into another. I was all confused and did not dare to tell Him anything, but I thought: 'Who knows how many sins there are in me, that make Jesus bump?' But He looked at me all goodness, although He seemed tired and was dripping sweat; and He told me: "My daughter, poor martyr - not of faith but of love; not human, but divine martyr, because your most cruel martyrdom is my privation, which places on you the seal of divine martyr; why do you fear and doubt about my love? And then, how can I ever leave you? I dwell in you as though within my Humanity; and just as I enclosed the entire world in my Humanity, I enclose it in you. Didn't you see that while I was walking, now I bumped, and now I stumbled? Those were the sins, the evil souls that I encountered. What pain for my Heart! It is from within you that I decide the destiny of the world. It is your humanity that shelters Me, just as Mine sheltered my Divinity. If my Divinity did not have my Humanity as shelter, the poor creatures would have had no escape, either in time or in Eternity, and Divine Justice would no longer look at the creature as Its own, deserving preservation, but as an enemy, deserving destruction.

Now my Humanity is glorious, and I need a Humanity that may grieve, suffer, share the pains with Me, love souls together with Me, and lay down its life in order to save them. I chose you; aren't you happy? Therefore I want to tell you everything - my pains, the chastisements that creatures deserve, so that you may take part in everything and be one with Me. This is also why I want you in the height of my Will, because wherever you cannot arrive with your own will, you will do it with Mine, reaching all that befits the office of my Humanity. Therefore, fear no longer; do not afflict yourself with your pains, with fears that I may abandon you. I receive enough from other creatures - do you want to increase my pains with yours? No, no, be sure, your Jesus will not leave you."

Then He came back again, showing Himself crucified, transforming me in Him and in His pains; and He added: "My daughter, my Will is light and one who lives of It becomes light, and as light, she enters easily into my most pure light, having the key to open and take whatever she wants. But in

order to be able to open, a key must be without rust or mud; and the lock itself must be of iron, otherwise the key cannot open. In the same way, to be able to open with the key of my Will, the soul must not mix the rust of her own will, nor a shadow of the mud of earthly things. Only in this way can we combine ourselves together - she can make whatever she wants of Me, and I whatever I want of her.”

After this, I saw my Mama and a late confessor of mine. I wanted to tell them about my state, and they said to me: ‘In these days you have run the risk that the Lord would suspend you completely from your state of victim; and we, the whole of Purgatory and Heaven have prayed very much. How much we did, so that the Lord would not do that! From this you can comprehend how Justice is still full of grave chastisements. Therefore, be patient and do not become tired.’

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**January 27, 1919**

***The three mortal wounds of the Heart of Jesus.***

As I was in my usual state, my always lovable Jesus, on coming, showed me His adorable Heart, all full of wounds, from which rivers of blood gushed. All sorrowful, He told me: “My daughter, among the many wounds that my Heart contains, there are three wounds which give Me mortal pains and such bitterness of sorrow as to surpass all the other wounds together. These are the pains of my loving souls. When I see a soul, all mine, suffering because of Me, tortured, crushed, ready to suffer for Me even the most painful death, I feel her pains as if they were mine - and maybe even more. Ah! love can open the deepest gashes, to the extent of making one feel no other pains.

My dear Mama enters first into this first wound. Oh, how Her Heart, pierced because of my pains, overflowed into Mine, and felt vividly all of Its piercings! In seeing Her dying, without dying, because of my death, I felt the torment, the cruelty of Her martyrdom in my Heart, and I felt the pains of my death which the Heart of my dear Mama felt, and my Heart died together with Hers. Therefore, all my pains, united with the pains of my Mama, surpassed everything. It was right that my Celestial Mama had the first place in my Heart, both in sorrow and in love, because each pain suffered for love of Me opened seas of graces and of love, which poured into her pierced Heart. All the souls who suffer because of Me, and only out of love, enter into this wound. You yourself enter into it; and even if all offended Me and nobody loved Me, I would find in you the love which can compensate Me for all. Therefore, when creatures drive Me away and force Me to run away from them, I very quickly come to take refuge in you as though in my hiding place; and finding my own love, not their own, and a love suffering only for Me, I say: ‘I do not regret having created Heaven and earth, and having suffered so much. A soul who loves Me and who suffers for Me is all my contentment, my happiness, my reward for everything I have done’. And as though putting all the rest aside, I delight and play with her.

However, while this wound of my Heart is the most painful, such as to surpass everything, it contains two effects at the same time: it gives Me intense pain and highest joy; unspeakable bitterness and indescribable sweetness; painful death and glorious life. These are the excesses of my love - inconceivable to created mind. In fact, how many contentments did my Heart not find in the sorrows of my pierced Mama?



The second mortal wound of my Heart is ingratitude. With ingratitude, the creature closes my Heart; even more, she herself turns the key with double locks. My Heart swells, wanting to pour out graces and love, but It cannot, because the creature has closed It, and has sealed It with her ingratitude. And I become delirious - I agonize, without hope that this wound of mine may be healed, because ingratitude keeps embittering it more and more, giving Me mortal pain.

The third one is obstinacy. What a mortal wound for my Heart! Obstinacy is the destruction of all the goods I have done for the creature; it is the signature that the creature puts on her declaration that she no longer recognizes Me - that she no longer belongs to Me. It is the key of hell into which the creature hurls herself. My Heart feels this tearing; It is torn to pieces - and I feel one of these pieces being taken away from Me. What a mortal wound obstinacy is!

My daughter, enter my Heart and take part in these wounds of mine. Compassionate my tormented Heart. Let us suffer together, and let us pray.” I entered into His Heart. How painful but beautiful it was to suffer and pray with Jesus.

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**January 29, 1919**

***God will accomplish the third renewal of humanity by manifesting what His Divinity did within His Humanity.***

I was doing the adoration of the wounds of blessed Jesus, and at the end I recited the Creed, intending to enter into the immensity of the Divine Will in which there are all the acts of creatures, past, present and future, and even those acts which the creature should do, but did not, because of negligence or wickedness. And I was saying: ‘My Jesus, my Love, I enter your Volition, and with this Creed I intend to redo and repair all the acts of faith which the creatures have not done, all the disbeliefs, and the lacks of adoration which is due to God as Creator....’

While I was saying this and other things, I felt my intelligence being dissolved in the Divine Will, and a light investing all my intellect, in which I could see my sweet Jesus. This light spoke and spoke.... But who can say everything? I will say it confusedly; and then, I feel such repugnance that if obedience were not so severe, but more indulgent, it would not force me into such sacrifices. But You, my Life, give me the strength, and do not leave this poor little ignorant one on her own.

Now, it seemed that He was saying to me: “My beloved daughter, I want to let you know the order of my Providence. Every two thousand years I have renewed the world. In the first two thousand years I renewed it with the Deluge; in the second two thousand I renewed it with my coming upon earth when I manifested my Humanity, from which, as if from many fissures, my Divinity shone forth. The good ones and the very Saints of the following two thousand years have lived from the fruits of my Humanity and, in drops, they have enjoyed my Divinity. Now we are around the third two thousand years, and there will be a third renewal. This is the reason for the general confusion: it is nothing other than the preparation of the third renewal. If in the second renewal I manifested what my Humanity did and suffered, and very little of what my Divinity was operating, now, in this third renewal, after the earth will be purged and a great part of the current generation destroyed, I will be even more generous with creatures, and I will accomplish the renewal by manifesting what my Divinity did within my Humanity; how my Divine Will acted with my human will; how everything

remained linked within Me; how I did and redid everything, and how even each thought of each creature was redone by Me, and sealed with my Divine Volition.

My love wants to pour itself out; it wants to make known the excesses which my Divinity operated in my Humanity for the creatures - excesses which greatly surpass the excesses that my Humanity operated externally. This is also why I often speak to you about living in my Will, which I have not manifested to anyone until now. At the most, they have known the shadow of my Will, the grace and the sweetness of doing It. But to penetrate inside of It, to embrace immensity, to be multiplied with Me and - even while being on earth - penetrate everywhere, both into Heaven and into the hearts, laying down the human ways and acting in divine ways - this is not yet known; so much so that not to a few will this appear strange, and those who do not keep their minds opened to the light of the Truth will not understand a thing. But little by little I will make my way, manifesting now one truth, now another, about this living in my Will, so that they will end up understanding.

Now, the first link which connected the true living in my Will was my Humanity. My Humanity, identified with my Divinity, swam in the Eternal Volition, and kept tracing all the acts of creatures in order to make them Its own, to give to the Father a divine glory on the part of creatures, and to bring the value, the love, the kiss of the Eternal Volition to all the acts of creatures. In this sphere of the Eternal Volition, I could see all the acts of creatures - those which could be done and were not done, and also the good acts done badly - and I did those which had not been done, and redid those done badly. Now, these acts which were not done, except by Me alone, are all suspended in my Will, and I await the creatures to come to live in my Volition, and repeat in my Will that which I did.

This is why I chose you as the second link of connection with my Humanity, a link which becomes one with mine, as you live in my Volition and repeat my own acts. Otherwise, on this side my love would remain without its outpouring, without glory from the creatures for all that my Divinity operated within my Humanity, and without the perfect purpose of Creation, which must be enclosed and perfected in my Will. It would be as if I had shed all my Blood and suffered so much, and nobody had known it. Who would have loved Me? Which heart would have been shaken? No one; and therefore in no one would I have had my fruits - the glory of Redemption.”

Interrupting Jesus’ speaking, I said: ‘My Love, if there is so much good in this living in the Divine Will, why did You not manifest it before?’ And He: “My daughter, first I had to make known what my Humanity did and suffered externally, to be able to dispose souls to knowing what my Divinity did inside. The creature is incapable of understanding my work all together; therefore I keep manifesting Myself little by little.

Then, from your link of connection with Me, the links of other souls will be connected, and I will have a cohort of souls who, living in my Volition, will redo all the acts of the creatures. I will receive the glory of the many suspended acts done only by Me, also from the creatures - and these, from all classes: virgins, priests, lay people, according to their office. They will no longer operate humanly; but rather, as they penetrate into my Will, their acts will multiply for all in a way which is fully divine. I will receive from creatures the divine glory of many Sacraments administered and received in a human way, of others which have been profaned, of others sullied with interest, and of many good works in which I remain more dishonored than honored. I yearn so much for this time; and you, pray

and yearn for it together with Me, and do not move your link of connection with Mine, but start - as the first one.”

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**February 4, 1919**

***The interior Passion which the Divinity made the Humanity of Jesus suffer during the course of His whole Life.***

Continuing in my usual state, for about three days I felt I was dissolved in God. Many times good Jesus drew Me inside His Most Holy Humanity, and I swam in the immense sea of the Divinity. Oh, how many things one could see! How clearly one could see all that the Divinity operated in His Humanity! Very often my Jesus interrupted my surprises, telling me: “Do you see, my daughter, with what excess of love I loved the creature? My Divinity was too jealous to entrust to the creature the task of Redemption, and so It made Me suffer the Passion. The creature had no power to make Me die as many times for as many creatures which had come, and were to come to the light of Creation, and for as many mortal sins as they would have the disgrace to commit. The Divinity wanted life for each life of creature, and life for each death which she gave herself through mortal sin. Who could be so powerful over Me as to give Me so many deaths, if not my own Divinity? Who would have had the strength, the love, the constancy to watch Me dying so many times, if not my own Divinity? The creature would have grown tired, and would have given up.

And do not think that this crafting of my Divinity started late, but as soon as my conception was accomplished, even in the womb of my Mama, who many times was aware of my pains, and was martyred, feeling death along with Me. Therefore, even from the maternal womb, my Divinity took on the commitment of loving executioner – but, because loving, more demanding and inflexible; so much so, that my groaning Humanity was spared not even one thorn - not one nail. But not like the thorns, the nails, the scourges I suffered in the Passion which creatures gave Me, and which did not multiply - as many as they inflicted, so many remained. Rather, those of my Divinity multiplied at each offense - as many thorns for as many evil thoughts; as many nails for as many unworthy works; as many blows for as many pleasures; as many pains for as many different offenses. They were seas of pains, thorns, nails, and innumerable blows. In the face of the Passion which my Divinity gave Me, the Passion which the creatures gave Me on the last of my days was nothing but the shadow - the image of what my Divinity made Me suffer during the course of my Life. This is why I love souls so much: they are lives that they cost Me - they are pains inconceivable to created mind. Therefore, enter into my Divinity, and see and touch with your own hand all that I suffered.”

I don't know how - I found myself inside the divine immensity, which was raising thrones of Justice for each creature, to which sweet Jesus had to respond for each one of their acts - suffering their pains and death, paying the penalty for everything. And Jesus, like a sweet little lamb, was killed by divine hands, to rise again and to suffer more deaths. Oh God! Oh God, what harrowing pains! Dying to rise again - and rising again to suffer a yet more excruciating death!

I felt I was dying in seeing my sweet Jesus being killed. Many times I would have wanted to spare just one death for the One who loves me so much. Oh, how well I understood that only the Divinity could make my sweet Jesus suffer so much, and could claim the merit of having loved men to folly

and excess, with unheard-of pains and with infinite love. Neither Angel nor man had this power in hand: being able to love us with such heroism of sacrifice - like a God. But who can tell everything? My poor mind was swimming in that immense sea of light, of love and of pains; and I remained as though drowned, unable to come out. If my lovable Jesus had not drawn me into the little sea of His Most Holy Humanity, in which the mind is not so submerged - unable to see any boundary, I could have said nothing.

Then, after this, my sweet Jesus added: "Beloved daughter, newborn of my Life, come into my Will - come and see how much there is to substitute for, for my many acts, still suspended, not yet substituted for by creatures. My Will must be within you as the primary gear of a clock: if it moves, all the other gears move, and the clock signals the hours and the minutes. So, all the accord is in the motion of this primary wheel; and if this first wheel has no motion, the clock is stopped. In the same way, the first wheel within you must be my Will, which must give motion to your thoughts, to your heart, to your desires - to everything. And since my Will is the central wheel of my Being, of Creation and of all things, your motion, coming out from that center, will come to substitute for as many acts of creatures. Multiplying in the motions of all as central motion, it will come to place before my throne, on their behalf, the acts of the creatures, and will substitute for everything. Therefore, be attentive - your mission is great and fully divine."

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**February 6, 1919**

***How the soul in the Divine Will can form the Hosts with which to nourish Jesus.***

I was fusing all of myself in my sweet Jesus, doing as much as I could in order to enter the Divine Volition, to find the chain of my eternal love, of the reparations and of my continuous cry for souls, with which my always lovable Jesus longed for me from eternity. I wanted to chain my little love in time together with that love with which Jesus longed for me eternally, to be able to give Him infinite love, infinite reparations, substituting for everything - just as Jesus had taught me. While I was doing this, my sweet Jesus came in a hurry and told me: "My daughter, I am very hungry." And He seemed to be taking many tiny little white balls from inside my mouth, eating them. Then, as if He wanted to satisfy His hunger completely, He entered into my heart, and with both hands, He grabbed many crumbs, big and small, and He ate them hurriedly.

Then, as if He was satiated, He leaned on my bed and told me: "My daughter, as the soul keeps enclosing my Will and loves Me, in my Will she encloses Me; and, loving Me, she forms around Me the accidents in which to imprison Me, forming a host for Me. So, if she suffers, if she repairs, etc., and encloses my Volition, she forms many hosts to communicate Me, and to satisfy my hunger in a way which is divine and worthy of Me. As soon as I see these hosts being formed within the soul, I go and grab them in order to feed Myself, to satisfy my insatiable hunger - that the creature render Me love for love. Therefore, you can say to Me: 'You have communicated me - I too have communicated You.'"

And I: 'Jesus, my hosts are your own things, while Yours are still yours; so I always remain below You.' And Jesus: "For one who really loves Me, I cannot consider this, nor do I want to. And then, in my hosts I give you Jesus, and in yours you give the whole of Jesus as well. Do you want to see

it?” And I: ‘Yes.’

He stretched His hand into my heart, took a tiny little white ball, broke it, and another Jesus came out from within it. And He: “Did you see it? How happy I am when the creature arrives at being able to communicate Myself! Therefore, make Me many hosts, and I will come to feed Myself in you. You will renew for Me the contentment, the glory and the love of when I communicated Myself in instituting my Sacramental presence.”

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### **February 9, 1919**

***Concerns of Luisa. Jesus tells her that He has chosen her from eternity for the Sanctity of living in the Divine Will.***

I continue to talk about what is written on January 29.

I was saying to my sweet Jesus: ‘How is it possible that I am the second link of connection with your Humanity? There are souls so dear to You, under whose feet I do not deserve to be. And then, there is your inseparable Mama, who occupies the first place in everything and over everything. It seems to me, my sweet Love, that You really want to tell me lies; yet, I am forced by obedience, with the cruelest torment of my soul, to put it on paper. My Jesus, have pity on my hard martyrdom!’

While I was saying this, my always lovable Jesus, caressing me, told me: “My daughter, why do you trouble yourself? Isn’t perhaps my usual way to elect from the dust and to form great portents - portents of grace? All the honor is mine, and the weaker and lower is the subject, the more I am glorified. And then, my Mama does not enter into the secondary part of my love, of my Will; rather, She forms one single link with Me. It is also certain that I have souls most dear to Me, but this does not exclude that I may elect one rather than another to the height of an office - and not only of an office, but to such height of Sanctity as befits the living in my Will. The graces which were not necessary to others, whom I did not call to live in this immensity of Sanctity of my Will, are necessary for you, whom I elected from Eternity. In these most sad times I chose you so that, by living in my Will, you would give Me divine love, divine reparation and satisfaction, which can be found only in the living in my Will. The times, my love and my Will required a greater display of love in the midst of so much human evil. Am I perhaps not free to do whatever I want? Can anybody perhaps bind Me? No, no. Therefore, calm yourself and be faithful to Me.”

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### **February 10, 1919**

***Jesus asks Luisa whether she wants to live in His Will; whether she wants to accept the office of second link with His Humanity, and whether she wants to accept His love as her own, and His Will as Life.***

Continuing in my usual state, my always lovable Jesus came, and taking my hands in His own, He held them tightly, and with a majestic affability said to me: “My daughter, tell Me, do you want to live in my Will? Do you want to accept the office of second link with my Humanity? Do you want to accept all my love as your own, my Will as life, and the very pains which the Divinity inflicted on

my Humanity - which were so many that my love feels the irresistible need not only to make them known, but to share them - as much as it is possible for a creature? I can share them and make them known only to one who lives in my Will – all at the expense of my love. My daughter, it is my usual way to ask for the ‘yes’ of the creature, to then operate freely with her.”

Jesus remained silent, as if He was waiting for my ‘Fiat’. I was surprised, and I said: ‘My life, Jesus, your Will is mine. You, yourself, unite them together and form one single Fiat, so I will say “yes” together with You. I pray You to have mercy on me; my misery is great, and only because You want it, I say: “Fiat, Fiat”.’ But – oh! how annihilated and pulverized I felt in the abyss of my nothingness; more so, since this nothing was called to live in the All.

So, my sweet Jesus united the two wills together and impressed a Fiat. My “yes” entered into the Divine Volition, and it seemed to be not a human, but a divine “yes”, because it had been pronounced in the Will of Jesus. This “yes” in the Divine Will multiplied into many, for as many refusals as the creatures gave to my sweet Jesus; it made the most solemn reparations and embraced everyone, as though wanting to bring everyone to Jesus, substituting for all. It was a “yes” which had the seal and the power of the Divine Volition, pronounced not out of fear, nor for interest of personal sanctity, but only to live in the Will of Jesus, to run for the good of all, and to bring to Jesus divine glory, love and reparations. My lovable Jesus seemed so happy with my “yes” that He said to me: “Now I want to adorn you and clothe you like Me, so that you may come with Me before the Majesty of the Eternal One, to repeat my own office.” So, Jesus clothed me, as though identifying me with His Humanity, and we found ourselves together before the Supreme Majesty. I don’t know how to say it... this Majesty was an inaccessible, immense, varied light of incomprehensible beauty, on which everything was dependent. I remained dissolved in It, and even the Humanity of Jesus was little. Just to enter the air of this light was delightful, embellishing.... But I don't know how to go on to explain.

My sweet Jesus said: “Adore the Uncreated Power together with Me in the immensity of my Will, so that not I alone, but also another creature may adore in a divine manner, and in the name of all her brothers of the generations of all centuries, the One who created everything - on whom all things are dependent.”

How beautiful it was to adore together with Jesus! We multiplied ourselves for all; we placed ourselves before the throne of the Eternal One, as though to defend Him from those who would not recognize the Eternal Majesty, or would even insult It, and we ran for the good of all to make It known. We did other acts, Jesus and I together, but I feel that I don’t know how to go on. My mind wavers and cannot lend me the right words; therefore I will not go on. If Jesus wants, I will come back to this point. Then, my sweet Jesus brought me back into myself; but my mind remained bound to an eternal point from which it could not move. Jesus! Jesus, help me to correspond to your graces! Help your little daughter, help the little spark!

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**February 13, 1919**

***Jesus speaks to Luisa about her new office.***

Continuing in my usual state, I was searching, and with anxiousness, for my always lovable Jesus;

and, all goodness, He came and told me: “Beloved daughter of my Will, do you want to come into my Will and substitute in a divine manner for the many acts which have not been done by our brothers, for many others done humanly, and for other acts, holy, yes, but human and not done in the divine order? I did everything in the divine order, but I am not yet content; I want the creature to enter my Will and to come to kiss my acts in a divine manner, substituting for all, just as I did. Therefore, come - come; I long for it, I desire it so much that I put Myself in feast when I see that the creature enters into this divine sphere, and multiplying herself with Me, she multiplies in everyone, and loves, repairs, substitutes for all and for each one in a divine manner. I no longer recognize human things in her, but all my things. My love rises and multiplies itself; reparations multiply to infinity; substitutions are divine. What joy! What feast! The Saints themselves unite with Me and make feast, ardently waiting for a sister of theirs to substitute for their own acts, holy in the human order, but not in the divine order. They pray Me to soon let this creature enter this divine sphere, and that all of their acts be substituted only with the Divine Will, and with the mark of the Eternal One. I did this for all; now I want you to do it for all.”

And I: ‘My Jesus, your words confuse me. I know that You alone are enough for everything; and besides, everything is Yours.’ And Jesus: “Surely I am enough for all; but am I not free to elect one creature, give her this office together with Me, and make her be enough for all? And then, what do you care if this is all mine? Can I perhaps not give you what is mine? This is all my contentment - to give you everything. If you do not correspond to Me and do not accept it, you make Me discontent, defrauding Me of that whole chain of graces which I gave you to bring you to this point of calling you to this office.”

I entered into Jesus and did what Jesus was doing. Oh, how clearly I could see what Jesus had told me! I remained multiplied with Him in everyone, even in the Saints. But as I returned into myself, some doubts arose within me, and Jesus added: “One single act of my Will, even one instant, is full of creative life, and whoever contains this life can, in that instant, give life to everything and preserve everything. From that act of my Will alone the sun receives the life of the light, the earth preservation, the creatures life. Why do you doubt, then? And then, I have my court in Heaven and I want another court on earth. Guess: who is going to form this court?”

And I: ‘The souls who will live in your Will.’ And He: “Brava, they are exactly the ones who, without the shadow of interest and of personal sanctity - but rather, fully divine - will live for the good of their brothers, forming one single echo with Heaven.”

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**February 20, 1919**

***In each created thing God placed a relation, a channel of graces, a special love between the Supreme Majesty and the creature. Luisa is called to give God homage for each thing in the name of all.***

Continuing in my usual state, I spent it with my sweet Jesus. He made Himself seen, now as Baby, now Crucified; and transforming me in Him, He told me: “My daughter, enter into Me - into my Divinity, and run in my Eternal Will. In It you will find the creative power as though in the act of issuing the machine of the entire Universe. In each thing I created I placed a relation, a channel of

graces, a special love between the Supreme Majesty and the creature. But the creature would not consider these relations, these graces, this love. Therefore, God should have suspended the Creation, which was not recognized nor appreciated. But in seeing my Humanity, which would appreciate it so well, and which, for each created thing, would have Its relations with the Eternal One - recognizing Him, loving Him, not only for Itself, but for the whole human family - He did not look at the wrong of His other children, and with highest contentment, extended the heavens, dotting them with stars, knowing that those stars would be many and varied relations, innumerable graces, rivers of love, which would flow between my Humanity and the Supreme Being.

The Eternal One looked at the heavens and remained content in seeing the immense harmonies, the communications of love which He had opened between Heaven and earth. Therefore, He moved forward, and with one single creative word He created the sun, as the continuous relater of His Supreme Being, providing it with light and heat, placing it suspended between Heaven and earth, in the act of holding everything, of fecundating, warming and illuminating everything. With its searching look of light, it seems to say to everyone: 'I am the most perfect preacher of the Divine Being. Reflect yourselves in me, and you will recognize Him. He is immense light, He is endless love, He gives life to everything, He needs nothing; nobody can touch Him. Look well at me, and you will recognize Him. I am His shadow, the reflection of His majesty, His continuous relater.'

Oh, what oceans of love and relations opened between my Humanity and the Supreme Majesty! So, everything you see, even the most tiny little flower in the field, was one more relation between creature and Creator. Therefore, it was right that He demanded recognition - one more love from the creatures. I undertook everything; I recognized Him, and I adored the creative power for all. But my love toward so much goodness is not content. I would like other creatures to recognize, love and adore this creative power and - as much as it is possible for creature - take part in these relations which the Eternal One has spread through the whole world, rendering homage to this act of Creation of the Eternal One in the name of all.

But do you know who can render this homage? The souls who live in my Will. As soon as they enter It, they find all the acts of the Supreme Majesty as though in act; and since this Will is in everything and in everyone, they remain multiplied in everything, and are able to render honor, glory, adoration and love for all. Therefore, come into my Will, come with Me before the Divine Height, to be the first one to give homage to the Creator of all."

I am unable to say how, I entered this Divine Volition, but always together with my sweet Jesus, and I saw this Supreme Majesty in the act of issuing the entire Creation. Oh God, what love! Each created thing received the mark of love, the key of communication, the mute language to eloquently speak of God. But to whom? To the ungrateful creature.

I don't know how to continue to explain. My little intelligence was lost in seeing the many openings of communication, the immense love which came from them - and the creature, who rendered all these goods as though extraneous. Then, together with Jesus, multiplying ourselves in everyone, we adored, thanked and recognized the creative power in the name of all; and the Eternal One received the glory of Creation. Jesus disappeared, and I returned into myself.



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**February 24, 1919**

***Man, the masterpiece of the creative power. Luisa must give God homage for every act of man.***

As I was in my usual state, blessed Jesus came and told me: “My daughter, you have said nothing about the creation of man - the masterpiece of the creative power, in whom, not in sprays, but in waves - in rivers did the Eternal One pour His love, His beauty, His mastery; and taken by excess of love, He placed Himself as the center of man. But He wanted a residence worthy of Him. So, what does this Uncreated Majesty do? He creates man in His image and likeness. He draws a breath from the depth of His love, and infuses life in him with His omnipotent breath, endowing man with all His qualities, proportioned to a creature, making of him a little god. Therefore, everything you see in the Creation was absolutely nothing compared to the creation of man. Oh, how many more beautiful heavens, stars and suns did He extend in the created soul; how much variety of beauty, how many harmonies! It is enough to say that He looked at the created man, and He found him so beautiful as to be enamored with him. Jealous of this portent of His, He Himself became the custodian and possessor of man, and said: ‘I have created everything for you. I give you dominion over everything. All is yours, and you will be all mine.’”

You will not be able to comprehend everything - the seas of love, the intimate and direct relations, the likeness that runs between Creator and creature. Ah! daughter of my Heart, if the creature knew how beautiful her soul is, how many divine qualities it contains, how it surpasses all created things in beauty, in power, in light - to the extent that one can say that it is a little god, and contains a little world within itself - oh, how much more would she esteem herself, and would not smear with the slightest sin such a rare beauty, such a portentous prodigy of the creative power, But the creature, almost blind in knowing herself, and much more blind in knowing her Creator, keeps dirtying herself among a thousand filthy things, to the point of disfiguring the work of the Creator; so much so, that she can barely be recognized. You yourself, think of what Our sorrow is. Therefore, come into my Will, and come with Me to substitute for our brothers before the throne of the Eternal One - for all the acts which they should do for having been created as a prodigy of love of His omnipotence; and yet, they are so ungrateful.”

In one instant we found ourselves before this Supreme Majesty, and in the name of all, we expressed our love, thanksgiving, adoration, for having created us with such an excess of love, and endowed us with so many beautiful qualities.

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**February 27, 1919**

***In the Divine Will there is no hindrance to the love of God.***

Continuing in my usual state, as blessed Jesus comes, He almost always calls me into His Will to repair or to substitute for the acts of the creatures in a divine manner. Now, on coming, He told me: “My daughter, what a stench emanates from the earth! I can find no place for Myself; and because of the stench, I am forced to run away from the earth. However, you can make for Me some sweet-smelling air, suitable for Me. Do you know how? By doing what you do in my Will. As you do your acts, you will form for Me a divine air; and I will come to breathe it, finding a place for Me

on earth. And since my Will circulates everywhere, everywhere will I feel the air which you will form for Me, and it will blow away the bad air which the earth sends Me.”

After a little while, He came back and added: “My daughter, how much darkness! It is such that the earth seems to be covered with a black mantle, to the extent that the creatures can no longer see. Either they have remained blind, or they have no light to be able to see; and I want not only divine air for Me, but also light. Therefore, let your acts be continuous in my Will, so that you may not only form air for your Jesus, but also light. You will be my reflector, the reflection of my love and of my very light. Even more, I tell you that as you do your acts in my Volition, you will raise Tabernacles. Not only this, but as you keep forming your thoughts, desires, words, reparations and acts of love, many Hosts will be unleashed from you, because they are consecrated by my Will.

Oh, what a free outpouring my love will have! I will have free field in everything - no more obstruction. I will have as many Tabernacles as I want. The Hosts will be innumerable; we will communicate each other in every instant, and I too will cry out: ‘Freedom! Freedom! Come all into my Will, and you will enjoy true freedom!’ Outside of my Will, how many obstructions does the soul not find! But in my Will she is free. I leave her free to love Me as she wants; even more, I tell her: ‘Lay down your human remains - take what is divine. I am not stingy and jealous with my goods; I want you to take everything. Love Me immensely - take, take all my love; make my power your own; make my beauty your own. The more you take, the happier your Jesus will be.’ The earth forms few Tabernacles for Me; the Hosts are almost numbered. And then, the sacrileges, the irreverences that they do to Me - oh, how offended and hindered my love is! But in my Will - no hindrance; not a shadow of offense. The creature gives Me love, divine reparations and complete correspondence; she substitutes together with Me for all the evils of the human family. Be attentive, and do not move from the point at which I call you and want you.”

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**March 3, 1919**

***The Terrestrial Eden and the Divine Eden.***

Continuing in my usual state, I was all immersed in the Divine Volition; and my always lovable Jesus came and pressed me to His Heart, telling me: “You are my firstborn daughter of my Will. How dear and precious you are in my eyes. I will keep you so guarded that, if in creating man I prepared a terrestrial Eden, for you I have prepared a divine Eden. If in the terrestrial Eden the union between the first ancestors was human, and I gave them the most beautiful delights of the earth for their enjoyment, while they enjoyed Me at intervals - in the divine Eden the union is divine. I will make you enjoy the most beautiful celestial delights, and you will enjoy Me as much as you want; even more, I will be your life, and we will share the contentments, the joys, the sweetnesss and, if needed, also the pains. The enemy had access to the terrestrial Eden, and the first sin was committed; in the divine Eden entrance is precluded to the devil, to passions and to weaknesses. Even more, he does not want to enter, knowing that my Will would burn him more than the very fire of hell; and upon merely feeling the sensation of my Will, the enemy flees. In my Will you will give a start to the first acts in the divine manner - acts which are immense, eternal, infinite, and embrace everything and everyone.”

And I, interrupting Jesus' speaking, said: 'Jesus, my Love, the more You speak about this Divine Will, the more I become confused and fearful, and I feel such annihilation as to feel destroyed, and therefore unable to correspond to your designs.' And He, all goodness, added: "It is my Will that destroys the human in you; and instead of fearing, you should fling yourself into the immensity of my Will. My designs upon you are high, noble and divine. The very work of Creation – oh! how It remains behind this work of calling you to live in the Divine Will, to live not human, but Divine Life. This is a greater outpouring of my love - it is my love constrained by creatures; and unable to contain it any longer, I pour it out in torrents upon one who loves Me. And in order to be sure that my love is not rejected and beaten up, I call you in my Will, so that neither you nor what is mine may remain without their full effect, and fully defended. My daughter, do not sadden the work of your Jesus with your fears, and continue the flight there where I call you."

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**March 6, 1919**

***Different steps that Jesus takes in the soul to make her live in the Divine Will.***

I was all concerned about what my sweet Jesus keeps telling me on the Divine Volition, and I said to myself: 'How is it possible that the soul can reach such a point - to live more in Heaven than on earth?' And Jesus, on coming, told me: "My daughter, that which is impossible to the creature is possible to Me. It is true that this is the greatest prodigy of my omnipotence and of my love, but when I want, I can do anything, and what appears to be difficult is very easy for Me. However, I want the "yes" of the creature, and for her to be available, like soft wax, for whatever I want to make of her. Even more, you must know that before calling her definitively to live in my Volition, I call her every now and then, I strip her of everything, I make her undergo a sort of judgment, because in my Will there are no judgments - things remain fully confirmed with Me. Judgment is outside of my Will. But whatever enters into my Will - who can ever dare to place it under judgment? I never judge Myself. Not only this, but many times I make her die corporally also, and then I give her life again; and the soul lives as if she were not living. Her heart is in Heaven; and living is her greatest martyrdom. How many times have I not done this with you? These are all preparations in order to dispose the soul to live in my Will. And then, the chains of my graces, of my repeated visits - how many have I not given you? Everything was to dispose you to the height of living in the immense sea of my Will. Therefore, do not want to investigate, but continue your flight."

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**March 9, 1919**

***The Divine Will must be center and nourishment of the soul.***

As I was in my usual state, my always lovable Jesus drew me more and more into His Will. What an endless abyss. Then He told me: "My daughter, take a look at how my Humanity swam in the Divine Volition, which you should imitate." At that moment, a sun seemed to appear before my mind - not so small as the one which shines on our horizon, but so great as to surpass the entire surface of the earth. Even more, one could not see where its boundaries reached; and the rays it spread, forming an enchanting harmony, went up and down, penetrating everywhere. In the center of this sun I could see the Humanity of Our Lord, nourishing Itself from the sun, which formed the whole of His life. He received everything from the sun, and He gave everything back to it, which spread itself like

beneficial rain over the whole human family. What an enchanting sight!

Then, my sweet Jesus added: "Have you seen how I want you? The sun that you see is my Will, in which my Humanity was as within Its own center. I received everything from my Will; no other food entered into Me. Not even one thought, one word or one breath entered into Me, which was nourished by a food extraneous to my Will. It was right that I gave everything back to It. So do I want you - in the center of my Will, from which you will take the nourishment of everything. Beware of taking any other food; you would descend from your nobility, and degrade yourself, like those queens who lower themselves to taking vile and dirty foods, unworthy of them. And as you take, you must immediately return everything back to Me. Therefore, you will do nothing other than take and give to Me. In this way, you too will form an enchanting harmony between you and Me."

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**March 12, 1919**

***How the earth is the image of one who does not live in the Divine Will.***

Continuing in my poor state, my sweet Jesus came for just a little, and clasping me all to His Most Holy Heart, told me: "My daughter, if the earth were not movable and mountainous, but fixed and completely flat, it would enjoy more the benefit of the sun. It would be always midday across the whole earth, the heat would be the same at every point; therefore it would produce more fruit. But since it is movable and formed of heights and depths, it does not receive the light and the heat of the sun equally - now one point remains in darkness, now another one; other points receive little of the light of the sun. Many lands become sterile because the mountains with their height prevent the light and the heat of the sun from penetrating into their depths; and how many - how many more inconveniences.

Now, my daughter, I tell you that the earth is the image of those who do not live in my Will. The human acts render them movable; weaknesses, passions and defects form the mountains, the sunken places in which dens of vices are formed. So, their movability causes darkness and cold for them. And if they enjoy a little bit of light, it is at intervals, because the mounts of their passions come up against this light. How much misery there is for those who do not live in my Will!

On the other hand, my Will renders one who lives in my Volition fixed; It levels all the mountains of her passions, in such a way as to make of her a complete plain; the Sun of my Will darts through her as It wants, and there is no hiding place in which Its light does not shine. What is the wonder, if the soul becomes holier in one day lived in my Will, than in one hundred years outside of my Will?"

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**March 14, 1919**

***Effects of a suffrage done in the Divine Will. Luisa takes part in the pains which the Humanity of Jesus received from His Divinity. The first soul stigmatized in the Divine Will.***

While I was in my usual state, I found myself outside of myself, and I saw a late confessor of mine. A thought flashed into my mind: 'Ask about that thing which you have not told the confessor, whether you are obliged to tell it and therefore write it, or not.' I asked him, telling him what the

thing was, and he said to me: 'Of course you are obliged.' Then he added: 'Once you did for me a beautiful suffrage. If you knew the good you did to me, the refreshment that I felt, the years that I paid off!' And I: 'I don't remember. Tell me what it was, and I will repeat it for you.' And he: 'You immersed yourself in the Divine Volition, and took Its power, the immensity of Its love, the immense value of the pains of the Son of God and of all the divine qualities. Then you came to me and poured them upon me; and as you poured them, I received the bath of the love that the divine power contains, the bath of the beauty, the bath of the Blood of Jesus, and of all the divine qualities. Who can tell you the good you did to me? They were all baths which contained a divine power and immensity. Repeat it for me, repeat it for me!'

As he was saying this, I found myself back into myself. Now, in order to obey, to my highest confusion and repugnance, I will say the thing which I had neglected to say and write. I remember that one day my sweet Jesus, speaking about His Most Holy Will and about the pains which the Divinity made His Most Holy Humanity suffer, said to me: "My daughter, since I have chosen you as the first one to live in my Will, I want that you too share in the pains which my Humanity received from the Divinity in my Will. Every time you enter my Volition, you will find the pains that the Divinity gave Me - not those which the creatures gave to Me, although these too were wanted by the Eternal Will. But since those were given to me by creatures, they were finite. Therefore I want you in my Will, in which you will find infinite and innumerable pains. You will have countless nails, multiple crowns of thorns, repeated deaths, interminable pains, all similar to mine - divine and immense, which will extend in an infinite way to all, past, present and future. You will be the first one to be, together with Me, the little lamb killed by the hands of my Father, to rise again and be killed again - not a limited number of times, as for those who have shared in the wounds of my Humanity, but as many times as my Divinity made Me suffer. You will be crucified with Me by the eternal hands, to receive in you the mark of the eternal, immense and divine pains. We will present ourselves together before the throne of the Eternal One, with written on our foreheads in indelible characters: 'We want death to give life to our brothers. We want pains to free them from the eternal pains.' Aren't you happy?"

And I: 'Jesus! Jesus, I feel too unworthy, and I believe You are making a big mistake in choosing me, poor little one. Therefore, mind what You do.' And Jesus, interrupting my speaking, added: "Why do you fear? Yes, yes, I minded, for thirty-two years of bed in which I have kept you. I exposed you to many trials, and even to death - I calculated everything. And then, if I am wrong, it will be a mistake of your Jesus, which cannot harm you, but only do immense good to you. But know that I will have the honor, the glory, of the first soul stigmatized in my Will."

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**March 18, 1919**

***In His conception, Jesus conceived all souls, their pains and their deaths.***

Continuing in my usual state, my always lovable Jesus, making Himself seen, drew me into the immensity of His Most Holy Will, in which He was showing, as though in act, His conception in the womb of the Celestial Mama. Oh God, what an abyss of love! My sweet Jesus told me: "Daughter of my Will, come to take part in the first deaths and pains that my little Humanity received from my Divinity in the act of my conception. As I was conceived, I conceived all souls with Me, past, present

and future, as my own Life, and I also conceived all the pains and deaths which I had to suffer for each one of them. I had to incorporate everything within Me – souls, pains and deaths, that each one was to suffer, in order to say to the Father: ‘My Father, look no longer at the creature, but only at Me. In Me You will find everyone, and I will satisfy for all. As many pains as You want, I will give them to You. Do You want Me to suffer death for each one? I will suffer it. I accept everything, provided You give life to all.’ This is why a Divine Power and Will were needed in order to give Me so many deaths and pains, and a Divine Power and Will to make Me suffer. And since in my Will all souls and all things are in act – not in an abstract way, or by intention, as some might think; rather, I kept all of them identified with Me, in reality, and with Me they formed my very Life – in reality, I died for each one, and suffered the pains of all. It is true that it took a miracle of my Omnipotence, the prodigy of my immense Will – without my Will, my Humanity could not have found and embraced all souls, nor could It die so many times.

So, as my little Humanity was conceived, It began to suffer alternating pains and deaths; all souls were swimming in Me as if inside an immense sea, forming the members of my members, the blood of my Blood, the heart of my Heart. How many times, taking the first place in my Humanity, my Mama felt my pains and my deaths, and died together with Me. How sweet it was for Me to find the echo of my love in the love of my Mama. These are profound mysteries, in which the human intellect, unable to understand well, seems to get lost. Therefore, come into my Will, and take part in the deaths and in the pains that I suffered from the moment of my conception. From this, you will be able to better understand what I tell you.”

I am unable to say how, but I found myself in the womb of my Queen Mama, where I could see the tiny little Infant Jesus. But, though tiny, He contained everything. A dart of light flashed from His Heart into mine, and as it penetrated into me, I felt it giving me death; and as it came out, life came back to me. Each touch of that dart produced a most sharp pain, such that I felt undone, and dying, in reality. Then, through the same touch, I felt I was receiving life again. But I don’t have the right words to express myself, therefore I stop here.

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**March 20, 1919**

***The deaths and the pains which the Divinity made the Humanity of Jesus suffer for each soul, were not just an intention, but they were real. Luisa takes part in them.***

I felt my poor mind immersed in the pains of my lovable Jesus; and since I had been told that it seemed impossible that Jesus could suffer so many deaths and so many pains for each one, as is said above, my Jesus told me: “My daughter, my Will contains the power of everything. It was enough that my Will wanted it, for it to happen. And if it were not so, my Will would have had a limit in Its power, while I am without limits and infinite in all my things. Therefore, whatever I want, I do. Ah! how little I am understood by creatures, and therefore I am not loved. Come into my Humanity, and I will let you see and touch with your hand what I have told you.”

At that moment I found myself in Jesus, who was inseparable from the Divinity and from the Eternal Volition. By just wanting it, this Volition created repeated deaths, innumerable pains, blows without scourges, the sharpest pricks without thorns, with such an ease, just as when, with one “Fiat”, It

created billions of stars. It did not take as many “Fiats” for as many created stars - one was enough. Yet, not just one star came out to the light, while the others remained in the Divine Mind or in Its intention - rather, all of them, in reality, came out, and each one had its own light to adorn our atmosphere. In the same way, it seemed that, in the Heaven of the Most Holy Humanity of our Lord, with Its creative “Fiat”, the Divine Volition created life and death as many times as It wanted.

So, being in Jesus, I found myself at that point when Jesus suffered the scourging from the divine hands. It was enough for the Eternal Will to want it and, without blows, without lashes, the flesh of the Humanity of Jesus would fall off in pieces; deep furrows were formed, but in a harrowing manner, and in His most intimate parts. The obedience of Jesus to that Divine Volition was such that His Humanity would melt by Itself, but in such a painful way that one can say that the scourging which He received from the Jews was the image and the shadow of that which He suffered from the Eternal Volition. Then, as the Divine Volition just wanted so, His Humanity would recompose Itself. This happened when He suffered deaths for each creature, and all the rest. I took part in these pains of Jesus, and – oh! how vividly did I understand that the Divine Volition can make us die as many times as It wants, and then give us life again. Oh! God, these are unutterable things, excesses of love, profound mysteries, almost inconceivable to created mind. I felt unable to return to life, to the use of senses, to motion, after I suffered those pains; and my blessed Jesus told me: “Daughter of my Will, my Volition gave you those pains, and my Volition gives back to you life, motion, and everything. I will call you often in my Divinity to take part in the many deaths and pains which, in reality, I suffered for each soul. It is not, as some believe, that it was only in my Will, or that I just had the intention of giving life to each one. False, false! They do not know the prodigy, the love and the power of my Will. You, who have somehow known the reality of the many deaths suffered for all, do not put it in doubt, but love Me, be grateful for all, and be ready when my Will calls you.”

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**March 22, 1919**

*All things came out to life from the Eternal Fiat. Excesses of love in the creation of man.*

As I was in my usual state, I found myself outside of myself, and I could see all the order of created things. And my sweet Jesus told me: “My daughter, see what harmony, what order in all created things, and how all of them came out to life from the Eternal Fiat. Everything cost Me a Fiat. The most tiny star as well as the refulgent and splendid sun, the most tiny plant just as the great tree, the most tiny insect just as the largest animal - they all seem to say among themselves: ‘We are noble creatures. Our origin is the Eternal Volition; we all carry the mark of the Supreme Fiat. It is true that we are distinct and different from one another; we have diversity of office, of light, of heat, but this says nothing: one is our value - the Fiat of a God; one our life and preservation - the Fiat of the Eternal Majesty.’ Oh! how eloquently does Creation speak of the power of my Will, teaching that from the greatest thing to the smallest, one is the value, because they have life from the Divine Volition. In fact, a star would say to the sun: ‘It is true that you have much light and heat; your office is great, your goods immense. The earth almost depends on you, so much so, that I do nothing in comparison to you. But the Fiat of a God made you so; therefore our values are equal - the glory which we give to our Creator is completely similar’.”

Then He added in a more afflicted tone: “It was not so in creating man. It is true that his origin is

my Fiat, but this was not enough for Me. Taken by excess of love, I breathed on him, wanting to infuse in him my very Life. I endowed him with reason; I made him free, and I constituted him king of the whole Creation. But man, ungrateful - how did he correspond to Me? Amid all Creation, he alone has become the sorrow of my Heart, the clashing note. And then, how much could I tell you about my crafting in the sanctification of souls? Not only one Fiat, not my breath, do I place at their disposal, but my very Life, my love, my wisdom. Yet, how many rejections, how many defeats my love receives! Ah! my daughter, compassionate my hard sorrow, and come into My Will to substitute for the love of the whole human family, so as to soothe my pierced Heart.”

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**April 7, 1919**

***Effects of the Divine Will. Threats of chastisements.***

Continuing in my usual state, my sweet Jesus came all tired, in the act of asking for my help; and leaning His Heart on mine, He made me feel His pains. Each pain I felt was capable of giving me death, but Jesus, sustaining me, gave me the strength not to die. Then, looking at me, He told me: “My daughter, patience. In certain days your pains are necessary to Me, more than ever, so that the whole world may not turn into one flame. Therefore, I want to make you suffer more.” And with a lance which He had in His hand, He ripped my heart open. I suffered very much, but I felt happy, thinking that Jesus was sharing His pains with Me, and pouring Himself out with me He could spare the peoples the imminent and terrible chastisements that will burst out. Then, after some hours of intense pains, my lovable Jesus told me: “My beloved daughter, you suffer very much. Come then, into my Will to take refreshment, and let us pray together for poor humanity.”

I don’t know how, I found myself in the immensity of the Divine Volition, in the arms of Jesus; He was speaking in a low voice, and I would repeat after Him. I will give some idea of what He was saying, because it is impossible for me to say everything. I remember that in the Will of Jesus I could see all of His thoughts, all the good He had done to us with His intelligence, and how all human intelligences received life from His mind. But – oh! God, what abuse they did - how many offenses. And I said: ‘Jesus, I multiply my thoughts in your Will, to give to each one of your thoughts the kiss of a divine thought, an adoration, a recognition of You, a reparation, a love of divine thoughts, as if another Jesus were doing it. This, in the name of all and for all the human thoughts, past, present and future; and I intend to compensate even for the intelligences of lost souls. I want that the glory on the part of creatures be complete, and that no one miss the roll call; and whatever they do not do, I do it in your Will, to give You divine and complete glory.’”

Then, looking at me, Jesus was waiting, as if He wanted a reparation to His eyes. And I said: ‘Jesus, I multiply myself in your gazes, so that I too may have as many gazes for as many times as You have looked at the creature with love. I multiply myself in your tears, so that I too may cry for all the sins of creatures, to be able to give You gazes of divine love and divine tears in the name of all, to give You complete glory and reparation for all the gazes of all creatures.’

Then, Jesus wanted me to continue the reparations to everything - to His mouth, to His Heart, to His desires, etc., multiplying myself in His Will, such that it would be too long to say everything, therefore I move forward. Then Jesus added: “My daughter, as you did your acts in my Will, many suns were



being formed between Heaven and earth; and I look at the earth only through these suns, otherwise the earth would be so disgusting to Me that I would not be able to look at it. But the earth receives little of these suns, because the darkness that creatures spread is such that it places itself in front of these suns, and they cannot receive of all their light, nor their heat.”

Afterwards, He transported me into the midst of creatures. But who can say what they were doing? I will just say that my Jesus, with sorrowful tone, added: “What disorder in the world! But this disorder is because of the leaders, both civilian and ecclesiastical. Their self-interested and corrupted lives did not have the strength to correct their subjects, therefore they closed their eyes to the evils of the members, since they already showed their own evils; and if they did correct them, it was all in a superficial way, because, not having the life of that good within themselves, how could they infuse it in others? How many times these perverted leaders have placed the evil before the good, to the extent that the few good were shaken by this behavior of the leaders. Therefore, I will have the leaders struck in a special way.”

And I: ‘Jesus, spare the leaders of the Church - they are already few. If You strike them, rulers will be lacking.’ And Jesus: “Don’t you remember that I founded my Church with twelve Apostles? In the same way, those few who will remain, will be enough to reform the world. The enemy is already at their doors; revolutions are already in the field; nations will swim in blood and their leaders will be scattered. Pray, pray and suffer, so that the enemy may not have the freedom to reduce everything to ruin.”

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**April 15, 1919**

***Greater things are done after the minor ones, and are the fulfillment and crowning of those. The Resurrected Humanity of Jesus, symbol of those who will live in His Will.***

I was fusing myself in the Holy Will of my always lovable Jesus, and together with my Jesus, my intelligence was wandering in the work of Creation, adoring and thanking the Supreme Majesty for everything and for everyone. And my Jesus, all affability, told me: “My daughter, in creating the heavens, first I made the stars as minor spheres, and then I created the sun as the major sphere, endowing it with so much light as to eclipse all the stars, as though hiding them within itself, and constituting it king of the stars and of all nature. It is my usual way to do minor things first, as preparation for greater ones - these, being the crowning of the minor things. While being my relater, the sun also veils the souls who will form their sanctity in my Will; the Saints who lived in the mirror of my Humanity, as if in the shadow of my Will, will be the stars; the former souls, although coming later in time, will be the suns.

I maintained this order also in Redemption. My birth was without glamour, rather, it was neglected; my childhood was without splendor of great things before men; my life in Nazareth was so hidden that I lived as if ignored by all; I adapted Myself to do the smallest and most common things of human life. During my public life there were a few great things, but still - who knew my Divinity? Nobody, not even all of the Apostles. I passed through the crowds like any other man, so much so, that anyone could approach Me, talk to Me, and if needed, even despise Me.” And I, interrupting Jesus’ speaking, said: ‘Jesus, my Love, how happy those times were, and even happier those people who,

just by wanting it, could come close to You, talk to You, and be with You!’ And Jesus: “Ah! my daughter, only my Will brings true happiness. It alone encloses all goods within the soul, and making Itself crown around the soul, constitutes her queen of true happiness. Only these souls will be the queens of my throne, because they are a birth from my Will. This is so true, that those people were not happy. Many saw Me but did not know Me, because my Will did not reside within them as center of life. Therefore, even if they saw Me, they remained unhappy. Only those who received the good of receiving the seed of my Will in their hearts disposed themselves to receive the good of seeing Me resurrected.

Now, the portent of my Redemption was the Resurrection, which, more than refulgent sun, crowned my Humanity, making even my littlest acts shine, with such splendor and marvel as to astonish Heaven and earth. The Resurrection will be the beginning, the foundation and the fulfillment of all goods - crown and glory of all the Blessed. My Resurrection is the true sun which worthily glorifies my Humanity; It is the Sun of the Catholic Religion; It is the glory of every Christian. Without Resurrection, it would have been as though heavens without sun, without heat and without life.

Now, my Resurrection is the symbol of the souls who will form their sanctity in my Will. The Saints of the past centuries symbolize my Humanity. Although resigned, they did not have continuous act in my Will; therefore, they did not receive the mark of the sun of my Resurrection, but the mark of the works of my Humanity before my Resurrection. Therefore, they will be many; almost like stars, they will form a beautiful ornament to the Heaven of my Humanity. But the Saints of the living in my Will, who will symbolize my Resurrected Humanity, will be few. In fact, many throngs and crowds of people saw my Humanity, but few saw my Resurrected Humanity - only the believers, those who were most disposed, and, I could say, only those who contained the seed of my Will. In fact, if they did not have that seed, they would have lacked the necessary sight to be able to see my Resurrected and glorious Humanity, and therefore be spectators of my ascent into Heaven.

Now, if my Resurrection symbolizes the Saints of the living in my Will - and this with reason, since each act, word, step, etc. done in my Will is a divine resurrection that the soul receives; it is a mark of glory that she receives; it is to go out of herself in order to enter the Divinity, and to love, work and think, hiding herself in the refulgent sun of my Volition - what is the wonder if the soul remains fully risen and identified with the very sun of my glory, and symbolizes my Resurrected Humanity? But few are those who dispose themselves to this, because even in sanctity, souls want something for their own good; while the Sanctity of living in my Will has nothing of its own - everything is of God. It takes too much for souls to dispose themselves to this - to strip themselves of their own goods. Therefore, they will not be many.

You are not in the number of the many, but of the few. Therefore, be always attentive to the call, and to your continuous flight.”

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**April 19, 1919**

***Jesus did for each soul everything that they were supposed to do toward their Creator.***

Continuing in my usual state, I felt all afflicted, and my always lovable Jesus, on coming, clasped me,

and placing His arm around my neck, told me: “My daughter, what is it? Your affliction weighs upon my Heart and pierces Me more than my own pains. Poor daughter, you have compassionated Me many times, and have taken my pains upon yourself; now I want to compassionate you and take your pain Myself.” And He clasped me all to His Heart, and drawing me outside of myself, He added: “Be cheered, my daughter. Come into my Will to be able to better understand and see what my Humanity did for the good of creatures.”

I don’t know how to say all that I understood. In many things, I lack the words; I will just say what my sweet Jesus told me: “My daughter, my Humanity was the sole organ which reordered the harmony between Creator and creature. I did for each soul all that they were supposed to do toward their Creator, not excluding even lost souls, because I was to give to the Father complete glory, love and satisfaction for all created things; with this only difference: the souls who somehow fulfill their duties toward the Creator - almost nobody arrives at satisfying them all - unite their glory to mine, and everything they do remains as though grafted into mine; while the lost ones remain as though parched members, and since vital humors are missing in them, they are not fit for receiving any graft of the good I have done for them, but they are only fit for burning in the eternal fire. Therefore, my Humanity restored the lost harmony between creatures and Creator, and sealed it at the price of blood and unheard-of pains.”

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**May 4, 1919**

***Jesus has His throne on earth in one who lives in His Will.***

I live in the midst of privations and bitternesses. My only strength and life is the Will of my Jesus. My sweet Jesus made Himself seen in my interior for a little while, all afflicted and pensive, sustaining His forehead with His own hand. In seeing Him so afflicted, I said to Him: ‘Jesus, what’s wrong - why so afflicted and pensive?’ And He, looking at me, told me: “Ah! daughter, I am dividing the lots of the world from within your heart. Your heart is the center of my throne upon earth; and from my center I look at the world, the madness of creatures, the precipice which they are preparing; while I am put aside, as if I did not mean anything to them. So I am forced to withdraw the light, not only of grace, but also of natural reason itself, so as to confuse them, and let them touch with their own hands what man is, and what man can do. And from within your heart I look at him, and I cry and I pray for the ungrateful man. I want you together with Me, crying, praying and suffering for my relief and company.”

And I: ‘My poor Jesus, how much compassion I feel for You! Ah, yes, I will cry and pray together with You! But tell me, my Love, how is it possible that my heart be the center of your throne upon earth, while there are so many good souls in whom You dwell - and I am so bad?’ And He added: “In Heaven too I have the center of my throne, though I am the life of each Blessed, and by being life of each Blessed, I do not exclude the fact that I have a throne in which all of my Majesty, my Omnipotence, Immensity, Beauty, Wisdom, etc. dwell as though at the central point, since each Blessed cannot contain them - not having the capacity of containing all the immensity of my Being. In the same way, I have my center upon earth; though I also dwell in others, I do have my central point, from which I decide, I command, I operate, I do good, I chastise – which I do not do in my other dwellings.

And do you know why I have chosen you as the central place? Because I have chosen you to live in my Will, and one who lives in my Will is capable of containing Me completely, as my central point, because she lives in the center of my Being and I live in the center of hers. But while I live in her center, I live as though I were in my own center. On the other hand, one who does not live in my Will cannot embrace Me completely; therefore, at the most I can reside there, but not raise my throne. Ah! if everyone understood the great good of living in my Will, they would compete. But, alas! - how few of them understand this and live more in themselves than in Me.”

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**May 8, 1919**

***Cause and necessity of the pains that the Divinity gave to the Humanity of Jesus. The reason why He has delayed in making them known.***

Finding myself in my usual state, I was thinking of the pains of my adorable Jesus, especially those which His Divinity inflicted upon the Most Holy Humanity of Our Lord. Meanwhile, I felt myself being drawn into the Heart of my Jesus, and I took part in the pains of His Most Holy Heart, which His Divinity made Him suffer during the course of His Life on earth. These pains are very different from those which blessed Jesus suffered in the course His Passion at the hands of the Jews. They are pains which almost cannot be described. From the little I shared in them, I can say that I felt a sharp, bitter pain, accompanied by a rip to the heart itself, such that I felt I was dying in reality; and then Jesus would give me life again with a prodigy of His love.

Then, after I suffered, my sweet Jesus told me: “Daughter of my pains, know that the pains which the Jews gave Me were the shadow of those which the Divinity gave to Me. And this was just, in order to receive full satisfaction. In sinning, man offends the Supreme Majesty not only externally, but also internally, and he disfigures in his interior the divine part which was infused in him when he was created. Therefore, sin is formed in the interior of man first, and then comes outside; even more, many times what comes outside is the minimum part, while the greater part remains in his interior. Now, creatures were incapable of penetrating into my interior and of making Me satisfy, by means of pains, the glory of the Father which they had denied to Him with so many interior offenses. More so, since these offenses wounded the most noble part of the creature – that is, the intellect, the memory and the will - in which the Divine Image is imprinted. Who, then, was to take on this charge if the creature was incapable? Therefore, it was almost necessary that the Divinity Itself take on this commitment, becoming my loving executioner - but more demanding, though loving - in order to receive full satisfaction for all the sins committed in the interior of man.

The Divinity wanted the complete work and the full satisfaction of the creature, both internally and externally. Therefore, in the Passion which the Jews gave to Me I satisfied the external glory of the Father, which creatures had taken away from Him; in the Passion which my Divinity gave to Me during the course of my whole Life, I satisfied the Father for all the sins of the interior of man. From this you can understand how the pains which I suffered from the hand of the Divinity surpassed by far the pains which creatures gave Me - even more, they almost cannot be compared, and they are less accessible to the human mind. Just as there is great difference between the interior and the exterior of man, much greater is the difference between the pains which my Divinity inflicted upon Me and those which creatures gave Me on the last day of my Life. The first ones were cruel, painful,

superhuman tearings, capable of giving Me death – and repeated deaths in my most intimate parts, both of the soul and of the body. Not even a fiber was spared Me. The second were bitter pains, but not tearings capable of giving Me death at each pain. But the Divinity had the power and the Will to do so.

Ah, how much man costs Me! But man, ungrateful, does not care about Me; he does not try to comprehend how much I loved him and how much I suffered for him, to the extent that he has not even come to understand all that I suffered in the Passion which creatures gave Me. And if they do not understand the lesser, how can they understand the greatest, which I suffered for them? This is why I delay in revealing the innumerable and unheard-of pains which the Divinity gave Me because of them.

But my love wants to pour itself out, and to receive love in return. Therefore I call you in the immensity and height of my Will, where all these pains are in act. And not only do you take part in them, but in the name of the entire human family you honor them and give love in return; and together with Me, You substitute for all that creatures owe, but, to my highest pain and great harm to themselves, they do not give it a thought.”

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**May 10, 1919**

***The Divine Life lasts in the soul as long as the Will of God is in her.***

I was very afflicted and almost concerned about my poor state, and Jesus, wanting to distract me from thinking about myself, told me: “My daughter, what are you doing? The thought of yourself makes you go out of my Will. Don’t you know that the Divine Life lasts in you as long as my Will is in you, and that as soon as my Will ceases, the Divine Life also ceases, and you take back your human life? Fine exchange you make! The same happens with obedience. As long as there is obedience, the life of the one who commanded lasts in the one who obeys; as soon as obedience ceases, one takes back his own life.”

Then, as though sighing, He added: “Ah, you do not know the ruin the world will become! All that has happened until now can be called a game, compared to the chastisements which are coming. I do not show all of them to you so as not to oppress you too much; and I, in seeing the obstinacy of man, remain as though hiding within you. And you, pray together with Me, and do not want to think about yourself.”

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**May 16, 1919**

***Effects of the acts done in the Divine Will. The Sun is an image of these acts.***

I was thinking: ‘How can it be that one single act done in the Divine Will multiplies into so many as to do good to all?’ At that moment my sweet Jesus moved in my interior, and with a light which He sent to my mind, told me: “My daughter, you will find an image of this in the sun. One is the sun - one the heat, one the light; yet, this sun multiplies in everyone, giving its light and its heat to each one, according to the various circumstances. For man, it is the light of every eye, of every action, of every

step; and if the creature varies the action or the path, the light follows her, though one is the sun. The sun multiplies itself in all nature, giving its different effects to each thing. At its rising, it embellishes all of nature, and its light, multiplying itself in the night frost, forms the dew, laying upon all the plants a silver mantle, which gives so much prominence and beauty to all of nature as to astonish and enchant the human gaze; so much so, that man, with all his industriousness, is incapable of forming one single drop of dew. Continue on: to the flowers it gives color and fragrance - and not one color only, but to each one its own distinct color and fragrance. With its light and heat, it gives sweetness and maturation to the fruits - and a different sweetness to each fruit. It fecundates and makes other plants grow, although one is the sun. Therefore, all of nature receives life from the sun, and each thing has its own distinct effect, which befits it.

Now, if the sun can do this because it is up high, and becomes the life of the entire Creation which lives down below - though the sun is one - much more so for the acts done in my Will, because the soul ascends in Me and operates in the height of my Will. More than sun, they place themselves as guards of all creatures in order to give them life. Although the act is one, it darts over all creatures like the sun and it embellishes some, fecundates others with grace, melts the coldness of some, softens the hearts of others, casts away the darkness for some, purifies and burns others - giving to each one the different effects which are needed, according to the greater or minor dispositions of each one.

This happens also with the sun that shines on your horizon. If the ground is sterile, the sun gives little growth to the plants; if the seed of the flower is not there, with all its light and heat, the sun does not make it sprout; if man does not start himself to operate, the sun makes him earn nothing. Therefore, the sun produces the goods in the Creation according to the fecundity of the lands and to the attitude of man. In the same way, although these acts in my Will run for the good of all, they act according to the dispositions of each one, and to the attitude of the soul who lives in my Volition. So, each additional act done in my Will is one more sun that shines upon all creatures.”

Afterwards, I tried to fuse myself in my Jesus, in His Will, multiplying my thoughts in His, in order to repair and substitute for all created intelligences, past, present and future. And from the heart, I said to my Jesus: ‘How I wish to give You, with my mind, all the glory, the honor, the reparation for the whole human family, even for the lost souls, who did not give them to You with their own intelligence.’ And He, pleased, kissed me on my forehead, telling me: “And I seal with my kiss all of your thoughts with mine, so that I may always find in you all created minds, and receive continuous glory, honor and reparation in their name.”

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**May 22, 1919**

***In the era of the living in the Divine Will, the souls will complete the glory of God on the part of Creation.***

Continuing in my usual state, my little mind was wandering in the Holy Will of God and, I don’t know how, I comprehended how the creature does not give to God the glory which she is obliged to give; and I felt embittered. And my sweet Jesus, wanting to instruct me and console me, through an intellectual light, told me: “My daughter, all of my works are complete; therefore, the glory that the creature must give to Me will be complete. The last day will not come until the whole Creation has

given Me the honor and the glory which I Myself wanted and established; and what some do not give Me, I take from others; in these I redouble the graces which others reject from Me, and from these I receive double love and glory. To others, according to their dispositions, I reach the point of giving the graces which I would give to ten; to others, those which I would give to a hundred; to others, those which I would give to a thousand. Sometimes, I give the graces which I would give to cities, to provinces, and even to entire kingdoms. And these love Me and give Me glory for ten, for a hundred, for a thousand, etc. In this way my glory on the part of Creation is completed. And when I see that the creature cannot make it, in spite of her good will, I draw her into my Will, in which she finds the virtue of multiplying one single act as many times as she wants, giving Me the glory, honor and love which others do not give to Me.

This is why I am preparing the era of the living in my Will; and for all that creatures have not done in the past generations, and will not do, in this Era of my Will they will complete the love, the glory, the honor of the whole Creation, and I will give them astonishing and unheard-of graces. This is why I am calling you to live in my Will, and I whisper into your ear: ‘Jesus, I lay at your feet the adoration, the subjection of the whole human family; I place in your Heart the “I love You” of all; on your lips I impress my kiss in order to seal the kiss of all generations; I clasp You with my arms in order to clasp You with the arms of all, to bring You the glory of all the works of all creatures.’ And I feel in you the adoration, the ‘I love You’, the kiss, etc. of the whole human family. How could I not give to you the love, the kisses, the graces which I should give to the others?

Now, know my daughter, that what the creature does on earth is the capital that she forms for Heaven. Therefore, if she does little, she will have little; if much, she will have much. If one loved Me and glorified Me for ten, she will receive ten more contentments, corresponding to as much glory, and will be loved by Me ten times as much. If another loved Me and glorified Me for a hundred and for a thousand, she will receive contentments, love and glory for a hundred and for a thousand. In this way I will give to the Creation all that I have decided to give, and the Creation will give Me all that I must receive from them – and my glory will be completed in everything.”

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**May 24, 1919**

***The soul in whom Jesus dwells, feels what the world sends to Him: hardness, darkness, sins, etc.***

I was feeling very oppressed and afflicted because of the privation of my sweet Jesus, and I was telling Him with all my heart: ‘Come, my Life; without You I feel I am dying - and not to die once, but to die continuously. Come, I cannot take any more, I cannot take any more.’ My sweet Jesus moved in my interior, and I felt Him kissing my heart intensely. Then, unveiling Himself, He told me: “My daughter, I felt an irresistible need to pour Myself out with you in love.” And I, immediately: ‘Jesus, how much You make me suffer; the privation of You kills me. All other pains would be nothing, or rather, smiles and kisses of yours; but your privation is death without pity. Ah, Jesus! Jesus, how You have changed!’ And He, interrupting my speaking, told me: “Daughter of my love, you do not want to convince yourself that I look at the world through you; and since I dwell in you, you are forced to feel what the world sends Me - hardness, darkness, sins, fury of my justice, etc. Therefore, instead of thinking of my privation, you must think of defending Me from the evils that creatures send Me, and of breaking the fury of my justice. So I will remain sheltered within you, and

creatures will be struck less.”

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**June 4, 1919**

*In order for Redemption to be complete, Jesus was to suffer injustice, hatred, mockeries; and since the Divinity was incapable of giving Him these pains, this is why He suffered the Passion from the hands of creatures on the last of His mortal days.*

I was thinking about the Passion of my always lovable Jesus, especially when He found Himself under the storm of the scourges, and I thought to myself: ‘When did Jesus suffer more – in the pains which the Divinity made Him suffer during the whole course of His Life, or on the last day from the hands of the Jews?’ And my sweet Jesus, with a light which He sent to my intellect, told me: “My daughter, the pains which the Divinity gave Me surpass by far those which creatures gave Me, both in power and in intensity, multiplicity and length of time. However, there was not injustice or hatred, but highest love and accord on the part of all Three Divine Persons in the commitment which I had taken upon Myself to save souls at the cost of suffering as many deaths for as many creatures as would come out to the light of Creation, and which the Father had granted to Me with highest love.

Injustice and hatred do not exist in the Divinity, nor can exist. Therefore, It was unable to make Me suffer these pains. But man, with sin, had committed highest injustice, hatred, etc., and in order to glorify the Father completely, I was to suffer injustice, hatred, mockeries, etc. This is why, on the last of my mortal days, I suffered the Passion on the part of creatures, in which the injustices, the hatred, the mockeries, the revenges and the humiliations that they used against Me were so many as to render my poor Humanity the opprobrium of all, to the point that I did not look like a man. They disfigured Me so much that they themselves were horrified in looking at Me. I was the abject and the refuse of all. Therefore, I could call them two distinct Passions.

Creatures could not give Me as many deaths or pains, for as many creatures, and as many sins as they would commit - they were incapable of it. Therefore the Divinity took on this commitment, but with highest love and accord on both sides. However, the Divinity was incapable of injustice, etc., and so creatures took over, and I completed the work of Redemption in everything. How much souls cost Me - this is why I love them so much!”

Another day I was thinking to myself: ‘My beloved Jesus has told me so many things; and I - have I been attentive in doing all that He taught me? Oh! how meager I am in pleasing Him; how incapable I feel of everything. So, His many teachings will be my condemnation.’ And my sweet Jesus, moving in my interior, told me: “My daughter, why do you afflict yourself? The teachings of your Jesus will never serve to condemn you. Even if you did only once what I have taught you, you would still place a star in the heaven of your soul. In fact, just as I extended a heaven over the human nature and my “Fiat” studded it with stars, in the same way, I extended a heaven in the depth of the soul, and the “Fiat” of the good which she does - because any good is a fruit of my Will - comes to embellish this heaven with stars. Therefore, if she does ten goods, she places ten stars in it; if a thousand, one thousand stars. So, think rather of repeating my teachings as much as you can, in order to stud the heaven of your soul with stars, so that it will not be inferior to the heaven that shines upon your horizon; and each star will carry the mark of the teaching of your Jesus. How much honor you will



give Me!”

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**June 16, 1919**

***There is no sanctity without the cross. No virtue can be acquired without union with pains.***

I was thinking in my interior: ‘Where are the pains that my sweet Jesus had told me He would let me share in - while I am suffering almost nothing?’ And my always lovable Jesus told me: “My daughter, how you deceive yourself! You calculate the physical pains; I calculate physical and moral pains. Each time you have been without Me, it was a death that you felt, and I felt I was being repaired for the many deaths which creatures give themselves through sin - and you took part in the many deaths which I suffered. When you were feeling cold - that was another little death you felt, and you shared in the coldness of the creatures, who would want to cool my love. But my love, triumphant over their coldness, absorbs it into Me, to feel the death of their coldness; and I give to them more ardent love. And so with all your other pains: they were evils opposite to those of the creatures; and like many little deaths, they made you share in my deaths.

And then, don’t you know that my justice suspends your pains when it is forced by the evil of peoples to pour out new chastisements? Evils will be so grave as to be horrifying. I know that this is a pain for you, but I too had the same pain. I would have wanted to free creatures from all pains, both in time and in eternity, but this was not granted to Me by the wisdom of the Father, and I had to resign Myself. Would you perhaps want to surpass my very Humanity? Ah! daughter, no kind of sanctity is without cross. No virtue can be acquired without union with pains. However, know that I will repay you at usurious interest for all my privations, and even for the pains that you would want to suffer, and you don’t.”

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**June 27, 1919**

***The Heart of Jesus: spring of glory and of graces.***

Continuing in my usual state, my lovable Jesus showed me His Most Holy Heart, telling me: “My daughter, as many virtues as my Heart practiced, so many springs were formed in It. And as they formed, innumerable rivulets gushed forth, which, spurting up to Heaven, worthily glorified the Father in the name of all, and dropped again from Heaven for the good of all creatures. Now, as creatures also practice virtues, they form little springs in their hearts, from which their little rivulets gush forth, which cross mine and, spurting together, glorify the Celestial Father and descend for the good of all, forming such harmony between Heaven and earth that even the Angels remain astonished at the enchanting sight. Therefore, be attentive in practicing the virtues of my Heart, so as to let Me open the springs of my graces.”

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**July 11, 1919**

***The heavens of the soul.***

I am going through most bitter days. My lovable Jesus makes Himself seen little or not at all; or like

lightening flashing by. I remember that one night He made Himself seen as tired and exhausted, carrying as though a bundle of souls in His arms. And looking at me, He told me: "Ah! my daughter, the slaughter that they will make will be such and so great that only this bundle of souls which I am carrying in my arms will be saved. What madness has man reached! You, do not be disturbed; remain faithful during my absence, and after the storm I will repay you at usury for all the privations of Me, redoubling my visits and my graces." And almost crying, He disappeared. It is needless to tell the torture of my poor heart.

Another day, a light, almost flying over in front of me, remained in my mind, which said that just as blessed Jesus extended the heavens over our heads, so did He extend a heaven within our souls; or rather, not one, but many. Therefore, heaven is our intelligence; heaven is our gaze; heaven is the word, the action, the desire, the affection, the heart; with the difference, however, that the external heaven does not change, nor do stars increase or decrease, while the heavens of our interior are subject to mutations.

Therefore, if the heaven of our mind thinks in a saintly way, as thoughts are formed, stars, suns and beautiful comets are formed as well; and as our Angel sees them formed, he takes them and places them in the heaven of our intelligence. And if the heaven of our mind is holy, the gaze is holy, the word, the desire and the heartbeat are holy. Therefore, the gazes are stars, the word is light, the desire is comet that extends, the heartbeat is sun, and each one of the senses adorns its own heaven. On the other hand, if the mind is evil, nothing beautiful is formed; rather, such darkness spreads as to obscure the other heavens. So, the gaze sends flashes of impatience; the word thunders with blasphemies; the desires cast lightnings of brutal passions; the heart unleashes from its womb a devastating hail over all the works of the creature. Poor heavens, how dark they are - how they arouse pity.

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**August 6, 1919**

***The abandonment of the soul in God. Value of the acts done in the Divine Will.***

I am going through most bitter days. My poor heart is as though petrified by the pain of the privation of the One who forms my life, my all. Although resigned, I still cannot do without lamenting to my sweet Jesus when, almost flying, He passes before me, or moves in my interior. I remember that, during these laments, He once told me: "Abandonment in Me is the image of two torrents, each one pouring into the other with such force that their waters mix together; and forming highest waves of water, they arrive at touching Heaven - to the extent that the bed of those torrents remains dry. The roaring of those waters, their murmuring, is so sweet and harmonious, that Heaven, in seeing Itself being touched by those waters, feels honored and shines with new beauty. And the Saints, in chorus, say: 'This sweet sound and enrapturing harmony is a soul who abandoned herself in God. How beautiful! How beautiful!'

Another day He told me: "What do you fear? Abandon yourself in Me, and you will remain surrounded by Me as though within a circle, in such a way that if enemies, occasions or dangers come, they will have to deal with Me, not with you; and I will answer for you. True abandonment in Me is rest for the soul and work for Me. If the soul is restless, it means that she is not abandoned

in Me: a just pain is restlessness, for one who wants to live on her own, doing great wrong to Me, and great harm to herself.”

Another day I was lamenting even more strongly, and my lovable Jesus, all goodness, told me: “My daughter, calm yourself; this state of yours is the void which is being formed at the second preparation of the new chastisements which are coming. Read well what I made you write, and you will find out that not all the chastisements have yet occurred. How many more cities will be destroyed! Nations will continue to draw up, each one against the other. And Italy? The nations which are her friends will become her fiercest enemies. Therefore, patience, my daughter; when everything is prepared to call man back, I will come to you as before, and we will pray and cry together for ungrateful man. You, however - never go out of my Will. Since my Volition is Eternal, all that is done in my Will acquires an eternal, immense, infinite value; it is like a currency which arises, and never runs out. The littlest acts done in my Will remain written with indelible characters, saying: ‘We are eternal acts, because an Eternal Will animated us, formed us and performed us.’ It happens as to a vase of clay into which liquid gold is poured, and the goldsmith forms gold items from that melted gold. Is it perhaps that that gold is not called gold because it has been liquefied in that clay vase? Certainly not. Gold is always gold, in whatever vase it might be melted. Now, the clay vase is the soul; my Will is the gold; the act of the creature operating in my Will combines my Will and hers, and they melt together. From that liquid, I, Divine Goldsmith, form the acts of eternal gold, in such a way that I can say that they are mine, and the soul can say that they are hers.”

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**September 3, 1919**

***Fusing oneself in Jesus balances the reparations.***

I was lamenting to my sweet Jesus about my poor state, and how I have remained like a useless being who does no good. So, what is the purpose of my life? And my lovable Jesus told me: “My daughter, the purpose of your life is known to Me, and it is not up to you to investigate it. However, know that just fusing yourself in Me every day, and many times a day, serves to maintain the balance of all the reparations, because only one who enters into Me and takes from Me the origin of everything she does, can balance the reparations of everyone and everything. She can balance the glory of the Father on the part of creatures, because an eternal origin and an eternal Will are within Me, and therefore I was able to balance everything: satisfaction, reparation and complete glory to the Celestial Father on the part of all.

Therefore, as you enter into Me, you come to renew the balance of all the reparations and of the glory of the Eternal Majesty. Do you think this is trivial? Don’t you yourself feel that you cannot do without it, and that I do not leave you before I see you fusing yourself in each one of my members, in order to receive from you the balance of all reparations, as you substitute yourself in the name of the whole human family? Try to repair Me for everything as much as you can. If you knew how much good the world receives when a soul, without a shadow of personal interest, but only for love of Me, rises between Heaven and earth and, united with Me, balances the reparations of all!”

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**September 13, 1919**

***The soul must die to her own life in order to live from the Life of Jesus.***

My bitternesses grow, and I do nothing but lament to my always lovable Jesus, telling Him: ‘Pity, my Love, pity! Don’t you see how I have reduced myself? I feel that I no longer have life, nor desires, affections or love; all of my interior is as though dead. Ah! Jesus, where in me is the fruit of your many teachings?’ While I was saying this, I felt my sweet Jesus near me, binding me over and over with strong chains. And He told me: “My daughter, the surest sign and the seal of my teachings within you is that you feel nothing of your own. And then, isn’t the living in my Will precisely this - to dissolve oneself in Me? How can you go searching for your desires, affections and other things, if you have dissolved them in my Will? My Will is immense, and it takes too much to find them. And in order to live in Me, it is better to live no longer from your own life; otherwise you show that you are not happy to live from my Life, and to be completely dissolved in Me.”

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**September 26, 1919**

***Effects of the state of victim.***

I do nothing but lament to my lovable Jesus. And blessed Jesus, making Himself heard, told me: “My daughter, one who is victim must be exposed to receiving all the blows of Divine Justice, and must feel within herself the pains of the creatures and the rigors which these pains deserve from Divine Justice. Oh! how my Humanity moaned under these rigors. Not only this, but from your state of privation and abandonment, you can see how creatures are with Me, and how Divine Justice is about to punish them with the most terrible scourges. Man has reached the state of complete madness, and with madmen the hardest lashes must be used.” And I: ‘Ah, my Jesus, my state is too hard. If I did not have the enchantment of your Will, which keeps me as though absorbed, I don’t know what I would do!’ And Jesus: “My Justice cannot take satisfaction from two. This is why It keeps you as if suspended from those pains of before. But since obedience also concurred when I wanted you to put yourself in this state, it is now obedience that wants to keep you in it still. This is why it continues; however, it is always something before Divine Justice - that the creature wants to do her part. You, however, do not move in anything, and then you will see what your Jesus will do for you.”

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**October 8, 1919**

***Effects of confidence in Jesus.***

Continuing in my usual state of pains and privations, I have been spending it with Jesus almost in silence, completely abandoned in Him like a little child. Then, making Himself seen in my interior, my sweet Jesus told me: “My daughter, confidence in Me is the little cloud of light, in which the soul remains so wrapped that all fears, all doubts, all weaknesses disappear from her. In fact, not only does confidence in Me form this cloud of light which envelops her completely, but it feeds her with opposite foods, which have the virtue of dispelling all fears, doubts and weaknesses.

In fact, confidence in Me dispels fear, and nourishes the soul with pure love; it dissolves doubts, and gives her certainty; it takes away weakness, and gives her fortitude. Even more, it makes her so daring with Me, that she attaches herself to my breast - and she suckles and suckles, and feeds herself;

nor does she want any other food. And if she sees that, in suckling, nothing comes out - and I permit this in order to excite her to the highest confidence - she does not get tired, nor does she detach herself from my breast; on the contrary, she suckles more strongly, she knocks her head against my chest, while I laugh to Myself, and I let her.

The trusting soul is my smile and my amusement. One who has confidence in Me, loves Me, esteems Me, believes I am rich, powerful, immense; on the other hand, one who has no confidence, does not really love Me; she dishonors Me, believes I am poor, powerless, small. What an affront to my goodness.”

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**October 15, 1919**

***The living in the Divine Will brings with It the state of security.***

Continuing in my usual state, I was thinking: “How can it be? I am so bad; I am good at nothing. With the privations of my Jesus I have reduced myself to such a state as to make even stones cry – if this could be seen. But in spite of this, no doubts, no fears, either of judgment or of hell. What a horrifying state is mine!”

While I was thinking of this, my lovable Jesus moved in my interior and told me: “My daughter, as soon as the soul enters my Volition and decides to live in It, all doubts and fears depart from her. It happens as to a daughter of a king, who, no matter how much people say that she is not the daughter of her father, pays no attention. On the contrary, she keeps on going, proud, saying to everyone: ‘It is useless for you to say the contrary, or to put doubts and fears in me. I am the true daughter of the king - he is my father. I live with him; even more, his very kingdom is mine.’

Therefore, among the many goods which living in my Will brings, It also brings the state of security. And since she makes all that is mine her own, how can she fear about her possessions? Therefore, fear, doubt, hell, lose their way and cannot find the door, the way, the key to enter the soul. Even more, as soon as the soul enters the Divine Volition, she strips herself of herself, and I clothe her of Me, with royal garments; and these garments place on her the seal that she is my daughter. My Kingdom is hers, as much as It is Mine; and defending Our rights, she takes part in judging and condemning others. Therefore, how can you want to go fishing for fears?”

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**November 3, 1919**

***Taking part in the pains of the state of victim of Jesus.***

I was concerned about my poor state; the pain of His privation petrifies me, though I remain calm, and all abandoned in my sweet Jesus. Heaven seems to be closed to me. As for the earth - it is a long time that I have not even known it; and since I don’t know it, how can I hope for help? So, I do not have even the sweet hope of hoping for help from the people of this poor world. If I did not have sweet hope in my Jesus, in my Life, in my All, my only and sole support, I don’t know what I would do.’

Then, seeing that I could not take any more, my always lovable Jesus came, and placing His holy hand on my forehead in order to give me strength, told me: "Poor daughter! Daughter of my Heart and of my pains - courage, do not lose heart. Nothing is over for you; on the contrary, when it seems to be over, then it begins. Of all that you are thinking, nothing is true; rather, your current state is nothing other than one point of the state of victim of my Humanity. Oh! how many times my Humanity found Itself in these painful constraints. It was identified with my Divinity; even more, It was one with It. Yet, my Divinity, which held all the power and demanded expiation for the whole human family, made Me feel the denial, the oblivion, the rigors, the detachment which the whole human nature deserved. These were the most bitter pains for Me, and the more identified I was with the Divinity, the more painful it was for Me to feel the detachment while being united; to be loved, and to feel forgotten; to be honored, and experience denial; holy, and see Myself covered with all sins. What contrast! What pains! So much so, that a miracle of my omnipotence was needed in order to suffer this.

Now, my Justice wants the renewal of these pains of my Humanity. And who could ever feel them, if not one who is identified with Me - honored to the point of being called to live in the height of my Volition, where, from the center of It, she takes all parts of all generations, unites them together, and repairs Me, loves Me, substitutes for all creatures; and while doing this, she feels the oblivion, the denial, the detachment of the One who forms her very Life? These are pains that only your Jesus can calculate; but in certain circumstances they are necessary to Me, so much so, that I am forced to hide you more within Me so as not to make you feel all the bitterness of the pain; and while I hide you, I repeat what my Humanity did and suffered.

Therefore, calm yourself; this state will end, to make you pass on to other steps of my Humanity. When you feel that you cannot take any more, abandon yourself more in Me, and you will feel your Jesus praying, suffering, repairing; and you - follow Me. I will be the actor and you the spectator; and when you feel restored, you will take the part of the actor, and I, that of spectator - so, we will alternate with each other."

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**December 6, 1919**

***In the Divine Will, the soul gives God the love that lost souls do not give Him. In creating man, God left him free, and gave him the power to do the good he wanted.***

I feel no strength to write of my painful fortunes. I will just say a few words which my sweet Jesus told me, and which I wasn't even thinking of putting on paper. But Jesus, reproaching me for this, made me make up my mind to write them down.

Now, I remember that one night I was doing the adoration to my crucified Jesus, telling Him: 'My Love, in your Will I find all generations; and in the name of the whole human family, I adore You, I kiss You, I repair You for all. I give your wounds and your Blood to all, so that all may find their salvation. And if the lost souls can no longer benefit from your Most Holy Blood, nor love You, I take It in their place, in order to do what they should have done. I do not want your love to remain defrauded in anything on the part of creatures. I want to compensate, repair You, love You for all, from the first to the last man.'

While I was saying this and other things, my sweet Jesus stretched His arms around my neck, and clasping all of me, told me: “My daughter, echo of my Life, while you were praying, my Mercy was softening, and my Justice was losing sharpness - and not only in the present time, but also in the future, because your prayer will remain in act in my Will. By virtue of it, my softened Mercy will flow more abundantly, and my Justice will be less rigorous. Not only this, but I will feel the note of the love of the lost souls, and my Heart will feel for you a love of special tenderness, finding in you the love which these souls owed Me; and I will pour into you the graces which I had prepared for them.”

Another time He told me: “My daughter, I love the creature so much that, in creating the heavens, the stars, the sun and all nature, I left no freedom to them. So, the heavens cannot add one star, nor remove one; nor can the sun lose or add a single drop of light. But in creating man, I left him free; even more, I wanted him together with me, creating the stars, the sun, in order to embellish the heaven of his soul. As he would do good and exercise himself in the virtues, I would give him the power to form his own stars and the brightest suns. The more good he would do, the more stars he would form; the greater the intensity of his love and sacrifice, the more splendor and light he would add to his suns. And I, spreading Myself in the heaven of his soul, would say to him: “My son, the more beautiful you want to become, the more you please Me. Even more, I love your beauty so much, that I push you, I instruct you; and as soon as you make up your mind, I run and, together with you, I renew the creative power, giving you the power to do all the good that you want. I love you so much that I did not make you slave, but free. But, alas!, how much abuse of this power that I have given you. You have the courage to convert it into your ruin and into offense to your Creator.”

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**December 15, 1919**

***The Divine Will, fount of good and of sanctity.***

I was saying to my always lovable Jesus: ‘Since You don’t want to tell me anything, tell me at least that You forgive me if I have offended You in anything.’ And, immediately, He answered: “For what do you want Me to forgive you? One who does my Will and lives in It has lost the fount, the seed, the origin of evil, because my Will contains the fount of Sanctity, the seed of all goods, the eternal origin, immutable and inviolable. Therefore, one who lives in this fount is holy, and evil has no more contact with her. And if evil seems to appear in anything, it does not take root, because the origin, the seed, is holy.

This happens also in Me. When my Justice forces Me to strike creatures, it appears that I do harm to them, making them suffer - and how many things they tell me, to the point of telling Me that I am unjust. But this cannot be, because the origin, the seed of evil is not in Me; on the contrary, in that pain that I send, there is in Me a more tender and intense love. Only the human will is fount which contains the seed of all evils; and if it seems to do some good, that good is infected, and whoever touches that good will remain infected and poisoned.”

Afterwards, I continued my course - that is, to substitute for all, as Jesus has taught me, and as mentioned elsewhere in my writings. While I was doing this, He told me: “My daughter, as you keep repeating what I have taught you, I feel wounded by my own love. When I taught you this, I wounded you with my eternal love; when you repeat it for Me, you wound Me, and by even just

remembering my words and teachings, it is wounds that you send to Me. If you love Me, wound Me always.”

\* \* \*

**December 26, 1919**

***To live in the Divine Will is Sacrament, and surpasses all the Sacraments together.***

I was thinking to myself: ‘How can it be that doing the Will of God surpasses even the Sacraments?’ And Jesus, moving in my interior, told me: “My daughter, why are the Sacraments called Sacraments? Because they are sacred - they have the value and the power to confer grace and sanctity. However, these Sacraments operate according to the dispositions of the creatures; so much so, that sometimes they remain even fruitless, unable to confer the good which they contain. Now, my Will is sacred and holy, and It contains altogether the virtue of all the Sacraments. Not only this; It does not have to work in order to dispose the soul to receive the goods which my Will contains. In fact, as soon as the soul has disposed herself to do my Will, she has already disposed herself by herself, and my Will, finding everything prepared and disposed, even at the cost of any sacrifice, communicates Itself to the soul without delay, pouring the goods It contains, and forming the heroes - the martyrs of the Divine Volition, the portents most unheard-of. And besides, what do the Sacraments do if not unite the soul with God? And what is to do my Will? Isn’t it perhaps to unite the will of the creature with her Creator? It is to dissolve oneself in the Eternal Volition - the nothingness ascending to the All, and the All descending into the nothingness. It is the most noble, the purest, the most beautiful, the most heroic act that a creature can do.

Ah! yes, I confirm it to you, I repeat it: my Will is Sacrament, and It surpasses all the Sacraments together - but in a more admirable way; without mediation from anyone; with nothing material. The Sacrament of my Will is formed between my Will and the will of the soul; the two wills are tied together and form the Sacrament. My Will is life, and the soul is already disposed to receive life; It is holy, and she receives sanctity; It is strong, and she receives fortitude; and so with all the rest.

On the other hand, how much my other Sacraments have to work to dispose the souls - if they manage at all! And how many times these channels which I left to my Church remain beaten up, despised, oppressed! Some even use them to praise themselves, turning them against Me to offend Me. Ah! if you knew the enormous sacrileges committed in the Sacrament of Confession, and the horrendous abuses of the Sacrament of the Eucharist, you would cry with Me for the great pain. Ah! yes, only the Sacrament of my Will can sing glory and victory. It is full in Its effects, and untouchable by creature’s offense. In fact, in order to enter my Will, the creature must lay down her will, her passions; only then does my Will bend down toward her, invests her, identifies her with Itself, and makes portents out of her.

Therefore, when I speak about my Will I become festive - I never stop; my joy is full, and no bitterness enters between Me and the soul. But as for the other Sacraments, my Heart swims in sorrow. Man has turned them into fount of bitternesses for Me, while I gave them as many founts of graces.”

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**January 1, 1920**

***Each act that the soul does in the Divine Will encloses Jesus, who remains multiplied in it as in the Sacramental Host.***

Continuing in my usual state, my always lovable Jesus seemed to come out from my interior; and as I looked at Him, I saw Him all wet with tears - even His garments, His Most Holy hands were beaded with tears. What torment! I was shaken, and Jesus told me: "My daughter, how wrecked will the world be! The scourges will flow more painfully than before; so much so, that I do nothing but cry over its sad lot!"

Then He added: "My daughter, my Will is wheel, and whoever enters into It remains entrapped within, to the point of not being able to find a way out; and everything she does remains fixed on the eternal point, and pours into the wheel of Eternity. But do you know what are the garments of the soul who lives in my Will? They are not of gold, but of most pure light. This garment of light will serve as mirror to show all of Heaven how many acts she has done in my Will - because, in each act she has done in my Will, she enclosed Me completely. This garment will be adorned with many mirrors, and in each mirror all of Myself will appear. Therefore, from whatever side they will look at her - from behind, from the front, from the right, from the left - they will see Me, multiplied for as many acts as she did in my Volition. I could not give her a more beautiful garment: it will be the exclusive distinction of the souls who live in my Will."

I remained a little confused in hearing this, and He added: "How is it - do you doubt? Doesn't the same happen in the Sacramental Hosts? If there are one thousand Hosts, there are one thousand Jesuses, and I communicate my whole self to a thousand; if there are one hundred Hosts, there are one hundred Jesuses, and I can give Myself only to a hundred. In the same way, the soul encloses Me within each act done in my Will, and I remain sealed inside the will of the soul. Therefore, these acts done in my Will are eternal Communions, the species not subject to being consumed as in the Sacramental Hosts. As those species are consumed, my Sacramental Life ends; on the other hand, in the Hosts of my Will there is no flour, or any other matter - the food, the substance of these Hosts of my Will, is my eternal Will Itself, united with the will of the soul, which is eternal with Me; and therefore these two wills are not subject to being consumed. So, what is the wonder, if the whole of my Person will be seen as multiplied for as many acts as she has done in my Will? More so, since I remained sealed in her and she, as many times, in Me. Therefore, the soul too will remain multiplied in Me for as many acts as she has done in my Will. These are the prodigies of my Will - and this is enough to cast any doubt away from you."

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**January 9, 1920**

***Each created thing holds out the love of God to man.***

I was praying, and with my thought I was fusing myself in the Eternal Volition; and bringing myself before the Supreme Majesty, I said: 'Eternal Majesty, I come to your feet in the name of the whole human family, from the first to the last man of the future generations, to adore You profoundly. At your Most Holy feet I want to seal the adorations of all; I come to recognize You in the name of all as Creator and absolute ruler of all. I come to love You for all and for each one; I come to requite

You in love for all, because of each created thing, in which You placed so much love that the creature will never find enough love to repay You in love. But in your Will I find this love, and wanting that my love, as well as the other acts, be complete, full and for all, I have come into your Will where everything is immense and eternal, and where I can find love to be able to love You for all. So, I love You for each star You have created; I love You for all the drops of light and for all the intensity of heat which You have placed in the sun....' But who can say all that my poor mind was saying? I would be too long; therefore I stop here.

Now, while I was doing this, a thought told me: 'How is it, and in what way did Our Lord place rivers of love for the creature in each created thing? And a light answered my thought: "Indeed, my daughter, my love poured out in torrents toward the creature in each created thing. I told you elsewhere and I confirm to you now that, as my uncreated love created the sun, it placed oceans of love in it. In each drop of light which was to inundate the eye, the step, the hand, and everything of the creature, my love ran toward her; and almost pounding sweetly on her eye, hand, step and mouth, it gives her my eternal kiss and it holds out my love to her. Together with light, runs the heat, and pounding on her again, a little more strongly, almost impatient for the love of the creature, to the extent of pelting her, I repeat to her more intensely my eternal 'I love you.' And if the sun fecundates the plants with its light and heat, it is my love that runs to nourish man; and if I extended the heavens above man's head, studding it with stars, it is my love that, wanting to delight the eyes of man, also at night, repeats to him my 'I love you' in every sparkling of star. So, each created thing holds out my love to man; and if it were not so, Creation would have no purpose; and I do nothing without purpose. Everything has been made for man; but man does not recognize it, and he has turned into sorrow for Me.

Therefore, my daughter, if you want to soothe my sorrow, come often into my Will and give Me, in the name of all, adoration, love, gratitude and thanksgiving for everything."

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**January 15, 1920**

***One who wants to love, repair, substitute for all, must live in the Divine Will.***

I was pouring all of myself into the Divine Volition, to be able to substitute for everything that the creature is obliged to do toward the Supreme Majesty; and while I was doing this, I said to myself: 'Where can I find enough love to be able to give my sweet Jesus love for all?' And He told me in my interior: "My daughter, in my Will you will find this love, which can make up for the love of all, because one who enters my Will will find many springing founts; and as much as he may take, they never decrease one drop. There is the fount of love, which impetuously spouts its waves; but as much as it spouts, it always springs forth. There is the fount of beauty, and no matter how many beauties it releases, it never fades; on the contrary, it springs with ever new and more rare beauties. There is the fount of wisdom, the fount of contentments, the fount of goodness, of power, of mercy, of justice, and of all the rest of my qualities.

They all spring up, and each one pours into the other, in such a way that love is beautiful, is wise, is powerful, etc. The fount of beauty gives beauty of love, wise and powerful, and with such power as to keep the whole of Heaven enraptured, without ever tiring It. These springing founts form such

a harmony, such a contentment and an enchanting show that all the Blessed remain so sweetly enchanted that they never move, even one glance, so as not to miss even one of these contentments. Therefore, my daughter, for one who wants to love, repair and substitute for all, there is the strict necessity to live in my Volition, from where everything springs; where things multiply as many times as needed, and remain all coined with the divine imprint. This divine imprint forms the other founts, whose waves rise and rise so much, that in pouring out, they flood everything and do good to all. Therefore, always – always in my Will. It is there that I await you – it is there that I want you.”

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**January 24, 1920**

***God created man so that he might keep Him company.***

Continuing in my usual state, I was uniting myself with Jesus, praying Him not to leave me alone, but to come and keep me company. And He, moving in my interior, told me: “My daughter, if you knew how I desire, yearn for, and love the company of the creature! So much that, if in creating man I said, ‘It is not good for man to be alone, let Us make another creature similar to him, who may keep him company, so that one may form the delight of the other’, I said these same words to my love before creating man: ‘I do not want to be alone, but I want the creature for my company. I want to create him in order to amuse Myself with him, to share all my contentments with him. With his company I will pour Myself out in love.’ This is why I made him in my likeness; and as his intelligence thinks of Me and is interested in Me, he keeps company with my wisdom, and as my thoughts keep company with his, we amuse ourselves together. If his gaze looks at Me and at created things in order to love Me, I feel the company of his gaze. If his tongue prays or teaches what is good, I feel the company of his voice. If his heart loves Me, I feel the company of his love; and so with all the rest. But if he does the opposite I feel lonely, and like a destitute king. But, alas!, how many leave Me alone and neglect Me!”

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**March 14, 1920**

***The martyrdom of love surpasses almost in an infinite way all the other martyrdoms together.***

My state is ever more painful. While I was swimming in the immense sea of the privations of my sweet Jesus, my Life, my All, I couldn’t help lamenting and also saying some nonsense. And my Jesus, moving in my interior, sighing, told me: “My daughter, you are the hardest martyrdom, the harshest pain for my Heart; and every time I see you moaning, petrified by the pain of my privation, my martyrdom becomes more bitter. And the spasm is such that I am forced to sigh and, moaning, I say: ‘Oh, man, how much you cost Me! You formed the martyrdom of my Humanity which, taken by love’s folly for you, took all your pains upon Itself; and you continue to form the martyrdom of the one who, taken by love for Me and for you, offered herself as victim for Me, and for your sake. Therefore, my martyrdom is continuous; even more, I feel it more vividly, because it is the martyrdom of one who loves Me, and the martyrdom of love surpasses almost infinitely all other martyrdoms together.”

Then, placing His mouth close to the ear of my heart, moaning, He said: “My daughter! My daughter! Poor daughter! Only your Jesus can understand you and compassionate you, because I feel

your very martyrdom in my Heart.” Then He added: “Listen, my daughter. If with the chastisement of war man had humbled himself and entered into himself, other chastisements would not be necessary. But man has raged even more. Therefore, in order to make man enter himself, more terrible chastisements than war itself are needed - which will occur. Therefore my Justice is forming voids; and if you knew what a void is being formed in my Justice through my not coming to you, you would tremble. In fact, if I came to you, you would make my Justice your own, and taking the pains upon yourself, you would fill the voids which man forms with sin. Haven’t you done this for many years? But now the obstinacy of man makes him unworthy of this great good; and that is why I often deprive you of Myself. And in seeing you martyred because of Me, my pain is so great that I become delirious, I moan, I sigh, and I am forced to hide my moans from you, without even a chance to pour them out with you, so as not to give you more pains.”

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**March 19, 1920**

***To live in the Divine Will is to live without one’s own life, without personal reflections. It is the Life that embraces all lives together.***

I was lamenting to my always lovable Jesus, saying to Him: ‘How You have changed! Is it possible that even suffering is no longer there for me? Everybody suffers - I am the only one unworthy of suffering! It is true that I surpass everyone in wickedness, but You - have pity on me; do not deny me at least the crumbs of the very much suffering which You, in abundance, do not deny to anyone. My Love, how horrifying is my state. Have pity on me - have pity!’

As I was saying this, my sweet Jesus moved in my interior, telling me: “Ah! my daughter, calm yourself, otherwise You will hurt Me, opening deeper gashes in my Heart. Do you perhaps want to surpass Me? I too would have wanted to enclose in Me all the pains of creatures. My love toward creatures was so great that I would have wanted no pain to touch them; but I could not obtain this. I had to submit to the Wisdom and Justice of the Father who, while allowing Me to satisfy for the great part of the pains of creatures, did not want satisfaction from Me for all the pains – and this, for the decorum and balance of His Justice. My Humanity would have wanted to suffer so much as to put an end to Hell, to Purgatory and to all chastisements, but the Divinity did not allow it; and Justice said to my Love: ‘You wanted the right of love; it has been granted to You. I too want the rights of Justice.’

I resigned Myself to the Wisdom of my Father - I recognized It as just; but my moaning Humanity felt the pain of it, because of all the pains which had to come to creatures. In hearing your laments for not suffering, I hear the echo of my laments and I run to sustain your heart in order to give you strength, knowing how harsh this pain is. However, know that this is also a pain of your Jesus.”

I resigned myself for love of Jesus, also to not suffer, but the torment of my heart was most bitter. Many things wandered through my mind, especially regarding what He had told me on the Divine Volition. It seemed to me that I could not see the effects of His word in me; and Jesus, benignly, added: “My daughter, when I asked you if you would consent to live in my Volition and you accepted, saying, ‘I say “yes”, not in my will but in Yours, so that my “yes” may have all the power and the value of a “yes” from a Divine Volition’, that ‘yes’ exists and will always exist, just as my Will

will exist. Therefore, your life has ended - your will no longer has reason to live for itself. This is why I told you that, since all creatures are in my Will, you come in the name of the whole human family, to place at the foot of my throne, in a divine way, the thoughts of all in your mind, in order to give Me the glory of each thought; in your gaze, in your word, in your action, in the food you take, and even in your sleep, those of all. Your life must embrace everything. Don't you see that sometimes, when you are oppressed by the weight of my privation, and something escapes you of what you do, and you do not unite all the human family together, I reprimand you? And if you don't listen to Me - afflicted, I tell you: 'If you do not want to follow Me, I will do it on my own.' Life in my Will is to live without one's own life, without personal reflections - it is the Life that embraces all lives together. Be attentive in this, and do not fear."

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**March 23, 1920**

***The soul wants hiddenness, and Jesus wants her as light.***

I was saying to my sweet Jesus: 'I would like to hide myself, to the point of disappearing from everyone, and so that everyone would forget about me, as if I no longer existed on earth. How heavy it is for me, having to deal with people! I feel all the necessity of a deep silence.' And He, moving in my interior, told me: "You want to hide yourself, and I want you as a candelabra which must give light. This candelabra will be lit by the reflections of my eternal light. Therefore, if you want to hide, you do not hide yourself, but you hide Me, my light and my word."

After this, I continued to pray and, I don't know how, I found myself outside of myself together with Jesus. I was small, while Jesus was big; and He told me: "My daughter, stretch yourself so as to equal Me. I want your arms to reach my arms, and your mouth to reach mine." I didn't know how to do that, because I was too small. And Jesus placed His hands within mine and repeated: 'Stretch, stretch yourself.' I tried and I felt like a spring, such that, if I wanted to stretch, I got longer; otherwise I remained small. So, I easily stretched myself, and I leaned my head upon Jesus' shoulder, while He continued to keep His hands in mine. At the contact with His Most Holy hands, I was reminded of the wounds of Jesus, and I told Him: 'My Love, You want me to equal You, so why don't you give me your pains? Give them to me - don't deny them to me!' Jesus looked at me, and pressed me tightly to His Heart, as if He wanted to tell me many things. Then He disappeared, and I found myself inside myself.

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**April 3, 1920**

***The whole Will of God in creating man was that he would do His Will in everything, in order to develop His Life in him.***

Continuing in my poor state, I felt my lovable Jesus in my interior, who was uniting with Me in prayer. Then He told me: "My daughter, my whole Will in creating man was that he would do my Will in everything. And as he would continue to do my Will little by little, I would complete my Life in him in such a way that, after repeated acts done in my Will, forming my Life in him, I would come to him. And finding him similar to me - as the Sun of my Life would find the Sun of my Life formed in his soul, It would absorb him within Me; and as the two would be transformed together, like two

Suns into one, I would bring him into the delights of Heaven.

Now, as the creature does not do my Will, or if she does It every now and then, my Life is halved by the human life, and the Divine Life cannot be completed. It is obscured by the human acts, and does not receive abundant food sufficient to the development of a life. Therefore, the soul is in continuous opposition to the purpose of Creation. And, alas!, how many are those who, by living the life of passions and of sin, form the diabolical life within themselves.”

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**April 15, 1920**

***Cause of the pains of Jesus: the love of souls.***

I was lamenting to my sweet Jesus about my sorrowful state, telling Him: ‘Tell me, my Love, where are You? Which way did You take in going away, so that I can follow You? Show me your footprints so that, step by step, I will be able to find You with certainty. Ah! Jesus, I can no longer go on without You. But although You are far away, I send You my kisses. I kiss that hand which no longer hugs me; I kiss that mouth which no longer speaks to me; I kiss that Face which I no longer see; I kiss those feet which no longer walk toward me, but turn their steps somewhere else. Ah! Jesus, how sad is my state; what cruel end was awaiting me.’

While I was saying this and much more nonsense, my sweet Jesus moved in my interior and told me: “My daughter, calm yourself; for one who lives in my Will, all points are sure ways to find Me. My Will fills everything; whatever road one may take there is no fear that she may not be able to find Me. Ah! my daughter, I feel your sorrowful state in my Heart. I feel the current of sorrow which passed between Me and my Mama being repeated again. She was crucified because of my pains; I was crucified because of hers. But what was the cause of all this? Love for souls. For love of them, my dear Mama bore all my pains, and even my death; and for love of souls I bore all her pains, to the extent of depriving Her of Me. Oh! how much it cost my love and her maternal love to deprive my inseparable Mama of Me. But love for souls triumphed over all.

Now, it was for love of souls that you submitted to your state of victim; for love of them you accepted all the pains that occurred in your life. Because of souls, and of the sad times which are coming, my Divine Justice prevents Me from being with you in a familiar way, in order to permit more favorable times to come, rather than warlike, and keep you on earth. It is because of souls: if it wasn’t for the love of souls your exile would be finished, and you would not have the pain of seeing yourself deprived of Me; nor would I have the pain of seeing you so tortured because of my privation. Therefore, patience - and let the love of souls triumph in you as well, to the end.”

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**May 1, 1920**

***The Sanctity of one who lives in the Divine Will is a continuous ‘Glory Be’. One who lives in the Divine Will, living on a high place, must bear the pains of those who live down below.***

My misery makes itself felt more and more. I was saying in my interior: ‘My Jesus, what life mine is!’ And He, without giving me time to say anything else, quickly answered: “My daughter, for one

who lives in my Will, Sanctity has only one point - a continuous 'Glory be', followed by 'As it was in the beginning, it is now and ever shall be, world without end.' There is nothing in which she does not give glory to God - complete in everything, always stable, always equal, always queen, without ever changing. This Sanctity is not subject to setbacks or losses - but to always reigning. Therefore, Its foundation is the 'Glory be', and Its prerogative is the 'As it was in the beginning, etc.'"

As I continued to lament about His privations and the subtractions of suffering - while He gives it out abundantly to others - my always lovable Jesus came out from within my interior, and placing His head on my shoulder, all afflicted, told me: "My daughter, one who lives in my Will lives on a high place; and one who lives on a high place can look down below with more clarity. She has to take part in the decisions, in the afflictions and in everything which befits persons who live on a high place. Don't you see this in the world? Sometimes only father and mother do - and sometimes also the eldest child is able to take part in the decisions and in the sufferings of the parents. While they are under the nightmare of painful sufferings, uncertainties, intrigues, losses, the other little children don't know anything about it; rather, they let them play, and continue the course of ordinary family life, not wanting to embitter those tender lives, without a useful purpose for them, and for the parents.

The same happens in the order of grace. One who is little, and still growing, lives down below; therefore, purges are necessary in order to make her grow in sanctity. It would be as if one wanted to talk about business, intrigues, pains, to the little ones of the family - they would be stunned, and would not understand a thing. But one who lives in my Will, living on a high place, must bear the pains of those who live down below, see their dangers, help them, take such serious decisions as to make one tremble, while they remain tranquil.

Therefore, calm yourself; we will have a communal life in my Will, and together with Me you will take part in the sufferings of the human family. You will watch over the great storms which will arise again; and while they play in the midst of danger, you will cry with Me over their misfortune."

\* \* \*

**May 15, 1920**

***The Divine Will forms the complete crucifixion in the soul.***

I was lamenting to my sweet Jesus, telling Him: 'Where are your promises? No more cross, no more likeness to You. Everything has vanished - there is nothing left for me but to cry over my painful end.' And Jesus, moving, told me in my interior: "My daughter, my crucifixion was complete, and do you know why? Because It was done in the Eternal Will of my Father. In this Will, the Cross became so long and so wide as to embrace all centuries, and penetrate into every heart, past, present and future, in such a way that I remained crucified in the heart of each creature. This Divine Will put nails through all of my interior - into my desires, into my affections and into my heartbeats. I can say that I did not have a life of my own, but the Life of the Eternal Will, which enclosed all creatures within Me, and which wanted Me to answer for all. My crucifixion could never have been complete and so extensive as to embrace all, if the Eternal Volition had not been the Actor.

I want that in you also the crucifixion be complete and extended to all. This is the reason for the continuous call into my Will, for pushing you to bring the whole human family before the Supreme

Majesty, and to emit, in the name of all, the acts which they do not do. Oblivion of yourself and lack of self-reflections are nothing other than the nails put by my Will. My Will does not know how to do small or incomplete things. Forming a circle around the soul, It wants her within Itself; and spreading her within the whole sphere of Its Eternal Volition, It puts the seal of Its completion upon her. My Will empties the interior of the creature of all that is human, and places in her all that is divine. And in order to be more sure, It keeps on sealing all of her interior with as many nails for as many human acts as can have life in the creature, substituting them with as many divine acts. In this way, It forms the true crucifixion in her - not for a time, but for her entire life.”

\* \* \*

**May 24, 1920**

***The acts done in the Divine Will will be the defenders of the Divine Throne, not only in the present time, but until the end of centuries.***

Continuing in my usual state, my always lovable Jesus told me: “My daughter, the acts done in my Will dissolve the human acts, and identifying themselves with my divine acts, they rise up to Heaven, circulate in everyone, embrace all centuries, all points and all creatures. And since they remain fixed in my Will, these acts are, and will be, the defenders of my throne for each offense which creatures give to Me - not only in the present time, but until the end of the centuries. Rising to defend Me, they will make reparations counter to the offenses that creatures will give. The acts done in my Will have the virtue of multiplying themselves according to the need and the circumstances which my glory requires.

What will the happiness of the soul be, when she finds herself up there in Heaven, and sees her acts done in my Will, as defenders of my throne, and which, having a continuous echo of reparation, will reject the echo of the offenses that come from the earth?

Therefore, the glory in Heaven of the soul who lives in my Will on earth will be different from that of the other Blessed. The others will draw all their contentments from Me; while these souls will not only draw them from Me, but will also have their own little rivers within my Sea. As they lived in my Volition on earth, they themselves formed them within my Sea. It is right that in Heaven too they have this little river of happiness and contentments, which will extend over all the Blessed. How beautiful are these rivers, within my Sea; they pour into Me, and I into them. It will be an enchanting sight, at which all the Blessed will remain astonished.”

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**May 28, 1920**

***The acts done in the Divine Will enter into the sphere of Eternity, and run always ahead of all human acts.***

I was offering myself in the Holy Sacrifice of the Mass together with Jesus, so that I too might receive His same consecration. And He, moving in my interior, told me: “My daughter, enter into my Will, so that you may find yourself in all the hosts, not only of the present, but also of the future; in this way you will receive, together with Me, as many consecrations as I receive. In each Host I place one Life of Mine, and I want another one in exchange. But how many do not give it to Me! Others



receive Me; I give Myself to them, but they do not give themselves to Me, and my love remains suffering, hampered, suffocated, unrequited. Therefore, come into my Will to receive all the consecrations which I receive, and I will find your life in exchange, in each Host - not only for as long as you remain on earth, but also when you are in Heaven. In fact, since you have been consecrated in advance while being in my Will on earth, just as I will receive consecrations until the end, you too will receive them, and I will find the exchange of your life unto the last day.”

Then He added: “The acts done in my Will are those which always excel over all, and have supremacy over everything. Since they are done in my Will, they enter into the sphere of Eternity, and taking the first places, they leave all human acts behind, running always ahead. Nor can whether they are performed before or after have any influence - whether in one era or in another, or whether they are small or great. It is enough that they be performed in my Will for them to be always among the first, and to run ahead of all the human acts. They are similar to oil, mixed together with other edibles - maybe even things of greater value, even gold or silver - or foods of great substance; they all remain underneath, while the oil excels on top of them. It never lowers itself to be under. Even in minimal quantity, with its little mirror of light, it seems to be saying: ‘I am here to excel over all. I do not band together with other things, nor do I blend with them.’ In the same way, the acts done in my Volition, because they are performed in my Will, become light - but a light which is bound to, and identified with the eternal light. They do not mix with the human acts; rather, they have the virtue of turning human acts into divine. Therefore, they leave everything behind, while they are the first among all.”

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**June 2, 1920**

***Jesus felt the pain of the separation which man had caused with sin.***

Continuing in my usual state and recollecting myself in prayer, I saw an abyss within me, of which I could not see the bottom; and in the middle of this abyss of depth and width, I saw my sweet Jesus, afflicted and taciturn. I could not comprehend how I could see Him inside me, while feeling very far from Him, as if He did not exist for me. My heart remained tortured, and I felt the torment of a cruel death - and this, not once, but as many times as I find myself in this abyss, as though separated from my All, from my Life.

Now, while my heart was dripping blood, my always lovable Jesus, coming out of this abyss, surrounded my neck with His arms, and placing Himself behind my shoulders, told me: “My beloved daughter, you are my true portrait. Oh! how many times my moaning Humanity found Itself in these tortures. It was identified with the Divinity - even more, they were one single thing; but while we were one, I felt the torture of the separation and of the abyss of the Divinity, because, while It enveloped Me inside and out, and I was identified with It, I felt far away from It. My poor Humanity had to pay the penalty and the separation which the abusing humanity had caused with sin; and in order to join it to the Divinity, I had to suffer all the pain of their separation, but each instant of separation was a ruthless death for Me.

This is the cause of your pains and of the abyss that you see: it is likeness to Me. Also, in these times of war, humanity runs away from Me as though in hasty flight, so you have to feel the pain of its

separation to be able to join it to Me. It is true that your state is too painful, but it is always a pain of your Jesus. And I, in order to give you strength, will hold you tightly from behind your shoulders, so that, while keeping you safer, I give greater intensity to your pain. In fact, if I kept you in front of Me, by just seeing my arms close to you, your pain would be halved, and your likeness to Me would be achieved later.”

\* \* \*

**June 10, 1920**

***The Humanity of Our Lord lived suspended in the air. For one who lives in the Divine Will, whatever It does, the soul does.***

I was feeling very afflicted and all alone, with no support from anyone; and my sweet Jesus clasped me in His arms lifting me up in the air, and told me: “My daughter, when my Humanity lived on earth, It lived suspended half way between Heaven and earth. Having the whole earth under Myself and the whole Heaven above Myself, and by living in this way, I tried to draw the whole earth and the whole Heaven within Me, to make of them one single thing. If I had wanted to live at the earth’s level, I could not have drawn everything within Me, but only a few points at the most. It is true that it cost Me much to live suspended in the air; I had no place and nobody on which to lean, and only strictly necessary things were given to my Humanity – as for the rest, I was always alone and with no comfort. However, this was necessary: first, because of the nobility of my Person, to whom it did not befit living down below, with vile and faulty human supports; second, because of the great office of Redemption, which had to have supremacy over everything. Therefore, it befitted Me to live up high, above everyone.

Now, the ones whom I call to my likeness, I place in the same conditions in which I placed my own Humanity. Therefore, I Myself am your support, my own arms are that which sustains you; and as I make you live in my arms, suspended in the air, only the things which are strictly necessary can reach you. For one who lives in my Will, detached from everyone - all for Me, anything more than strict necessities are vile things, and degrading herself from her nobility. And if human supports are given to her, she senses the stench of the human, and she herself drives them away.” Then He added: “As soon as the soul enters my Will, her volition remains bound with my Eternal Volition; and even if she does not think about it, since her will has been bound to Mine, whatever my Will does, hers does as well, and together with Me, she runs for the good of all.”

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**June 22, 1920**

***The Sanctity of the Humanity of Jesus was total absence of self-interest.***

I was bringing the whole human family to my sweet Jesus, according to my usual way, praying, repairing, substituting in the name of all, for everything that each one is obliged to do. But as I was doing this, a thought told me: ‘Think about and pray for yourself - don’t you see in what a pitiful state you have reduced yourself?’ And I was almost about to do so, when my sweet Jesus, moving in my interior and pulling me to Himself, told me: “My daughter, why do you want to move away from my likeness? I never thought about Myself - the sanctity of my Humanity was total absence of self-interest. I did nothing for Myself, but I did and suffered everything for the creatures. My love

can be called true, because it is founded on disinterest for my own self. Wherever there is interest, one cannot say that there is a source of truth. On the other hand, the soul with no self-interest is the one who comes forward the most; and as she comes forward, the sea of my grace reaches her from behind, inundating her, in such a way that she remains completely submerged, without even thinking about it. On the other hand, one who thinks about herself is last; the sea of my grace is in front of her, and she is the one who has to cross the sea by arm strokes - if she manages at all. In fact, the thought of herself will create many obstacles for her, such as to strike into her the fear of diving into my sea; and she runs the risk of remaining on the shore.”

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**September 2, 1920**

***The martyrdom of love and of sorrow for Jesus, because of the lack of company of the creature.***

I live in the midst of almost continuous privations. At the most, my sweet Jesus makes Himself seen, and then He escapes me like a flash. Ah! only Jesus knows the martyrdom of my poor heart. Now, I was thinking about the love with which He suffered so much for us, and my always lovable Jesus told me: “My daughter, my first martyrdom was love; and love gave birth to my second martyrdom: pain. Each pain was preceded by immense seas of love. But when love found itself alone and abandoned by the majority of creatures, I raved, I agonized, and since my love could not find anyone to whom to give itself, it concentrated within Me, drowning Me and giving Me such pains, that all other pains seemed a refreshment compared to these. Ah! if only I had company in love, I would feel happy, because with company all things acquire happiness, and they diffuse – they multiply.

Love close to another love is happy, be it even a little love, because it finds one to whom to give itself, one to whom to make itself known, one to whom to give life through its own love. But if it is close to someone who does not love it, who despises it, who does not care about it, love is very unhappy, because it does not find the way to communicate itself and to give him life. Beauty close to ugliness feels dishonored, and it seems that they shun each other, because beauty hates ugliness, while ugliness close to beauty feels more ugly. What is beautiful is happy to be close to something beautiful, and they communicate beauty to each other. The same for all other things.

What is the use for a teacher of being learned and having studied so much, if he cannot find a pupil to whom to teach? Oh! how unhappy he is, not finding anyone to whom to teach so much doctrine. What is the use for a doctor of having understood the art of medicine, if no sick person calls him to make display of his ability? What is the use for a rich person of being rich, if nobody approaches him, and remaining alone in spite of his riches, not finding the way to make them known and to communicate them to someone, he may die of starvation? Only company is that which makes everyone happy, allowing good to be carried out, and making it grow. Isolation makes one unhappy, and renders everything sterile. Ah! my daughter - oh! how my love suffers this isolation; and those few who keep Me company form my refreshment and my happiness.”

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**September 21, 1920**

***The acts in the Divine Will remain confirmed in It.***

I was doing my acts in the Most Holy Will of my Jesus, and moving in my interior, He told me: “My daughter, as the soul does her acts in my Will, her acts remain confirmed in It. So, if she prays in my Will, as her prayer remains confirmed in my Will, she receives the life of prayer, in such a way that she will no longer need to make an effort to pray, but she will feel the spontaneous promptness of prayer within herself. In fact, remaining confirmed in my Will, she will feel within herself the fount of the life of prayer. A healthy eye makes no effort to see; rather, it naturally looks at objects, delighting in them and enjoying them, because it contains the life of light within itself. But a sick eye - how many efforts; how it suffers in looking! In the same way, if the soul suffers in my Will, if she operates, she will feel within herself the life of patience, the life of operating in a saintly way. So, as her acts remain confirmed in my Will, they lose weaknesses, miseries, all that is human, and are substituted by founts of Divine Life.”

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**September 25, 1920**

***The truth is light. Simile of the sun.***

Finding myself in my usual state, I saw my always lovable Jesus as if He were placing a globe of light in my interior. Then He told me: “My daughter, my truth is light, and in communicating it to souls, who are limited beings, I communicate my truths with a limited light, since they are not capable of receiving immense light. However, it happens as with the sun: while it appears up there in the heavens as a globe of light, limited, circumscribed, the light which it spreads invades the whole earth, it warms, it fecundates. So it is impossible for man to count the plants fecundated, and the lands illuminated and warmed by the sun. While he can see it up high in the heavens in a twinkling of an eye, he cannot see where its light ends up, nor the good which it does. The same happens with the suns of the truths which I communicate to souls: they appear as limited within them; but as soon as these truths come out, how many souls do they not touch? How many minds do they not enlighten? How much good do they not do? This is why you saw Me place a globe of light inside of you: these are my truths which I communicate to you. Be attentive in receiving them, and more attentive in communicating them, in order to give course to the light of my truths.”

Now, returning to pray, I found myself in the arms of my Celestial Mama, who caressed me, squeezing me to her lap. But then, I don't know how, I forgot about her and I was lamenting that all had abandoned me. And Jesus, briefly passing by, told me: “Just a little while ago my Mama was here, who squeezed you in her arms with great love.” (and as He said that, I remembered) “The same happens with Me: how many times I come, and you forget about it? Could I perhaps be without coming? On the contrary, I act like a mama: when her child sleeps, she kisses and caresses her, though the child does not know anything about it; and when she wakes up, she laments that her mama does not kiss her and does not love her. That's what you do.”

Praised be Jesus, author of loving stratagems.

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**October 12, 1920**

***The help of one who lives in the Divine Will is Jesus alone, and she must be the help of others.***

I was feeling very oppressed, all alone, without even the hope of receiving a word of help, of reassurance. Be it even holy people, it seems that, if they come to me, it is for help, for comfort, or for dispelling their own doubts; but for me - nothing. So, as I was in this state, my always lovable Jesus told me: "My daughter, one who lives in my Will is placed in my same conditions. Assume that I might need the creatures - which cannot be, since creatures are not capable of helping their Creator. It would be as if the sun wanted to ask for light and heat from other created things. What would they say? They would all draw back and, confused, would say to it: 'What? You are asking for light and heat from us? You, who fill the world with your light, and fecundate the whole earth with your heat? Our light disappears before you! You, rather - give us light and heat!'

The same happens to one who lives in my Will. Since she is placed in my conditions, and since the Sun of my Volition is in her, she is the one who has to give light, warmth, help, reassurance, comfort. Therefore, I alone am your help - and you, from within my Will, will help others."

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**November 15, 1920**

***Continuous good makes the creature feel transported to operate good.***

My state is ever more painful; the Most Holy Will is my only help. As I was with my sweet Jesus, He told me: "My daughter, each work done for Me - each thought, word, prayer, suffering, and even a simple memory of Me - are many chains which the soul keeps forming in order to bind Me, and to bind herself to Me. These chains, without using violence on the human freedom, have the virtue of sweetly administering to her the chain of perseverance, allowing the formation of the final link and the final step, so as to make her take possession of the immortal glory. In fact, continuous good has this virtue - this attraction over the soul: without anyone forcing her or using violence on her, voluntarily, she feels transported to operate good."

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**November 28, 1920**

***When Jesus wants to give, He asks. Effects of the blessing of Jesus.***

I was thinking of when my sweet Jesus, in order to begin His sorrowful Passion, wanted to go to His Mama and ask for Her blessing. And blessed Jesus told me: "My daughter, how many things does this mystery reveal. I wanted to go to my dear Mama and ask for Her blessing, in order to give Her the opportunity to ask for my blessing Herself. The pains which She was to bear were too many, and it was just that my blessing would strengthen Her. It is my usual way to ask, whenever I want to give, and my Mama understood Me immediately; so much so, that She did not bless Me before asking for my blessing, and only after I blessed Her, did She bless Me.

But this is not all. In order to create the Universe, I pronounced one "Fiat", and by that one "Fiat" I reordered and embellished heaven and earth. In creating man, my omnipotent Breath infused life in him. Upon beginning my Passion, I wanted to bless my Mama with my omnipotent and creative Word. But I did not bless her only; in my Mama I saw all creatures. She was the one who had primacy over all, and in Her I blessed all, and each one. Even more, I blessed each thought, word, act, etc.; I blessed each thing which had to serve the creature. Just as the sun, created by my

omnipotent “Fiat”, is still following its course for all, and for each mortal, without ever decreasing in light or heat; in the same way, in blessing, my creative Word remained in the act of blessing continuously, without ever ceasing to bless – just as the sun will never cease to give its light to all creatures.

Yet, this is not all. With my blessing I wanted to renew the qualities of Creation. I wanted to call my Celestial Father to bless, in order to communicate Power to the creature; I wanted to bless her in My name and in the name of the Holy Spirit in order to communicate to her Wisdom and Love, and therefore renew the memory, the intellect and the will of the creature, restoring her as sovereign of all.

However, know that, in giving, I want. My dear Mama understood, and She immediately blessed Me, not only for Herself but in the name of all. Oh! if all could see this blessing of mine; they would feel it in the water they drink, in the fire that warms them, in the food they take, in the sorrow that afflicts them, in the moans of their prayer, in the remorse of guilt, in the abandonment of creatures. In everything they would hear my creative word saying to them - but, alas, it is not heard: ‘I bless you in the name of the Father, of Myself, the Son, and of the Holy Spirit. I bless you to help you, I bless you to defend you, to forgive you, to console you - I bless you to make you a saint.’ And the creature would echo my blessings, by blessing Me too, in everything. These are the effects of my blessing; and my Church, instructed by Me, echoes Me, and in almost all circumstances – the administration of the Sacraments and others – She gives Her blessing.”

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**December 18, 1920**

***Requital of love and thanksgiving for all that God operated in the Celestial Mama.***

I was all afflicted without my Jesus when, as I was praying, I felt Him near me, saying: “Ah, my daughter, things are getting worse. It will come like whirlwind, to shake everything; it will reign as long as a whirlwind does, and it will end just as a whirlwind ends. The Italian government lacks the ground under its feet, and it does not know what to aim at. Justice of God!”

After this, I felt I was outside of myself, and I found myself together with my sweet Jesus, but clinging so tightly to Him, and He to me, that I almost could not see His Divine Person. I don’t know how, I said: ‘My Jesus, while I am clinging to You, I want to prove to You my love, my gratitude, and everything which the creature has the duty to do, because You have created our Immaculate Queen Mama - the most beautiful one, the holiest, a portent of grace, enriching Her with all gifts, and making Her also our Mother. And I do this in the name of creatures, past, present and future; I want to seize each act of creature - each word, thought, heartbeat and step - and tell You, in each one of them, that I love You, I thank You, I bless You, I adore You, for all that You have done in your Celestial Mama and mine.’ Jesus enjoyed my act – but so much that He said to me: “My daughter, I was anxiously awaiting this act of yours in the name of all generations. My justice and my love felt the need of this requital, because great are the graces which descend upon all, for having enriched my Mama so much. Yet, they never have a word, a ‘thank You’, to say to Me.”

Another day I was saying to my lovable Jesus: ‘Everything is over for me – suffering, visits of Jesus

– everything.’ And He, immediately: “Have you perhaps stopped loving Me, or doing my Will?” And I: ‘No, may this never be.’ And He: “If this is not - nothing is over.”

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**December 22, 1920**

***The creative power is found in the Divine Will. Deaths which give life to others.***

I was thinking about the Most Holy Will of God, saying to myself: ‘What a magic force this Divine Will has - what power, what enchantment!’ Now, while I was thinking of this, my lovable Jesus told me: “My daughter, the mere word ‘Will-of-God’ contains the creative power. Therefore, it has the power to create, to transform, to consume, and to make new torrents of light, of love, of sanctity flow in the soul. Only in the “Fiat” is there creative power; and if the priest consecrates Me in the Host, it is because my Will gave that power to those words which he pronounces over the Holy Host. Therefore, everything comes from the “Fiat”, and is found in It. And if at the mere thought of doing my Will the soul feels soothed, strengthened, changed - because by thinking of doing my Will, it is as if she placed herself on the way to find all goods - what will it be to do It?”

After this, I recalled that years before my sweet Jesus had said to me: “We will present ourselves before the Supreme Majesty with written on our foreheads in indelible characters: ‘We want death in order to give life to our brothers; we want pains in order to free them from eternal pains.’ Now, I said to myself: ‘How can I do this if He does not come? I could do it with Him, but I am unable to go by myself. And then, how can I suffer so many deaths?’ And blessed Jesus, moving in my interior, told me: “My daughter, you can do it always and in every instant, because I am always with you and I never leave you. And then, I want to tell you how these deaths are, and how they are formed. I suffer death when my Will wants to operate some good in the creature, and departing from Me, It brings with Itself the grace and the help which are needed in order to do that good. If the creature is disposed to do that good, it is as if my Will multiplied another life; if the creature is reluctant, it is as if my Will suffered a death. Oh! how many deaths does my Will suffer. Death in the creature is when I want her to do some good, and by not doing it, her will dies to that good. Therefore, if the creature is not in continuous act of doing my Will, she receives as many deaths for as many times as she does not do It. She dies to that light which she should have by doing that good; she dies to that grace; she dies to those charisms.

Now I will tell you what your deaths are, with which you could give life to our brothers. When you feel deprived of Me and your heart is lacerated, and you feel an iron hand that squeezes it - you feel a death; or rather, more than death, because death would be life for you. This death could give life to our brothers, because this pain and this death contain a Divine Life, an immense Light, a creative power - they contain everything. They are a death and a pain which contain an eternal and infinite value. So, how many lives could you give to our brothers? I will suffer these deaths together with you, giving them the value of my death, so as to release life from death. Therefore, look at how many deaths you suffer: each time you want Me and you do not find Me is a real death for you, because you really do not see Me and do not feel Me. This is death for you - it is martyrdom; and that which is death for you can be life for others.”

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**December 25, 1920**

***The Sacramental lot of Jesus is even harder than His lot as an Infant.***

As I was in my usual state, I found myself outside of myself, together with Jesus. I was walking a long way, and on this journey, now I walked with Jesus, now I was with my Queen Mama. If Jesus disappeared, I found myself with Mama; and if She disappeared, I found myself with Jesus. During this walk, they told me many things. Jesus and Mama were very affable, with an enchanting sweetness. I forgot everything - my bitternesses, and even their privations... I thought I would never lose them again. Oh, how easy it is to forget evil in the face of good!

Now, at the end of the walk the Celestial Mama took me in her arms. I was very, very little, and She said to me: "My daughter, I want to strengthen you in everything." And it seemed that She was marking my forehead with her holy hand, as if She were writing and placing a seal on it; then, it seemed that She was writing in my eyes, in my mouth, in my heart, in my hands and feet, placing a seal upon them. I wanted to see what She was writing, but I could not read that script. Only on my mouth I saw two letters which said, 'Annihilation of every taste', and immediately I said: 'Thank you, O Mama - you take away from me every taste which is not Jesus.' I wanted to understand more, but Mama told me: "It is not necessary for you to know. Trust Me, I did to you what was needed." She blessed me and disappeared, and I found myself inside myself.

Afterwards, my sweet Jesus came back. He was a tender Little Baby, wailing, crying and shivering with cold. He threw Himself into my arms to be warmed. I squeezed Him so very tightly to myself, and according to my usual way, I fused myself in His Will in order to find the thoughts of all with mine, and surround shivering Jesus with adorations from all created intellects; in order to find the gazes of all, and make all look at Jesus and distract Him from crying; in order to find the mouths, the words, the voices of all creatures, that all might kiss Him so as not to make Him wail, and might warm Him with their breath. While I was doing this, the Infant Jesus stopped wailing and crying and, as though warmed, He told me: "My daughter, did you see what made Me shiver, cry and wail? The abandonment of creatures. You placed them all around Me; I felt I was being watched and kissed by all, so I stopped crying.

However, know that my Sacramental lot is even harder than my lot as an Infant. Though cold, the grotto was spacious, and had air to breathe; the Host too is cold, but so small that I almost lack air. In the grotto I had a manger with a little hay for bed; in my Sacramental Life, I don't even have hay, and I have nothing but hard and ice cold metals for bed. In the grotto I had my dear Mama who took Me very often with her most pure hands, covered Me with ardent kisses in order to warm Me, soothed my crying, and nourished Me with her most sweet milk. In my Sacramental Life it is all the opposite: I do not have a Mama; if they take Me, I feel the touch of unworthy hands which smell like earth and muck. Oh! how I feel their stench - more than the manure I smelled in the grotto. Instead of covering Me with kisses, they touch Me with irreverent acts; instead of milk, they give Me the bile of sacrileges, of indifference, and of coldness. In the grotto, Saint Joseph never left Me without the light of a little lantern at night. Here in the Sacrament, how many times I remain in the dark also at night! Oh, how much more painful is my Sacramental lot! How many hidden tears, not seen by anyone. How many wails not listened to. If my lot as an Infant moved you to pity, much more should my Sacramental lot move you to pity."



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**January 5, 1921**

***The true life of the soul done in the Divine Will is nothing other than the formation of her life in the Life of Jesus.***

Continuing in my usual state, I was praying; and while praying, I intended to enter the Divine Will. And so, making all that exists in the Divine Will my own, since nothing escapes It, past, present and future, and making myself crown of all, in the name of all I brought my homage, my love, my reparation, etc. before the Divine Majesty. Now, my always lovable Jesus, moving in my interior, told me: "My daughter, the true life of the soul done in my Will is nothing other than the formation of her life in Mine, giving my own shape to everything she does. I did nothing but make all the acts I did, both interior and external, fly within my Will. I made each thought of my mind fly; and hovering over each thought of creature, which all existed in my Will, my thought, hovering over all, made itself as though crown of each human intelligence, and brought the homage, the adoration, the glory, the love, the reparation of each created thought to the Majesty of the Father. The same with my gaze, my word, my motion, my step.

Now, in order to live in my Will, the soul must give the shape of my mind to her mind, the shape of my gaze, of my word, of my motion to hers. And by doing this, she loses her shape and acquires mine; she does nothing other than give continuous deaths to the human being and continuous life to the Divine Will. In this way the soul will be able to complete the Life of my Will within herself; otherwise, this prodigy, this shape fully modeled on Mine, will never be accomplished completely. Only my Will, which is eternal and immense, allows her to find everything. It reduces the past and the future to one single point; and in this one point she finds all the beating hearts, all the living minds, all of my works in act. And the soul, making my Will her own, does everything, satisfies for all, loves for all, and does good to all and to each one, as if all were one. Who can ever reach such extent? No virtue, no heroism - not even martyrdom can stand before my Will. All - all remain behind the operating done in my Will. Therefore, be attentive and let the mission of my Will have its fulfillment in you."

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**January 7, 1921**

***The smile of Jesus when He will see the first fruits, the children of His Will, living not in the human sphere, but in the divine sphere.***

As I was in my usual state, my always lovable Jesus came and surrounded my neck with His arm. Then He drew near my heart, and holding His breast between His hands, He pressed it to my heart, and rivulets of milk came out of it. He filled my heart with those rivulets of milk; and then he told me: "My daughter, do you see how much I love you? I wanted to fill all your heart with the milk of grace and of love; so, everything you will say and do, will be nothing other than the outpouring of the grace with which I filled you. You will do nothing - you will just place your volition at the mercy of my Will, and I will do everything. You will be nothing but the sound of my voice, the bearer of my Will, the destroyer of the virtues in a human manner, and the restorer of the virtues in a divine manner, which are founded on an eternal, immense, infinite point." Having said this, He disappeared.

After a little while He came back, and I was feeling all annihilated, especially in thinking about certain things which it is not necessary here to say. My affliction was at its summit, and I said to myself: 'How can this be? My Jesus, do not permit this! Maybe You want the will, but not the act of this sacrifice. And then, in the hard state in which I find myself, I aspire to nothing but Heaven.' And Jesus, coming out from my interior, burst into sob. I could hear that sob resound in Heaven and on earth; but as He was about to stop sobbing, a smile arose which, just like the sob, reverberated in Heaven and on earth. I remained enchanted, and my Jesus told me: "My beloved daughter, after the great sorrow which creatures are giving Me in these sad times, to the extent of making Me cry – and because this is the crying of a God, it resounds in Heaven and on earth - a smile will take over, which will fill Heaven and earth with gladness. This smile will arise on my lips when I see the first fruits - the children of my Will - living not in the human sphere, but in the divine sphere. I will see them all marked with the eternal, immense, infinite Will; I will see that eternal point which has life only in Heaven, flow upon earth and mold the souls with its infinite principles, with divine acting, with the multiplication of acts within one single Act. And just as Creation came out from the Fiat, in the Fiat It will be fulfilled. Only the children of my Volition will accomplish everything in the Fiat; and in my Fiat, which will have life in them, I will receive complete love, glory, reparation, thanksgiving and praise, for everything and for everyone. My daughter, things return there where they come from: everything came out from the Fiat, and in the Fiat everything will return to Me. They will be few, but in the Fiat they will give Me everything."

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**January 10, 1921**

***The 'Fiat Mihi' of the Most Holy Virgin. God wants a second 'yes' in His Will. The 'Fiat' of Luisa.***

I was concerned about what is written above, and I said to myself: 'I don't know what Jesus wants from me; yet, He knows how bad I am, and how good at nothing.' And Jesus, moving in my interior, told me: "My daughter, remember that years ago I asked you if you wanted to live in my Will; and since I wanted you in my Will, I wanted you to pronounce your 'yes' in my own Volition. This 'yes' was bound to an eternal point, and to a Will which will never end. This 'yes' is in the center of my Volition, surrounded by infinite immensity; and if it tries to go out, it almost cannot find the way. Therefore, at your little oppositions, at some discontent of yours, I laugh and I amuse Myself, because I see you like those people who are bound, of their own will, in the depth of the sea, and wanting to go out, they find nothing but water. And since they are bound in the depth of the sea, they feel the bother of wanting to get out, and in order to remain tranquil and happy, they plunge themselves even more into the depth of the sea. In the same way, in seeing you perplexed, as though wanting to go out, and in seeing that, unable to do it, being bound by your own 'yes', you plunge yourself even more into the depths of my Will – I laugh, and I amuse Myself. And then, do you think it is something trivial and easy to move from within my Will? You would move an eternal point; and if you knew what it means to move an eternal point, you would tremble with fright."

Then He added: "I asked the first 'yes' in my Fiat, of my dear Mama, and – oh, the power of Her Fiat in my Will! As soon as the Divine Fiat met with the Fiat of my Mama, the two became one. My Fiat raised Her, divinized Her, overshadowed Her, and with no human intervention, conceived Me, the Son of God. Only in my Fiat could She conceive Me. My Fiat communicated to Her immensity,

infinity, fecundity, in a divine manner, and therefore the Immense Eternal Infinite One could be conceived in Her. As soon as She said, 'Fiat Mihi', not only did She take possession of Me, but She overshadowed all creatures and all created things. She felt within Herself the life of all creatures, and from that moment She began to act as the Mother and Queen of all. How many portents does this 'yes' of my Mama not contain – if I wanted to tell them all, you would never stop listening.”

Now, I asked a second 'yes' in my Will, of you; and you, though trembling, pronounced it. This 'yes' in my Volition will accomplish its portents – it will have its divine fulfillment. You – follow Me, plunge yourself more deeply into the immense sea of my Will, and I will take care of everything. My Mama did not think about how I would manage to incarnate Myself in Her; She just said, 'Fiat Mihi', and I took care of how to be incarnated. So you will do.”

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**January 17, 1921**

***The 'Fiat Mihi' of the Most Holy Virgin had the same power of the Creative Fiat. The third Fiat will be the fulfillment and the completion of the prayer taught by Jesus: Fiat Voluntas Tua sicut in Coelo et in Terra.***

I felt my poor mind immersed in the immense sea of the Divine Volition. I could see the mark of the Fiat everywhere. I saw it in the sun, and it seemed to me that the echo of the Fiat in the sun brought me Divine Love, which darted through me, wounded me and flashed through me. And I, on the wings of the Fiat of the sun, went up to the Eternal One bringing, in the name of the whole human family, the love which darted, wounded, and flashed through the Supreme Majesty. And I said: 'In Your Fiat You gave me all this love, and only in the Fiat can I return it to You.'

I looked at the stars and I could see the Fiat in them; and in their sweet and meek glittering, this Fiat brought me pacific love, sweet love, hidden love, compassionate love in the very night of sin. And I, in the Fiat of the stars, in the name of all, brought to the throne of the Eternal One pacific love in order to put peace between Heaven and earth, the sweet love of the loving souls, the hidden love of many others, the love of the creatures when, after sin, they come back to God. But who can say all that I understood and did in the many Fiats which were scattered over all Creation? I would be too long; so I stop here.

Then, my sweet Jesus took my hands in His own, and squeezing them tightly, told me: “My daughter, the Fiat is all full of Life - even more, It is Life Itself, and this is why all lives and all things come from within the Fiat. Creation came out from my 'Fiat'; therefore in each created thing one can see the mark of the Fiat. Redemption came out from the 'Fiat Mihi' of my dear Mama, pronounced in my Volition and carrying the same power of my Creative 'Fiat.' Therefore, there is nothing in Redemption which does not contain the mark of the 'Fiat Mihi' of my Mama. Even my very Humanity, my steps, words and works were marked by Her 'Fiat Mihi.' My pains, my wounds, my thorns, my Cross, my Blood, had the mark of Her 'Fiat Mihi', because things carry the mark of the origin from which they come. My origin in time was the 'Fiat Mihi' of the Immaculate Mama; therefore all of my works carry the mark of Her 'Fiat Mihi'. So, Her 'Fiat Mihi' is in each Sacramental Host; if man rises again from sin, if the newborn is baptized, if Heaven opens to receive souls, it is the 'Fiat Mihi' of my Mama that marks everything, follows everything, and from It

everything proceeds. Oh, power of the Fiat! It rises every instant; It multiplies, and It becomes life of all goods.

Now I want to tell you why I asked for your 'Fiat' - your 'yes' in my Volition. I want the prayer which I taught - the 'Fiat Voluntas Tua sicut in Coelo et in terra' - this prayer of so many centuries, of so many generations - to have its fulfillment and completion. This is why I wanted another 'yes' in my Volition - another 'Fiat' containing the creative power. I want the 'Fiat' that rises every instant, and multiplies in everyone. I want, in one soul, my own 'Fiat' which ascends to my throne and, by its creative power, brings upon earth the life of the 'Fiat on earth as It is in Heaven'."

Surprised and annihilated in hearing this, I said: 'Jesus, what are You saying? Yet, You know how bad and incapable of anything I am.' And He: "My daughter, it is my usual way to choose the most abject, unable, poor souls for my greatest works. Even my Mama had nothing extraordinary in her exterior life; no miracles - not a sign that would distinguish Her from other women. Her only distinction was perfect virtue, to which almost no one paid attention. And if to other Saints I gave the distinction of miracles, and I adorned others with my wounds, to my Mama, nothing - nothing. Yet, She was the portent of portents, the miracle of miracles, the true and perfect crucified - no one else like Her.

I usually act like a master who has two servants. One of them seems a herculean giant, good at everything; the other one is short, unable, and seems to be good at nothing - not an important service. If the master keeps him, it is more for charity, and also for fun. Now, having to send a million - a billion, to another town, what does he do? He calls the little and incapable one, and entrusts the great sum to him, saying to himself: 'If I give it to the giant, all will fix their attention on him; thieves may attack him and rob him; and if he tries to defend himself with his herculean strength, he may be wounded. I know that he is capable, but I want to spare him; I do not want to expose him to the obvious danger. On the other hand, no one will pay attention to this little one, knowing him to be incapable; no one would think that I would entrust such an important sum to him; and so he will come back safe and sound.' The poor incapable one is surprised that the master would trust him, when he could have used the giant, and all trembling and humble, he goes to deposit the great sum, with no one deigning to give him even a glance. So, he returns safe and sound to his master, more trembling and humble than before.

So I do: the greater the work I want to do, the more I choose abject, poor, ignorant souls, with no outward appearance which may expose them. The abject state of the soul will serve as safe custody for my work. The thieves of self-esteem and love of self will not pay attention to her, knowing her inability. And she, humble and trembling, will carry out the office entrusted by Me, knowing that she has done nothing by herself, but that I did everything in her."

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**January 24, 1921**

***The third Fiat will bring to completion the glory and the honor of the Fiat of Creation, and will be confirmation and development of the fruits of the Fiat of Redemption. These three Fiats will veil the Most Holy Trinity on earth.***

I was feeling annihilated in thinking about this blessed Fiat, but my lovable Jesus wanted to increase my confusion. It seems that He wants to make fun of me, proposing to me astonishing and almost incredible things, taking pleasure in seeing me confused and more annihilated. And what is worse, is that I am forced by obedience to write them, to my greater torment. So, while I was praying, my sweet Jesus leaned His head against mine, sustaining His forehead with His hand; and a light coming from His forehead told me: “My daughter, the first Fiat was pronounced in Creation with no intervention of creature. The second Fiat was pronounced in Redemption; I wanted the intervention of the creature, and I chose my Mama for the completion of the second Fiat. Now, for the fulfillment of both, I want to pronounce the third Fiat, and I want to pronounce It through you; I have chosen you for the fulfillment of the third Fiat. This third Fiat will bring to completion the glory and the honor of the Fiat of Creation, and will be confirmation and development of the fruits of the Fiat of Redemption. These three Fiats will veil the Most Holy Trinity on earth, and I will have the Fiat *Voluntas Tua* on earth as it is in Heaven. These three Fiats will be inseparable - each one will be life of the other. They will be one and triune, but distinct among themselves. My Love wants it, my Glory demands it: having unleashed the first two Fiats from the womb of my creative power, It wants to unleash the third Fiat, because my Love can no longer contain It – and this, in order to complete the work which came from Me; otherwise, the works of Creation and of Redemption would be incomplete.”

On hearing this, I was not only confused, but stunned, and I said to myself: ‘Is all this possible? There are so many. And if it is true that He has chosen me, it seems to me that this is one of the usual follies of Jesus. And then, what could I do or say from within a bed, half crippled and inept as I am? Could I ever keep up with the multiplicity and infinity of the Fiat of Creation and of Redemption? Since my Fiat is similar to the other two Fiats, I must run together with them, multiply myself with them, do the good which they do, braid myself with them. Jesus, think of what You are doing! I am not for this much.’ But who can tell all the nonsense that I was saying?

Now, my sweet Jesus came back and told me: “My daughter, calm yourself - I choose whomever I please. However, know that I begin all of my works between Myself and one creature; and then they are spread. In fact, who was the first spectator of the Fiat of my Creation? Adam, and then Eve. It surely wasn’t a multitude of people. Only after years and years did crowds and multitudes of people become spectators of It. In the second Fiat my Mama was the only spectator; not even Saint Joseph knew anything, and my Mama found herself more than in your condition: the greatness of the creative power of my work which She felt within Herself was such that, confounded, She did not feel the strength to mention it to anyone. And if, then, Saint Joseph knew it, it was because I manifested it to him. So, this Fiat germinated like a seed within Her virginal womb; the ear of grain was formed in order to multiply It, and then It came to the light of day. But who were the spectators? Very few. In the room of Nazareth my dear Mama and Saint Joseph were the only spectators. Then, when my Most Holy Humanity grew up, I went out and I made Myself known - but not to all. Afterwards, It spread more, and It will still spread.

So will the third Fiat be. It will germinate within you; the ear of grain will be formed; only the priest will have knowledge of It. Then, a few souls - and then, It will spread. It will spread, and will follow the same path as Creation and Redemption. The more crushed you feel, the more the ear of the third Fiat grows and is fecundated in you. Therefore, be attentive and faithful.”

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**February 2, 1921**

***The third Fiat must run together with the other two Fiats. These three Fiats have the same value and power, because they contain the creative power.***

Continuing in my usual state, I was fusing all of myself in the Divine Volition, and I said to myself: 'My Jesus, I want to love You, and I want so much love as to compensate for the love of all generations which have been, and which will be. But who can give me so much love as to be able to love for all? My Love, in your Will there is the creative power; therefore in your Will I myself want to create so much love as to compensate for, and surpass the love of all, and all that all creatures are obliged to give to God Our Creator.'

While I was doing this, I said: 'How much nonsense I am saying.' And my sweet Jesus, moving in my interior, told me: "My daughter, surely in my Will there is the creative power. Billions and billions of stars came out from one single Fiat. Billions and billions of acts of grace which communicate themselves to souls, come out from the Fiat Mihi of my Mama, from which Redemption had Its origin. These acts of grace are more beautiful, more shining, more varied than stars; and while the stars are fixed and do not multiply, the acts of grace multiply to infinity; they run in every instant, attract the creatures, delight them, strengthen them and give them life. Ah! if creatures could see the supernatural order of grace, they would hear such harmonies, and see such an enchanting scene as to believe that that's their Paradise. Now, the third Fiat too must run together with the other two Fiats. It must multiply to infinity, and in every instant It must give as many acts for as many acts of grace as are unleashed from my womb; for as many stars, for as many drops of water, and for as many created things as were unleashed by the Fiat of Creation. It must blend with them and say: 'As many acts as you are - so many I do.'

These three Fiats have the same value and power. You disappear – it is the Fiat that acts, and therefore you too can say in my omnipotent Fiat: 'I want to create so much love, so many adorations, so many blessings, so much glory to my God as to compensate for everyone and for everything.' Your acts will fill Heaven and earth; they will multiply themselves with the acts of Creation and of Redemption, and will become one.

All this will seem astonishing and incredible to some; in this case they would have to doubt about my creative power. And besides, when it is I who want it, and who give this power, every doubt ceases. Am I perhaps not free to do whatever I want, and to give to whomever I want? You - be attentive; I will be with you, I will overshadow you with my creative power, and I will accomplish what I want upon you."

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**February 8, 1921**

***While the world wants to cast Jesus away from the face of the earth, He is preparing an Era of Love: the Era of His third Fiat.***

This morning, after receiving Communion, I heard in my interior my always lovable Jesus saying: "O iniquitous world, you are doing everything you can to cast Me away from the face of the earth, to

banish Me from society, from schools, from conversations - from everything. You are plotting how to demolish temples and altars, how to destroy my Church and kill my ministers; while I am preparing for you an Era of Love - the Era of my third Fiat. You will make your own way in order to banish Me, and I will confound you by means of love. I will follow you from behind, and I will come toward you from the front so as to confound you in love; and wherever you have banished Me, I will raise my throne, and there I will reign more than before - but in a more astonishing way; so much so, that you yourself will fall at the foot of my throne, as though bound by the power of my love.”

Then He added: “Ah! my daughter, the creature rages more and more in evil! How many machinations of ruin they are preparing. They will reach the point of exhausting evil itself. But while they are occupied with following their own way, I will be occupied with making the Fiat Voluntas Tua have Its completion and fulfillment, and my Will reign upon the earth - but in a completely new way. I will be occupied with preparing the Era of the third Fiat in which my love will show off in a marvelous and unheard-of way. Ah! yes, I want to confound man completely in love. Therefore, be attentive - I want you with Me, in preparing this Celestial and Divine Era of Love. We will lend a hand to each other, and will work together.” Then He drew near my mouth, and as He sent His omnipotent breath into it, I felt new life being infused in me; and He disappeared.

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**February 16, 1921**

***In order to enter the Divine Will, the creature must do nothing but remove the little stone of her will.***

While I was thinking about the Holy Divine Volition, my sweet Jesus told me: “My daughter, there are neither paths nor doors nor keys to enter my Will, because my Will is everywhere. It flows under one’s feet, on the right, on the left, above one’s head - everywhere. The creature must do nothing but remove the little stone of her own will, which, though being in my Will, does not take part in, nor does it enjoy Its effects, becoming like a stranger in my Volition. In fact, it is as if the little stone of her will prevented the water from flowing from the shore so as to run somewhere else - the stones are blocking it. But if the soul removes the little stone of her will, at that very instant, she flows into Me, and I into her; she finds all my goods at her disposal: strength, light, help - whatever she wants. This is why there are no paths, no doors and no keys: it is enough for her to want it, and all is done. My Will takes charge of everything, providing her with all that she lacks, and making her wander within the interminable boundaries of my Will. It is completely the opposite for the other virtues: how many efforts are needed, how many fights, how many long paths! And while it seems that the virtue is smiling at her, one passion - a little violent, one temptation, one unexpected encounter, push her back to the beginning of the path.”

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**February 22, 1921**

***The third Fiat will give such grace to the creature as to make him return almost to the state of origin; then, God will take His perpetual rest in the last Fiat.***

I was in my usual state, and my sweet Jesus was all silent. I said to Him: ‘My Love, why are You not saying anything to me?’ And Jesus: “My daughter, it is my usual way to remain silent after

having spoken. I want to rest in my own word - that is, in the very work that came out from Me. I did this in the Creation: after I said, 'Fiat Lux', and light came to be - 'Fiat' to all the other things, and things came to life - I wanted to rest, and my eternal light rested in the light issued in time. My love rested in the love with which I invested the whole of Creation; my beauty rested in the whole universe, which I molded after my own beauty. My wisdom and my power rested as well, with which I ordered everything, with such wisdom and power that, in looking, I Myself said: 'How beautiful is the Work that came out from Me - I want to rest in It.' I do the same with souls: after I have spoken, I want to rest and enjoy the effects of my word."

After this, He added: "Let us say 'Fiat' together." And everything - Heaven and earth - was filled with adoration to the Supreme Majesty. Then, again, He repeated, 'Fiat', and the Blood, the wounds and the pains of Jesus arose and multiplied to infinity. And then, for the third time, "Fiat", and this Fiat multiplied in all the wills of creatures to sanctify them. Then, He said to me: "My daughter these three Fiats are the Creating, the Redeeming, and the Sanctifying Fiat. In creating man, I endowed him with three powers - intellect, memory and will; and with three Fiats will I accomplish the work of the sanctification of man.

At the Creating Fiat, the intellect of man remains as though enraptured. How many things he understands about Me and about my love for him, as I am hidden inside all created things in order to make Myself known, and to give him love so as to be loved. In the Fiat of Redemption, his memory remains as though enchanted by the excesses of my love in suffering so much in order to help and save man in the state of sin. In the third Fiat, my love wants to display even more. I want to assail the human will; I want to place my own Will as support of his will, so that the human will may remain not only enraptured and enchanted, but sustained by an Eternal Will. And as my Will becomes his support in everything, man will almost be unable to escape It.

The generations will not end until my Will reigns upon earth. My Redeeming Fiat will place Itself in the middle, between the Creating Fiat and the Sanctifying Fiat. They will interweave, all three together, and will accomplish the sanctification of man. The third Fiat will give such grace to the creature as to make him return almost to the state of origin; and only then, when I see man just as he came out from Me, will my Work be complete, and I will take my perpetual rest in the last Fiat. Only the life in my Volition will give back to man his state of origin. Therefore, be attentive, and together with Me, help Me to complete the sanctification of the creature."

On hearing this, I said: 'Jesus, my Love, I am not able to do as You do, nor as You teach Me; and I am almost afraid of your reproaches if I don't do well whatever You want from me.' And He, all goodness: "I too know that you cannot do perfectly what I tell you, but wherever you cannot reach, I will make up for you. However, it is necessary that I attract you, and that you understand what you must do, so that, even if you cannot do everything, you may do what you can. And as I speak to you, your will remains chained with Mine; you would like to do what I tell you, and I consider this as if you did everything." And I: 'How can this way of living in the Divine Will be spread and taught to others - and who will be disposed?' And Jesus: "My daughter, even if nobody had been saved with my descent upon earth, the work of glorifying the Father would already be complete. The same now: even if no one wanted to receive this gift - which will not be - you alone will be enough, and you will give Me the complete glory which I want from all creatures."



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**March 2, 1921**

***Jesus changes the state of victim of Luisa, in order to prepare the Era of His Will.***

As I was in my usual state, my always lovable Jesus came and told me: “My daughter, the third Fiat - my ‘Fiat Voluntas Tua on earth as it is in Heaven’ - will be like the rainbow which appeared in the sky after the deluge, which, as rainbow of peace, assured man that the deluge had ceased. So will the third Fiat be. As It comes to be known, loving and disinterested souls will come to live in my Fiat. They will be like rainbows - rainbows of peace - which will reconcile Heaven and earth, and dispel the deluge of so many sins which inundate the earth. These rainbows of peace will have the third Fiat as their own life; therefore my ‘Fiat Voluntas Tua’ will have Its completion in them. And just as the second Fiat called Me upon earth to live among men, the third Fiat will call my Will into souls, and It will reign in them ‘on earth, as in Heaven’.”

Then, since I was sad because of His absence, He added: “My daughter, be cheered - come into my Will. I chose you among thousands and thousands, so that my Will may have full completion in you, and so that you may be like a rainbow of peace which, with its seven colors, attracts others to live in my Will. Therefore, let us leave the earth aside. Up until now I have kept you with Me in order to appease my Justice and prevent greater chastisements from being poured upon the earth. Now, let us allow the current of human evil to run; I want you with Me, in my Volition, to be occupied with preparing the Era of my Will.

As you move forward on the path of my Volition, the rainbow of peace will form, which will form the link of connection between the Divine Will and human will. From it, my Will will have life on earth, and this will begin the fulfillment of my prayer, and the prayer of the whole Church: ‘Thy Kingdom come, Thy Will be done, on earth as It is in Heaven’.”

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**March 8, 1921**

***With Her love, the Virgin called the Word to incarnate Himself in Her womb. With her love, and by fusing herself in the Divine Will, Luisa calls the Divine Will to have life on earth within her.***

While praying, I was fusing all of myself in the Divine Will, and my sweet Jesus came out from within my interior, and throwing His arm around my neck, told me: “My daughter, with Her love, with Her prayers, with Her annihilation, my Mama called Me from Heaven to earth, to incarnate Myself in Her womb. You, with your love, and with your continuous dissolving of yourself in my Volition, will call my Will to have life on earth within you; and then you will give Me life in other creatures.

However, know that as my Mama called Me from Heaven to earth inside Her womb, since the act She did was a unique act, which will never be repeated again, I enriched Her with all graces. I endowed Her with so much love as to make Her surpass the love of all creatures united together. I gave Her primacy in the privileges, in the glory - in everything. I could say that the whole of the Eternal One reduced Himself to one single point, and poured Himself upon Her in torrents, in immense seas; so much so, that all remain below Her.

As you call my Will into yourself, this too is a unique act, therefore, for the decorum of my Will which must dwell in you, I must pour in you so much grace, so much love, as to make you surpass all other creatures. And since my Will has supremacy over all, and is eternal, immense, infinite, I must communicate this to the one in whom the Life of my Will must have Its beginning and completion, endowing and enriching her with the same qualities of my Will, giving her supremacy over all. My Eternal Volition will take the past, the present and the future; It will reduce them to one single point, and will pour them into you. My Will is eternal, and wants to have life there where It finds eternity; It is immense, and wants life in the immensity; It is infinite, and wants to find infinity. How can I find all this, if I do not pour it in you before?"

On hearing this, I was frightened and terrified – if I wrote this, it is because obedience imposed itself - and I said: 'Jesus, what are You saying? You really want to confuse me and humiliate me to the dust. I feel that I cannot even tolerate what You are saying - I feel a terror that frightens all of me.' And He added: "What I say to you will serve for Myself; it is necessary for the Sanctity and dignity of my Will. I do not lower Myself to reside where I do not find the things that belong to Me. You will be nothing other than the depository of such a great good, which you must keep jealously. Therefore, pluck up courage, and do not fear."

\* \* \*

**March 12, 1921**

***The Divine Will: grain which will become food. Luisa: the straw that clothes it and protects it.***

I was saying to myself: 'My Queen Mother provided the blood in order to form the Humanity of Jesus within Her womb. And I - what will I give in order to form the Life of the Divine Will within me?' And my lovable Jesus told me: "My daughter, you will provide to Me the straw in order to form the ear, in which I will be the grain. I will give my Will as food to nourish all the souls who will want to eat of It. You will be the straw which will preserve the grain." On hearing this, I said: 'My Love, my office of serving You as straw is ugly, because the straw is thrown away, burned, and has no value.' And Jesus: "Yet, the straw is necessary to the ear of grain. If it wasn't for the straw, the grain could not mature nor multiply. The poor straw serves as garment and defense of the grain. If the burning sun invests it, the straw defends it from the excess of heat so as not to let it wither. If frost, rain or something else invade the grain, the straw takes all of these evils upon itself. Therefore, one can say that the straw is the life of the grain; and if the straw is thrown away and burned, this is when it is separated from the grain. The grain of my Will is not subject to growing or decreasing; as much as they take of it, it will not diminish of one single grain. So, your straw will be necessary to Me; it will serve Me as garment, as defense, defending the rights of my Volition. Therefore, there is no danger that you may be separated from Me."

After a little while He came back, and I said to Him: 'My Life, Jesus, if the souls who will live in your Volition will be rainbows, what will be the colors of these rainbows of peace?' And Jesus, all goodness: "Their qualities and colors will be fully divine. They will blaze with the most beautiful and bright colors, which are: Love, Goodness, Wisdom, Power, Sanctity, Mercy, Justice. The variety of these colors will be as light in the darkness of the night, and by virtue of these colors, they will make the day arise in the minds of creatures."

\* \* \*

**March 17, 1921**

***Jesus makes Luisa pass from the office which His Humanity had upon earth, to the office which His Will had within His Humanity.***

I was saying to my sweet Jesus: "I don't know - the more You say You give to me by means of your Holy Volition, the more wretched and ugly I feel. I should feel better - more good; instead, it is all the opposite."

And Jesus told me: "My daughter, the more the grain of my Will grows in you, the more you will feel the misery of your straw. In fact, when the ear begins to form, grain and straw are one single thing; but when the life of the ear keeps forming, as the grain matures, the straw is detached from it, and remains only as defense of the grain. Therefore, the more wretched you feel, the more the grain of my Will keeps forming in you, and is close to perfect maturation. The straw within you is nothing other than your weak nature which, living together with the Sanctity and the nobility of my Will, feels its misery even more."

Then He added: "My beloved, up until now you have done before Me the office which my Humanity had upon earth. Now I want to change your office, giving you another one, more noble, more extensive: I want to give you the office which my Will had within my Humanity. See how much higher and more sublime this is: my Humanity had a beginning - my Will is eternal; my Humanity is circumscribed and limited - my Will has no limits and no boundaries; It is immense. A more noble and distinguished office I could not give you."

On hearing this, I said: 'My sweet Jesus, I can find no reason why You want to give me such an office; nor have I done anything to deserve such a great favor.' And Jesus: "The whole reason is my love, your littleness, your living in my arms like a baby who cares about nothing but her Jesus alone, and the fact that you have never refused Me any sacrifice which I have asked of you. I do not let Myself be impressed by great things, because in the things which appear to be great there is always something human; but by small things - small in appearance, though great in themselves. And then, you yourself should have understood that I was to give you a special mission in my Will. That continuous speaking to you about my Will; that making you understand Its admirable effects, which I have done with no one until now. I behaved with you like a teacher who wants his disciple to become perfect either in medicine, or in history, or in something else: it seems that he cannot speak about anything else; he keeps harping on that point. So I did with you: I assumed the attitude of Teacher of Divine Will, as if I ignored all the rest. After I instructed you well, I manifested to you your mission and how the fulfillment of the 'Fiat Voluntas Tua' on earth will begin in you. Courage, my daughter; I see that you are losing heart. Do not fear, you will have all of my Will as your help and support." And while He was saying this, He caressed my head, my face, my heart with His hands, as though confirming what He was saying. Then He disappeared.

\* \* \*

**March 23, 1921**

***The Divine Will renders the soul little. Luisa is the littlest of all.***

As I was in my usual state, I found myself outside of myself together with Jesus, and I said to Him: "My Love, I want You to hear what I do to enter your Volition, to see whether you like it or not." So I said what I usually say when I enter His Will - which I don't think it is necessary to repeat here, since I have said it somewhere else. And Jesus gave me a kiss, approving, with His kiss, of what I was saying to Him. Then He said to me: "My daughter, my Will has the special virtue of rendering souls little, making them become so little as to feel the extreme need for my Will to administer life to them. Their littleness is such that they are unable to make one act or take one step if my Will does not administer that act or that step to them. So they live completely at the expense of my Will, because their littleness carries no baggage, either of things from their own, or of love of self; rather, they take everything from my Will - and not to keep it for themselves, but to give it to Me. And since they need everything, they live dissolved in my Will.

Listen, I went round the earth over and over again; I looked at all creatures, one by one, in order to find the littlest of all. Among many I found you - the littlest of all. I liked your littleness and I chose you. I entrusted you to my Angels, so that they might keep you, not to make you grow, but to preserve your littleness. And now I want to begin the great work of the fulfillment of my Will; nor will you feel greater because of this; on the contrary, my Will will make you even smaller, and you will continue to be the little daughter of your Jesus - the Little Daughter of my Will."

\* \* \*

**April 2, 1921**

***The soul who operates in the Divine Will gives for all and receives for all.***

I feel my poor mind as though stunned, and I lack the words to put on paper what I feel. If my Jesus wants me to write, He will deign to say in words what He infuses in Me by means of light. I just remember that, on coming, He said to me: "My daughter, in one who prays, loves, repairs, kisses Me, adores Me in my Will, I feel as if all were praying Me, loving Me, etc. In fact, since my Will envelops everything and everyone in my Volition, the soul gives Me the kiss, the love, the adoration of all; and in looking at everyone in her, I give her as many kisses, as much love, as I should give to all.

In my Will the soul is not content if she does not see Me fully loved by all, if she does not see Me kissed, adored and prayed by all. In my Will things cannot be left half-done, but must be complete. And I cannot give small things to the soul who acts in my Volition; but rather, immense things, which can be sufficient for all. I behave with the soul who acts in my Volition like a person who wanted to have a work done by ten people. Now, only one of these ten people offers himself to do the work; all the others refuse. Is it not fair that he give to that one everything which he should give to all ten? Otherwise, where would be the difference between one who acts in my Will and one who acts in his own will?"

\* \* \*

**April 23, 1921**

***The love of God will triumph over all the evils of creatures. God will look at the acts of creatures through the acts of the soul done in the Divine Will.***

I am going through most bitter days. My always lovable Jesus has almost eclipsed Himself. What pain! What torment! I just feel my mind beyond the spheres, in His Will, wanting to take this Holy Volition, bring It below the spheres, into the midst of men, and give It to each one of them as their own life. My mind struggles between the Divine Will and the human will of all, in order to make them one.

Now, as I was at the summit of my bitterness, my sweet Jesus just barely moved in my interior, and putting out His hands, He took my hands in His, and told me in my interior: "My daughter, courage, I will come, I will come. You, occupy yourself with nothing else but my Volition. Let us leave the earth aside; they will get tired in evil. They will keep sowing terror, fright and slaughters everywhere; but the end will come - my love will triumph over all of their evils. Therefore, lay your will within Mine, and with your acts you will come to extend a second heaven over the heads of all. And I will look at the acts of the creatures through your divine acts - divine, because they all start from my Will; and you will force my Eternal Volition to descend below the spheres, so as to triumph over the evil of the human will. Therefore, if you want my Will to descend and my love to triumph, you must ascend beyond the spheres, dwell up there, and extend your acts in my Will. Then, we will descend together; we will assail the creatures with my Volition, with my love; we will confound them in such a way that they will not be able to resist us. Therefore, for now let us allow them to do what they want. Live in my Will and have patience."

\* \* \*

**April 26, 1921**

***The war which the Divine Will will wage on the creatures.***

I continue in my painful state. My sweet Jesus came for just a little, and drawing me strongly to Himself, told me: "My daughter, I repeat it to you - do not look at the earth. Let them do what they want. They want to make war - so be it; when they get tired, I too will make my war. Their tiredness in evil, their disenchantments, the disillusiones, the losses suffered, will dispose them to receive my war. My war will be war of love. My Will will descend from Heaven into their midst. All of your acts and those of others done in my Volition will wage war on the creatures - but not a war of blood; they will wage war with weapons of love, giving them gifts, graces and peace. They will give such surprising things as to astonish the ungrateful man. This Will of Mine, militia of Heaven, will confound man with divine weapons; it will overwhelm him, and will give him the light in order to see - not evil, but the gifts and the riches with which I want to enrich him. The acts done in my Will, carrying the creative power within themselves, will be the new salvation of man; and descending from Heaven, they will bring all goods upon earth. They will bring the New Era, and the triumph over human iniquity. Therefore, multiply your acts in my Will to form the weapons, the gifts, the graces, so as to be able to descend into the midst of creatures and wage the war of love on them."

Then, with a more afflicted tone, He added: "My daughter, it will happen to Me as to a poor father, whose wicked children not only offend him, but would want to kill him; and if they don't do it, it is because they are unable to. Now, since these children want to kill their father, it is no wonder that they kill one another, that one is against the other, that they impoverish themselves, and they reach the point of being all in the act of dying. And what is worse, is that they don't even remember that they have a father.

Now, what does this father do? Exiled by his own children, while these fight, wound one another, and are about to die of starvation, the father works hard in order to acquire new riches, gifts and remedies for his children. And when he sees them almost lost, he goes into their midst to make them richer; he offers remedies for their wounds, and brings peace and happiness to all. Now, conquered by so much love, these children will bind themselves to their father with a lasting peace, and will love him. The same will happen to Me. Therefore, I want you in my Will as faithful daughter of my Volition; and I want you at work together with Me to acquire the new riches to be given to the creatures. Be faithful to Me, and occupy yourself with nothing else.”

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 13**





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## VOLUME 13

J.M.J.

Fiat

**May 1, 1921**

***The human will casts dissimilarity between Creator and creature. All is harmony for one who lives in the Divine Will.***

Continuing in my usual state, I found myself outside of myself in the midst of a multitude of people. Up high there was the Queen Mama, speaking to that people and crying, so much so that, holding a bunch of roses on Her lap, She bathed them with Her tears. I could not understand anything of what She was saying; I could only see that the people wanted to make tumults, and that the Celestial Mama was praying them, crying, to calm down. Then She detached one rose and, pointing to me in the midst of so many people, She threw it to me. I looked at it; the rose was beaded with the tears of my dear Mama, and those tears were inviting me to pray for peace among the peoples.

Afterwards, I found myself together with my sweet Jesus, and I prayed to Him for peace among the peoples; and He, drawing me to Himself, spoke to me about His Most Holy Will, telling me: "My daughter, my Will contains the creative power, and just as my Will gave life to all things, so It has the power to destroy them. Now, the soul who lives in my Volition also has the power to give life to good and to give death to evil. Within Its Immensity, she finds herself in the past, and wherever there are voids to my glory, offenses not repaired, love not given to Me, she fills the voids of my glory; she makes for Me the most beautiful reparations, and she gives Me love for all. In my Will, she diffuses herself in the present, she extends to future centuries, and everywhere and for everyone she gives Me that which Creation owes Me. In the soul who lives in my Will I feel the echo of my power, of my love, of my sanctity; in all of my acts I feel the echo of her own. She runs everywhere - before Me, behind Me, and even inside Me. Wherever my Will is, hers is there too; as my acts multiply themselves, hers too multiply. Only the human will puts disharmony between creature and Creator; one single act of human will puts confusion between Heaven and earth, and casts dissimilarity between Creator and creature. On the other hand, all is harmony for one who lives in my Will; her things and mine harmonize together; I am with her on earth, and she is with Me in Heaven - one is the interest, one the Life, one the Will.

See, Creation did not move from my Will in anything: the sky is always azure and starry; the sun is full of light and heat. The whole of Creation is in perfect harmony; each thing is the support of the other. It is always beautiful, fresh, young; it never grows old, nor does it lose one shade of its beauty; on the contrary, it seems to rise every day more majestically, giving a sweet enchantment to all creatures. So would man have been, had he not withdrawn from my Will; and so are the souls who live in my Will: they are the new heavens, the new suns, the new earth, all flowery - even more, more varied with beauty and enchantment."

\* \* \*

**May 21, 1921**

***Jesus finds rest in the souls who live in His Will.***

As I was in my usual state, my always lovable Jesus made Himself seen in my arms, in the act of taking rest. I pressed Him to my heart, telling Him: 'My Love, say a word to me - why are You silent?' And Jesus: "My beloved daughter, rest is necessary to Me; after I have spoken to you so much, I want the first effects of my words within you. You - work, doing what I have taught you, and I will rest; and once you have put my teachings into practice, I will come back again to speak to you about higher and more sublime things, in order to find rest more beautiful in you. Besides, if I do not rest in the souls who live in my Will, in whom could I hope for rest? Only the souls who live in my Will are capable of giving Me rest. The living in my Will forms the room for Me; the acts done in my Will form my bed; the repeated acts and the constancy in repeating them are the lullabies, the melodies and the opium to favor my sleep. However, while I sleep, I watch over you, in such a way that your will is nothing other than the outpouring of Mine, your thoughts the outpouring of my Intelligence, your word the outpouring of Mine, your heart the outpouring of my Heart. Therefore, even if you do not hear Me speak, there is such dissolving of yourself within Me, that you do not want, nor think, nor do anything but what I Myself want and do. So, as long as you live in my Will, you can be sure that everything that happens within you, is Me."

\* \* \*

**June 2, 1921**

***In coming upon earth, Jesus said almost nothing or very little about His Will.***

I was feeling very oppressed because I was told that they wanted to print all that my sweet Jesus had manifested to me about His Most Holy Will. My distress was such that I also felt restless; and my sweet Jesus said to me in my interior: "Do you want to be arbitrator of yourself? That's a good one. Just because a teacher has chosen to dictate his doctrine to one pupil, this doctrine and the good which can be done through it, cannot be made public? This would be absurd, and would sadden the teacher. And besides, there is nothing of you - it is all my doctrine. You have been nothing but a clerk. And just because I have chosen you, you would want to bury my teachings and therefore also my glory?"

But with all this, I felt restless; and my always lovable Jesus, coming out from within my interior, circled my neck with His arm, and holding me tightly, told me: "My beloved daughter, calm yourself, calm yourself, and make your Jesus content."

And I: 'My Love, this sacrifice is too hard; at the mere thought that all that passed between You and me has to come out, I feel I am dying and my heart cracks for the pain. If I wrote, it was only to obey and for fear that You might be displeased; and now look into what a maze obedience is casting me. My Life, have pity on me, and put your holy hand into this.'

And Jesus: "My daughter, if I want this sacrifice, you must be ready to make it - you must deny Me nothing. Now, you must know that, in coming upon earth, I came to manifest my Celestial doctrine, to make known my Humanity, my Fatherland, and the order which the creature had to maintain in order to reach Heaven - in a word, the Gospel. But I said almost nothing or very little about my Will. I almost passed over It, only making them understand that the thing which I cared the most about was the Will of my Father. I said almost nothing about Its qualities, about Its height and greatness, and



about the great goods which the creature receives by living in my Volition, because the creature was too much of an infant in Celestial things, and would have understood nothing. I just taught her to pray: 'Fiat Voluntas Tua, sicut in coelo et in terra', so that she might dispose herself to know this Will of Mine in order to love It, to do It, and therefore receive the gifts It contains. Now, that which I was to do at that time - the teachings about my Will which I was to give to all - I have given to you. So, making them known is nothing but making up for what I Myself was to do while on earth as the fulfillment of my Coming. Don't you want Me, then, to fulfill the purpose of my coming upon earth? Therefore, let Me do; I will watch over everything and dispose everything - and you, follow Me and be at peace."

\* \* \*

**June 6, 1921**

***The greatest miracle that God can perform is a soul who lives in His Will.***

I was dissolving myself in the Holy Will of blessed Jesus, and I thought to myself: 'Which one is greater, more varied and more complex - the work of Creation or the Redeeming work?' And my always lovable Jesus told me: "My daughter, the Redeeming work is greater, more varied and complex than the work of Creation - even more, It is so much greater, that each act of the Redeeming work is most vast seas which surround the work of Creation. The work of Creation, surrounded by the Redeeming work, is nothing other than little rivulets surrounded by the immense seas of the Redeeming work. Now, one who lives in my Will, who takes my Fiat Voluntas Tua as her own life, flows in these immense seas of the Redeeming work, diffusing and expanding herself together with them, in such a way as to surpass the very work of Creation. Therefore, only the Life of my Fiat can give true honor and glory to the work of Creation, because my Fiat multiplies and extends everywhere - It has no limits. On the other hand, the work of Creation has its limits, nor can it become larger than it is.

My daughter, the greatest miracle that my Omnipotence can perform, is a soul who lives in my Fiat. Do you think it is trivial that my Will, Holy, Immense, Eternal, descends into one creature, and that putting my Will and hers together, I dissolve her in Me, becoming the life of all that the creature does, even the smallest things? So, her heartbeat, word, thought, motion, breath, are those of the living God within the creature. She conceals Heaven and earth within herself, although, apparently, one sees a creature. Greater grace, a prodigy more portentous, a sanctity more heroic than my Fiat, I could not give.

See, the work of Creation is great; the work of Redemption is even greater; but my Fiat - making the creature live in my Will - surpasses both one and the other. In fact, in Creation my Fiat created and put out my works, but did not remain as center of life in the created things. In Redemption my Fiat remained as center of life in my Humanity, but did not remain as center of life in the creatures; rather, if their will does not adhere to Mine, they render vain the fruits of my Redemption. But with my Fiat - making the creature live in my Will - I remain as center of life of the creature; and therefore I repeat to you, as other times, that my Fiat Voluntas Tua will be the true glory of the work of Creation and the fulfillment of the abundant fruits of the work of Redemption. Here is the reason why I want nothing from you but that my Fiat be your life, and that you look at nothing but my Will: because I want to be the center of your life."

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**June 12, 1921**

***There where God finds His Life, He shall stop and dwell forever. Then will He rest, not in the work of Creation, but within His own Life. The soul must be the center of the Divine Will.***

Continuing in my usual state, my always lovable Jesus continues to speak to me about His Holy Will, telling me: "My beloved daughter, birth from my Will, I do not want you sky studded with stars; I would like it – I would find my work, but it would not satisfy Me because I would not find Myself. Nor do I want you sun, though I would find delight in it - I would find the shadow of my light and of my heat but, not finding Life, I would pass over you. Nor do I want you flowery earth with flowers, plants and fruits, although it might please Me, since I would find the breath of my fragrances, traces of my sweetness, the mastery of my creative hand. In sum, I would find my works - but not my Life. Therefore, I would pass over everything, I would continue to wander without stopping - to find what? My Life. And where will I find my Life? In the soul who lives in my Will. This is why I do not want you sky, sun or flowery earth, but center of my Will; there where I find my Life, I shall stop and dwell forever. Only then will I be content; I will rest not in my work, as in Creation, but in my own Life.

Know that your life must be the Fiat. My Fiat delivered you to the light, and like a noble queen carrying the Fiat Creator in your womb, you must walk through the field of life upon the wings of that same Fiat, sowing everywhere the seed of my Will, in order to form many other centers of my Life upon earth, and then come back into my own Fiat in Heaven. Be faithful to Me, and my Will will be your life, the hand which leads you, the feet to walk, the mouth to speak - in sum, It will make up for you in everything."

\* \* \*

**June 20, 1921**

***Simile of the Sun and one who lives in the Divine Will.***

As I was in my usual state, my always lovable Jesus came, but all majesty and love. He took my right hand in His, and drawing near my heart, He kissed it; then He clasped my head with both hands, keeping them over my head for some time. Who can say what I felt being infused in me? He alone can tell what He was infusing in me. Then He told me: "Daughter of my Volition, my Volition fills you; and in order to keep this Will of Mine in you, I offer Myself as the keeper of my own Will. The Gift which I placed in you is so great that I do not want to leave It at your mercy, because you would not have sufficient care to keep It. Therefore, not only will I be its defense, but I will help you to make It pour outside, in such a way that the mark of my Will will be seen everywhere."

Then He added: "One who lives in my Will must be like the center of everything. Look at the sun up there in the heavens: one can see the center of its light, its circumference; but the light and the heat It spreads beat and fill the whole earth, becoming life and light of all nature. In the same way, one who lives in my Will must live as though circumfused within my own center, which is life of everything. These souls are more than sun - they are also light, heat and fecundity of all goods. Those who do not live completely in my Will can be called plants, flowers, trees, which receive light, heat, fecundity and life from these suns; and living down below, they are subject to growing and to

decreasing, exposed to winds, to frost, to storms. On the other hand, one who lives in my Will, like sun, excels over everything, triumphs and conquers everything; and while he touches everything and becomes life of everything, he is intangible, nor does he let anyone touch him, because since he lives up high, nobody can reach him."

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**June 28, 1921**

***The souls who live in the Divine Will do whatever God does. True reigning is to not be excluded from anything created by God.***

I was pouring all of myself into the Divine Will, and my sweet Jesus told me: "My daughter, the souls who live in my Will are the reflection of everyone and of everything. Since they are reflected in everything, as a consequence they receive the reflection of all. And since my Will is life of everything, in my Will they run to give life to everything. So, even inanimate things and plants receive their reflections, while they receive the reflection of all Creation; they harmonize with all things created by Me; in my Will they give to all, they are friends and sisters with all, and receive love and glory from all. My Will renders them inseparable from Me and therefore whatever I do, they do as well. My Will does not know how to do things that are dissimilar from Me. The Kingdom of my Will means 'to reign', therefore all of them are queens; but true reigning is to not be excluded from anything created by Me."

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**July 14, 1921**

***Just as the Sun forms the life of all nature, the Divine Will forms the life of souls.***

My will was swimming in the Eternal Volition, and an incomprehensible light made me comprehend and told me: "My daughter, it happens to one who lives in my Will as to the earth exposed to the sun. The sun, king of all Creation, dwells above everything, and the whole of nature seems to be begging the sun for that which forms its life, its beauty, its fecundity. The flower begs the sun for its beauty, its color, its fragrance; and as it blooms and opens, it opens its mouth to receive from the sun the heat and the light to acquire color, fragrance, and to form its life. The plants beg the sun for maturity, sweetness and flavor. All things beg their life from the sun.

My Will is more than sun. As the soul enters into Its burning rays, she receives Life; and as she keeps repeating her acts in my Volition, she receives now my beauty, now my sweetness and fecundity, now my goodness and sanctity. So, each time she enters the rays of my Will, she receives many more divine qualities. Oh, how many different beauties, how much liveliness of colors, how many fragrances she acquires! If these souls could be seen by the other creatures, they would form their paradise on earth, so great is their beauty. They are my reflectors - my true images."

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**July 20, 1921**

***Simile of water and the Divine Will.***

Continuing in my usual state, I was feeling very much embittered, and I said to myself: 'Your Will

alone is left to me; I have nothing else - everything has disappeared.' And my sweet Jesus, moving in my interior, told me: "My daughter, my Will is all that must be left to you. It is symbolized by water. While water appears abundant in seas, in rivers, in wells, it seems as if there is no water on the rest of the earth. Yet, there is not one point of the earth which is not soaked with water; there are no buildings in which water has not been the primary element for their construction; there is no food in which water does not hold its primary place; otherwise it would be dry food, which man could not even swallow. The strength that water contains is such and so great, that if it had free field to go out of the bounds of the sea, it would devastate and terrify the entire earth.

My Will is more than water. It is true that, in certain points, epochs and circumstances, It is as though embounded within most extensive seas, rivers and wells; but there is no thing, from the greatest to the smallest, in which my Will does not run and hold Its primary place - though hidden just as the water is hidden in the earth, which, although it does not appear, is the one that makes plants vegetate and gives life to their roots. However, when my love will make arise the Era of my Will - the new Era of maximum benefit for creatures - then will the seas and rivers of my Volition overflow; and as their gigantic waves rise, they will sweep everything into my Will – but no longer hiddenly; rather, Its roaring waves will make themselves seen by everyone and will touch everyone. And those who want to resist the current, will run the risk of losing their lives.

Now, since my Will alone has been left you, you are like water which holds first place over all goods and in all things, both in Heaven and on earth; and when my Volition will flow out of Its bounds, your will, dissolved within Mine, will have its primacy over them. What more do you want?"

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**July 26, 1921**

***The Divine Will is more than life for the soul.***

My sweet Jesus continues to speak to me about His Holy Will: "My daughter, if the sun is the king of the Universe; if with its light it symbolizes my Majesty, and with its heat my Love and Justice, to the point that when it finds earth that does not want to dispose itself to fecundity, it ends up withering it and it renders it sterile with its burning breath – water can be called queen of the earth, because, symbolizing my Will, there is no point into which she does not enter, nor is there creature who can live without her. Maybe one could live without the sun, but nobody can live without water. Water enters into everything, even into the veins and the human bowels, as well as into the profound abysses of the earth. In mute silence, it follows its continuous course. One can say that water is not only queen, but it is like the soul of the earth: without water the earth would be like a dead body.

So is my Will: It is not only queen, but more than soul of all created things. It is the life of each heartbeat, of each fiber of the heart. My Volition, like water, flows within everything - now remaining silent and hidden, now palpitating and visible. Man can subtract himself from my light, from my love, from my grace, but from my Will – never. He would be like one who wanted to live without water. It is true that there may be some crazy one who hates water; but even if he hates it and does not love it, he will be forced to drink it - either water or death. The same for my Will: since It is life of everything, creatures will keep It with them either with love or with hatred, but even though against their will, they will be forced to let my Will flow in them, like blood in the veins. And those who

wanted to subtract themselves from my Will would be like the suicides of their own souls. But still, my Will would not leave them; It would follow the course of Justice over them, since It could not follow for them the course of the goods that my Volition contains. If man knew what it means to do or not to do my Will, all would tremble with fright at the mere thought of subtracting themselves from my Will for one single instant."

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**August 9, 1921**

***Effects of the acts done in the Divine Will. Example of the machine.***

Continuing in my usual state, I found myself outside of myself in the midst of a most extensive sea. I saw a machine, and as the engine moved, water would spurt out from all sides of this machine. Rising up to Heaven, these waves of water spouted upon all Saints and Angels, and reaching the Throne of the Eternal One, they poured mightily at His feet, and then descended again into the depths of the same sea. I remained astonished in seeing this, and I said to myself: 'What can this machine be?' And a light which came from that very sea told me: "The sea is my Will, the machine is the soul who lives in my Volition, the engine is the human will operating in the Divine Will. Every time the soul makes her own special intentions in my Will, the engine puts the machine into motion; and since my Will is life of the Blessed as well as of the machine, it is no wonder that my Will, which springs out from this machine, enters into Heaven and glows with light and glory, spouting upon all, up to my Throne, and then descends again into the sea of my Will on earth, for the good of pilgrim souls. My Will is everywhere, and the acts done in my Will run everywhere - both in Heaven and on earth. They run to the past, because my Will existed; to the present, because my Will has lost nothing of Its activity; to the future, because It will exist eternally. How beautiful are the acts in my Will! And since my Will contains ever new contentments, these acts are new contentments for the very Blessed; they substitute for the acts of the Saints, which have not been done in my Will; they are new graces for all creatures."

Afterwards, I remained all afflicted because I had not seen my sweet Jesus; and He, moving in my interior, clasped me in His arms, telling me: "My daughter, why are you so afflicted? Am I not the sea itself?"

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**August 13, 1921**

***Melancholy does not enter into the Divine Will. The Divine Will contains the substance of all joys, and the fount of all happinesses.***

I was feeling very afflicted, and my lovable Jesus, moving in my interior, told me: "My daughter, courage, I don't want you afflicted; because for one who lives in my Will, the smile of Heaven, the contentment of the Blessed, the peace of the Saints caress the whole of her being. My Will contains the substance of all joys, the fount of all happinesses, and one who lives in my Will, even in sorrow, feels pain and joy, tear and smile, bitterness and sweetness, kneaded together within her. Contentment is inseparable from my Will.

You must know that as you think in my Will, as you speak, as you work, as you love, etc., you

deliver to my Will as many children for as many thoughts as you make, for as many words as you say, for as many works and acts of love as you emit. These children multiply to the infinite in my Will and go around throughout Heaven and through the entire earth bringing new joy, new glory and contentment to Heaven, and new grace to the earth; going through all hearts, carrying my sighs, my moans, the pleas of their Mother who wants them saved, and who wants to give them Her Life.

Now, these children, birth of my Will, in order to be recognized as my children, must resemble and have the same manners as the Mother who delivered them. If they look melancholic, they will be put out of Heaven, being told: 'Melancholy cannot enter our Residence'. They will not find their way into the creatures, because in seeing them melancholic, creatures will doubt that they are true legitimate children of my Will. Besides, one who is melancholic does not have the grace to insinuate into others, to conquer them and dominate them. One who is melancholic is not capable of heroism, and of giving himself for the good of all. Many times these children are aborted, dying during labor, without coming out to the light of the Divine Will."

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**August 20, 1921**

***The acts done in the Divine Will are new heavens of love and of glory.***

Continuing in my state of privation and of unspeakable bitterness, my lovable Jesus came for just a little, and surrounding me with His arms, told me: "My daughter, daughter of my Will, I love so much one who lives in my Will that I become her custodian, and I keep her sheltered in my own arms. I am jealous that not even one act be lost, because in each act there is the involvement of my very Life.

The Fiat released the Creation, and from the Fiat, Creation receives continuous preservation. If my Fiat withdrew, It would turn into nothing; and if It remains intact, without changing, it is because It has not moved from my Fiat. However, I did not repeat another Fiat, otherwise more new heavens, more new suns and stars would come out, each different from the other. On the other hand, in the soul who lives in my Will there is not just one Fiat, but repeated Fiats. Therefore, as the soul operates in my Will, I repeat the Fiat, and new heavens, new suns and stars are extended; and since the soul contains an intelligence, these heavens are new heavens of love, of glory, of light, of adoration, of knowledge - forming such a variety of beauty that I Myself remain enraptured. The whole of Heaven, the Saints, the Angels, cannot take their gaze away from her, because as they admire the variety of heavens which she contains, more new ones extend, each more beautiful than the other. They see the Celestial Fatherland copied in the soul who lives in my Will - the multiplicity of new things which multiply to the infinite.

How could I not keep this soul guarded and not be extremely jealous of her, if just one act of hers is worth more than Creation Itself? In fact, the heavens, the sun, are without intelligence, therefore they have no value in themselves - all the value is mine. On the other hand, since one who lives in my Will contains an intelligence, there is her will that runs within Mine, and the power of my Fiat uses it as raw material in order to extend these new heavens. Therefore, as the soul operates in my Will, she gives Me the delight of forming new Creations. Her acts are the manifestation of the Life of my Will, the prodigies of my Volition - my repeated Fiat. How could I not love this soul?"

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**August 25, 1921**

***The more knowledge one has about the Divine Will, the more value his acts acquire.***

I was fusing all of myself in the Holy Divine Volition, and my Jesus told me: "Daughter of my Will, the more you immerse yourself in my Volition, the more the circle of your will is enlarged within Mine. It is yet true that the acts done in my Will fill everything, just as the light of the sun fills the earth; however, by repeating the acts in my Will, the circumference of the sun itself becomes larger and the soul acquires greater intensity of light and heat. As she repeats her acts in my Will, her will remains tied to Mine as many times; and these knots make many divine rivulets flow over the whole earth, preventing the free course of Justice." And I: 'Yet, O my Jesus, many scourges fill the earth, such as to be horrifying.'

"Ah! my daughter - yet, one can say that this is still nothing. And if it wasn't for these rivulets, for these knots of the human will made in the Divine Will, I would look at the earth as if it did not belong to Me any more, and therefore I would make chasms open everywhere to swallow it. Oh, how the earth weighs upon Me!"

But He was saying this with such bitterness as to make stones cry. Then He added: "Every time I speak to you about my Will and you acquire new understandings and knowledges, your act in my Will receives more value and you acquire more immense riches. It happens as to a man who possesses a gem, and knows that this gem is worth a penny: he is rich one penny. Now, it happens that he shows his gem to a skilled expert, who tells him that his gem has a value of five thousand lira. That man no longer possesses one penny, but he is rich five thousand lira. Now, after some time he has the opportunity to show his gem to another expert, even more experienced, who assures him that his gem contains the value of one hundred thousand lira, and is ready to buy it if he wants to sell. Now that man is rich one hundred thousand lira. According to his knowledge of the value of his gem, he becomes richer, and feels greater love and appreciation for the gem; he keeps it in custody more jealously, knowing that the gem is all his fortune, while before he held it as a trifle. Yet, the gem has not changed – that which it was, so it is now; he is the one who has changed, by understanding the value that the gem contains.

Now, the same happens with my Will, as well as with virtues. According to how the soul understands their value and acquires knowledge of them, she comes to acquire new values and new riches in her acts. Therefore, the more you know my Will, the more your act will acquire value. Oh, if you knew what seas of graces I open between you and Me every time I speak to you about the effects of my Will, you would die of joy and would make feast, as if you had acquired new kingdoms to dominate!"

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**September 2, 1921**

***One who goes out of the Divine Will, goes out to meet all miseries. Each additional knowledge prepares the soul for another greater knowledge.***

I was lamenting to my sweet Jesus because of these blessed writings, which they want to put out. I felt as if I wanted to withdraw from His Will, and my sweet Jesus told me: "My daughter, what is

this? You would want to withdraw from my Will? Too late. After you yourself bound yourself in my Will, my Will bound you with double chains to Itself in order to keep you safer. You have lived as a queen in my Will; you have accustomed yourself to living with most delicate and nourishing foods; indomitable by anyone, but dominator of all, even of yourself. You are used to living with all the comforts, immersed in immense riches. If you go out of my Will, you will notice immediately that, as soon as you go out of It, you will feel misery, coldness, the lost dominion; all goods will disappear from you, and from queen you will become a most miserable servant. So, you yourself, upon feeling the great contrast which exists between living in my Will and going out of It, will plunge yourself even more into the depth of my Will. This is why I say to you: 'Too late'. And then, you would take a great contentment away from Me.

You must know that I acted with you as a King who begins to love a friend, who is very dissimilar from Him in status; but His love is so great, that He has decided to make him similar to Himself. Now, this King cannot do everything at once and render His friend like Himself; rather, He does it little by little. First He prepares a royal palace for him, similar to His own; then He sends the adornments to adorn the royal palace. He forms a little army for him; then He gives him half of His Kingdom, so as to be able to say: 'What you possess, I possess. King am I - king are you'. However, each time the King would give him His gifts, He would look at his faithfulness; and giving the gift would be for Him an occasion for new contentment, greater glory and honor for Himself, and a new feast. If the King had wanted to give to his friend, all at once, that which He has given him little by little, He would have embarrassed His friend, because he was not trained to be able to dominate. But, little by little, through his faithfulness, he has been instructed, so everything is easy for him.

So I did with you. Having chosen you in a special way to live in the height of my Will, I have instructed you little by little, making It known to you. And as I kept making It known to you, I enlarged your capacity, preparing it for another greater knowledge; and every time I manifest to you one value, one effect of my Will, I feel a greater contentment and I make feast along with Heaven. Now, as these truths of mine go out, you double my contentments and my feasts. Therefore, let Me do - and you, plunge yourself more into my Will."

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**September 6, 1921**

***As the truths are known, new union with Jesus is formed. Jesus wants to make known what His Will did in His Humanity in order to constitute the new generations as heirs of His Will, and of the effects and the value It contains.***

I was fusing all of myself in the Holy Will of my sweet Jesus, and I said to Him: 'My Love, I enter into your Will, and here I find all the thoughts of your mind and all those of creatures. I surround your thoughts with my thoughts and with those of all my brothers, and then I unite them together, making them one in order to give You the homage, the adoration, the glory, the love, the reparation of your own Intelligence.'

While I was saying this, my Jesus moved in my interior, and standing up, told me: "Inseparable daughter of my Will, how happy I am in hearing repeated what my Humanity did in my Will. And I kiss your thoughts in mine, your words in mine, your heartbeat in mine." And as He was saying this,



He covered all of me with kisses. Then I said to Him: 'My Life, why do You enjoy so much and make feast every time You manifest another effect of your Will?' And Jesus: "You must know that every time I manifest to you one more truth about my Will, it is one more bond that I form between you and Me, and with the whole human family. It is a greater union; it is a tighter link; it is sharing my inheritances; and as I manifest them I form the deed of donation, and in seeing my children richer and sharing in the inheritance, I feel new contentments and I make feast.

It happens to Me as to a father who possesses much land, and this land is unknown to his children - they do not know that they are children of a father so rich. Now, as the children come of age, the father keeps telling them day after day that he possesses such and such farm. On hearing this, the children make feast and cling to the father with a greater bond of love. In seeing the feast of the children, the father makes feast and prepares for them another greater surprise, saying to them: 'Such and such province is mine...' And then, 'Such and such kingdom...' The children are enchanted, and they not only celebrate, but believe themselves fortunate to be the children of this father. And the father not only makes his possessions known to his children, but he constitutes them heirs of his goods.

The same happens with Me. Up until now I have made known what my Humanity did - Its virtues, Its pains - in order to constitute the human family as heir of the goods of my Humanity. Now I want to move forward, and I want to make known to it what my Will did in my Humanity so as to constitute the new generations as heirs of my Will, of the effects and the value It contains. Therefore, be attentive in listening to Me, and do not lose anything of the effects and the value of this Will of Mine, so that you may be the faithful relater of these goods, the first link of union with my Will, and of communication with the other creatures."

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**September 14, 1921**

***Each time the soul does her acts in the Divine Will, she grows more and more in sanctity.***

Continuing in my usual state, my always lovable Jesus, on coming, told me: "My daughter, each time the soul does her acts in my Will, she grows more and more before Me in wisdom, in goodness, in power and beauty. In fact, as she keeps repeating her acts in my Will, she takes more bites of wisdom, of goodness, etc.; and the soul grows with the food from which she feeds herself. This is why in the Holy Gospel it is written that I grew in wisdom before God and before men. As God, I could neither grow nor decrease. My growth was just in my Humanity which, growing in age, came to multiply my acts in the Supreme Volition; and each additional act I did was additional growth in the wisdom of the Celestial Father. This growth of mine was so true that even creatures noticed it. Each one of my acts ran in the immense sea of the Divine Will; and as I operated, I nourished Myself with this celestial food. It would take too long to tell you of the seas of wisdom, of goodness, of beauty and power that my Humanity swallowed in every additional act It performed.

The same happens to the soul. My daughter, sanctity in my Will grows in every instant - there is nothing that can escape growing, and that the soul cannot let flow in the infinite sea of my Will. The most indifferent things - sleep, food, work, etc. - can enter into my Will and take their place of honor as agents of my Will. If only the soul wants it so, all things, from the greatest to the smallest, can be

occasions to enter my Will - which does not happen with virtues. In fact, if one wants to exercise the virtues, many times the occasion is missing. If the soul wants to exercise obedience, it takes someone who commands her, and it may happen that for days and weeks there is no one to give new commands for her to obey; therefore, as much goodwill to obey as she might have, poor obedience will remain idle. The same with patience, humility and all the other virtues; since they are virtues of this low world, other creatures are needed in order to exercise them. On the other hand, my Will is virtue of Heaven, and I alone am enough to keep the soul, in every instant, in continuous exercise. It is easy for Me to keep her up above, night and day, in order to keep her exercised in my Will."

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**September 16, 1921**

***Jesus mocked by Herod. How these pains are renewed by creatures. Through His acts, Jesus molded our acts in His Will.***

I was doing the hour of the Passion in which my sweet Jesus was in the palace of Herod, clothed as a madman and mocked. And my always lovable Jesus, making Himself seen, told me: "My daughter, not only then was I clothed like a madman, sneered at and mocked, but creatures continue to give Me these pains; even more, I am amid continuous mockeries, and by all kinds of people. If a person goes to Confession and does not maintain his resolutions not to offend Me - this is a mockery that he makes of Me. If a priest confesses, preaches, administers the Sacraments, and his life does not correspond to the words he says and to the dignity of the Sacraments he administers - he mocks Me as many times for as many words as he says, and for as many Sacraments as he administers. While I gave them new life in the Sacraments, they give Me scorns and mockeries; and by profaning them, they prepare for Me the garment to clothe Me as a madman. If superiors command sacrifice, virtue, prayer and disinterest to their subjects, while they conduct a life of comfort, of vice and of interest - these are as many mockeries that they make of Me. If civilian and ecclesiastical leaders want the observance of the laws, and they are the first transgressors - these are mockeries that they make of Me.

Oh, how many mockeries they make of Me! They are so many that I am tired of them, especially when they put the poison of evil under good. Oh, how they make fun of Me, as if I were their amusement and their pastime! But sooner or later Justice will make fun of them, by punishing them severely. You - pray and repair for these mockeries which grieve Me so much, and are the cause for which I do not make Myself known for Who I am."

Afterwards, coming back again, as I was fusing all of myself in the Divine Will, He told me: "Dearest daughter of my Will, I anxiously await your fusions in my Will. You must know that as I thought in my Will, I kept molding your thoughts in my Will, preparing the place for them; as I worked, I molded your works in my Will; and so with all the rest. Now, whatever I did, I did not do for Myself since I did not need it - but for you. This I why I await you in my Will, that you may come and take the places which my Humanity prepared for you. And over my moldings - come and do yours. Only then am I content and receive complete glory, when I see you do what I did."

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**September 21, 1921**

***Jesus wants to give His goods to His children. Jesus before Caiphas. The working of the Divine Will is daylight.***

As I was in my usual state, my always lovable Jesus, on coming, told me: "My daughter, in what painful conditions creatures put Me! I am like a most rich father who loves His children immensely. But the children, immensely ungrateful, while the father wants to clothe them, refuse his clothes and want to remain naked. The father gives them food, but they want to starve; and if they eat at all, they feed themselves with filthy and vile foods. The father offers them riches, he wants to keep them around himself, he gives them his own residence, but the children do not want to accept anything, contenting themselves with going wandering, homeless and poor. Poor father, how many sorrows - how many tears does he not shed? He would be less unhappy if he had nothing to give; but possessing goods and not being able to use them, while seeing his children dying, is a sorrow that surpasses every sorrow.

So I am. I want to give, and there is no one who takes; therefore creatures are the cause of my shedding bitter tears, and of continuous sorrow. But do you know who dries my tears and turns my sorrow into joy? One who wants to be always together with Me; one who takes my riches with love and with filial trust; who eats at my own table and clothes himself with my own garments. To these I give without measure. They are my confidants and I make them rest upon my lap."

After this, I found myself outside of myself, and I could see new revolutions arise among different parties. And since these will be the cause of greater fights, my sweet Jesus told me: "My daughter, if parties were not formed, true revolutions could not occur, especially against the Church; in fact, if that party did not exist, the element against which to fight would be missing. But how many from this party - which on the surface is said to be 'catholic' - are true wolves covered with the mantle of lambs, and will give many sorrows to my Church. Many believe that with this party Religion will be defended; but it will be all the opposite, and the enemies will use it to rail more against It."

Afterwards, I came back into myself, and it was the hour at which my beloved Jesus went out of prison and was brought again before Caiphas. I tried to accompany Him in this mystery, and Jesus told me: "My daughter, when I was presented to Caiphas it was full daylight, and my love toward creatures was so great that on this last day I went out before the Pontiff, all disfigured and wounded, to receive my condemnation to death. But how many pains this sentence would cost Me! And I converted these pains into eternal days with which I surrounded each creature so that, by dispelling the darkness from them, each one might find the necessary light in order to be saved - as well as my death sentence at her disposal to find her life in it. Therefore, each pain I suffered and each good I did, was one more day that I gave to the creature; and not only Me, but the good which creatures do is also always day that they form, just as evil is night. It happens as when a person has a light, and ten or twenty people are near him. Even though the light does not belong to all, but to one, the others enjoy the light. They can work and read; and while they enjoy the use of that light, they cause no harm to the person who possesses it. The same with doing good. It is daylight not only for one soul, but who knows for how many others can she form daylight. Good is always communicative; and my love pushed not only Myself, but It also gave to the creatures who love Me the grace to form as many days for their brothers as good works that they do."

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**September 28, 1921**

***Jesus is Light, and everything that comes from Him is Light, which, diffusing in the midst of all creatures, becomes life of each one of them. Difference between the Sanctity of the Divine Will and that of virtues: living in the sea or on the earth.***

Continuing in my usual state, my always lovable Jesus made Himself seen close to me, with His Heart all in flames, and at each beat of His Heart a light came out. These lights surrounded me completely and diffused over the whole Creation. I was surprised, and Jesus told me: "My daughter, I am Eternal Light, and everything that comes from Me is Light. Therefore, it is not only my heartbeat that unleashes Light, but each one of my thoughts, breaths, words, steps, and each drop of my Blood are Light unleashed by Me, which, diffusing in the midst of all creatures, become life of each one of them, wanting the return of their little lights. In fact, they too are light, because they too were unleashed from within my own Light; however, sin converts the work of the creature into darkness.

My daughter, I love the creature so much that I conceived her in my breath and I delivered her on my knees, to let her rest on my lap and keep her safe. But the creature runs away from Me; and not feeling her in my breath nor finding her on my lap, my breath calls her continuously, my knees are tired of waiting for her, and I keep searching for her everywhere, to have her back with Me. Ah, in what constraints of pain and love creatures place Me!"

After this, since I had heard someone speak about humility and I am convinced that this virtue does not exist in me, nor do I ever think about it, when my sweet Jesus came I told Him of my concern, and He said to me: "My daughter, do not fear. I raised you in the sea; and one who lives in the sea doesn't know much about earth. If one wanted to ask the fish what the earth is like, what its fruits, plants and flowers are like; if they had reason they would answer: 'We were born in the sea - we live in the sea. The water feeds us; and while others would be drowned in it, we dart and receive life from it. While water would freeze the blood in the veins of other beings, to us it gives warmth. The sea is everything for us; it serves us as room, as bed - we stroll in it; we are the only fortunate beings which don't need to tire themselves in order to find food. Whatever we want is at our disposal. Therefore, we can tell you about the sea, but not about the earth. Water is all we need - in it we find everything.' But if, instead, one asked the birds the same, these would answer: 'We know plants, the heights of the trees, flowers and fruits...' They would tell of how much they toil in order to find a seed to be nourished, or a hiding place to be sheltered from cold or rain.

The simile of the sea is for one who lives in my Will; the simile of the earth is for one who walks along the path of virtues. Therefore, since you live in the sea of my Will, it is no wonder that my Will alone is enough for you in everything. If water serves and does different offices for the fish - food, warmth, bed, room... everything - much more can my Will do it, in a more admirable way. Even more, in my Will virtues are at the most heroic and divine degree. My Will absorbs everything and melts everything within Itself; and the soul remains absorbed in my Will - she feeds herself with It, in It she walks, she knows my Will alone, and my Will is enough for her in everything. One can say that, among all, she is the only fortunate one who does not need to beg for bread - no; but the water of my Will inundates her above and below, to the right and to the left. If she wants food, she eats; if she wants strength, she finds it; if she wants to sleep, she finds the softest bed to rest upon.

Everything is ready, at her disposal."

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**October 6, 1921**

***The horror of man in the state of sin; the beauty of man in the state of grace.***

I was praying and adoring the wounds of my Crucified Jesus, and I thought to myself: 'How ugly sin, to have reduced my Highest Good to such a harrowing state!' And my always lovable Jesus, leaning His Most Holy Head upon my shoulder, sighing, told me: "My daughter, sin is not just ugly, but horrible. It is the black point of man! As he sins, he undergoes a brutal transformation: all the beauty I gave him is covered with such ugliness as to be horrible to the sight - and not only the particular sense that sins, but the whole of man runs along with it. So, sin is his thought, his heartbeat, his breath, his motion, his step. His will has dragged man to one single point, and from his whole being he emanates thick darkness that blinds him, and a poisonous air that poisons him. Everything is black around him - everything is deadly. And whoever approaches him puts himself in a state of danger. Horrible and frightening - such is man in the state of sin."

I remain terrified, and Jesus continued: "If man is horrible in the state of guilt, he is also beautiful in the state of grace and of doing good. Good, be it even the tiniest, is the bright point of man. As he does good, he undergoes a celestial, angelic and divine transformation. His goodwill drags his whole being to one single point; therefore, good is his thought, his word, his heartbeat, his motion, his step - everything is light, inside and outside of him. His air is balmy and vital; and whoever approaches him places himself in safety. How beautiful, gracious, attractive, lovable, striking is the soul in grace, in doing good; so much so that I Myself remain enamored! Each good she does is one more shade of beauty that she acquires; it is a greater likeness to her Creator, which makes her be distinguished as His child; it is divine power that she puts in circulation. All the goods she does are spokesmen between Heaven and earth; they are the couriers, the electric wires which maintain the communication with God."

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**October 9, 1921**

***In the last Supper Jesus gave Luisa the place of honor between Himself and John. He gave Himself as food to all, in order to receive food from all. The will of man is that which makes him more like His Creator. The human will is the depository of all the works of man.***

I was thinking about the act in which Jesus had the Last Supper with His disciples, and my lovable Jesus told me in my interior: "My daughter, while I was having supper with my disciples, I was surrounded not only by them, but by the whole human family. I had all creatures near Me, one by one; I knew them all, and I called them by name. I also called you, and I gave you the place of honor between Me and John, constituting you the little secretary of my Will. And as I divided the lamb, in offering it to my Apostles, I gave it to all and to each one. That lamb, bled dry, roasted, cut to pieces, spoke of Me; it was the symbol of my Life and of how I was to reduce Myself for love of all. And I wanted to give it to all as delicious food, which represented my Passion, because everything I did, said and suffered was converted by my love into food for man. But do you know why I called everyone and gave the lamb to all? Because I too wanted food from them. I wanted everything they

would do to be food for Me. I wanted the food of their love, of their works, of their words - of everything."

And I: 'My Love, how can it be that our works become food for You?' And Jesus: "It is not on bread alone that one can live, but on everything to which my Will gives the virtue of making one live. If bread nourishes man, it is because I want it so. Now, whatever the creature, with her will, disposes to make of her work – that is the form which it assumes. If with her work she wants to form food for Me, she forms food for Me; if love, she gives Me love; if reparation, she forms reparation. And if in her will she wants to offend Me, she makes of her work the knife to wound Me, and maybe even to kill Me."

Then He added: "The will of man is that which makes him more like His Creator. In the human will I placed part of my immensity and of my power, and giving it the place of honor, I constituted it queen of the whole of man and depository of all of his works. Just as creatures have chests in which they keep their things to maintain them secured, the soul has her will in which to keep and secure all that she thinks, says and does. Not even one thought will be lost. What she cannot do with her eyes, with her mouth, with her works, she can do with her will - in one instant she can will a thousand goods and a thousand evils. The will makes her thought fly up to Heaven, to the farthest places and deep into the abysses. She might be prevented from operating, from seeing, from speaking, but she can do all this in her will. Whatever she does and wants, forms an act which remains deposited in her own will. Oh, how the will can be expanded! How many goods and how many evils can it not contain? This is why, among all things, I want the will of man: because if I have this, I have everything - the fortress is conquered."

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**October 13, 1921**

***All of the words of Jesus are founts which lead and spring up toward Eternal Life.***

I felt oppressed, thinking that I am forced to say and write even the tiniest things that good Jesus tells me. Then, on coming, He said to me: "My daughter, each time I speak to you, I intend to open a little fountain in your heart, because all of my words are founts which lead and spring up toward Eternal Life. But so that these founts may form in your heart, you must also put something of your own - that is, you must chew them thoroughly to be able to swallow them into your heart and open the fount. By thinking about them, over and over again, you form the mastication. By telling them to those who have authority over you, and as you are assured that it is my word, you swallow them with no doubt and you open the fount for yourself; and at the occurrence of your need, you use them, drinking in large gulps from the fount of my truth. By writing them, you open the channels which can serve all those who would like to quench their thirst, so as not to let them die of thirst. Now, by not telling them, you don't think about them; and by not chewing them, you cannot swallow them. So you run the risk that the fount will not be formed and that water will not spring forth; and when you need that water, you will be the first to suffer thirst. And if you do not write them, not opening the channel, of how many goods will you deprive others?"

Now, as I was writing, I thought to myself: 'It is some time that my sweet Jesus has not been speaking to me about His Most Holy Will, but about other virtues. I feel more inclined to write about

His Most Holy Will; I feel more of a taste for It, as if It was something exclusively mine, and His Will is enough for me in everything.' And my always benign Jesus, on coming, told me: "My daughter, you should not be surprised if you enjoy more, and feel more inclined to write about my Will. In fact, hearing, speaking, writing about my Will is the most sublime thing which can exist in Heaven and on earth. It is that which glorifies Me the most, and takes all goods together, and the whole of sanctity, all at once. On the other hand, the other truths each enclose their own distinct good; they are drunk sip by sip, climbed step by step, and they adapt to the human way. With my Will, instead, it is the soul that adapts herself to the divine way. It is not sips that she drinks - but seas; not stairs that she climbs - but flights that she takes toward Heaven in the twinkling of an eye. Oh! my Will, my Will! By just hearing It from you, It brings Me so much joy and sweetness; and as I feel surrounded by my Will contained in the creature as if by another Immensity of Mine, I feel such a taste that it makes Me forget about the evil of the other creatures.

You must know that I have manifested to you great things about my Will, which you have not yet chewed well and digested, in such a way as to take all the substance and form the whole mass of blood in your soul. Once you have formed all the substance, I will come back again, and I will manifest to you other things, more sublime, about my Will. And as I wait for you to digest them well, I will keep you occupied with the other truths which belong to Me, so that, if creatures do not want to make use of the sea - of the sun of my Will in order to come to Me, they may use the little fountains and channels to come to Me, and take for their own good the things that belong to Me."

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**October 16, 1921**

***As Jesus was conceived, He made all creatures be reborn in Him.***

As I was in my usual state, my always lovable Jesus made Himself seen, showing all creatures coming out from His Most Holy Humanity; and all tenderness, He told me: "My daughter, look at the great prodigy of the Incarnation. As I was conceived and my Humanity was formed, I made all creatures be reborn in Me. So, in my Humanity, as they were being reborn in Me, I felt each one of their distinct acts. In my mind I contained each thought of creature, good and evil. The good ones, I confirmed in good; I surrounded them with my grace, I invested them with my light, so that, being reborn from the sanctity of my mind, they might be worthy parts of my Intelligence. For the evil ones then, I repaired, I made penance, I multiplied my thoughts to infinity in order to give to the Father the glory of each thought of creatures. In my gazes, in my words, in my hands, in my feet, and even in my Heart, I contained the gazes, the words, the works, the steps and the hearts of each one; and being reborn in Me, everything remained confirmed in the sanctity of my Humanity. Everything was repaired for; and for each offense I suffered a special pain. Then, having made all of them be reborn in Me, I carried them within Me through the whole course of my Life.

And do you know when I delivered them? I delivered them on the Cross, on the bed of my bitter pains, among atrocious spasms, in the last breath of my Life. As I died, they were born again to new life, all sealed and marked with the whole work of my Humanity. Not content with having given them new birth, I gave to each one everything I had done so as to keep them sheltered and safe. Do you see what sanctity man contains? The sanctity of my Humanity, which could never bring to light unworthy children, dissimilar from Me. This is why I love man so much: he is a birth from Me. But

man is always ungrateful, and reaches the point of not recognizing the Father Who delivered him with so much love and pain."

After this, He showed Himself all in flames. Jesus was burned and consumed in those flames, and could no longer be seen – I could see nothing but fire. But then I saw Him being reborn again, to remain once again consumed in fire... Then He added: "My daughter, I am burning - love consumes Me. The love, the flames that burn Me are such that I die of love for each creature. It was not of pains alone that I died - but my deaths of love are continuous. Yet, there is no one who gives Me his love for refreshment."

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**October 18, 1921**

***The disturbance of the soul is the night that prevents the Sun of Jesus from rising. Disturbance is nothing other than lack of abandonment in God.***

I spent a day distracted because of a few things I heard - which it is not necessary here to say – and also a little disturbed; and as much as I tried, I could not free myself. So, for the entire day I did not see my sweet Jesus, the life of my soul, as if the disturbance were a veil which, placing itself between me and Him, prevented me from being able to see Him. Then, late at night, my mind, tired, calmed itself and my lovable Jesus, as if He were waiting, made Himself seen and, sorrowful, told me: "My daughter, today with your disturbance you have prevented the sun of my Person from rising in you. Disturbance is cloud between Me and you, which prevents the rays from descending into you. And if the rays do not descend, how can you see the sun? If you knew what it means not to let my sun rise, and what great harm this is for you and for the whole world, you would well be attentive never to trouble yourself. In fact, it is always nighttime for disturbed souls, and at night the sun does not rise. On the other hand, it is always daylight for the peaceful ones, and at whatever hour my sun wants to rise, the soul is always ready to receive the good of my coming. Then, disturbance is nothing other than lack of abandonment in Me, and I want you so abandoned in my arms that you must not have even one thought for yourself - I will take care of everything. Do not fear; your Jesus cannot do without taking care of you, keeping you sheltered from all. You cost Me much - much have I placed in you. I alone have the right over you. Therefore, if the rights are mine, the custody will be all mine. So, be at peace and do not fear."

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**October 21, 1921**

***Everything that Jesus did and suffered is in continuous act of giving itself to man. All the remedies needed for the whole of humanity are in His Life and Passion.***

I was thinking about the Passion of my sweet Jesus, and upon coming, He told me: "My daughter, every time the soul thinks about my Passion, remembers what I suffered, or compassionates Me, she renews the application of my pains within herself. My Blood rises to inundate her, and my wounds place themselves on the path to heal her if she is wounded, or to embellish her if she is healthy – and all my merits, to enrich her. The traffic she produces is amazing - it is as if she placed everything I did and suffered on a counter, earning twice as much. In fact, everything I did and suffered is in continuous act of giving itself to man, just as the sun is in continuous act of giving light and heat to



the earth. My work is not subject to exhaustion; if the soul just wants it so, and as many times as she wants it, she receives the fruit of my Life. So, if she remembers my Passion twenty, a hundred, a thousand times, so many more times will she enjoy Its effects. But how few are those who make a treasure of it! With all the good of my Passion, one can see souls who are weak, blind, deaf, mute, crippled - living cadavers, such as to be disgusting. This, because my Passion is put into oblivion.

My pains, my wounds, my Blood are strength which removes weaknesses, light which gives sight to the blind, tongue which loosens tongues and opens the hearing, way which straightens the crippled, life which raises the cadavers... All the remedies needed for the whole of humanity are in my Life and Passion. But the creature despises the medicine and does not care about the remedies; and so one can see, in spite of all my Redemption, the state of man perishing, as though affected by an incurable consumption. But that which grieves Me the most is to see religious people who tire themselves out in order to acquire doctrines, speculations, stories - but about my Passion, nothing. So, many times my Passion is banished from churches, from the mouths of priests; therefore, their speech is without light, and the peoples remain more starved than before."

After this, I found myself in front of a sun, and all of its rays poured upon me, penetrating inside. I felt invested in such a way as to feel I was prey to the sun. Its vibrating light did not prevent me from looking at it; and every time I looked, I felt a greater joy and happiness. Then, my sweet Jesus came out from within that sun, and told me: "Beloved daughter of my Volition, my Will inundates you like sun. You are nothing but the prey, the amusement, the contentment of my Volition; and as you immerse yourself in It, my Will pours upon you, like solar rays, the fragrances of my sanctity, of my power, wisdom, goodness, etc. And since my Will is eternal, the more you try to be in It and make It more than your own life, the more you come to absorb within yourself my immutability and impassivity. Like a wheel, eternity spins around you, so that you may take part in everything, and nothing may escape you – and this, so that my Will may remain honored and fully glorified in you. I want the first daughter of my Will to lack nothing – not one distinction that belongs to Me, which may make her be distinguished before the whole of Heaven as the first beginning of the sanctity of living in my Will. Therefore, be attentive; never go out of my Will, that you may receive all the fragrances of my Divinity; and so that, letting all that is yours come out, I may confirm all that is mine, and my Will may remain in you as center of life."

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**October 23, 1921**

***Every sanctity begins from the Most Holy Humanity of Jesus - from the sea of His Passion; but from It, Jesus makes Luisa pass into the sea of the Divine Will. The truths about the Divine Will are channels that open from the sea of the Divine Will for the good of all creatures.***

I was feeling all immersed in the Divine Volition, and my lovable Jesus, on coming, told me: "Daughter of my Will, look into your interior - how peacefully flows the immense sea of my Will. But do not think that this sea has been flowing in you for a short time, just because you hear Me speak often about my Will – but for a long, long time, since my usual way is to act first, and then to speak. It is true that your beginning was the sea of my Passion, because there is no sanctity which does not pass through the harbor of my Humanity. In fact, there are Saints who remain in the harbor of my Humanity, while others move beyond. But then quickly I grafted the sea of my Will; and when I saw

you disposed, and you surrendered your will to Me, my Will took life in you, and the sea kept flowing and growing continuously. Each additional act of yours in my Will was a greater growth.

I spoke to you little about this; our wills were linked together and understood each other without speaking; and then, by just seeing each other, we understood each other. I delighted in you, feeling the delights of Heaven, in nothing dissimilar to those which the Saints give Me - while I am their happiness, they make Me happy; being immersed in my Volition, they cannot help but give Me joys and delights. But my happiness was not complete: I wanted more children of mine to share in such a great good. Therefore I began to speak to you about my Will in a surprising way, and the more truths, effects and values I spoke to you about, the more channels I opened from the sea for the good of others, so that these channels might give abundant water to all the earth.

My operating is communicative and always in act, without ever stopping. However, many times these channels are covered with mud by creatures; others throw stones into them, and the water does not flow freely, but with difficulty. It is not that the sea does not want to give water, or that the water cannot penetrate everywhere because it is not clear; rather, it is the creatures that oppose such a great good. Therefore, if they read these truths not being disposed, they will not understand a thing. They will remain confused and dazzled by the Light of my Truths. For those who are disposed, it will be Light which will light them up, and water which will quench their thirst, in such a way that they will never want to detach themselves from these channels because of the great good they feel, and the new life which flows in them. Therefore, you too should be happy to open these channels for the good of your brothers, neglecting nothing about my truths - not even the tiniest thing, because as tiny as it may be, it can serve one of your brothers in order to draw water. So, be attentive in opening these channels, and in contenting your Jesus, who has done so much for you."

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**October 27, 1921**

***The Divine Will must be like the soul to the body.***

I was saying to my always lovable Jesus: 'It has been a long time since You placed me inside of You. I would feel safer, and I could share more in your Divinity, as if the earth did not belong to me, and Heaven were my dwelling. How many tears did I not have to shed, when your Volition would put me out! The mere sensing the air of the earth was an unbearable weight for me. But your Will would win, and I, bowing my forehead, would resign myself. Now I feel that You are always inside of me; and when I become delirious for seeing You, by just moving in my interior, or by putting out an arm, You calm me and give me life. Tell me, what is the reason?'

And Jesus: "My daughter, it is fair, after I carried you in my interior for my whole life, that your duty be to carry Me in your interior for your whole life. If I placed you in my interior, it was in order to perfume your soul, and to extend a new heaven within you, so as to render it a worthy dwelling for my Person. It is true that you felt safer and that joys poured down upon you; but the earth is not a place of delights - its inheritance is pain, and the cross is the bread of the strong. More so, since I had to establish the center of my Will in you, and therefore it was necessary that my Will live in you and serve you as the soul to the body. My Will could never descend into a soul in a singular way and outside of the ordinary, if she did not have her distinct prerogatives. The same with my Mama: I,

Eternal Word, could not have descended into Her, if She did not have Her distinct prerogatives and the divine breath had not breathed into Her, as into a new Creation, to the point of rendering Her admirable to all, and superior to all created things. The same with you: first my Humanity wanted to have Its stable dwelling in you in order to prepare you; and now It is giving you the Life of my Will, like the soul to the body.

You must know that my Will must be like the soul to the body. See, this happens also within Us, the Three Divine Persons. Our love is great, infinite and eternal, but if We did not have a Will that animates and gives life to this love, Our love would be without life, without works. Our wisdom gives of the incredible, Our power can crush everything in one minute, and in another minute It can redo everything. But if We did not have a Will that wanted to manifest the mastery of Our wisdom, as It manifested it in the Creation - in which It ordered and harmonized everything, and with Its power It made it fixed in such way that it cannot move one bit - both wisdom and power would have had nothing to do; and so with all the rest of Our attributes.

Now, in the same way I want my Will to be like the soul to the body. The body without the soul is lifeless; even though it contains all the senses, it cannot see, nor speak, hear, work - it is almost a useless thing, and maybe even unbearable. But if the body is animated, how many things can it not do? Yet, oh! how many render themselves useless and unbearable because they are not animated by my Will! They are like those electrical installations without light; like those machines without motion, covered with rust and dust, and almost impotent of motion. Ah, how pitiful they are! Each thing which is not animated by my Will is a life of sanctity that is missing. This is why I want to be in you like the soul to the body; and my Will will make new surprises of creations - It will give new life to my love, It will do new works, It will manifest the mastery of my wisdom, It will give new motion to my power. Therefore, be attentive and let Me do, so that I may accomplish my great design - that the creature be animated by my Will."

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**October 29, 1921**

***Meaning and effects of the three hours of imprisonment of Jesus.***

I spent last night in vigil, and my mind would often fly to my Jesus, who was bound in prison. I wanted to cling to those knees which staggered for the painful and cruel position in which the enemies had tied Him; I wanted to clean Him of the spit with which He was smeared... But while I was thinking of this, my sweet Jesus, my Life, made Himself seen as though within thick darkness, through which I could barely see His adorable Person; and sobbing, He told me: "Daughter, the enemies left Me alone in prison, horribly bound and in the dark. Everything around Me was thick darkness. Oh, how this darkness afflicted Me! My clothes were wet from the filthy waters of the stream. I could smell the stench of the prison and of the spit with which I was smeared. My hair was disheveled, without a pitying hand to remove it from my eyes and from my mouth. My hands were bound by chains, and the darkness did not allow Me to see my state - alas, too painful and humiliating. Oh, how many things did my state, so painful, tell of in this prison!

I remained in prison for three hours. With this I wanted to rehabilitate the three ages of the world: that of the law of nature, that of written law, and that of the law of grace. I wanted to release all,

reuniting them all together, and to give them freedom as children of mine. By being there three hours I wanted to rehabilitate the three ages of man: childhood, youth and old age. I wanted to rehabilitate him when he sins out of passion, out of his will, and out of obstinacy. Oh, how the obscurity I saw around Me made Me feel the thick darkness which sin produces in man! Oh, how I cried over him, saying: 'Oh! man, your sins have thrown Me into this thick darkness, and I suffer it to give you light. It is your evils that have smeared Me like this, and their darkness is such as to prevent Me even from seeing them. Look at Me - I am the image of your sins. If you want to know them, look at them in Me!'

However, know that on the last hour I spent in prison the dawn broke, and a few glimmers of light entered through the fissures. Oh, how my Heart breathed in being able to see my painful state! This signified man when, tired from the night of sin, he receives grace, which surrounds him like dawn, sending him glimmers of light to call him back. So, my Heart heaved a sigh of relief; and in this dawn I saw you, my beloved prisoner, whom my love was going to bind in this state, and you would not leave Me alone in the darkness of the prison. Waiting for the dawn at my feet, and following my sighs, you would cry with Me over the night of man. This relieved Me, and I offered my imprisonment to give you the grace to follow Me.

But this prison and this darkness contained another meaning. This was my long staying in the prison of the Tabernacles; the loneliness in which I am left, such that many times I have no one to whom to say a word, or send a gaze of love. Other times, I feel in the Holy Host the impressions of unworthy touches, the stench of rotten and muddy hands; and there is no one who touches Me with pure hands and perfumes Me with his love. And how many times human ingratitude leaves Me in darkness, without even the miserable light of a lamp. Therefore, my imprisonment continues, and will still continue. And since both of us are prisoners - you, prisoner in bed, only for love of Me; I, prisoner for you - with my love I want to bind all creatures with the chains that keep Me bound. In this way, we will keep each other company, and you will help Me to extend the chains in order to bind all hearts to my love."

After this, I thought to myself: 'How few are the things that are known about Jesus, while He has done so much! Why did they speak so little about all that my Jesus did and suffered?' And Jesus, coming back, added: "My daughter, everyone is stingy with Me, even the good. How much stinginess they have toward Me, how many restrictions; how many things they do not manifest, of that which I tell them and which they comprehend about Me! And you, how many times are you not stingy with Me? Each time you either do not write what I tell you, or do not manifest it, is an act of stinginess toward Me, because each additional knowledge that one acquires about Me is one more glory, one more love that I receive from creatures. Therefore, be attentive and more generous with Me, and I will be more generous with you."

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**November 4, 1921**

***The reason why God used the word "Fiat" in Creation. Sanctity in the creature must be between her and Jesus: Jesus, giving His Life and communicating His Sanctity to her as her faithful companion; the creature, receiving it as His faithful and inseparable companion.***

I felt all identified with my sweet Jesus, and as He came, I flung myself into His arms, abandoning myself completely in Him, as in my own center. I felt an irresistible force to stay in His arms; and my sweet Jesus told me: "My daughter, this is the creature searching for the bosom of her Creator in order to rest in His arms. It is your duty to come into the arms of your Creator, to rest in that bosom from which you came out. In fact, you must know that many electric wires of communication and union pass between creature and Creator, which render her almost inseparable from Me, provided that she has not withdrawn from my Will; because withdrawing is nothing other than snapping the wires of communication, and breaking the union. The Life of the Creator, more than electricity, flows within the creature, and she flows within Me. My Life is spread within the creature. In creating her, I linked my wisdom to her intelligence, so that her intelligence might be nothing but the reflection on mine; and if man reaches such great extent with his science as to give of the incredible, it is because the reflection of mine is reflected in his. If his eye is animated by a light, it is nothing other than the reflection of my Eternal Light being reflected in his eye.

Among Ourselves, the Three Divine Persons, We had no need to speak in order to understand One Another. However, in the Creation I wanted to use the word, so I said, "Fiat", and things were made. To this "Fiat" I bound and gave the power that creatures might have the word in order to understand one another. Therefore, human voices also are linked to my first word as though by an electric wire, and from it all other words descend. And as I created man, I breathed on him with my breath, infusing life in him; but in this life I infused in him, I placed my whole Life, according to what human capacity was able to contain. But I placed everything in him. There was nothing of my own which I did not share with him. See, even his breath is the reflection of my breath with which I give him continuous life; while his breath is reflected in mine, and I feel it continuously within Me.

See then, how many relations there are between Myself and the creature. This is why I love her so much: because I look at her as a birth from Me, exclusively mine. And then, how did I ennoble the will of man? I linked it with Mine, giving it all my prerogatives. I made it free, just like Mine; and if to the body I had given two little lights, limited and circumscribed, which started from my Eternal Light, the human will I made all eyes. Therefore, as many acts as the human will forms, so many eyes can it say it possesses. It looks to the right, to the left, to the back and to the front; and if the human life is not animated by my Will, it will do nothing good. In creating it, I said to it: 'You will be my sister on earth; my Will from Heaven will animate yours; we will be in continuous reflections, and whatever I will do, you will do as well - I, by nature, and you, by the grace of my continuous reflections. I will follow you like a shadow. I will never leave you.'

My only purpose in creating the creature was that he would do my Will in everything. But with this I wanted to bring into existence new births of Myself. I wanted to make of him a prodigious portent, worthy of Me and in everything similar to Me. But - alas, the human will was going to be the first to set itself against Me.

Take a look - all things are done between two: you have eyes, but if you did not have an external light which illuminates you, you could see nothing. You have hands, but if you did not have the necessary things with which to do your works, you would do nothing; and so with all the rest. Now, this is how I want sanctity in the creature: between her and Me - between the two of us. I, on one side - she, on the other. I, giving my own Life and communicating my sanctity to her as her faithful companion -

she, receiving it as my faithful and inseparable companion. In this way, she would be the eye that sees, and I the sun that gives her light; she the mouth, and I the word; she the hands, and I the One who administers the work to let her operate; she the foot, and I the step; she the heart, and I the heartbeat. But do you know who forms this sanctity? My Will alone is that which maintains the purpose of Creation in order. The sanctity in my Will is that which maintains perfect balance between creatures and Creator. These are the true images which came out from Me."

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**November 8, 1921**

***To live in the Divine Will means to multiply the Life of Jesus, with all the good It possesses. Jesus says to Luisa: "Blessed are you, and all generations will call you Blessed".***

As I was in my usual state, my always lovable Jesus made Himself seen while taking a light from my interior, and carrying it away. I shouted: 'Jesus, what are you doing? Do you want to leave me in the dark?' And He, with all sweetness, told me: "My daughter, do not fear. I am taking your little light with Me, and I leave you Mine. This little light of yours is nothing other than your will which, having placed itself in front of Mine, has received the reflection of my Will. That's why it became a light. I am taking it in order to let it go around. I will take it to Heaven as the most rare and beautiful thing – which is the human will that has received the reflection of the Will of its Creator. I will let it wander among the Divine Persons, so that They may receive the homages and adorations of their own reflections - the only ones worthy of Them. Then I will show it to all the Saints, so that they too may receive the glory of the reflections of the Divine Will in the human will. And then, I will make it flow through all the earth, so that all may take part in such a great good."

Immediately, I added: 'My Love, forgive me. I thought You wanted to leave me in the dark. This is why I said, "What are You doing?" But when it is about my will, feel free to take it and do whatever You want.'

Now, while Jesus was carrying this little light in His hands, I cannot say what happened – I lack the words to express myself... I just remember that He placed the little light in front of His Person, and the little light received all His reflections, in such a way as to form another Jesus. And every time my will repeated its acts, so many Jesuses were multiplied. Then, my Jesus told me: "Do you see what it means to live in my Will? It is to multiply my Life as many times as one wants, and to repeat all the good which my Life contains."

Afterwards, I was saying to my Jesus: 'My Life, I enter into your Will to be able to extend myself in everyone and to everything - from the first to the last thought, from the first to the last word, from the first to the last action and step that were done, are done, and will be done. I want to seal everything with your Will, so that You may receive from everything the glory of your sanctity, of your love, of your power; and so that all that is human may remain covered, hidden, marked by your Will. May nothing - nothing human remain, in which You do not receive divine glory.'

Now, while I was doing this and other things, my sweet Jesus came all festive, accompanied by innumerable Blessed, and said: "The whole of Creation says to Me: 'My glory, my glory!'"

And all the Saints responded: 'Behold, O Lord, we give You divine glory for everything!' I could hear an echo from all sides, saying: 'For everything we give You love and glory!'

And Jesus added: "Blessed are you, and all generations will call you Blessed. My arm will make works of power in you. You will be the divine reflection; and filling the whole earth, you will make Me receive from all generations that glory which they deny to Me."

On hearing this, I remained confused, annihilated, and I did not want to write. And He, caressing me, told me: "No, no, you will do it - I want it. What I said will serve for the honor of my Will. I Myself wanted to pay the just homage which befits the sanctity of my Will; even more, I said nothing compared to what I could say."

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**November 12, 1921**

***Sanctity in the Divine Will has no boundaries; It is the Sanctity closest to the Creator; It will have primacy over all other sanctities, and will be their life. The Divine Will is the eternal miracle that never ends.***

I write only to obey; otherwise I would not be good at marking down a single word. Only the fear that I might sadden my sweet Jesus if I did not do it, gives me stamina and strength. Now, He continues to speak to me about His Most Holy Will; and upon coming, He said to me: "My daughter, sanctity in my Will is not yet known. This is the reason for their surprise; in fact, when something has been known, the surprise ceases. All sanctities are symbolized by something which is spread in the Creation: there are sanctities symbolized by mountains, others by trees, others by plants, the little flower, the stars; and many other similes. All of these sanctities have their own limited and individual good; they have their beginning and also their end - they cannot embrace everything and do good to all, just as a tree or a flower cannot do so.

Now, the sanctity in my Will will be symbolized by the sun. The sun has always been, and will always be; and even though It had a beginning in illuminating the world, since It is light which takes origin from my Eternal Light, one can say that It has no beginning. The sun does good to all; It extends to all with its light; It makes no exception with anyone. With its majesty and dominion, It rules over all and gives life to all, even to the tiniest flower - but silently, without noise, and almost unobserved. Oh, if a plant did a little something, a shadow of what the sun does, giving heat to another plant, all would shout, 'miracle!'; all would want to see it, and would speak about it with amazement. But then, the sun gives life and heat to everything and is the continuous miracle, and nobody talks about It - there is no amazement. This happens because man keeps his eyes always down below and on earthly things - never up high and on Celestial things.

Now, the sanctity in my Will, symbolized by the sun, will come out from the center of my own sanctity; It will be a ray delivered by my sanctity, which has no beginning. Therefore, these souls existed in my sanctity; they exist, and will exist. They were together with Me in the good I did; they never went out of the ray in which I had delivered them to the light. Since they never departed from my Will, I amused Myself with them, and I still do. My union with them is permanent. I see them floating over everything; human supports do not exist for them, just as the sun does not lean on

anything - It lives up high as though isolated, but with its light It encloses everything within Itself. The same for these souls: they live up high like the sun, but their light descends to the deepest bottom and extends to all. I would feel as if I defrauded them if I did not keep them aware of, and did not let them do what I do. Therefore, there is no good which does not descend from them.

In this sanctity I see my shadows, my images, hovering over the whole earth, in the air and in Heaven. This is why I love and will love the world: because I am waiting for my sanctity to have Its echo over the earth, and for my rays to come out to the light and to give Me complete glory, returning to Me the love and the honor which the others have not given to Me. However, just like the sun, they will be the most unobserved, without clamor at all. And if anyone wants to look at them, my jealousy will be such that they will run the risk of remaining blinded, and will be forced to lower their eyes in order to regain their sight. Do you see how beautiful is the sanctity in my Will? It is the sanctity closest to your Creator. This is why It will have primacy over all other sanctities. It will enclose within Itself all other sanctities together, and will be life of all other sanctities.

What a grace it is for you to know It! To be the first, like solar ray, to come out from the center of my sanctity, without ever detaching from It! Greater grace I could not give you - more portentous miracle I could not operate in you. Be attentive, my daughter, my ray, because every time you enter into my Will and operate, it happens as when the sun hits the glass: many suns are formed in it. In the same way, you repeat my Life many times; you multiply It, and give new life to my love."

After this, I was thinking to myself: 'In this Holy Will one cannot see miracles, and those portentous things for which creatures are so greedy, and would go around half the world in order to have some of them. On the contrary, everything passes between the soul and God; and if creatures receive good, they don't know where it came from. It really is like the sun which, though It gives life to all, nobody points to.' Now, as I was thinking of this, Jesus, coming back, added, but with an imposing appearance: "What miracles, what miracles! Isn't perhaps doing my Will the greatest miracle? My Will is eternal, and is the eternal miracle that never ends. It is the miracle of every instant in which the human will has a continuous connection with the Divine Will. Raising the dead, giving sight to the blind and the like, are not eternal things - they are subject to perishing. They can be called shadows of miracles, fleeting miracles, compared to the great and permanent miracle of living in my Will. You - pay no attention to those miracles; I know when they are appropriate and needed."

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**November 16, 1921**

***Sin is the chain that binds man, and Jesus wanted to be bound in order to break his chains.***

This morning my always lovable Jesus made Himself seen all bound; bound were His hands, His feet, His waist; and a double iron chain was coming down from His neck. He was bound so tightly that His Divine Person was deprived of motion. What a harsh position, such as to make even stones cry! And my Highest Good told me: "My daughter, during the course of my Passion all the other pains competed with each other, but they would alternate - one would give place to another. Almost like sentries, they would mount guard to do the worst to Me, and to boast about having been better than the other. But the ropes were never taken away from Me - from the moment I was taken, up to mount Calvary I remained always bound; rather, they kept adding more and more ropes and chains for fear



that I might escape, and to make more mockery of Me. But how many pains, confusions, humiliations and falls did these chains caused Me!

However, know that in these chains there was a great mystery and great expiation. As man begins to fall into sin, he remains bound with the chains of his own sin; if it is grave, they are iron chains; if venial, they are chains of rope. So, as he tries to walk in good, he feels the hindrance of the chains, and his step remains hindered. This hindrance he feels wears him out, debilitates him, and leads him to new falls. If he works, he feels hindrance in his hands and remains almost as if he had no hands to do good. In seeing him bound like this, passions make feast and say: 'The victory is ours'; and from the king he is, they render him slave of brutal passions. How abominable man is in the state of sin! And I, in order to break his chains, wanted to be bound and never be without chains, so as to keep my chains ever ready to break his. And when the blows and the shoves would make Me fall, I would stretch my hands toward him to untie him and make him free again."

As He was saying this, I saw almost all peoples bound by chains, in such a way as to arouse pity; and I prayed Jesus to touch their chains with His chains, so that, at the touch of His chains, those of the creatures would all be shattered.

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**November 19, 1921**

***The two supports of Jesus in Gethsemani. In order to know the truths, it is necessary to have the will, the desire, to know them. The truth is simple.***

I was keeping company with my Jesus who was agonizing in the Garden of Gethsemani, and as much as I could, I compassionated Him, I pressed Him tightly to my heart, trying to wipe His mortal sweats. And my sorrowful Jesus, with faint and expiring voice, told me: "My daughter, my agony in the garden was hard and painful, maybe more painful than that of the Cross. In fact, if that was the fulfillment and the triumph over all, here in the garden it was the beginning, and sufferings are felt more at the beginning than when they are ended. But in this agony the most harrowing pain was when all sins came before Me, one by one. My Humanity comprehended all their enormity, and each crime carried the mark, 'Death to a God', armed with sword to kill Me! Before the Divinity, sin appeared to Me as so very horrifying and more horrible than death itself. Just in comprehending what sin means, I felt I was dying - and I did really die. I cried out to the Father, but He was inexorable. Not even one was there to help Me, so as not to let Me die. I cried out to all creatures to have pity on Me - but in vain. So, my Humanity languished, and I was about to receive the last death-blow.

But do you know who prevented the execution and sustained my Humanity from dying? The first was my inseparable Mama. In hearing Me ask for help, She flew to my side and sustained Me; and I leaned my right arm on Her. Almost dying, I looked at Her, and I found in Her the immensity of my Will intact, without ever a break between my Will and hers. My Will is Life, and since the Will of the Father was immovable and death was coming to Me from creatures, another Creature, who enclosed the Life of my Will, gave Me Life. And here is my Mama who, in the portent of my Will, conceived Me and gave Me birth in time, now giving Me Life for the second time to let Me accomplish the work of Redemption.

Then I looked to my left, and I found the Little Daughter of my Will. I found you as the first, followed by the other daughters of my Will. Since I wanted my Mama with Me as the first link of Mercy, through which we were to open the doors to all creatures, I wanted to lean my right arm on Her. And I wanted you as the first link of Justice, to prevent It from unloading Itself upon all creatures as they deserve; therefore I wanted to lean my left arm on you, so that you might sustain It together with Me.

With these two supports I felt life come back to Me, and as if I had not suffered anything, with firm step, I went to meet my enemies. In all the pains that I suffered during my Passion, many of which were capable of giving Me death, these two supports never left Me. And when they saw Me nearly dying, with my own Will which they contained, they sustained Me, as though giving Me many sips of life. Oh, prodigies of my Will! Who can ever count them and calculate their value? This is why I love so much one who lives in my Will: I recognize my portrait in her, my noble features; I feel my own breath, my voice; and if I did not love her I would defraud Myself. I would be like a father without offspring, without the noble cortege of his court, and without the crown of his children. And if I did not have the offspring, the court and the crown, how could I call Myself a King? My Kingdom is formed by those who live in my Will, and from this Kingdom, I choose the Mother, the Queen, the children, the ministers, the army, the people. I am everything for them, and they are all for Me."

Afterwards, I was thinking about what Jesus had told me, and I said to myself: 'How can this be put into practice?' And Jesus, returning, added: "My daughter, in order to know the truths, it is necessary to have the will, the desire, to know them. Imagine a room in which the shutters are closed: no matter how much sun there may be outside, the room remains always in the dark. Now, opening the shutters means wanting light. But this is not enough if one does not take advantage of the light to reorder the room, dust it, and put himself to work, so as not to kill the light which is given, and become ungrateful. In the same way, it is not enough to have the will to know the truths if, at the light of the truth which illuminates him, one does not try to dust himself of his own weaknesses, reorder himself according to the light of the truth he knows, and put himself to work together with the light of truth, making of it his own substance, in such a way that the light of the truth which he has absorbed may shine forth from his mouth, from his hands, from his bearing. It would be as if he killed the truth; and by not putting it into practice, it would be like remaining in total disorder before the light. Poor room full of light, but all messy, upside down, in total disorder, with a person in it who does not take the care of reordering it - how pitiful would it not be? Such is one who knows the truths, and does not put them into practice.

However, know that simplicity enters into all truths as the first nourishment. If the truths were not simple, they would not be light, and they could not penetrate into human minds to enlighten them; and where there is no light, objects cannot be distinguished. Simplicity is not only light, but it is like the air that one breathes which, though it cannot be seen, gives respiration to all; and if it wasn't for the air, the earth and everyone would remain without motion. Therefore, if the virtues, the truths, do not carry the mark of simplicity, they will be without light and without air."

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**November 22, 1921**

***The acts done in the Divine Will are light. The pain that most pierced Jesus in His Passion was***

*pretense.*

Continuing in my usual state, and keeping vigil almost all night, my thought flew very often to my prisoner Jesus. And He made Himself seen in thick darkness, such that I could feel His labored breath, the touch of His Person, but I could not see Him. So I tried to fuse myself in His Most Holy Will, doing my usual acts of compassion and reparation, and a ray of light, brighter than sun, came out from within my interior and was reflected on the Face of Jesus. At that ray, His most Holy Face was lightened, and as daylight arose, darkness was dispelled, and I was able to cling to His knees. Then He told me: "My daughter, the acts done in my Will are daylight for Me; and if man with his sins surrounds Me with darkness, these acts, more than solar rays, defend Me from darkness, surround Me with light, and take Me by the hand to make Me known to creatures for Who I am. This is why I love so much one who lives in my Will: because in my Will she can give Me everything, she defends Me from everyone; and I feel like giving her everything, enclosing in her all the goods which I should give to all the others. Suppose that the sun had reason, and that plants were rational, and of their own will they refused the light and the heat of the sun, and did not love to fecundate and produce fruits; and that only one plant would receive the light of the sun with love, and would want to give to the sun all the fruits which the other plants do not want to produce. Would it not be fair that the sun, withdrawing its light from all the other plants, would pour all of its light and heat upon that plant? I believe so. Now, what does not happen to the sun, because it does not have reason, can happen between the soul and Myself." Having said this, He disappeared.

Then He came back and added: "My daughter, the pain which pierced Me the most during my Passion was the affectation of the Pharisees. They feigned justice, but they were the most unjust. They feigned sanctity, regularity, order, and they were the most perverted, outside of any rule, and in full disorder. And while they pretended to honor God, they were honoring themselves, their self-interest, their own comfort. Therefore, light could not enter into them, because their affected manners were closing the doors to it, and pretense was the key which, closing them to death with double locks, blocked obstinately even a few glimmers of light, to the point that Pilate, idolatrous, found more light than the very Pharisees, because everything he did and said started not from pretense, but, at most, from fear.

I feel more drawn toward the most perverted sinner, not false, than to those who are good but false. Oh, how disgusted I am by one who apparently does good, pretends to be good, prays, but nurses evil and self-interest inside; and while his lips are praying, his heart is far away from Me; and in the very act of doing good, he is thinking about how to satisfy his brutal passions. Then, a man who is false in the good which he apparently does and says is incapable of giving light to others, since he has closed the doors to it. So they act as incarnate devils, who many times attract men under the appearance of good. In seeing this good, men let themselves be drawn in; but when they feel most secure, they make them fall into graver sins. Oh, how much safer are the temptations under appearance of sin, than those under appearance of good! In the same way, it is safer to deal with perverted people than with good people, but false. How much poison do they not hide? How many souls do they not poison? If it wasn't for pretenses, and all made themselves known for what they are, the root of evil would be removed from the face of the earth, and all would be stripped of illusion."

**November 26, 1921**

***The centralization of the purpose of Creation, of Redemption and of Glorification. The Divine Will as life of the creature surpasses the miracle of the Eucharist.***

I was thinking about what is written on the 19th of the current month, and I said to myself: 'How is it possible that, after my Mama, I be the second support?' My sweet Jesus, drawing me to Himself, into an immense light, told me: "My daughter, why do you doubt? What is the reason?"

And I: 'My great misery.'

And He: "This you must banish. Besides, if I did not choose you, I certainly should have chosen another one from the human family. In fact, the human family rebelled against my Will, and by rebelling, it took away from Me the purpose of the glory and of the honor which Creation was supposed to give Me. Therefore, some other from the same human family, by having a continuous connection with my Will, by living more with my Will than with her own, embracing everything within my Volition, was to rise over everything so as to lay at the feet of my throne the glory, the honor and the love which all the others have not given Me.

The only purpose of Creation was that all would fulfill my Will - not that man would do great things; rather, I look at those as trifles and I despise them if they are not fruits of my Will. This is why many works turn to ruin at their peak: because the Life of my Will was not in them. So, having broken his will from Mine, man destroyed my best - the purpose for which I had created him. He ruined himself completely, and denied Me all the rights which he owed Me as Creator. But my works carry the mark of Eternity, and my infinite wisdom and my eternal love could not leave the work of Creation without Its effects and the rights which were due to Me.

This is the reason for Redemption. With so many pains, I wanted to expiate all the sins of man - by never doing my own will, but always that of the Divinity, even in the littlest things, such as breathing, looking, speaking, etc. My Humanity did not move, nor did It have life, if It was not animated by the Will of my Father. I would have contented Myself with dying a thousand times rather than take a breath without His Will. Through this, I joined again the human will with the Divine, and through my Person alone, being true Man and true God, I returned to my Father all the glory and the rights which befitted Him.

But my Will and my love do not want to be alone in my works - they want to make other images similar to Me. After my Humanity restored the purpose of Creation, I saw that, because of man's ingratitude, the purpose of Redemption was in danger, and almost ruined for many. Therefore, so that Redemption might bring Me complete glory and give Me all the rights which were due to Me, I took another creature from the human family - my Mama, faithful copy of my Life, in whom my Will was preserved as whole, and I centralized in Her all the fruits of Redemption. So I rescued the purpose of Creation and Redemption; and if no one had taken advantage of Redemption, my Mama would give Me all that the creatures would not have given Me.

Now I come to you. I was true Man and true God, my dear Mama was innocent and holy, and our love pushed us even further: we wanted another creature who, being conceived like all the other

children of men, would take the third place at my side. I was not satisfied with the fact that only Myself and my Mama remained unbroken with the Divine Will. We wanted other children who, in the name of all, living in full accord with our Will, would give Us divine glory and love for all. Therefore I called you from eternity, when nothing yet existed down here; and just as I longed for my dear Mama, delighting in Her, caressing Her, and pouring upon Her, in torrents, all the goods of the Divinity, so I longed for you, I caressed you, and the torrents which were poured upon my Mama inundated you, as much as you were capable of containing. They prepared you, anticipated you; and embellishing you, they gave you the grace that my Will be whole in you, and that my Will, not yours, would animate even your littlest acts. My Life, my Will and all my love flew in each act of yours. What contentment, how many joys did I not feel! This is why I call you the second support after my Mama. Not upon you did I lean - because you were nothing, and lean I could not - but upon my Will, which you were to contain. My Will is Life, and whoever possesses It possesses Life, and is able to sustain the Author of Life itself.

Therefore, just as I centralized in Myself the purpose of Creation, I centralized in my Mama the fruits of Redemption, and I centralized in you the purpose of the glory, as if my Will were whole in everyone. And from you will come the small company of the other creatures. The generations will not pass away if I do not obtain this intent."

Stupefied, I said: 'My Love, is it possible that your Will is intact in me, and that in all my life there has been no break between your Will and Mine? It seems to me that you are making fun of me.' And Jesus, with an even sweeter tone: "No, I am not making fun of you. It is really true that there has been no break; an injury at the most - sometimes. And my love, like strong cement, has repaired these injuries, and has rendered the integrity stronger. I have guarded each one of your acts, making my Will flow immediately, as if to Its place of honor. I knew that many graces were needed, since I was to operate the greatest miracle that exists in the world - that is, the continuous living in my Will: the soul must absorb the whole of a God into her act, to give Him back again as whole as she absorbed Him; and then absorb Him once again.

Therefore, this surpasses even the miracle of the Eucharist. Its accidents have no reason, nor a will, nor desires which may oppose my Sacramental Life. So, the Host contributes nothing - all the work is mine; if I want it, I do it. On the other hand, in order to make the miracle of the living in my Will happen, I have to bend a reason, a human will, a desire, a love which is purely free. How much does this not take? Therefore, there are many souls who receive Communion and take part in the miracle of the Eucharist, because they sacrifice less; but having to sacrifice more in order to let the miracle that my Will may have life in them occur - very few are those who dispose themselves."

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**November 28, 1921**

***The sea of the Divine Will and the little boat of light.***

Continuing in my usual state, I found myself inside an immense sea of light – one could see neither where it ended nor where it began; and a little boat, also made of light: of light was the bottom of the boat, of light the sails - in sum, it was all light. However, the different things which are needed to form a boat could be distinguished by the diversity of light - one brighter than the other. This little

boat was crossing this sea of light at incredible speed. I remained enchanted; more so, in seeing that now it would dissolve in the sea and could no longer be seen; now it would come out, and while it was far away, plunging itself into the sea, it would find itself at the same point from which it had come out. My always lovable Jesus amused Himself very much in watching this little boat, and calling me, told me: "My daughter, the sea that you see is my Will. My Will is Light, and no one can cross this sea but one who wants to live of Light. The boat that you see crossing this sea with so much grace is the soul who lives in my Will. By its continuous living in my Will, it breathed the air of my Will, and my Will has emptied it of the wood, of the sails, of the anchor and of the tree, and has turned it completely into light. So, as the soul keeps doing her acts in my Will, she empties herself of herself, and fills herself with light.

The Captain of this boat is I - I am the One who guides her on the course of her speed; I the One who plunges her deep inside to give her rest, and to give her the time to be entrusted with the secrets of my Will. No one could be capable of guiding her because, not knowing the sea, they cannot know the way to guide her; nor would I trust anyone. At the most, I choose the guide as a spectator and listener of the great prodigies that my Will performs. Who can ever be capable of guiding the races in my Will? On the other hand, in one single instant I make her do races which another guide would make her do in one century."

Then He added: "Do you see how beautiful she is? She runs, she dives, and she finds herself at the beginning. It is the sphere of Eternity that enwraps her, always still at one single point. It is my immutable Will that makes her run within Its sphere, which has no beginning and no end; and while she runs, she finds herself at that still point of my immutability. Look at the sun - it is fixed, it does not move, but in one instant its light covers the whole earth. The same for this boat: she is immutable with Me, nor does she move from that point from which my Will issued her - she came out of an eternal point, and there she remains. And if she appears to be running, those are her acts that run, which, like solar light, go everywhere and to every place. This is the wonder: to run and to stay still. So I am, and so must I render one who lives in my Will.

But do you want to know who this boat is? The soul who lives in my Will. As she emits her acts in my Volition, she does her races, giving my Will the opportunity to let many other vital acts of grace, of love, of glory come out from Its center. And I, her Captain, guide that act; I run together with it, that it may be an act which lacks nothing, and which is worthy of my Will. I amuse Myself very much in these things; I see the little daughter of my Will that, together with Me, runs and remains still. She has no feet, but is the step of all; she has no hands, but is the motion of all works; she has no eyes, and in the light of my Will she is more than eyes and light for all. Oh, how well she imitates her Creator - how she becomes like Me!

Only in my Will can there be true imitation. I hear my most sweet and creative voice resound to my ear: 'Let Us make man in Our image and likeness.' And with unending joy, I say: 'Here are my images - the rights of Creation are being returned to Me; the purpose for which I created man is completed. How happy I am.' And I call all Heaven to make feast."

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**December 3, 1921**

***Redemption is salvation; the Divine Will is Sanctity.***

I was feeling all doubtful and annihilated about of all that my Jesus says about His Divine Will, and I thought to myself: 'How is it possible that He let so many centuries go by without making these prodigies of the Divine Will known, and that He did not choose, among so many Saints, one who would give beginning to this sanctity, fully divine? Yet, there were the Apostles and many other great Saints, who stunned the whole world.'

Now, as I was thinking of this, not giving me time and interrupting my thought, He came and told me: "The little Daughter of my Will does not want to convince herself. Why do you still doubt?"

'Because I see myself cattiva [bad], and the more You speak, the more annihilated I feel.'

And Jesus: "And this is what I want - your annihilation; and the more I speak to you about my Will, since my word is creative, it creates my Will in yours; and yours remains annihilated and dissolved before the power of Mine - this is the reason for your annihilation. Know that your will must dissolve within Mine, just as the snow dissolves at the rays of a burning sun.

Now, you must know that the greater the work is I want to do, the more preparations are needed. How many prophecies, how many preparations, how many centuries did not precede my Redemption? How many symbols and signs did not anticipate the Conception of my Celestial Mama? Then, after I accomplished Redemption, I had to strengthen man in the goods of Redemption; and for this I chose the Apostles as the strengtheners of the fruits of Redemption, as they were to look for the lost man and lead him to safety by means of the Sacraments. Therefore, Redemption is salvation - it is to save man from any precipice. This is why I told you another time that making the soul live in my Will is greater than Redemption Itself: because being saved while living a life in the middle, now falling and now standing up, is not so difficult. And this was impetrated by my Redemption, because I wanted to save man at any cost; and this I entrusted to my Apostles, as the depositories of the fruits of Redemption. So, having yet to do the least, I left the greater for later, reserving other times for the fulfillment of my high designs.

Now, living in my Will is not only salvation, but is sanctity which must rise over all other sanctities, and which must carry the seal of the sanctity of the Creator. Therefore, minor sanctities were to come first, as cortege, bearers, messengers and preparations for this sanctity which is fully divine. And just as in Redemption I chose my incomparable Mama as the link of connection with Me, from which the fruits of Redemption were to descend, I chose you as the link of connection from which the sanctity of living in my Will was to have its beginning; a sanctity which, coming out from my Will to bring Me the complete glory of the purpose for which man was created, would make man come back along the same step of my Will, in order to return to his Creator. What is your wondering then? These are things established from eternity, and no one will be able to move them.

Since this thing is great - establishing my Kingdom in the soul also on earth - I acted like a King who has to take possession of a Kingdom. He does not go there first; rather, first he has his royal palace prepared; then he sends his soldiers to prepare the Kingdom and to dispose the peoples to his subjection; then follow the guards of honor and the ministers – and the last one is the King. This is

decorous for a King. So I did: I had my Royal Palace prepared, which is the Church; the soldiers have been the Saints, in order to make Me known to the peoples; then came the Saints who sowed miracles, as my most intimate ministers; and now I Myself come to reign as the King. Therefore, I had to choose a soul in whom to establish my first dwelling, and in whom to found this Kingdom of my Will. So, let Me reign, and give Me full freedom."

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**December 5, 1921**

***One who does not accept the gifts of God is ungrateful. The gift of the Divine Will was given to Luisa from the time of the renewal of the mystical marriage before the Holy Trinity, thirty-two years before. Doubts and difficulties. Jesus answers them in advance.***

After I wrote that which is said above, I felt all concerned and, more than ever, annihilated. And as I began to pray, my always lovable Jesus came, and clasping me tightly to His Heart, told me: "Daughter of my Will, why do you not want to recognize the gifts that your Jesus wants to give you? This is highest ingratitude. Imagine a king, surrounded by his faithful ministers, and a poor boy, barefooted and ragged, who, taken by love of seeing the king, goes up to the royal palace, and making himself smaller than he is, looks at the king from behind the ministers, and then lowers himself for fear of being discovered. The king notices this, and while the boy is huddled behind the ministers, he calls him and takes him aside. The little one trembles, he blushes, he fears to be punished, but the king presses him to his heart and says to him: 'Do not fear, I took you aside to tell you that I want to raise you above all. I want you to surpass all the gifts that I have given to my ministers, nor do I want you to leave my royal palace ever again.' If the boy is good, he will accept the proposal of the king with love; he will tell everyone of how good the king is. He will say it to the ministers, calling everyone to thank the king. If, though, he is ungrateful, he will refuse to accept, saying: 'What do you want from me? I am a little one - poor, ragged and barefooted. These gifts are not for me.' And he will keep in his heart the secret of his ingratitude. Is this not a horrendous ingratitude? And what will happen to that boy? So you are: because you see yourself unworthy, you would rather get rid of my gifts."

And I: 'My Love, you are right, but what concerns me the most is that You always want to speak about me.' And He: "It is right, it is necessary that I speak about you. Would it be nice if a bridegroom who is about to marry his bride, were forced to deal with others but not with her; while it is necessary that they confide their secrets to each other, that one know what the other has, that their parents provide this couple with a dowry, and that they become used to each other's ways in advance?"

And I added: 'Tell me, my Life, and who is my family? What is my dowry and Yours?' And smiling, He continued: "Your family is the Trinity. Don't you remember that in the first years of bed I took you to Heaven and we celebrated our union before the Most Holy Trinity? And the Trinity endowed you with such gifts that you yourself have not yet known them; and as I speak to you about my Will, about Its effects and value, I make you discover the gifts with which, from that time, you were endowed. I do not speak to you about my dowry, because what is mine is yours. And then, after a few days, We, the Three Divine Persons, descended from Heaven, took possession of your heart, and formed Our perpetual dwelling in it. We took the reins of your intelligence, of your heart, and of all



of you; and everything you did was an outpouring of our Creative Will over you, and the confirmation that your will was animated by an Eternal Will.

The work is already done. There is nothing left but to make it known, so that, not only you, but also others may take part in these great goods. And this I am doing by calling now one minister, now another, and even ministers from places afar, to make known to them these great truths. Therefore, this thing is mine - not yours; so, let Me do. Even more, you must know that every time you manifest one additional value of my Will, I feel so much contentment that I love you with multiplied love."

And I, blushing about my difficulties, said: 'My highest and only Good, see how I have become more cattiva [bad]. Before I used to have no doubts about what You told me; now – no; how many doubts, how many difficulties. I myself don't know where I go fishing for them.' And Jesus: "Do not worry about this either. Many times I Myself cause these difficulties in order to answer not only you, confirming to you the truths that I tell you, but to answer all those who, in reading these truths, may find doubts and difficulties. I answer them in advance, so that they may find light, and all of their difficulties may be dissolved. Criticism will not be lacking; therefore, everything is necessary."

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**December 10, 1921**

***The fecundity of one act done in the Divine Will.***

As I was in my usual state, my always lovable Jesus came, telling me: "My daughter, how great is one act done in my Will! See, if you asked the sun: 'How many seeds have you fecundated, how many of them have you multiplied from the moment you rose above our horizon?'; neither the sun, nor any other creature, as learned as he might be, would be able to tell you, even with an approximate number, how many seeds It fecundated, or how many of them It multiplied.

Now, one act done in my Will is more than sun, which multiplies to infinity not human, but divine seeds. Oh, how it surpasses the fecundity and the multiplicity of the seeds that the sun has fecundated! An innovation in the spiritual world occurs, and such harmony that all are attracted. In hearing this harmony, those who are most disposed get warm; thousands and thousands of effects arise like many seeds; and since the act done in my Will carries the creative power with itself, it fecundates those seeds in a way which is incalculable to a finite mind. Therefore, the acts done in my Will are divine seeds which carry with them the creative power and which, more than suns, not only fecundate, but create seeds, and multiply them to infinity. They give Me the field for new creations, put my power in motion, and are the bearers of the Divine Life."

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**December 15, 1921**

***Reordering oneself in Jesus by fusing oneself in His Will. Only the acts done in the Divine Will give themselves back to the origin in which the soul was created, and take life within the sphere of Eternity.***

As I was in my usual state, my always lovable Jesus, on coming, told me: "My daughter, reorder yourself in Me. And do you know how you can reorder yourself in Me? By fusing all of yourself in

my Will. Even the breath, the heartbeat and the air you breathe must be nothing but fusion in my Will. So does order enter between Creator and creature, and she returns to the origin from which she came. All things are in order, have their place of honor and are perfect, when they do not move from the origin from which they came. Once they move from the origin, all is disorder, dishonor, imperfection. Only the acts done in my Will give themselves back to the origin in which the soul was created, and take life within the sphere of Eternity, bringing to their Creator the divine homages and the glory of their own Will. All other acts remain down below, waiting for the last hour of life, each to undergo its own judgment and the pain it deserves, because there is no act done outside of my Will, even good, which can be called pure. The mere lacking of aim at my Will is to throw mud over the most beautiful works; and then, the mere moving from one's origin deserves a penalty. Creation was delivered on the wings of my Volition, and on those same wings I would want it to return to Me - but I wait in vain. This is why everything is disorder and confusion. Therefore, come into my Will to give Me, in the name of all, reparation for such great disorder."

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**December 18, 1921**

***Peace is the springtime of the soul.***

I was feeling very oppressed and distressed because of the privation of my sweet Jesus. After one entire day of pain, late at night He came, and clinging to my neck with His arms, He told me: "My daughter, what is it? I see a mood and a shadow in you which render you dissimilar from Me, and break the current of beatitude which has almost always existed between Me and you. Everything is peace in Me, therefore I do not tolerate in you even one shadow which may shade your soul. Peace is the springtime of the soul. All virtues bloom, grow and smile, like plants and flowers at the rays of the sun in springtime, which dispose all things of nature to produce, each one, its own fruit. If it wasn't for the Spring, which shakes the plants from the torpor of cold with its enchanting smile, and clothes the earth with a flowery mantle that calls everyone to admire it with its sweet enchantment, the earth would be horrid and the plants would end up withering. So, peace is the divine smile which shakes the soul from any torpor. Like celestial springtime, it shakes the soul from the cold of passions, of weaknesses, of thoughtlessnesses, etc., and with its smile it makes all flowers bloom, more than in a flowery field, and it makes all plants grow, through which the Celestial Farmer is pleased to stroll and pick the fruits, to make of them His food. Therefore, the peaceful soul is my garden, in which I enjoy and amuse Myself.

Peace is light, and everything that the soul thinks, says and does, is light that she emanates; and the enemy cannot get close to her, because he feels struck, wounded and dazzled by this light, and is forced to flee so as not to be blinded.

Peace is dominion, not only of oneself, but also of others. So, before a peaceful soul, all remain either conquered or confused and humiliated. Therefore, they either let themselves be dominated, remaining as friends, or they leave confused, unable to sustain the dignity, the imperturbability, the sweetness of a soul who possesses peace. Even the most perverted ones feel the power that she contains. This is why I glory so much in having Myself called God of peace - Prince of Peace. There is no peace without Me; I alone possess it and I give it to my children, as legitimate children who remain bound as heirs of all my goods.

The world, creatures, do not have this peace; and what is not possessed cannot be given. At the most they can give an apparent peace, which torments them inside - a false peace, which contains a poisonous sip within it; and this poison puts to sleep the remorse of conscience, and leads one to the kingdom of vice. Therefore, true peace is I, and I want to conceal you within my peace, so that you may never be disturbed, and the shadow of my peace, like dazzling light, may keep far away from you anything or anyone who might shade your peace."

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**December 22, 1921**

***Only the purpose of loving God keeps souls open to receiving the current of all His graces. The Divine Will is the greatest of all virtues.***

Continuing in my usual state, my always lovable Jesus made Himself seen within a dazzling light; and this light, melting into a rain of light, rained down upon souls. However, many did not receive this current of light, being as though closed; and the current ran wherever it found souls open to receive it. And my sweet Jesus told me: "My daughter, the current of my grace enters into the souls who operate out of pure love. Only the purpose of loving Me keeps souls open to receiving the current of all my graces. Love I am - love are they. So, they are in continuous currents for Me, and I for them. On the other hand, those who operate with a human purpose are closed to Me; their current is open to all that is human, so they receive the current of what is human. One who operates with the purpose of sinning receives the current of guilt; and one who operates with a diabolical purpose receives the current of hell. The purpose in operating gives man many different shades; it transforms him into beautiful or into ugly, into light or into darkness, into sanctity or into sin. Whatever is the purpose in operating, such is man. Therefore, my current does not enter into everyone; and since it is rejected by the souls who are closed with Me, it unloads itself more mightily and abundantly upon the souls who are open."

Having said this, He disappeared. But later He came back and added: "Would you be able to tell Me why the sun illuminates the whole earth? Because it is much bigger than the earth; and since it is bigger, it has the capacity of covering with its light the whole circumference of the earth. If it were smaller, it would illuminate only part of it, but not all of it. Therefore, smaller things are enveloped and absorbed by bigger things.

Now, my Will is the greatest of all virtues; therefore all virtues remain shrunken and dissolved within my Will. Even more, before the virtue of the sanctity of my Will, the other virtues tremble out of reverence for my Will. And if without my Will virtues think of doing something great, at the contact with the sanctity and power of the virtue of my Will, they realize they have done nothing; and in order to give them the mark of virtues, I am forced to plunge them into the immense sea of my Will. Not only has my Will primacy over all, but It gives the different shades of beauty to the virtues; It places on them the divine colors, the celestial glaze, and the dazzling light. Therefore, if the virtues are not covered by my Will, they may be good, but not beautiful with that Beauty that enraptures, enchants and enamors Heaven and earth."

Then, afterwards, my sweet Jesus transported me outside of myself, and showed me how channels of water were opening under the sea, which, making their way underground, inundated the

foundations of cities - and at some places buildings collapsed, somewhere else they made them disappear, as these chasms of water opened and swallowed them into the earth. And Jesus, all afflicted: "Man does not want to quit it, and my Justice is forced to strike him. Many are the cities which will be struck by water, by fire and by earthquakes." And I: 'My Love, what are You saying? You will not do this.' And as I wanted to pray Him, He disappeared.

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**December 23, 1921**

***One who operates and lives in the Divine Will gives Jesus the field to issue new works, new love and new power. Effects of the sleep of Jesus.***

I felt all immersed in the Divine Will, and my sweet Jesus, on coming, told me: "Daughter of my Volition, as you operate and live in my Will, you make more new acts come out from within my Will, and you give Me the field for new works, new love and new power. How happy I feel, that the creature, by living in my Will, gives Me the field to act! On the other hand, one who does not live in my Will folds my arms and renders my Will useless for her, while my Being is led to motion and to work by the irresistible force of my love. Only one who lives in my Will gives Me free field, and I animate even the tiniest acts of my Divine Will; I do not disdain to place the seal of divine virtue even on the lowliest things. This is why I love so much one who lives in my Will, and I surround each of her acts with so much grace, with such dignity and decorum - because I want the honor and the glory of my divine work. Therefore, be attentive, and think well that if all that you do, you do not do in my Will, you will give uselessness to your Jesus. Ah, if you knew how idleness weighs on Me, how it saddens Me - you would be more attentive, wouldn't you?"

Then, after this, I was about to close my eyes to sleep, and I said to myself: 'My sleep too in your Will. Even more, may my breath be transformed into Yours, so that all that Jesus did while sleeping, I may do as well. But then, did my Jesus really sleep?' And Jesus came back and added: "My daughter, my sleep was extremely brief, but I did sleep. However, I did not sleep for Myself, but for creatures. As the Head, I represented the whole human family, and I had to lay my Humanity over all in order to give them rest. I could see all creatures covered with a mantle of disturbances, of struggles, of restlessness - some were falling into sin and remained saddened; some were dominated by tyrannical passions which they wanted to conquer, and remained disturbed; some wanted to do good and struggled in order to do it.... In sum, there was no peace, because true peace is possessed when the will of the creature returns into the Will of its Creator, from which it came. Outside of the center, dislocated from the origin, there is no peace. Therefore, while sleeping, my Humanity laid Itself over all, wrapping them as though within a mantle, just like the hen, when it calls its chicks under its maternal wings to make them sleep. In the same way, extending over all, I called all of my children under my wings, to give to some forgiveness of sin, to some victory over passions, to some strength in the fight - to give peace and rest to all. And in order not to strike fear in them, but to give them courage, I did this while sleeping. Who would fear someone who is sleeping?"

Now the world has not changed; rather, it is amid struggles more than ever, and therefore I want someone who sleeps in my Will, so as to repeat the effects of the sleep of my Humanity." Then, with an afflicted tone, He repeated: "And my other children - where are they? Why don't they all come to Me, to receive rest and peace? Let us call them, let us call them together." And it seemed that Jesus

would call them by name - one by one. But few were those who came.

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**December 25, 1921**

***How the Humanity of Jesus was nourished by His Will. The souls who live in the Divine Will surrounded and consoled Jesus at His birth. One who lives in the Divine Will is the closest to Jesus.***

As I was in my usual state, my sweet Jesus made Himself seen as a Little Baby - all numb with cold; and throwing Himself into my arms, He told me: "What cold, what cold! Warm Me, for pity's sake - do not let Me freeze any more!" I pressed Him to my heart, telling Him: 'In my heart I possess your Will; so, Its heat is more than sufficient to warm You.' And Jesus, all content: "My daughter, my Will contains everything, and one who possesses It can give Me everything. My Will was everything for Me: It conceived Me, It formed Me, It made Me grow, and It made Me be born. If my Mama contributed by giving Me the blood, She could do so because She contained my Will, absorbed within Her. Had She not possessed my Will, She could not have contributed to forming my Humanity. Therefore, my direct Will, and my Will which was absorbed within my Mama, gave Me life. That which is human had no power over Me - it could give Me nothing; only the Divine Will nourished Me with Its breath and delivered Me to the light.

But do you think it was the cold of the air that made Me freeze? Ah, no! It was the cold of the hearts that made Me grow numb; and it was ingratitude that made Me cry bitterly at my very first coming out to the light. My beloved Mother soothed my crying, although She too cried. Our tears mixed together; and exchanging the first kisses, We poured Ourselves out in love. But our life was to be sorrow and crying, so I had Her place Me in the manger, to go back to crying, calling my children with my sobs and with my tears. I wanted to move them to pity with my tears and with my moans, so as to be listened to.

But do you know who was the first, after my Mama, whom I called with my tears to be close to Me in my very manger, to pour Myself out in love? It was you - the little Daughter of my Will. You were so little as to surpass my dear Mama in littleness, so much so, that I was able to keep you near Me, in my own manger, and I could pour my tears into your heart. These tears sealed my Will in you, and constituted you legitimate daughter of my Will. My Heart rejoiced in seeing what my Will had delivered in Creation coming back in you, as whole in my Will. This was important and indispensable for Me - at my very first coming out to the light of this world, I was to restore the rights of Creation and receive the glory as if the creature had never departed from my Will. Therefore, the first kiss and the first gifts of my tenderest age were for you."

And I: 'My Love, how could this be, if at that time I did not exist?' And Jesus: "In my Will everything existed, and all things were one single point for Me. I could see you then, just as I see you now, and all the graces I have given you are nothing other than the confirmation of what you had been given from eternity. And I could see not only you, but in you I saw my little family, which would live in my Will. How content I felt! These soothed my crying, warmed Me, and surrounding Me like a crown, defended Me from the perfidy of the other creatures."

I remained pensive and doubtful. And Jesus: "What, you doubt? I have told you nothing yet about the relations which exist between Me and the soul who lives in my Will. For now, I will tell you that my Humanity lived from the continuous outpouring of the Divine Will. Had I taken one breath alone which was not animated by the Divine Will, it would have been as though degrading and disennobling Myself. Now, the soul who lives in my Will is the closest to Me, and in everything that my Humanity did and suffered, she is the first among all to receive the fruits and the effects that my It contains."

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**December 27, 1921**

***The soul who lives in the Divine Will places in force the proceeds of Creation, and everything she does is an outpouring of Jesus that comes to her."***

Continuing in my usual state, my sweet Jesus, on coming, told me: "My daughter, every time the soul enters into my Will, she comes to reflect herself in the mirror of my Divinity; and in reflecting herself, she receives the divine features, and these features bind her to the Divinity. And finding Their own physiognomy in her, the Divine Persons recognize her as one from Their family; They give her a place in Their midst, and admit her to Their secrets. And recognizing Their own Will in her as center of life, They admit her to that eternal point, and enrich her with all that Eternity contains. Oh, how beautiful it is to see this little image of Ours inundated with all that Eternity contains! Being little, she feels dissolved, drowned, unable to contain It within herself; but Love, the carrying out of the Life of Our Volition within her, pushes her to reflect herself in Us, while Our eternal waves continue in her, like a machine that never ceases its motion. Oh, how We amuse Ourselves!

This was the only purpose of the creation of man: through the exchange of our wills, he with Us, and We with him, to form Our amusement as well as to render man happy in everything. As the union with Our Will was broken by man, Our bitternesses began, and also his unhappiness. Therefore the purpose of Creation failed.

Now, who compensates Us for this failure? Who puts in force the proceeds of Our Creation? The soul who lives in Our Will. She leaves all generations behind, and as though being the first to be created by Us, she places herself in order, according to the purpose for which We created man. Our Will and hers are one, and as she operates with the Divine Will, Our Will acts in the human will - and here begin Our divine proceeds in the human will; the purpose of Creation is now in force. And since Our Will has infinite ways, as long as It finds a soul who offers herself to let Our Will act, It immediately recovers from the failure of all the other human wills. This is why We love her so much as to surpass all the love for all the other creatures together. She has rendered decorum, honor, glory, regime and life to our Will, oppressed and despised in the other creatures. How could We not give everything to her?"

Then, as if He could not contain His love, He pressed me to His Heart and added: "Everything - everything to the little daughter of my Will. I will be in continuous outpouring over you - your thoughts will be the outpouring of my wisdom, your gazes will be the outpouring of my light, your breath, your heartbeat, your action will be preceded by my outpourings first, and then will have life. Be attentive, and in everything you do, think that it is an outpouring of Jesus that comes to you."

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**December 28, 1921**

***Fears of Luisa; Jesus gives her peace. Luisa wants Jesus to do her will.***

I was feeling very afflicted, and with such oppression that I felt I was dying, because of certain things which it is not necessary to write here. Now, my sweet Jesus, on coming, took me in His arms in order to sustain me and give me strength; and then, all sweetness and goodness, told me: "My daughter, what is it, what is it? You oppress yourself too much, and I don't want it." And I: 'My Jesus, help me, do not abandon me in so much bitterness. What oppresses me the most is that I feel a volition arise within me, which would want to say to You: 'This time You will do my will - not I Yours.' The mere thought of this gives me death. Oh, how true it is that your Will is life! But the circumstances push me... O please, help me!' And I burst into tears. And Jesus, letting His hands be wet by my tears and squeezing me more, added: "My daughter, courage, do not fear - I am all for you. Do you see how beautiful my hands are, beaded with the tears of one who fears not doing my Will? Not one of them fell to the ground. Now listen and calm yourself: I will do what you want, but not because you want it; rather, as if I Myself wanted it. Aren't you happy? After all, a little suspension of your state is necessary; I have no one to whom to entrust you. Who could do it? They have their hearts covered with an iron armor. My voices are neither listened to, nor understood; the sins are horrendous, the sacrileges enormous; the scourges are already at the doors of the city - there will be great mortality. Therefore, a little suspension of your state, which prevents the course of my Justice, is needed. You will give Me free time to come, and I, withdrawing, without making you go out of my Will, will give you all that you need."

I remained embittered more than ever, because of many other things that Jesus told me regarding our sad times - though calm, because He assured me that He would not let me go out of His Will. But the following day my Queen Mama came, and bringing Little Baby Jesus to me, She placed Him in my arms and told me: "My daughter, hold Him tightly, don't let Him go. If you knew what He wants to do...! Pray Him, pray Him... Prayer in His Will enraptures Him and chains Him; some of the scourges at least would be held back." Having said this, She disappeared, and I returned to the tragic doubt that I might have induced Jesus to do my will.

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**January 3, 1922**

***The relations which exist between the Divine Will and the human will.***

Continuing in my usual state, my always lovable Jesus, on coming, told me: "Daughter of my Volition, come into my Will that you may know the relations which exist between the Divine Will and the human will, which the creature shattered from the very terrestrial Eden. But the soul who knows no other life but the Life of my Will, rebuilds my Will, binds It once again, giving back to It all the relations which the creature had broken - relations of creation, and of principle of existence. These were bonds of union between Creator and creature - relations of likeness, sanctity, science, power... Everything I contain I placed in relationship with man - relations in the order of all created things, and to him I gave primacy over everything.

Now, by withdrawing from my Will, man broke all these relations, and placed himself in relationship

with sin, with passions, with his fiercest enemy. Therefore, the soul who lives in my Will rises so high as to leave everyone behind; she places herself in order between Me and her; she gives herself back to the origin, and places all broken relations in force. All created things form her cortege and recognize her as their legitimate daughter, feeling honored to be dominated by her. The purpose for which they were created, to be commanded and to obey her slightest wishes, is already accomplished. Therefore, all nature remains reverent around her, and exults in seeing that finally its God receives the glory of the purpose for which He had created it - that of serving man. And so, fire, light, water, cold, will let themselves be commanded, and will faithfully obey.

And just as my love immediately prepared the remedy to save man by descending from Heaven and becoming Man, so this soul who lives in my Will, by giving herself back to the beginning, to her eternal origin from which she came, even before my Humanity was formed already kissed and adored my Blood and my wounds, honored my steps and my works, and formed a worthy cortege to my Humanity

Oh, soul who lives in my Will, you alone are the purpose of the glory of Creation, the decorum and the honor of my works, and the fulfillment of my Redemption! In you I centralize everything; may all relations be given back to you. And if out of weakness you should fail, for the decorum and the honor of my Will, I will make up for you in everything. Therefore, be attentive, and give this highest contentment to your Jesus."

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**January 5, 1922**

***The Divine Being is led by an irresistible force to communicate Itself to the creature. Jesus cannot bear seeing a soul who lives in His Will afflicted because of Him.***

I was feeling very embittered and my sweet Jesus, on coming, clasping me all to Himself, told me: "My daughter, your affliction weighs upon my Heart more than if it were my own; I cannot bear that you be so embittered, and I want to see you happy at any cost. I want to see the smile that the beatitude of my Will brings, arise on your lips again. Tell me then, what do you want so that I may render you happy again? Is it possible that after so much time in which you have denied Me nothing, I should not give you what you want and make you content?"

And I: 'My Love, what I want is that You give me the grace to always, always do your Will - this is enough for Me. How much I fear that I may not do It! Isn't this the greatest misfortune - not doing your Will, even in the tiniest thing? Yet, your proposals, your very attentions induce me to this, because I see that You want to do my will, not because this is your Will, but because You want to make me happy and empty my heart of the bitterness with which it is as though soaked. Ah, Jesus, Jesus, do not permit this! If You want to make me happy, your power does not lack other means to take me away from my affliction."

And Jesus: "My daughter, my daughter, daughter of my Will - no, do not fear. It will never be that our wills be even just injured. If a miracle is necessary, I will do it, but our wills will never separate. Therefore, calm yourself on this regard, and be cheered.



Listen: my Being is led by an irresistible force to communicate Itself to the creature. I have yet many more things to tell you - many more truths which you do not know. All of my truths carry the happiness that each one contains, and as many truths as the soul knows, so many different happinesses she acquires. Now, in finding your heart embittered, they feel their happiness being shaded, and they cannot communicate themselves freely. I am like a happy father, who possesses the fullness of the whole of happiness, and wants to make all of his children happy. Now, if he sees that one of his children really loves him, and he sees him melancholic, pensive - at any cost he wants to make his child happy and to free him from that embarrassment. And if the father knows that that melancholy is caused by the love that the child has for him - oh! then he cannot give himself peace; he uses all of his arts, and makes any sacrifice to render his child happy. So I am. And since I know that your affliction is because of Me, if I do not see you come back again to your state of joy, and be marked with my own happiness, I will make Myself unhappy, waiting for you to return to the arms of my happiness."

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**January 11, 1922**

***The souls who live in the Divine Will will be for the Body of the Church like skin to the body, and will bring to all of Its members the circulation of Life.***

Finding myself in my usual state, I was thinking about the Holy Divine Will, and I said to myself: 'All the children of the Church are members of the Mystical Body, of which Jesus is the Head. What place will the souls who do the Will of God occupy in this Mystical Body?' And Jesus, always benign, on coming, told me: "My daughter, the Church is my Mystical Body, of which I glory in being the Head. But in order to enter this Mystical Body, the members must grow to a proper stature, otherwise they would deform my Body. But, alas!, how many not only do not have the due proportion, but are rotten, wounded - so much as to be disgusting to my Head and to the other healthy members. Now, the souls who live, or will live in my Will, will be for the Body of my Church like skin to the body. The body has internal skin and external skin, and because in the skin there is the blood circulation which gives life to the whole body, it is by virtue of this circulation that the members reach the proper stature. If it wasn't for the skin and for the blood circulation, the human body would be horrid to the sight, and its members would not grow to due proportion.

Now, see how these souls who live in my Will are necessary to Me. Since I have destined them to be like skin to the body of my Church, and like circulation of life for all the members, they will be the ones who will give the proper growth to the members which have not grown; who will heal the wounded members, and who will restore the freshness, the beauty, the splendor of the whole Mystical Body by their continuous living in my Will, rendering it fully similar to my Head, which will sit in full majesty upon all these members. This is why the end of days cannot come if I do not have these souls who live as though dissolved in my Will - they interest Me more than anything. What impression would this Mystical Body make in the Celestial Jerusalem without them? And if this is what interests Me more than anything, it must interest you also more than anything, if you love Me. From now on, I will give to your acts done in my Will the virtue of circulation of Life for the whole Mystical Body of the Church. Just like the blood circulation in the human body, your acts, extended within the immensity of my Will, will extend over all and will cover these members like skin, giving them proper growth. Therefore, be attentive and faithful."

Then, afterwards, I was praying, all abandoned in the Will of Jesus, and almost without thinking, I said: 'My Love - everything in your Will: my little pains, my prayers, my heartbeat, my breathing - all that I am and all that I can, united to all that You are, so as to give proper growth to the members of the Mystical Body.' In hearing me, Jesus made Himself seen again, and smiling with satisfaction, added: "How beautiful it is to see my truths in your heart as fount of Life immediately having the development and the effect for which they have communicated themselves! Therefore, correspond, and as soon as I see one truth developed, I will make it an honor for Myself to make another fount of truth arise."

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**January 14, 1922**

***The Most Holy Trinity, inaccessible Light that gives Life to all.***

I found myself outside of myself, and I saw the Heavens opened, and a Light, inaccessible to any creature. Rays descended from within this Light, which invested all creatures - celestial, terrestrial and purging. Some rays were so dazzling that, though remaining invested, enraptured and delighted, one would not know how to describe anything of what they contained. Other rays were less dazzling, and one could describe the beauty, the happiness and the truths which they contained. However, the power of the Light was such that I myself didn't know whether my little mind would ever be capable of going back into myself again. If my Jesus had not shaken me with His words, no human force could have pulled me back from that Light, to call me back to life. But, alas, I am still unworthy of my dear Celestial Fatherland! My unworthiness forces me to wander in exile, but – oh, how hard this is for me!

Then Jesus told me: "My daughter, let us go back together into your bed. What you see is the Most Holy Trinity, as though holding all creatures in the palm of Its hand; and as It gives life, preserves, purges and delights from Its mere breath, there is no creature which does not hang upon It. Its Light is inaccessible to created mind. If anyone wanted to enter, it would happen to him as to a person who wanted to enter into a great fire: not having sufficient heat and power to face this fire, he would be consumed by the fire. Therefore, being extinguished, he would never be able to say either how much or what kind of heat that fire contained. The rays are the divine virtues. Some virtues are less adaptable to created mind; this is why the created mind is delighted by them, it can see them, but is unable to describe anything. The other virtues, which are more adaptable to the human mind, can be described, but like a stutterer would do, because no one can speak about them in a way which is right and worthy. The virtues which are more adaptable to the human mind are Love, Mercy, Goodness, Beauty, Justice, Science. Therefore, together with Me, let us send our homages to the Most Holy Trinity in the name of all, to thank It, praise It and bless It for so much goodness toward all creatures."

Then, after I prayed together with Jesus, I returned into myself.

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**January 17, 1922**

***Every good that the creature does, is a sip of life that she gives to her soul.***

I was following the Passion of my sweet Jesus. In one instant I found myself outside of myself, and I saw my always lovable Jesus being dragged along the streets, trampled, beaten, more than in the Passion Itself. He was being treated in such a barbaric way as to be repugnant to the sight. I approached my sweet Jesus to snatch Him from under the feet of those enemies, who looked like many incarnate demons. He threw Himself into my arms, as if He were waiting for me to defend Him, and I brought Him to my bed. Then, after quite a few minutes of silence, as though wanting to rest, He said to me: "My daughter, have you seen how vice and passions triumph in these sad times; how victoriously they walk along all the streets, while good is trampled, beaten and annihilated? Good is I - there is no good that a creature may do, in which I am not involved. And every good that the creature does, is a sip of life that she gives to her soul; therefore, the more good acts she does, the more the life of her soul grows, rendering her stronger and more disposed to do more good acts. However, in order to be exempt from any poisonous substance, these acts must be upright, without human purpose, and only to please Me. Otherwise, the most beautiful acts, the holiest in appearance - who knows how much poison they contain! And I, being pure Good, shun these contaminated acts, and I do not communicate Life. Therefore, although it seems that they do good, their good is empty of Life, and creatures feed themselves with foods which give them death. Evil strips the soul of the garment of grace, it deforms her, it forces her to swallow poison, so as to make her die immediately. Poor creatures, made for life, for happiness, for beauty... while sin does nothing but give them sips of death, sips of unhappiness, sips of ugliness, which, taking all vital humors away from her, make of her dry wood, to burn with greater intensity in hell."

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**January 20, 1922**

***What the soul who lives in the Divine Will should do with her rags.***

I was all concerned, with the addition that I saw myself as so cattiva [bad] that only Jesus can know the miserable state of my soul. And my sweet Jesus, all goodness, told me: "My daughter, why do you oppress yourself? Do you know how one's own things are in my Will? They are like many miserable rags and tatters, which give more dishonor than honor to the soul, and remind her that she used to be a poor one, and possessed not even one garment that was whole. When I want to call a soul into my Will, that she may establish her dwelling in It, I act like a great lord who would want to take one of the poorest women into His palace, so that, laying down her clothes as a poor one, she may be clothed according to His condition, living together with Him, and sharing in all of His goods. Now, this lord goes around all the streets of the city, and as he finds one of the poorest women, homeless, without a bed, covered only with filthy rags, he takes her and brings her to his palace as triumph of his charity. However, he orders her to lay down her rags, to clean herself and to clothe herself with the most beautiful garments; and in order to keep no memory of her poverty, to burn her rags. In fact, since he is extremely rich, he does not admit anything into his house which gives of poverty. Now, if the poor one sadly misses her rags, and afflicts herself because she has brought nothing of her own, would she not offend the goodness, the magnanimity of that lord?

So I am; and if that lord goes around one city, I go around the whole world, and maybe all generations; and wherever I find the littlest, the poorest one, I take her and place her in the eternal sphere of my Volition, saying to her: 'Work together with Me in my Will. What is mine is yours. If you have something of your own - lay it down, because in the sanctity and in the immense riches of

my Will, it is nothing but miserable rags.

Wanting to have one's own merits is of servants, of slaves - not of sons and daughters. What belongs to the father, belongs to his children. Besides, what are all the merits that you could acquire compared to one single act of my Will? All merits have their own little value, weight and measure, but who could ever measure one single act of my Will? No one - no one. And then, what are your merits compared to mine? In my Will you will find them all, and I make of you the owner. Aren't you happy?

Listen, my daughter, I want you to leave everything aside. Your mission is immense, and more than words, it is acts that I expect from you. I want you to be in continuous act in my Will; I want the strolling of your thoughts in my Will, which, strolling over all human intelligences, may lay the mantle of my Will over all created minds; and rising up to the Throne of the Eternal One, may offer all human thoughts sealed with the honor and the glory of my Divine Will. Then, lay the mantle of my Will over all human gazes, over all words, as though placing your eyes and your words in a stroll over all of their gazes and words; and sealing them with my Will, rise before the Supreme Majesty once again, and offer the homage as if all had used the sight and the speech according to my Will. In the same way, if you work, if you breathe, if your heart beats, may your strolling be continuous. Your path is extremely long - it is all Eternity that you must cover. If you knew how much you lose with one stop of yours, and how you deprive Me, not of a human honor, but of a divine honor... These are the merits which you should fear losing - not your rags and your miseries. Therefore, more attention in doing your runs in my Will."

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**January 25, 1922**

***Each truth contains within itself a distinct beatitude, happiness, joy and beauty. What it means to have known on earth one more truth about the Divine Will when the soul is in Heaven.***

As I was in my usual state, my always lovable Jesus, on coming, told me: "My daughter, the more truths I manifest to you, the more specialties of beatitudes I give to you as gift. Each truth contains within itself a distinct beatitude, happiness, joy and beauty; so, every additional truth you know brings beatitude, happiness, joy and beauty into yourself, with which you are enriched. These are divine seeds that the soul receives, and by manifesting them to others, she communicates these seeds and enriches whomever receives them. Now, since the truths that one has known on earth are divine seeds which sprout with beatitudes, joy, etc., when the soul is in her Fatherland in Heaven they will be like electric wires of communication through which the Divinity will release from Its womb so many acts of beatitude for as many truths as she has known. Oh, how inundated the soul will be, as though by many different immense seas! She already has the seed, and by having the seed, she has space in which to receive these immense seas of happiness, of joy and of beauty. One who does not have the seed - who has not known a truth while on earth - lacks the space to be able to receive these beatitudes.

It happens as to a little one who did not want to study all the languages. As he grows up, and hears these languages being spoken, which he did not want to study, or which he was not given the opportunity of studying - he will understand nothing. In fact, by not wanting to study, his intelligence remained closed, and he made no effort to prepare a little space in order to comprehend those

languages. At the most, he will be amazed, and will enjoy from someone else's happiness, but he will not possess it, nor will he be the cause of happiness for others. See then, what it means to know one truth more, or one truth less - if all knew what great goods they miss, they would compete in order to acquire truths.

Now, the truths are the secretaries of my beatitudes, and if I do not manifest them to souls, they do not break the secret which they contain. They swim within my Divinity, waiting for their turn to act as divine agents, and make Me known - how many more beatitudes I contain. And the longer they have remained hidden in my womb, the more uproariously and majestically they come out to inundate the creatures and manifest my glory.

Do you believe that all of Heaven is aware of all my goods? No, no! Oh, how much remains for It to enjoy, which It does not enjoy today! Each creature who enters into Heaven, having known one more truth, which was unknown to the others, will carry within herself the seed so as to have new contentments, new joys and new beauty released from Me. And these souls will be their cause and fount, while the others will take part in them. The last day will not come if I do not find souls who are disposed, so that I may reveal all my truths - so that the Celestial Jerusalem may resound with my complete glory, and all the Blessed may share in all of my beatitudes, some as direct cause for having known that truth, and some as indirect cause, through the one who has known it.

Now, my daughter, in order to console you, and so that you may be more attentive in listening to my truths, I want to tell you which ones are the truths that glorify Me the most: they are those which regard my Will, since the primary reason for which I created man was that his will be one with his Creator. But man, having withdrawn from my Will, rendered himself unworthy to know the values, the effects and all the truths It contains. This is the reason for all my attentions with you: that between Me and you, our wills would run together, and be always in highest accord. In fact, so that the soul may open the doors and become disposed to knowing the truths that my Will contains, the first thing is wanting to live of my Will, the second is wanting to know It, the third is to appreciate It. Therefore, with you I opened the doors of my Will, that you might know Its secrets, which man had buried inside my womb, as well as Its effects and the value It contains; and as many truths as you come to know about my Will, so many seeds you receive, and so many divine secretaries form your cortege. Oh, how they make feast around you, having found one to whom to confide their secret! But they will make the most beautiful feast when they will bring you to Heaven - when the Divinity, at your very entrance, will release so many different beatitudes of joy, of happiness and of beauty, all different among themselves, which will not only inundate you, but all the Blessed will take part in them. Oh, how Heaven awaits your coming, to enjoy these new contentments!"

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**January 28, 1922**

***How Jesus opened for us many founts in His Will.***

I was praying, and my sweet Jesus drew me to Himself, and transforming me completely into Himself, told me: "My daughter, let us pray together, so as to hold Heaven in our power, and prevent the earth from falling even more into the current of evil." So we prayed together, and then He added: "While on earth, my Humanity saw Itself as very narrow before the Divinity; and since It was inseparable

from the Divinity, I did nothing but enter into the immensity of the Eternal Will, and open many founts for the good of creatures. In fact, since they were being opened by a Man-God, I could give the human family the right to approach these founts, and take whatever they wanted. Therefore, I formed the fount of love, that of prayer, another of reparation, the fount of forgiveness, that of my Blood, another of glory.

Now, do you want to know who agitates these founts so as to make them rise and overflow, in such a way that all the earth may be inundated? The soul who enters into my Will. As she enters, if she wants to love, she approaches the fount of love, and by loving, or even by placing the intention to love, she agitates the fount. Being agitated, the waters swell, overflow and flood the whole earth; and sometimes this agitating is so intense, that the waves rise up so high as to touch Heaven and flood the Celestial Fatherland. If she wants to pray, repair, impetrate forgiveness for sinners, or give Me glory, she agitates the founts of prayer, of reparation, of forgiveness - and they rise, overflow and flood everyone. How many goods did my Humanity not impetrate for man? I left the doors open, so that they might enter with all ease - but how few are those who enter."

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**January 30, 1922**

***The truths are new creations. The truth is light, and light extends by itself; but in order for it to extend, it is necessary to make it known - the rest it will do by itself.***

As I was in my usual state, my adorable Jesus came, and seeing me all reluctant to manifest and write what He tells me, with such an imposing look as to make me tremble, He said to me: "My daughter, my word is creative, and when I speak making known a truth that belongs to Me, it is nothing less than new divine creations that I make in the soul. When I created the heavens, with one single 'Fiat' I stretched them out and studded them with billions of stars, to the extent that there is not one point of the earth from which one cannot see this heaven; and if it could not be seen from any point, it would be a dishonor for the creative power, and some could say that the creative force did not have the power to extend everywhere. In the same way, my truths are more than heavens, which I would want to make known to all, from one end of the earth to another, and make them pass from mouth to mouth like many stars, to adorn the heaven of the truths I manifested.

If the creature wanted to hide my truths, it would be as if she wanted to prevent Me from creating the heavens; and by the secret she would want to keep, she would dishonor Me, as if someone wanted to prevent others from looking at the heavens, at the sun, and at all the other things created by Me, so as not to make Me known. Ah! my daughter, the truth is light, and light extends by itself; but in order for it to extend, it is necessary to make it known - the rest it will do by itself. Otherwise, it will remain compressed, without the good of being able to illuminate, and to follow the course it wants. Therefore, be attentive, and do not prevent Me from extending the light of my truths."

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**February 2, 1922**

***The Divine Will is seed that multiplies the images of God. In order for Jesus to operate in us, it takes highest equality in all things.***

This morning my always lovable Jesus came all goodness and sweetness. He was carrying a rope around His neck, and an instrument in His hand, as if He wanted to do something. Then, He removed the rope from His neck and put it around mine; then He fixed the instrument at the center of my person, and with a ruler which He made rotate through a little wheel that was in the center of that instrument, He measured me all over, to see whether He would find all the parts of my person as equal. He was all attentive on looking at whether the ruler, in rotating, would find perfect equality; and as He found it, He heaved a sigh of great contentment, saying: "Had I not found her equal, I could have not accomplished what I want. At any cost, I am determined to make of her a portent of grace."

Now, that little wheel which was in the center seemed to be a little circle of sun, and Jesus gazed at Himself within It, to see whether His adorable Person would appear as whole within that little circle of sun. And since it did appear, all content, He seemed to pray. In the meantime, another little wheel of light descended from Heaven, similar to the one which I had in the center of my person, but without detaching its rays from Heaven. They identified with each other, and Jesus impressed them in me with His Most Holy hands, and added: "For now, I have made the incision, I have placed the seal; then I will take care of developing what I have done." And He disappeared.

I remained amazed, but I don't know what that was. I just understood that in order for Jesus to operate in us, it takes highest equality in all things; otherwise He operates at one point of our soul, and we destroy at some other point. Unequal things are always annoying, defective; and if one wants to place something on them, there is the risk that the unequal side may let it fall to the ground. A soul who is not always the same, one day wants to do good - she wants to bear everything; another day she can no longer be recognized - she is indolent, impatient. Therefore, one cannot rely on her at all.

After this, Jesus came back, and having drawn me into His Will, He said to me: "My daughter, as the seed is cast into the earth, the earth makes the seed that was sown germinate and multiply. My Will extends more than earth; It casts the seed of my Volition into souls, and It makes many other images similar to Me, germinate and multiply. My Volition makes my children germinate, and It multiplies them. However, know that the acts done in my Will are like the sun: everyone takes the light, the heat and the good that the sun contains; nor can anyone prevent someone else from enjoying its goods. Without anyone defrauding anyone else, all enjoy it; all are owners of the sun; everyone can say: 'The sun is mine.' In the same way, the acts done in my Will, more than sun, are wanted and demanded by all. The past generations await them, so as to receive the dazzling light of my Will over everything they have done. The present ones await them, so as to feel fecundated and invested by this light. The future ones await them, as the fulfillment of the good that they will do. In sum, my Will is I, and the acts done in my Will will always go around within the endless wheel of Eternity, to become life, light and heat of all."

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**February 4, 1922**

***The souls who live in the Divine Will take part in the eternal activity of the Divine Will, by 'going around' within It.***

Continuing in my usual state, my sweet Jesus, on coming, told me: "My daughter, the souls who live

in my Will are the little wheels that rotate within the great wheel of Eternity. My Will is the motion and the life of the wheel of the endless Eternity. As they enter into my Will to pray, to love, to operate, etc., the wheel of Eternity makes them go around within its interminable circumference. And since in that wheel they find all that has been done and must be done, and all that should be done but is not done, as they rotate, they cast light and divine waves into what has been done and must be done, giving divine honor to their Creator in the name of all; and they redo what has not been done by creatures. Oh, how beautiful it is to see a soul enter into my Will! As she enters, the great wheel of Eternity winds her up, to make her go around within its great expanse; and the little wheel does its eternal rounds. The winding by the great wheel puts her in communication with all the divine windings, and while she goes around, she does all that her Creator Himself does. Therefore, they are as though the first and the last to be created by Me, because, in going around, they find themselves at the beginning, in the middle, and at the end. So, they will be the crown of the whole human family; the glory, the honor and the substitution of all; and the return to God of the whole order of things created by Him. Therefore, let your rounds be continuous in my Will; I will give you the winding, and you will be ready to receive it, won't you?"

Then He added: "You have not spoken about all the rounds that the little wheel of your will does within the great wheel of Eternity." And I: 'How could I speak about them, if I don't know?' And He: "As the soul enters into my Will - even with a simple adhesion, with an abandonment - I wind her so as to make her go around. And do you know how many times she goes around? She goes around as many times for as many thinking intelligences, for as many gazes as creatures give, for as many words as they speak, for as many works as they do and as many steps as they take. They go around at each divine act, at each motion, at each grace which descends from Heaven... In sum, they form their round in anything that is done in Heaven and on earth. The rounds of these little wheels are fast and rapid, so they cannot calculate them. But I count them all - first, to take the glory and the eternal love that they give Me, and then, to fuse all the eternal good; to give them the capacity of surpassing everything, to be able to embrace everyone and become crown of everything."

D e o g r a t i a s



*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 14**



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## VOLUME 14

J.M.J.

My Love and my Life, guide my hand and be together with me as I write, so that not I, but You will do everything; You will dictate to me the words, that all of them may be light of truth. Do not permit that I put anything of myself; but rather, let me disappear, so that You Yourself may do everything, and the honor and the glory may be all Yours. I do this only to obey, and You, do not deny me your grace.

\* \* \*

**February 4, 1922**

***Love, wandering and rejected, bursts into sobs of crying.***

As I was in my usual state, my always lovable Jesus made Himself seen all panting - His breath was fire; and clasping me to Himself, He told me: "My daughter, I want refreshment for my flames; I want to pour my Love out, but my Love is rejected by creatures. You must know that in creating man I released a quantity of Love from within my Divinity which was to serve as primary life of creatures, so that they might be enriched, sustained, strengthened, and helped in all of their needs. But man rejected this Love, and my Love has been wandering from the time man was created, and It keeps going round without ever stopping. Rejected by someone, It runs to someone else in order to give Itself; and as It is rejected, It bursts into sobs of crying. So, lack of correspondence causes the sobbing of Love.

Now, while my Love goes wandering and runs to give Itself, if It sees someone who is weak or poor, It bursts into sobs and says to him: 'Ah, if you did not make Me go wandering; if you had given Me a place in your heart, you would have been strong, and you would lack nothing!' If It sees someone else who has fallen into sin, It bursts into sobs: 'Ah, if you had let Me enter into your heart, you would not have fallen!' For another whom It sees dragged by passions, muddled with earth, Love cries and, sobbing, It repeats to him: 'Ah, if you had taken my Love, passions would not have life over you, the earth would not touch you, my Love would be enough for you in everything.' So, in each evil of man, small or big, Love has a sob of crying and continues to go wandering in order to give Itself to man. And when in the Garden of Gethsemani all sins presented themselves before my Humanity, each sin carried the sob of my Love. All the pains of my Passion, each blow of the lash, each thorn, each wound, were accompanied by the sob of my Love, because if man had loved, no evil could have come. Lack of love made all evils and even my very pains germinate.

In creating man, I acted like a king who, wanting to make his kingdom happy, takes a million and makes it circulate, so that whoever wants it may take from it. However, as much as it circulates, only a few take a few cents. Now, the king is anxious to know whether the peoples are taking the good he wants to do for them, and he asks whether his million is finished so as to put out more millions. But he is answered: 'Majesty, just a few cents.' The king feels sorrow in hearing that his people are not receiving his goods, nor do they appreciate them. So, going out into the midst of his subjects, he begins to see some covered with rags, some infirm, some starving, some shivering with cold, some homeless. In his sorrow, the king bursts into sobs of crying, and says: 'Ah, had they taken my money

I would see none of them dishonoring me, covered with rags, but rather, well dressed; nor would I see them infirm, but healthy. I would see no one starving and almost dead of hunger, but full. Had they taken my money, no one would be homeless; they could very well have built themselves a room in which to take shelter.' In sum, for each misfortune he sees in his kingdom, he has a sorrow, a tear; and he grieves over his million which the ingratitude of his people rejects. However, the goodness of this king is so great that, in spite of all this ingratitude, he does not withdraw this million; he lets it continue to circulate, hoping that other generations may take the good which the others have rejected, so that he may receive the glory of the good which he has done for his kingdom.

So I do: I will not withdraw my Love which has been released - It will continue to go wandering. Its sobbing will last still, until It finds souls who would take this Love of Mine down to the last cent, so that my crying may cease, and I may receive the glory of the dowry of Love which I issued for the good of creatures. But do you know who are the fortunate ones who will make the sobbing of my Love cease? The souls who will live in my Will. They will take all the Love rejected by the other generations; by the power of my Creative Will, they will multiply It as much as they want, and for as many creatures as have rejected It. Then will my sobbing cease, and the sob of joy will take its place; and Love, satisfied, will give to these fortunate ones all the goods and the happiness which the others did not want."

\* \* \*

**February 9, 1922**

***The tortured body of Jesus is the true portrait of the man who commits sin. In the scourging, Jesus let His flesh be torn to shreds, and He reduced all of Himself to a wound in order to give life back to man once again.***

Finding myself in my usual state, I was following the Hours of the Passion; and while I was accompanying my sweet Jesus in the mystery of His painful scourging, He made Himself seen with His flesh all torn up. His Body was stripped, not only of His garments, but also of His flesh; His bones could be counted one by one. The sight of Him was not only harrowing, but horrible to look at, such as to strike fear, fright, reverence, and love at the same time. I felt mute before such a harrowing scene. I would have wanted to do, who knows what, to relieve my Jesus, but I could do nothing - the sight of His pains gave me death; and Jesus, all goodness, told me: "My beloved daughter, look well at Me, that you may know my pains in depth. My Body is the true portrait of the man who commits sin. Sin strips him of the garments of my grace; and I let Myself be stripped of my garments so as to give grace back to him once again. Sin deforms him, and while he is the most beautiful creature that came out of my hands, he becomes the ugliest one - disgusting and repugnant. I was the most beautiful of men, and I can say that, in order to give beauty back to man, my Humanity took on the ugliest form. Look at Me - how horrid I am. I let my skin be torn off by dint of lashes, to the point that I could no longer recognize Myself. Not only does sin take beauty away, but it forms deep wounds, rotten and gangrenous, which corrode the most intimate parts; they consume his vital humors, so everything he does are dead - skeletal works. They snatch from him the nobility of his origin, the light of his reason - and he becomes blind. And I, in order to fill the depth of his wounds, let my Flesh be torn to shreds; I reduced all of Myself to a wound, and by shedding my Blood in rivers, I made the vital humors flow in his soul, so as to give life back to him once again. Ah! Had I not had the fount of the life of my Divinity within Me, which, since my Humanity died at

each pain they gave Me, substituted for my life - I would have died from the very beginning of my Passion.

Now, my pains, my Blood, my Flesh which fell off in shreds, are always in the act of giving life to man; but man rejects my Blood so as not to receive life; he tramples upon my Flesh so as to remain wounded. Oh, how I feel the weight of ingratitude!” And throwing Himself into my arms, Jesus burst into tears. I clasped Him to my heart, but He was crying strongly. What torment, to see Jesus crying! I would have wanted to suffer any pain so that He would not cry. So I compassionated Him, I kissed His wounds, I dried His tears; and He, as though cheered, added: “Do you know how I act? I act like a father who loves his son very much. This son is blind, deformed, crippled; and his father who loves him to folly - what does he do? He plucks out his own eyes; he tears off his own legs, tears his own skin off, and gives everything to his son, saying: ‘I am happier to remain blind, crippled, deformed myself, as long as I see that you, my son, can see, can walk, and are beautiful.’ Oh! how happy is that father, in seeing his son look with his eyes, walk with his legs, and covered with his beauty. But what would the sorrow of the father be, if he saw his son, ungrateful, throwing away his eyes, legs and skin, contenting himself with remaining ugly as he is? So I am: I took care of everything, but men, ungrateful, form my most bitter sorrow.”

\* \* \*

**February 14, 1922**

***The contentment of Jesus when one writes about Him.***

As I was in my usual state, my sweet Jesus made Himself seen all pleased and with an indescribable contentment; and I said to Him: ‘What is it, Jesus? Are You bringing me good news, that You are so content?’ And Jesus: “My daughter, do you know why I am so content? All my joy, my feast, is when I see you write. I see my glory, my Life and the knowledge of Me that multiplies more and more, being inscribed in those written words. The light of the Divinity, the power of my Will, the outpouring of my love... - I see everything written on paper, and in each word I feel the fragrance of all my perfumes. Then I see those written words run - run into the midst of the peoples, to bring new knowledges, my outpouring love, the secrets of my Will... Oh, how I rejoice! - so much that I don’t know what I would do to you when you write! And as you write new things that regard Me, I keep inventing new favors in order to repay you, and I dispose Myself to tell you new truths so as to give you new favors.

I have always loved more and reserved greater graces for the ones who have written about Me, because they are the continuation of my evangelical life - the spokesmen of my word. That which I did not say in my Gospel, I intended to say to those who would write about Me. I did not finish preaching at that time - I must preach always, as long as the generations will exist.”

And I: ‘My Love, to write the truths that You tell me is a sacrifice; but the sacrifice becomes harder, and I almost feel no strength to make it, when I am obligated and when they force me to write of my intimacies between You and me, and of things that regard me. I don’t know what I would do so as not to put the pen on paper.’ And Jesus: “You remain always aside; it is always about Me that you speak: what I do to you, how much I love you, and where my love toward creatures reaches. This will push others to love Me, so that they too may receive the good that I do to you. Besides, this

mixing you and Me in writing is also necessary, otherwise some might say: 'To whom did He say this? To whom was He so generous in lavishing His favors? Maybe to the wind, to the air?' Is it not said that in my life I was so very generous with my Mama; that I spoke to the Apostles, to the crowds, and that I healed such and such infirm one? Therefore, everything is necessary; and be sure that, whatever you write, it is always Me that you make known more."

\* \* \*

**February 17, 1922**

***Love is the cradle of man.***

I felt oppressed because of the privation of my sweet Jesus, and I did nothing but call Him, desire Him - but in vain. After much hardship, when I could take no more, He came. Who knows how many things I wanted to tell Him; but He rose up high without giving me time, and I looked at Him and called Him: 'Jesus, Jesus, come!' He too looked at me, and He let a dew rain upon me from His Person, which beaded all of me. This dew drew Him toward me, in such a way that He lowered Himself toward me and told me: "My daughter, the desire of the soul to see Me tears the veil which exists between time and eternity; and her repeated desire makes her take flight to come close to Me. My love is almost restless when I see that the soul yearns for Me and I do not make Myself seen. And only then does she calm herself when I not only make Myself seen, but I give her new charisms and new pledges of love.

My Love is always in the act of wanting to give new pledges of love to the creature; and as soon as It sees that my Will takes the operating and directing role of giving Itself to the creature, my Love makes feast, runs - flies toward her, and becomes the cradle of man. And if It sees that she does not rest in Its cradle, It rocks her and sings for her, to make her rest and sleep on Its lap. And while she sleeps, It breathes into her mouth to give her new life of Love. If It sees from her interrupted breath that her heart is not happy, by sending her Its breath, my Love forms the cradle for her within her heart so as to take bitternesses, hindrances and bothers away from her, and make her happy with Love. And when she wakes up - oh, how my Love rejoices in seeing her reborn, happy and full of life. It says to her: 'See, I rocked you on my lap to give you rest; I kept vigil at your side during your sleep, so that you might wake up strong, happy, and completely different from the one you were. Now I want to be a cradle for your steps, for your works, for your words - for everything. Think that you are being rocked by Me, and place your love in the cradle of my Love, so that, identifying ourselves with each other, we may make each other happy. Be careful not to put anything else; otherwise you will sadden Me, and will make Me cry bitterly.

My Love is that which comes closest to man - even more, It is the cradle in which he was born, although everything is in harmony in my Divinity, just as the members are in full harmony with the body. Even though the intelligence takes on the directing role, in which the will of man resides, if he does not want it so, one can say that the eye does not see, the hand does not work, the foot does not walk. On the other hand, if he wants, the eye sees, the hand works, the foot runs - all members place themselves in accord. The same with my Divinity: my Will takes on the directing role, and all the other attributes place themselves in full harmony in order to follow what my Will wants. Therefore, wisdom, power, science, goodness, etc. concur. And since all of my attributes, although distinct among themselves, live in the fount of Love and overflow with Love, this is why, while it is Love that

runs, acts and gives Itself, all of my other attributes concur with It.

Furthermore, that which is most necessary to man is Love. Love is like bread for the natural life. One can do without science, power, wisdom, or at most, these are things which one wants in time and circumstance. But what would one say if I had created man and did not love him? Besides, why create him if I were not to love him? It would be a dishonor for Me, and a work unworthy of Me, who can do no other thing but love. And what would happen to man if he did not have an origin of Love and could not love? He would be a brute, and unworthy even to be looked at. Therefore, Love must run in everything. Love should run in all the human actions, just as the image of the king circulates in the currency of a kingdom; and if the coins are not marked with the image of the king, they are not recognized as currency. In the same way, if Love does not run in a work, it is not recognized as my work.”

\* \* \*

**February 21, 1922**

***Love makes one die and live continuously, to give life to the beloved and form one single life.***

Continuing in my usual state, my always adorable Jesus, on coming, told me: “My daughter, my Love toward the creature made Me die in every instant. The nature of true Love is to die and live continuously for the beloved. The Love of wanting her with oneself makes one feel death, and causes a martyrdom, perhaps of the most painful and prolonged. However, Love Itself, stronger even than death, gives one life at the very instant in which he dies - but to do what? To give life to the loved one, and form one single life with her. Those flames have the virtue of consuming one life to fuse it within the other. This is precisely the virtue of my Love: to make Me die, and form many seeds from my consummation, to place them in the hearts of all creatures, so as to make Me rise again and form with them one single life with Me.

Now, you too can die, who knows how many times for love of Me - and maybe in every instant. Every time you want Me and do not see Me, your will feels the death of my privation – and it does in reality, because as you do not see Me, your will dies because it does not find the life it looks for. However, after it has consumed itself in that act, I am reborn in you, and you in Me; and you find the life you wanted, but to return to die once again in order to live in Me. In the same way, if you desire Me, your unsatisfied desire feels death; but as I make Myself seen, it finds its life again. And so, your love, your intelligence, your heart, can be in continuous act of dying and living for Me. If I have done this for you, it is only fair that you too do it for Me.”

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**February 24, 1922**

***The cross of one who lives in the Divine Will becomes similar to the Cross of Jesus.***

As I was in my usual state, my always adorable Jesus made Himself seen in the act of taking up His Cross and placing It on His most holy shoulders; and He told me: “My daughter, when I received the Cross, I looked at It from top to bottom, to see the place that each soul would take in my Cross. Among so many of them, I looked with more love and I paid a more special attention to those who would be resigned, and would live life in my Will. I looked at them, and I saw their cross, long and

large just as Mine, because my Will made up for all that their cross lacked, making it longer and larger like Mine. Oh! how your long cross stood out; so very long because of many years of bed - and suffered only to fulfill my Will. My Cross existed only to fulfill the Will of my Celestial Father; and yours, to fulfill my Will. One gave honor to the other, and since both of them had the same measure, they blended together.

Now, my Will has the virtue of softening hardness, of sweetening bitterness, of extending and enlarging short things. So, when I felt the Cross upon my shoulders, I felt the softness and the sweetness of the cross of the souls who would suffer in my Will. Ah! My Heart heaved a sigh of relief, and the softness of the crosses of these souls made my Cross adapt to my shoulders, sinking so much into it as to cause Me a deep wound; and although it gave Me a sharp pain, I also felt the softness and the sweetness of the souls who would suffer in my Will. And since my Will is eternal, their suffering, their reparations, their acts, ran within each drop of my Blood, in each wound, in each offense. My Will made them be as though present at the offenses of the past, from the moment the first man sinned, at the present and at the future offenses. They were the ones who returned the rights of my Will to Me; and for love of them, I decreed Redemption. And if others enter into It, it is because of these souls that they partake in It. There is no good I concede, either in Heaven or on earth, which is not because of them.”

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**February 26, 1922**

***How Jesus covered us with beauty in Redemption.***

I was thinking about the great good that blessed Jesus has done to us by redeeming us; and He, all goodness, told me: “My daughter, I created the creature beautiful, noble, with eternal and divine origin, full of happiness and worthy of Me. Sin ruined him from top to bottom, it made him decay from his nobility, it deformed him, and rendered him the most unhappy creature, unable to grow, because sin stopped his growth and covered him with wounds, such as to be repugnant to the mere sight. Now, my Redemption ransomed the creature from sin, and my Humanity acted just like a tender mother with her newborn: since there is no other food with which she can give life to her baby, she opens her breast and attaches her baby to it; and from her own blood, converted into milk, she administers to him the nourishment to give him life. More than mother, my Humanity let many holes be opened in Itself by blows of lash, which, almost like many breasts, sent out rivers of blood, so that my children, by attaching themselves to them, might suckle the food to receive life and develop their growth. With my wounds I covered their deformities, rendering them more beautiful than before. And if, in creating them, I made them like clearest and noble heavens, in Redemption I adorned them, studding them with the most refulgent stars of my wounds so as to cover their ugliness and make them more beautiful. To their wounds and deformities I attached the diamonds, the pearls, the jewels of my pains in order to hide all their evils and clothe them with such magnificence as to surpass their state of origin.

Therefore, it is with reason that the Church says, ‘Fortunate fall’, because with sin came Redemption; and my Humanity not only nourished them with Its Blood, but clothed them with Its own Person, and adorned them with Its own beauty. But now my breasts are always full to feed my children. What will not be the condemnation for those who do not want to attach themselves to them to receive life,

to grow and to have their deformities covered?”

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**March 1, 1922**

***Jesus is chained by the soul who does His Will, and the soul by Him.***

I was very afflicted because of the privation of my sweet Jesus. Then, after much struggling, He came, and from His wounds He made His Blood flow over my breast and around my neck. As those drops of Blood fell upon me, many brightest rubies were formed, which formed the most beautiful of ornaments. Jesus looked at me and told me: “My daughter, how well does the necklace of my Blood suit you - how it embellishes you! Look - you yourself, look how beautiful it makes you appear!”

And I, a little huffy because He had made me wait so long before coming, told Him: ‘My Love and my Life, oh! how I would love one of your arms clasped around my neck as necklace. Yes, this would delight me, because I would feel life and I would cling to it so tightly that I would let You escape no more. Your things are beautiful, it is true, but when You detach them from Yourself, I do not find You - I do not find the life; and in spite of your things, my heart raves, agonizes, bleeds with pain, because You are not with me. Ah! if You knew in what torture You put me when You do not come, You would be very careful not to keep me waiting so long.’

And Jesus, all moved, surrounded my neck with His arm, and taking my hand in His, added: “I know, I know how much you suffer; and to make you content - here is my arm around your neck as necklace. Aren’t you happy now? Know that I cannot do without making content one who does my Will, because as she breathes, she forms the air of my Volition around Me, in such a way that she not only surrounds my neck, but my whole life. I remain as though chained and hampered by the soul within the very fortress of my Will. But this is far from displeasing to Me; on the contrary, because of the great contentment I feel, I hamper and chain her. If you cannot be without Me, it is because of my chains, my shackles, which hold you so tightly that one moment without Me is enough to give you a martyrdom of the most painful kind – there is nothing that equals it. Poor daughter, poor daughter, you are right. I will take everything into account, but I do not leave you; rather, I enclose Myself in you in order to enjoy the air of my Volition, which you yourself form for Me. In fact, the air of my Will is your heartbeat, your thought, your desire, your motion; and in this air I will find my support, my defense, and the most beautiful rest upon your breast.”

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**March 3, 1922**

***The Celestial Farmer sows His Word.***

Continuing in my usual state, my sweet Jesus came, but without saying anything, all taciturn and afflicted to the summit. And I: ‘What is it, Jesus, that You don’t speak? If You are my life, your word is my food, and I cannot fast; I am very weak, and I feel the continuous necessity of food in order to grow and maintain myself strong.’

And Jesus, all goodness told me: “My daughter, I too feel the necessity of some food, and after I

have nourished you with my word, that same word, chewed by you, being converted into blood, makes food for Me germinate. And if you cannot fast, neither do I want to fast. I want the return of the food that I gave you, and then I will come back again to nourish you. I feel very hungry – hurry, let Me satisfy my hunger.” I remained confused, and I didn’t know what to give Him, since I have never had anything; but Jesus, with both hands, took my heartbeat, my breath, my thoughts, affections and desires, which had turned into many little globes of light, and ate them, saying: “This is the fruit of my word; these are my own things - it is right that I eat them.”

Then He seemed to take a little rest, and afterwards He added: “My daughter, now it is appropriate that I get down to work again - to work the soil of your soul, so as to be able to sow the seed of my word with which to feed you. I act like a farmer when he wants to sow in his field: he forms little trenches, makes the furrows, and then casts the seeds into them; then he again covers with earth the little trenches and furrows in which he has sown the seeds, so as to keep them sheltered and give them the time to germinate, to then harvest them increased a hundredfold, and make of them his food. But he is careful not to put in too much earth, otherwise he would cause his seeds to suffocate and die under the earth, and he would run the risk of remaining on an empty stomach. Now, so I do: I prepare the little trenches, I form the furrows, I enlarge the capacity of her intelligence to be able to sow my divine word, and therefore form the food for Me and for her; then I cover the little trenches and the furrows with earth - which is humility, nothingness, the annihilation of the soul, and some little weakness or misery of hers. This is the earth, and it is necessary that I take it from her because I lack this earth; and so I cover everything and I wait for my harvest with joy. Now, do you want to know when too much earth is placed over the seed? When the soul feels her miseries, her weaknesses, her nothingness, and she afflicts herself. She thinks about it so much as to waste time, and the enemy uses this in order to throw her into disturbance, discouragement and despondency. All this is earth in excess over my seed. Oh, how my seed feels itself dying – how it struggles to germinate under this earth! Many times these souls tire the Celestial Farmer, and He withdraws. Oh, how many are the souls such as these!”

And I: ‘My Love, am I one of these?’ And He: “No, no - one who does my Will is not subject to being able to form earth that suffocates my seed; rather, many times I find not even humility in her, but only her nothingness, which produces little earth, so I can place just one layer over my seed. And the Sun of my Will quickly fecundates it, and it germinates; and I make great harvests, to then quickly return to sow my seed again. Besides, you can be sure of this; don’t you see how often I return to sow new seeds of truths into your soul?”

Now, as He was saying this, sadness appeared on the face of Jesus. Taking me by the hand, He carried me outside of myself and showed me deputies and ministers, all distraught, as if they had prepared a big fire and were wrapped in its flames themselves. One could see sectarian leaders who, tired of waiting before railing against the Church, wanted either to be left free to wage bloody wars against It, or to withdraw from the government. They felt the ground missing from under their feet because of financing as well as other things; and in order not to make a bad impression, they wanted to withdraw from holding the lot of the nation. But who can say everything? Jesus, all sorrowful, said: “Terrible, terrible is the preparation. They want to do things without Me, and everything will serve to confuse them.”



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**March 7, 1922**

***The words of Jesus are full of truth and of light, and they carry with them the substance and the virtue of transforming the soul into truth itself, into light itself, and into the very good which they contain.***

I was thinking about what has been written, and I said to myself: 'Is it really Jesus that speaks to me, or is it a trick of the enemy and of my fantasy?' And Jesus, on coming, told me: "My daughter, my words are full of truth and of light, and they carry with them the substance and the virtue of transforming the soul into truth itself, into light itself, and into the very good which they contain, in such a way that the soul does not only know the truth, but she feels within her the substance of operating according to the truth which she has known. Further, my truths are full of beauty and attraction, in such a way that the soul, taken by their beauty, lets herself be enraptured by them.

In Me everything is order, harmony and beauty. See, I created the heavens; they alone could have been enough - but no, I wanted to adorn them with stars, almost studding them with beauty, so that the human eye might enjoy more from the works of its Creator. I created the earth, and I adorned it with many plants and flowers. I created nothing which did not have its own ornament. And if this is in the order of created things, much more so in my truths, which reside within my Divinity. While it seems that they reach the soul, they are like solar rays, which hit and warm the earth without ever departing from the center of the Sun. And the soul remains so enamored with my truths, that she finds it almost impossible not to put into practice the truths she has known, even at the cost of her life.

On the other hand, when it is the enemy or the speculation of fantasy that want to speak about truths, they bring neither light, nor substance, nor beauty, nor attraction. They are empty truths, without life, and the soul does not feel the grace to sacrifice herself to put them into practice. Therefore, the truths that your Jesus tells you are full of life and of all that my truths contain. Why do you doubt?"

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**March 10, 1922**

***Universal effects produced by the acts done in the Divine Will. One who lives in the Divine Will is queen of all.***

I was doing the Hours of the Passion and, according to my usual way, I was pouring myself into the Holy Will of God, offering them for the good of all; but my will, as though wanting to interfere, very often would say: 'My Jesus, in a special way for help, relief and liberation of this soul.' And my sweet Jesus, reprimanding me, told me: "My daughter, everything that one does in my Will is like sun that diffuses to all; and as one prays in my Will, offering my Blood, my pains, my wounds, these convert into as many rays of light which diffuse to all. They descend rapidly into the deepest prison of Purgatory and turn their pains and darkness into light. Therefore, it can be the same for everyone; and if there may be a difference, it can never be on the part of the one who gives, but of those who receive, according to the dispositions of each one. It happens as to the sun, which gives light to all equally; it hits and warms one point of the earth just as any other. But who profits from this? Those who work. Which land produces fruit? That in which seeds have been sown. Any other land, in spite

of the light of the sun, remains infertile. Therefore, distinctions do not exist in my Will; by Itself, It runs, It diffuses, and wants to give Itself to all – whoever wants, can take of It.”

I remained afflicted on hearing this, and Jesus added: “Ah! You would like to act like the sun, if it wanted to concentrate its light and its heat at one point more strongly, to be able to warm it and illuminate it so much as to convert that point into the sun itself; while it continues its regular course over all other things.” And I: ‘Yes, yes, it’s exactly this – it is the weight of gratitude that pushes me to this.’ Jesus smiled on hearing me, and He continued: “If this is the case, then go ahead and do it. But you must know that since my Will dominates everything, is everywhere, sustains everyone, is known by Heaven, by the earth and even by demons, there is no one who can oppose It. In the same way, the soul who does my Will must dominate everything, be everywhere, sustain everything, and I want her to be known by all.”

And I: ‘My Love, I am known by no one. And He: “What? You are known by no one? All angels and saints know you – each and every one – and they anxiously await your operating in my Will, like a divine note, and the most harmonious one, which flows over everything they have done in life, to give them greater splendor and contentment. All purging souls know you, as they feel over themselves the continuous refreshment that the operating in my Will brings. The demons know you from the power of my Will which they feel in you. And if the earth does not know you for now, it will know you later. It happens, and I act with one who does my Will, just as I did with my Celestial Mother: I constituted Her Queen of all, and I commanded all to recognize Her and honor Her as their Queen; and I commanded Her to crush with Her foot the head of the infernal dragon. So I do with those who live in my Will: everything is under their dominion, and there is no good which does not come from them.”

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**March 13, 1922**

***The great good that hearing the truths brings.***

As I was in my usual state, I found myself in the midst of a flowery valley in which I found my late confessor, who died on the tenth of the current month[1]. According to his habit when he lived down here, he told me: “Tell me, what did Jesus say to you?” And I: ‘He spoke to me in my interior, He did not tell me anything with words; and you know that I don’t take into account the things which I hear in my interior.’ And he: “I want to hear also what He told you in your interior.” And I, as though forced: ‘He told me: “My daughter, I carry you in my arms. My arms will serve you as a little boat to let you sail in the interminable sea of my Will. Then, as you do your acts in my Volition, you will form the sails, the mast, the anchor, which will serve not only as ornament to the little boat, but to make it move faster. The love I have for one who lives in my Will is so great that I carry her in my arms without ever leaving her.” And while He was saying this, I saw the arms of Jesus in a shape of a little boat, and myself in the middle of it.’

On hearing this, the confessor told me: “You must know that when Jesus speaks to you and manifests His truths to you, it is rays of light that drop upon you. Back then, when you manifested them to me, not having His virtue, you manifested them drop by drop, and yet my soul remained all filled with those drops of light. That light gave me greater spur, more desire to hear more truths, to

be able to receive more light, because the truths bring celestial fragrance and divine sensation - and this, by just hearing them. What will it be for those who practice them? This is why I loved - I desired so much to hear what Jesus told you, and I wanted to tell others: it was light and fragrance that I felt, and I wanted others to share in them. If you knew the great good that my soul has received in hearing the truths which Jesus was saying to you! How it still drips with light, and emanates celestial fragrance, which not only gives me refreshment, but serves as light to me and to those who are near me. And as you do your acts in the Divine Volition, I take special part in them, because I feel the seed of His Most Holy Will which you were sowing in me.” And I: ‘Let me see your soul - how does it drip with light?’ He opened himself on the side of the heart, and I saw his soul all dripping with light. Those drops were merging and separating, one flowing over the other - it was beautiful to look at. And he: “Have you seen? How beautiful it is to hear the truths! Those who do not hear them drip with such darkness as to strike terror.”

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**March 16, 1922**

***To live in the Divine Will has nothing great externally; everything passes between the soul and God.***

Continuing in my usual state, I was thinking to myself: ‘I feel I am the most bad of all; yet, my sweet Jesus tells me that His designs upon me are great; that the work which He is doing in me is so important that He does not want to entrust it even to the Angels, but He Himself wants to be the custodian, the actor and the spectator. Yet, what great things do I do? Nothing. My exterior life is so ordinary that I do things beneath others.’

But while I was thinking of this, my always lovable Jesus, cutting off my thought, told me: “My daughter, it shows how without your Jesus you can think and say nothing but nonsense. My dear Mama also did nothing extraordinary in Her exterior life; even more, apparently She did less than others. She lowered Herself to the most ordinary actions of life: She would spin, sew, sweep, light the fire.... Who would ever have thought that She was the Mother of a God? Her external actions indicated nothing of this. And when She carried Me in Her womb, containing the Eternal Word within Herself, every motion of Hers, every human action, won the adoration of the whole of Creation. From Her came the life and the preservation of all creatures: the sun hung upon Her, expecting the preservation of its light and heat; the earth, the development of the life of the plants; everything hovered round Her - Heaven and earth hung upon Her every motion. Yet, who saw anything? No one. All Her greatness, power and sanctity, and the immense seas of goods which came out of Her, were in Her interior. Each one of Her heartbeats, breaths, thoughts, words, were an outpouring into Her Creator; there were continuous currents between God and Her, which She would receive and give. Nothing would come out which would not wound Her Creator, and by which She would not be wounded by Him. These currents expanded Her, raised Her, and made Her surpass everything - but no one saw anything. I alone, Her God and Son, was aware of everything. Such current ran between my Mama and I, that Her heartbeat would run within mine, and mine within hers. So, She lived from my eternal heartbeat, and I from Her maternal heartbeat; therefore our lives were blended together. And this was exactly what, in my eyes, distinguished Her as my Mama. External actions do not satisfy Me, nor do they please Me, if they do not start from an interior whose life is formed by Me.

Now, what is your wonder if your external life is completely ordinary? I am used to covering my greatest works with the most ordinary things, so that no one may point to them, and I may be more free to operate. And when I have completed everything, I make surprises and I manifest them to everyone, causing all to remain astounded. And it is certain that the work I am doing in you is great. Do you think it is trivial that I make all your acts run in the current of my Will, and that the current of my Will runs in your acts? And that, as these currents run, they form one single act with all the acts of creatures, making a Divine Volition flow over all of them, becoming the actor of each act of each one, substituting for all with a divine act, a divine and eternal love, reparation and glory? And that the current of a human will is in continuous relations with a Divine Will; and that one pours into the other? My daughter, what I recommend to you is that you be attentive and that you follow Me faithfully.”

And I: ‘My Love, in these days the circumstances have been such that I felt distracted.’ And He: “Therefore be attentive, because when all that you do does not flow in my Will, it happens as if the sun stopped its course; and when you are distracted, you form clouds before the sun and you remain obscured. However, when the distractions are involuntary, a strong and firm act of your will to run in my Will, is sufficient to place the sun on its course, and like a rapid breeze, to dispel the clouds in order to make the Sun of my Will shine more beautifully.”

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**March 18, 1922**

***Sin chains the soul and hampers her in doing good. The rest which God and the creature give to each other.***

I was accompanying my sweet Jesus in the pains of His Passion; and He, making Himself seen, told me: “My daughter, sin chains the soul and hampers her in doing good. Her mind feels the chain of sin and is hindered from comprehending what is good. Her will feels the chain that wraps her, and feels numb; and instead of wanting good, it wants evil. Her desire, chained, feels its wings with which to fly to God being clipped. Oh, how I feel compassion at the sight of man chained by his own sins! This is why the first pain I wanted to suffer in my Passion was the chains. I wanted to be bound in order to release man from his own chains. Those chains which I suffered, as soon as they touched Me, turned into chains of love which, in touching man, burned up and snapped his chains, and bound him with my loving chains.

My love is operative - it cannot be without operating. Therefore, I prepared for all and for each one that which is needed in order to rehabilitate them, heal them, and embellish them anew. I did everything so that, if the soul makes up her mind, she may find everything ready and at her disposal. So I keep my chains ready to burn up her own; the shreds of my Flesh to cover her wounds and adorn her with beauty; my Blood to give her life again - I have everything ready. I keep all that is needed in store for each one. But my love wants to give itself - it wants to operate. I feel a restlessness, an irresistible force, which gives Me no peace if I do not give. And do you know what I do? When I see that no one takes, I concentrate my chains, the shreds of my Flesh, my Blood, in one who wants them and who loves Me, and I stud her with beauty, bejeweling her all over with the chains of my love. I increase a hundredfold the life of grace for her, so my love pours itself out and calms itself.”

While He was saying this, I saw His chains, the shreds of His Flesh, His Blood, running onto me; and He amused Himself in applying them on me and in bejeweling me all over. How good is Jesus! May He be always blessed!

Then, afterwards, He returned and added: "My daughter, I feel the need that the creature rest in Me, and I in her. But do you know when the creature rests in Me, and I in her? When her intelligence thinks of Me and comprehends Me, she rests in the intelligence of her Creator, and that of the Creator finds rest in the created mind. When the human will unites with the Divine Will, the two wills embrace and rest together. If human love rises above all created things and loves only its God - what a beautiful rest do God and the creature find reciprocally! One who gives rest, finds it. I become her bed and keep her in the sweetest sleep, clasped in my arms. Therefore, come and rest in my bosom."

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**March 21, 1922**

***The double seal of the Fiat in all created things.***

Continuing in my usual state, I was thinking again about the Holy Divine Volition, and my always adorable Jesus clasped me in His arms, and as He sighed intensely, I felt His breath descend deep into my heart. Then He told me: "Daughter of my Will, my omnipotent breath gives you the life of my Will. In fact, for one who does my Will, my Will administers to her Its breath as life; and as It breathes upon her, It moves away from her all that does not belong to Me, and she breathes nothing but the air of my Will. And just as the air is inhaled and exhaled, the same for the soul: it is a continuous receiving of Myself and giving of herself to Me at each breath.

My Will hovers over all Creation - there is nothing in which my Volition does not have Its seal. As I pronounced the Fiat in creating things, my Will took dominion over them, and became life and preservation of all things. Now, this Will of Mine wants all things to be enclosed within Itself in order to receive the return for Its own noble and divine acts. It wants to see the air, the wind, the fragrance, the light of Its Volition hover over all human acts, in such a way that, as Its acts hover together with those of the creatures, they may fuse together and form one single thing. This alone was the purpose of Creation - that the emanations of the wills be continuous. I want it, I demand it, I expect it. This is why I am in such haste that my Will, Its value and Its effects become known - so that, as the souls who live in my Will do their acts, through their continuous emanations in my Will, they will diffuse them like air over everything, and their acts will multiply in all the human acts, investing and covering everything, as acts of my Will. Then will I obtain the purpose of Creation; my Will will rest in them and will form the new generation, and all things will have the double seal of my Will: the Fiat of Creation, and the echo of my Fiat in the creatures."

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**March 24, 1922**

***With their acts, the souls who live in the Divine Will substitute for the multiplication of the Sacramental Life of Jesus.***

Continuing in my usual state, my always lovable Jesus, on coming, told me: "My daughter, as the soul emits her acts in my Will, she multiplies my Life. So, if she does ten acts in my Will, she

multiplies Me ten times; if she does twenty, a hundred, a thousand and yet more, so many times am I multiplied. It happens as in the sacramental consecration: as many hosts as they place, so many times am I multiplied. The difference which exists is that in the sacramental consecration I need the hosts in order to multiply Myself, and the priest who consecrates Me; while in my Will, in order to be multiplied, I need the acts of the creature in which my Will consecrates Me and encloses Me, more than in a living host - not a dead one, like those hosts before my consecration; so I am multiplied at each one of her acts done in my Will. Therefore, my love has its complete outpouring with the souls who do my Will and live in my Volition. These are the ones who always compensate, not only for all the acts that creatures owe Me, but for my very Sacramental Life.

How many times my Sacramental Life remains obstructed in the few hosts in which I remain consecrated, because few are the communicants! Other times there are no priests to consecrate Me; and not only is my Sacramental Life not multiplied as much as I would like, but It remains without existence. Oh, how my love suffers! I would like to multiply my Life every day into as many hosts for as many existing creatures, and give Myself to them. But I wait in vain. My Will remains without effect. However, what I have decided will have its fulfillment. So I take another way, and I multiply Myself in every living act of creature done in my Will, to have them substitute for the multiplication of my Sacramental Lives. Ah, yes, only the souls who live in my Will will substitute for all the Communions that creatures do not do; for all the consecrations that priests do not do. In them I will find everything - even the multiplication of my Sacramental Life.

Therefore, I repeat to you - your mission is great. I could not choose you for a higher, more noble, sublime and divine mission. There is nothing that I will not centralize in you - even the multiplication of my own Life. I will make new prodigies of grace, never done before. So, I pray you, be attentive - be faithful to Me. Let my Will always have life in you; and I will find in you, in my own Will, the work of Creation as fully completed, with my full rights, and everything I want.”

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**March 28, 1922**

***All that Jesus did upon earth is in continuous act of giving itself to man. Correspondence for each created thing.***

Continuing in my usual state, I was fusing all of myself in the Holy Will of my lovable Jesus, and He told me: “Daughter of my Will, if you knew the portents, the prodigies that occur when you fuse yourself in my Will, you would be stupefied. Listen now: all that I did upon earth is in continuous act of giving itself to man, surrounding him like a crown. My thoughts form a crown around the intelligence of the creature; my words, my works, my steps, etc., form a crown around her words, works and steps, so that, by braiding her things with mine, I may say to my Celestial Father that her works are like mine.

Now, who takes this continuous attitude of mine? Who lets herself be braided by my works, with which I crowned the whole human family? One who lives in my Will. As you were fusing your thoughts in my Volition, my thoughts which surrounded you like a crown heard the echo of my thoughts in your mind, and identifying themselves with yours, they multiplied yours with mine, and formed a double crown around the human intelligence. And my Father received, not only from Me,

but also from you, divine glory on the part of all created intelligences; the same with words and with all the rest. And He receives this divine glory not only from the creatures, but from all other created things, because all things were created to make continuous love run toward man, and man, by justice, should give homage and love to his Creator for each created thing.

Now, who compensates for this? Who makes that Fiat her own, through which all things were made, so as to diffuse homage, adoration, divine love for her Creator over everything? One who lives in my Will! She makes that Omnipotent Fiat her own almost at each of her words. The echo of the Eternal Fiat echoes within her Divine Fiat in which she lives, and it diffuses, it runs – it flies, impressing another Fiat on each created thing, and giving back to her Creator the homage and the love wanted by Him.

This was done by Me when I was on earth. There was nothing for which I did not requite my Divine Father on the part of all creatures. Now it is done - and I want it, I expect it - by one who lives in my Will. If you could see how beautiful it is to see my glory, my love, my profound adoration united to yours, in every flickering of the stars, in every drop of light of the sun! Oh, how it runs - flies upon the wings of the wind, filling the whole atmosphere! It crosses the waters of the sea, it places itself in each plant, in each flower, it multiplies at each motion; it is a voice that echoes over everything, and says: ‘Love, glory, adoration to my Creator!’ Therefore, one who lives in my Will is the echo of my voice, the repeater of my Life, the perfect glory of my Creation. How could I not love her? How could I not give to her all that I should give to all the other creatures together, giving her primacy over everything? Ah, my love would feel constrained if I did not do so!”

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**April 1, 1922**

***Reason for the sufferings of Luisa, which surpass those of Purgatory. The most humiliating step of the Passion of Jesus was that of being clothed and treated as a madman. Each pain that Jesus suffered was nothing other than the echo of the pains which creatures deserved.***

I am going through most bitter days because of the privation of my sweet Jesus. And if He makes Himself seen, it is like lightening that flashes by. What pain! What torment! My mind was darkened by the thought that my Life, my All, would never come back again: ‘Ah, everything is over for me. What shall I do to find Him again? To whom shall I turn? Ah, no one is moved to pity for me!’

While I was thinking of this and other things, my lovable Jesus came and told me: “Poor daughter of mine, poor daughter of mine, how much you suffer. Your painful state surpasses even the state of purging souls. In fact, if these are without Me, it is because of the sins with which they see themselves smeared, and which prevent them from seeing Me; and they themselves do not dare to come before Me, because before my infinite Sanctity there is not a tiny flaw that can stand before my presence. And if I allowed them to be before Me, this would be the greatest torment for them, such as surpass the very pains of hell. The greatest torture I could give to a soul would be to keep her, stained, before Me. So, in order not to torture her more, first I let her be purged, and then I admit her to my presence.

But between Me and the little daughter of my Will, it is not sins that prevent Me from making Myself

seen - it is my Justice that places Itself between Me and her. Therefore, your pain of not seeing Me surpasses any other pain. Poor daughter, courage, you have had my same lot. How terrible are the pains of Justice! And I can share them with one who lives in my Will, because it takes a divine strength to bear them. But do not fear - I will return soon, according to the usual way. Let the rays of Justice touch the creatures; my Justice too must follow Its course, nor will you be able to sustain It all. Then I will be with you as before. But in spite of this, I am not leaving you; I too know that you cannot be without Me, therefore I will remain in the depth of your heart, and we will plead together.”

Afterwards, I followed the Hours of the Passion, and I followed my sweet Jesus in the act in which He was clothed and treated as a madman. My mind was wandering in this mystery, and Jesus told me: “My daughter, the most humiliating step of my Passion was precisely this: being clothed and treated as a madman. I became the amusement of the Jews - their rag. Greater humiliation my infinite wisdom could not bear. Yet, it was necessary that I, Son of God, suffer this pain. By sinning, man becomes mad - greater madness there cannot be. And from the king he is, he becomes the slave and the amusement of most vile passions which tyrannize him and, more than madman, chain him as they please, casting him into mud, and covering him with the most filthy things. Oh, what great madness sin is! In this state, man could never be admitted before the Supreme Majesty. Therefore I Myself wanted to bear this pain, so humiliating, in order to plead for man that he might leave this state of madness, offering Myself to my Celestial Father to bear the pains which the madness of man deserved. Each pain I suffered in my Passion was nothing other than the echo of the pains which creatures deserved. That echo boomed over Me, and subjected Me to pains, to scorns, to derisions, to mockeries, and to all torments.”

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**April 6, 1922**

***Effects of the acts done in the Divine Will. In the Divine Will the soul places herself at the level of her Creator.***

As I was in my usual state, my sweet Jesus carried me outside of myself, and showed me masses of peoples crying, homeless, prey to the greatest desolation; towns collapsed, streets deserted and uninhabitable. One could see nothing but heaps of stones and rubble. Only one point remained untouched by the scourge. My God, what pain, to see these things, and live! I looked at my sweet Jesus, but He did not deign to look at me; rather, He cried bitterly, and with a voice, broken by the crying, told me: “My daughter, man has forgotten Heaven for the earth. It is justice that what is earth be taken away from him, and that he go wandering, unable to find shelter, so that he may remember that Heaven exists. Man has forgotten the soul for the body. So, everything is for the body: pleasures, comforts, sumptuousness, luxury and the like. The soul is starving, deprived of everything, and in many it is dead, as if they did not have it. Now, it is justice that their bodies be deprived, so that they may remember that they have a soul. But - oh, how hard man is! His hardness forces Me to strike him more - who knows whether he might soften under the blows.”

I felt my heart being tortured, and He: “You suffer very much in seeing the world, as if it wanted to roll - and water and fire spilling out of their boundaries, hurling themselves at man. Therefore, let us withdraw together into your bed, and let us pray together for the destiny of man. In my Will I will



feel your heart beating over the entire face of the earth, giving Me a heartbeat for all, which will speak 'love'. And as I strike the creatures, your heartbeat will place itself in the way, so that the blows may be less hard, and upon touching them, may bring them the balm of my love and of yours."

I remained very afflicted; more so since, as we withdrew, my sweet Jesus hid in my interior, but so deep, that He almost would not let Himself be felt any more. What pain! What torment! The thought of the scourges terrorized me; His privations gave me mortal pains.

Now, in this state I tried to fuse myself in the Holy Will of God, and I said: 'My Love, in your Will what is Yours is mine; all created things are mine. The sun is mine, and I give it to You in return, so that all the light and heat of the sun, each drop of its light and heat, may tell You that I love You, I adore You, I bless You, I pray to You for all. The stars are mine, and in every flickering of the stars I seal my 'I love You', infinite and immense, for all. The plants, the flowers, the water, the fire, the air, are mine, and I give them to You in return, that all of them may say to You, in the name of all: "I love You with that same eternal love with which You created us.' But if I wanted to say everything I would be too long.

Then Jesus, moving in my interior, told me: "My daughter, how beautiful are the prayers and the acts done in my Will. How the creature is transformed in God the Creator Himself, and gives Him return for what He has given to her. I created everything for man and I gave everything to him as gift! In my Will the creature rises up to her God and Creator, and finds Him in the act in which He created all things to give them to her as gift; and, trembling before the multiplicity of so many gifts, not having within herself the creative power to create as many things for as many as she has received - she offers His own things to requite Him in love. I gave you sun, stars, flowers, water, fire, air, to give you love; and you, grateful, accepted them, and putting my love in circulation, you gave Me return for them. So, I gave you sun, and sun you gave to Me; I gave you stars, flowers, water..., and you gave them back to Me. The notes of my love resounded again over all created things, and with one voice they gave Me the love which I made flow over all Creation. In my Will the soul places herself at the level of her Creator, and in His own Will, she receives and she gives. Oh, what a contest between creature and Creator! If all could see it, they would remain stupefied at seeing that in my Will the soul becomes a little god - but everything by virtue of the power of my Will."

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**April 8, 1922**

***The Most Holy Trinity concurring in the creation of man. Sorrow of Jesus in seeing the will, the intelligence and the memory of man deformed.***

Finding myself in my usual state, I was thinking about the sorrow that my sweet Jesus suffered in the Garden of Gethsemani, when all of our sins presented themselves before His Sanctity. And Jesus, all afflicted, told me in my interior: "My daughter, my sorrow was great and incomprehensible to created mind, especially when I saw the human intelligence deformed - the beautiful image of Myself which I reproduced in it, no longer beautiful, but ugly and horrid.

I endowed man with will, intellect and memory. In the first shone my Celestial Father who, as primary act communicated His power, His sanctity and His height, through which He elevated the

human will, investing it with His own sanctity, power and nobility, leaving all currents between Himself and the human will open, so that it might be enriched more and more with the treasures of my Divinity. Between the human will and the Divine there was neither 'yours' nor 'mine', but everything was in common, with mutual accord. Man was Our image - Our own thing; so, he veiled Us. Our Life was to be his; therefore, as primary act He constituted his will free and independent, just as the Will of my Celestial Father was, as primary act. But how much has this will disfigured itself! Free as it was, it became the slave of most vile passions. Ah, it is the will that is the beginning of all the evils of man! It can no longer be recognized. How it decayed from its nobility - it is disgusting to look at.

Now, as second act, I, Son of God, concurred by endowing man with intellect, communicating to him my wisdom and the knowledge of all things, so that by knowing them, he might enjoy them and delight in what is good. But, alas, what a bilge of vices is the intelligence of the creature! He has used knowledge to deny his Creator.

Then, as third act, the Holy Spirit concurred by endowing him with memory, so that in remembering so many benefits, he might be in continuous currents of love, in continuous relations. Love was to crown him, embrace him and permeate all of his life. But how saddened the Eternal Love remains! This memory remembers pleasures, riches, and remembers even to sin, while the Sacrosanct Trinity is cast out of the gifts which It gave to Its creature.

My sorrow was indescribable at seeing the deformity of the three powers of man. We had formed Our royal palace in him, and he had cast Us out."

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**April 12, 1922**

***Sin breaks the current of Love, and opens the current of Justice.***

As I was in my usual state, my sweet Jesus made Himself seen all afflicted, almost in the act of giving course to Justice - but as though forced by creatures themselves. I prayed Him to withhold the scourges, and He told me: "My daughter, between Creator and creature there is nothing but currents of Love. Sin breaks these currents and opens the current of Justice. My Justice defends the rights of my offended Love, of my Love broken between Creator and creature; and making Its way into their midst, It would want to reunite this broken Love. Ah! If man did not sin, my Justice would have nothing to do with the creature. But as guilt begins, my Justice places Itself on the way. Do you think that I wanted to strike man? No, no; on the contrary, it grieves Me - it is hard for Me to touch him. But he himself forces Me to, and induces Me to strike him. You, pray that man may mend his ways, so Justice, quickly reuniting the current of Love, will be able to withdraw."

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**April 13, 1922**

***Triple affirmation of wanting to live in the Divine Will. The soul who lives in the Divine Will lives in the womb of the Most Holy Trinity.***

I was continuing my usual prayers, and my lovable Jesus, surprising me from behind my shoulders,

called me by name, telling me: “Luisa, daughter of my Will, do you want to live always in my Will?”

And I: ‘Yes, O Jesus.’

And He: “But is it really true that you want to live in my Will?”

And I: ‘It is really true, my Love, nor would I adapt myself to live of another will.’

And Jesus, again: “But do you say it firmly?”

Now, seeing myself confused, almost fearing, I added: “My Life, Jesus, You make me fear with these questions. Explain Yourself better. I say it firmly, but always helped by You, and in the strength of your Will, which involves me completely, in such a way that I could not do without living in your Volition.” And He, heaving a sigh of relief, repeated: “How happy I am with your triple affirmation! Do not fear, these are nothing but reassurances, reaffirmations and confirmations, so as to impress in you the triple seal of the Will of the Three Divine Persons. You must know that one who lives in my Will must rise high - but so high as to live in the womb of the Sacrosanct Trinity. Your life and Ours must be one; therefore it is necessary, it is decorous that you know where you are, and with whom you are; that you conform to whatever We do, and that, not by force, but willingly, with love and with full knowledge, you live in Our womb.

Now, do you know what Our Divine Life is? We amuse Ourselves very much in issuing from Us new images of Ourselves. We are in continuous act of forming Our images, so much so, that Heaven and earth are filled with Our images - their shadows flow everywhere. The sun is Our image, and Its light is the shadow of Ours, which covers all the earth. The heavens are Our image, which extend everywhere and carry the shadow of Our own immensity. Man is Our image, who carries Our power, wisdom and love within himself. So, We do nothing other than continuously produce Our images, which resemble Us. Now, one who must live in Our Will, living in Our womb, must form many other copies of Ourselves together with Us; she must be with Us in Our work; she must let copies and shadows of Us come out of herself, filling the whole earth and Heaven.

Now, in creating the first man, We formed him with Our hands, and breathing over him, We gave him life. Once We made the first, all the others take origin from the first, and are copies of the first. Our power, flowing through all generations, reproduces copies of him. Now, since We constitute you firstborn daughter of Our Will, it is necessary that you live with Us in order to form the first copy of the soul who lives in Our Will, so that, as she lives in Us, she may receive Our attitude, and may learn with Our power to operate according to Our way. Once We have made of you the first copy of the soul who lives in Our Will, more copies will come.

The road of Our Will is extremely long - it embraces Eternity. And while it seems that one has navigated the road, much remains to do and to receive from Us in order to learn Our ways, and to form the first copy of the soul who lives in Our Will. This is the greatest work We must do; therefore We must give you much, and it is necessary to dispose you much so that you may receive. This is the reason for my repeated questions: it is to dispose you, to enlarge you and to elevate you in order to accomplish my designs. I care so much about it, that I would leave everything aside to reach my

purpose. Therefore, be attentive and faithful.”

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**April 17, 1922**

*The Divine Will becomes actor of everything within the soul, and constitutes her Queen of everything.*

Continuing in my usual state, I found myself outside of myself, and I found my sweet Jesus, my Life and my All. Innumerable suns of light were coming out of Him, and surrounded Him. I flew into the midst of that light, and throwing myself into His arms, I clasped Him very tightly, telling Him: ‘Finally I found You. Now I will not leave You any more. You make me wait so long, and I remain without life, without You. But I cannot be without life, therefore now I will not leave You any more.’ And I squeezed Him more tightly for fear that He might escape; and Jesus, as though enjoying my squeezes, told me: “My daughter, do not fear, I will not leave you either. If you cannot be without Me, neither can I be without you; and to make you certain that I will not leave you, I want to chain you with my own light.”

I remained so immersed and interwoven within the light of Jesus that it seemed to me that I would no longer find the way out. How happy I felt, and how many things I understood in that light! I lack the words to express myself. I just remember that He said to me: “Daughter of my Will, this light that you see is nothing other than my Will which wants to consume your will in order to give you the shape of Our Image, that is, the Three Divine Persons, in such a way that, transforming you completely in Ourselves, We will leave Our Volition in you as divine actor, which matches Us in everything We do. So, Our Images will come out from Ourselves, and Our Will, acting within you, will take as many of them from you. Oh, how the purpose of Creation will be fulfilled!

The echo of Our Volition will be the echo of Our own Volition possessed by you; the exchanges will be mutual, love will be reciprocal; we will be in full harmony, and the creature will disappear within her Creator. Then, nothing else will be lacking to Our joy, to Our happiness, for which We delivered Creation. The ‘Let Us make man in Our Image and likeness’ will have its effect. Our Will alone, as actor within the creature, will give completion to everything, and the Creation will bring Us the divine purpose, and We will receive It in Our womb as Our work, just as We delivered It.

And then, if you cannot be without Me, it is the echo of my love that resounds in your heart, and unable to be without you, it reverberates in you; and you, shaken, look for the One who loves you so much. And I, seeing that you are searching for Me, feel the echo of your love within mine, and I feel drawn to send you a new current of love, so that you may look for Me more.” And I: ‘Ah, my Love, sometimes, as much as I look for You, You do not come, and therefore, now that I have found You, I will not leave You any more. I will no longer go back into my bed - I cannot; You made me wait too long, and I fear that if I go back, You will repeat your privations.’ And I squeezed Him more tightly, repeating: ‘I won’t leave You any more, I won’t leave You any more.’

And Jesus, although He enjoyed my squeezes, told me: “My beloved daughter, you are right that you cannot be without Me, without your Life. But what are we going to do with my Will? It is my Will that wants you to return into your bed. Do not fear, I do not leave you. I will leave the current of

the light of my Will between you and Me, and whenever you want Me, you will touch the current of the light of my Volition and, upon Its wings, I will immediately be with you. Therefore, go back, but for nothing other than to allow my Will to accomplish Its designs, and the course It wants to make within you. I Myself will accompany you, to give you the strength to go back.” But, oh goodness of Jesus! - it seemed that if He did not have my consent, He Himself would not feel like making me go back. And as soon as I said: ‘Jesus, do what You want’, I found myself back inside myself.

Now, the whole day I felt surrounded by light, and whenever I wanted Him, I touched the light and He would come.

The following day He carried me outside of myself, and made me see all created things; and not only was Jesus their Creator and Dominator, but from Him came also the life of the preservation of all things. The current of the creative power was in continuous relations with them, and if it were missing, all things would resolve into nothing. Then, my sweet Jesus told me: “To the daughter of my Will I want to give supremacy over everything. My dominion and hers must be one. If I am King, she must be Queen; and if I gave you knowledge of everything, it is because I want that you not only know my dominions, but that you dominate with Me and concur in the preservation of all created things. Just as my Will extends from Me over all, so do I want It to extend from you.”

Then He made me notice a point of the world from which black smoke was coming out. And He: “See, over there are statesmen who want to decide the lots of the kingdoms, but they do it without Me, and where I am not present, there cannot be light. They have nothing but the smoke of their passions which blinds them more. Therefore, they will come up with nothing good. It will only serve them to embitter one another and cause graver consequences. Poor peoples, led by blind and interested men! These men will be pointed to as the laughingstock of history, good only at bringing ruin and confusion. But, let us withdraw, let us leave them at their own mercy, that they may know what it means to do things without Me.” Then He disappeared, and I found myself inside myself.

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**April 21, 1922**

***Effects of prayer in the Most Holy Will of God.***

Everything that I have written and that I write is only to obey; and much more, for fear that my Jesus, being displeased, may find a pretext to deprive me of Him. He alone knows how much it costs me.

So, I spent one day without Jesus - just a few shadows of Him. Oh God, what pain! I was saying to myself: ‘How soon He broke His promise of not leaving me! Oh Holy Eternal Volition, bring me my Highest Good, my All!’ The pain I felt was such that I felt huffy and fussy; but in this state, I tried to fuse myself in His Holy Volition. In the meantime He came, showing Himself as crying bitterly and with His Heart cut into many pieces. In seeing Him crying, I put my huffiness aside, and hugging Him and drying His tears, I said to Him: ‘What is it, Jesus, why do you cry? Tell me, what have they done to You?’ And He: “Ah, my daughter, they want to challenge Me. They are preparing for Me an awful challenge - and it is from the leaders. My sorrow is such that I feel my Heart being cut into pieces. Ah, how just it is that my Justice pour Itself out against creatures! Therefore, come into my Will together with Me; let us rise between Heaven and earth and adore together the Supreme

Majesty. Let us bless It and give It homage for all, so that Heaven and earth may be filled with adorations, homages and blessings, and all may receive their effects.”

So I spent the morning praying together with Jesus in His Will; but - oh, surprise! - as we prayed, one was the word, but the Divine Volition diffused it over all created things, and its mark remained on all of them. It brought it into Heaven, and not only did all the Blessed receive its mark, but it was cause of new beatitude for them. It descended down below to the earth, and even into Purgatory, and all received its effects. But who can say how it was to pray with Jesus, and all the effects that it produced?

Then, after we prayed together, He told me: “My daughter, have you seen what it means to pray in my Will? Just as there is no point at which my Volition does not exist – It circulates in everything and in everyone; It is life, actor and spectator of everything - in the same way, the acts done in my Volition become life, actors and spectators of everything, even of the very joy, beatitude and happiness of the Saints. Everywhere they bring light, the balsamic and celestial air which unleashes joys and happiness. Therefore, never depart from my Will; Heaven and earth await you to receive new joy and new splendor.”

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**April 25, 1922**

***Thousands of Angels are the guardians and custodians of the acts done in the Divine Will.***

Continuing in my usual state, I felt all immersed in the Divine Volition, and my sweet Jesus told me: “My daughter, just as the sun does not leave the plant, but caresses it with its light, fecundates it with its heat until it produces fruits and flowers - and then, jealous, it makes them mature, it keeps them with its light, and when the farmer picks it to make of it his food, only then does it leave the fruit - the same for the acts done in my Will: my love, my jealousy toward them is such that grace caresses them, my love conceives them, fecundates them and matures them. I place thousands of Angels as custodians of one single act done in my Will. In fact, since these acts done in my Will are seeds in order that my Will may be done on earth as it is in Heaven, everyone is jealous of these acts. Their dew is my breath; their shadow is my light. The Angels remain enraptured by them and, reverent, they adore them, because in these acts they see the Eternal Will, which deserves all their adoration. Only when I find souls who, picking them as divine fruits make of them food for their own souls, then are these acts left. Oh, fecundity and multiplicity of these acts! The creature herself who does them cannot count them.”

Then I was thinking to myself: ‘How is it possible that these acts be so great, and why do even Angels remain enraptured?’ And Jesus, clasping me more tightly in His arms, added: “My daughter, these acts are so great that, as the soul keeps doing them, there is nothing, either in Heaven or on earth, in which she does not take part. She remains in communication with all created things. All the good, the effects, the value of the heavens, of the sun, of the stars, of water, of fire, etc., are not only in continuous relations with her, but they are her own things. She harmonizes with the whole Creation, and the whole of Creation harmonizes in her.

Why, then? Because those who live in my Will are the depositories, the preservers, the supporters,

the defenders of my Will. They foresee what I want, and without my commanding, they execute what I want; and comprehending the greatness, the Sanctity of my Will, they keep It and defend It jealously. How could everyone not remain enraptured in seeing these souls who form the support of their God, by virtue of the prodigy of my Will? Who can ever defend my rights if not one who lives in my Will? Who can ever really love Me, with a love of disinterest similar to my love, if not one who lives in my Will? I feel stronger in these souls, but strong of my own strength. I am like a king surrounded by faithful ministers, who feels stronger, more glorious, more sustained, in the midst of his faithful ones than by himself alone. If he remains alone, he regrets not having his ministers, because he has no one with whom to pour himself out, and to whom to entrust the lot of his kingdom. So I am - and who could ever be more faithful to Me than one who lives in my Will? I feel my Will being duplicated, therefore I feel more glorious, I pour Myself out with them, and I trust them."

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**April 29, 1922**

***One who lives in the Divine Will lives from an eternal heartbeat.***

Finding myself in my usual state, I saw my soul and all of my interior - thoughts, affections, heartbeats, tendencies - changed into as many threads of light, and these extended and expanded so much, that coming out from within my interior, they harmonized with the sun, rose higher, touched the heavens, and diffused over the whole earth. While I was watching this, I saw my sweet Jesus, who was holding all those threads of light in His hand, and with enchanting mastery, directed them, stretched them, multiplied and enlarged them as much as He wanted. At the touch of that light, all created things lowered down, harmonized together, and made feast. Then, my sweet Jesus told me: "My daughter, have you seen with what love I amuse Myself and direct the acts done in my Will? My jealousy is such that I do not entrust them to anyone, not even to the soul herself. I leave not a thought, not a fiber, without enclosing all the power of my Will in it. Each one of these acts contains a Divine Life, therefore at the touch of these acts all created things feel the Life of their Creator; they feel once again the strength of that omnipotent Fiat from which they came into existence, and they make feast. Therefore, these acts are new glory and new feast for them.

Now, as for this beautiful harmony, these threads of light that come out from your interior - if your heart did not flow in my Will but in your own, or in another will, many heartbeats of Divine Life would be missing in your heart, while many human heartbeats would take over, for as many as those which are missing to the Divine; and so with the fibers, with the affections.... And since what is human is not capable of forming light, but darkness, many threads of darkness would be formed, and my Volition would remain saddened, unable to carry out all the power of my Will within you."

While He was saying this, I wanted to see whether there were these human heartbeats in my soul, which would interrupt the life of the divine heartbeat; and as much as I looked, I could not find any. And Jesus: "For now there is nothing. I have told you this to make you be attentive, and to let you know what it means to live in my Will: to live from an eternal and divine heartbeat, to live with my omnipotent breath."

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**May 8, 1922**

***The pains of one who loves Jesus the most are in continuous currents with His Heart.***

Continuing in my usual state, blessed Jesus just barely made Himself seen, like a flash that runs away. He showed now the shadow of His light, now His hand. I felt an indescribable pain; and He, caressing my face with His hand, told me: "Poor daughter, how much you suffer." And immediately He withdrew.

So, I thought to myself: 'Jesus told me many times that He loves me very much, and that He suffers greatly when He sees that I suffer because of His privation. Who knows how much He suffers now, in seeing me petrified by the pain of His privation? So, in order not to make Him suffer much, I want to pluck up my strength, and try to be more content, less oppressed, more attentive in maintaining my flight, my attitude in His Will, so as to bring Him my kiss - not embittered, but peaceful and content, which may not sadden Him, but rather, console Him.'

While I was thinking of this, He came out from within my interior, all sorrowful, and with His Heart all wounded. In the center of It a wound could be seen, and a little flame coming out from within it. And He told me: "My daughter, indeed the more I see you suffer when I deprive you of Myself, the greater pain I feel; because since your pain is caused by the privation of Me, it is nothing other than the effect of the love you have for Me. Therefore, if you are embittered and oppressed, your heartbeat echoes in my Heart, and I feel your bitterness and oppression. Oh, if you knew how much I suffer when I see you suffer because of Me, you would always use this caution, this attention, so as not to embitter Me more. These are the pains of one who loves Me the most, which are in continuous currents with my Heart.

See, the wound that you see in the center of my Heart, from which the little flame comes out, is precisely yours. But, be consoled; if it gives Me highest pain, it also give Me highest love. You, however, stay calm, and I will go forward to fulfill my Justice. But I do not leave you, I will return often; be it even like a flash, I will not cease to make you my little visits."

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**May 12, 1922**

***One who lives in the Divine Will concurs in everything that God does.***

I was thinking to myself: 'Who knows in what I have offended Him, that my sweet Jesus does not come as usual? How can it ever be possible that without any reason, the goodness of His Most Holy Heart, which easily overabounds toward those who love Him, would resist so many calls of mine?'

Now, while I was thinking of this and other things, He came out from within my interior, and covering me completely with a mantle of most refulgent light, in such a way that I could see nothing but light, He told me: "My daughter, what do you fear? See, in order to keep you safe and well defended, I surrounded you with this mantle of light, so that no creature and nothing may harm you. And then, why do you want to waste time thinking that you have offended Me? The poison of guilt has not entered into one who lives in my Will. Besides, your Jesus would strike you with lightning if He saw you with even little stains of sin; I would put you out of the circle of my Will, and you would immediately lose the attitude of operating in my Volition.



Ah, my daughter, the Sanctity in my Will is not yet known. Each kind of sanctity has its own special distinction. Many are surprised in hearing that I come often to you, since it has not been my usual way to do it with other souls. The Sanctity in my Volition is inseparable from Me, and in order to elevate the creature to the divine level, it is necessary for Me to keep her either identified with my Humanity, or in the light of my Divinity. Otherwise, how could the soul maintain the attitude of operating in my Will, if my working and hers were not one?

Now, the soul who lives in my Will takes part in all of my attributes, and together with Me she concurs in each one of my acts. Therefore, she must concur with Me also in the acts of Justice. This is why, when I want to chastise, I hide my Humanity from you, which is more accessible to the human nature, in such a way that, in the reflections of my Humanity, you feel the love and the compassion that I have toward souls, and you snatch from Me the scourges with which I want to strike them. Then, when creatures do so much as to force Me to strike them, hiding my Humanity from you, I raise you into the light of my Divinity; and as It absorbs you and you delight in It, you do not feel the reverberations of my Humanity, and I, being left free, strike the creatures. Therefore, either I manifest my Humanity to you, making you concur together with Me in the acts of Mercy toward creatures, or I absorb you into the Light of my Divinity, making you concur in the acts of Justice. But you are always with Me; even more, when I absorb you in the light of my Divinity, it is a greater grace that I give you, while you, not seeing my Humanity, lament that I deprive you of Myself and do not appreciate the grace you receive.”

On hearing that I was concurring in the acts of Justice, frightened, I said: ‘So, my Love, now that You are striking the creatures, making their homes collapse, am I doing this together with You? No, no, Heaven forbid that I touch my brothers! When You want to strike them I will make myself small in your Will, I will not diffuse myself in It, so as not to take part in what You are doing. In everything I want to do what You do. But in this - striking creatures - never.’ And Jesus: “Why are you frightened? In my Will you cannot be exempt from doing what I do. It is a natural thing, and this is exactly the Sanctity in my Will: to do nothing of one’s own, but to do whatever God does. And besides, my Justice is Sanctity and Love, and It serves to balance the divine rights. If I did not have Justice, all the fullness of perfection would be lacking to my Divinity. So, if you want to live in my Volition and do not want to take part in the acts of Justice, the Sanctity done in my Will would not have its full completion. They are two waters fused together - one is forced to do what the other does. On the other hand, if they are separated, each one follows its course. My Will and yours are the two waters fused together, and whatever one does, the other must do as well. Therefore, I want you always in my Will.”

So I abandoned all of myself in His Will, but I felt great repugnance in me toward Justice; and my sweet Jesus, coming back, told me: “If you knew how heavy it is for Me to use Justice, and how much I love the creature! The whole of Creation is for Me like the body to the soul, like the skin to the fruit. I am in continuous immediate act with man, although created things hide Me, just as the body hides the soul. However, if it wasn’t for the soul, the body would have no life. In the same way, if I withdrew from created things, they would all remain without life. In all created things I visit man, I touch him and I give him life. I am hidden in the fire, and I visit him with its heat; if I were not there, the fire would have no heat - it would be a painted fire and without life. But while I visit man in the fire, he does not recognize Me, nor does he give Me one greeting. I am in the water, and

I visit him by quenching his thirst; if I were not there, the water would quench no one's thirst - it would be dead water. But while I visit him, he passes before Me without bowing once to Me. I am hidden in the food, and I visit man by giving him substance, strength and taste; if I were not there, in taking food man would remain on an empty stomach. Yet, ungrateful, while he feeds on Me, he turns his back to Me. I am hidden in the sun, and I visit him with my light almost every instant; yet, ungrateful, he repays Me with continuous offenses. I visit him in all things: in the air that he breathes, in the flower that gives off its fragrance, in the breeze that refreshes, in the thunder that strikes - in everything. My visits are innumerable. Do you see how much I love him? And you, being in my Will, are together with Me, visiting man and giving him life. Therefore, do not be frightened if sometimes you concur in Justice."

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**May 15, 1922**

***Laments and fears of Luisa. Jesus shows her how much He loves her.***

Continuing in my usual state, I felt all oppressed because of the privation of my sweet Jesus. Now, while I was praying, I felt there was someone behind my shoulders, and not knowing that it was Jesus, I had a shiver of fright. He stretched out His arm, and taking my hand in His hand, told me: "Luisa, do not fear, it is I." Oppressed as I was, and tired of waiting for Him, I said: 'It shows, O Jesus, that You no longer love me as before. You have taken everything away from me, even suffering. You alone were left to me, but so very often You fly away, and I don't know what to do, nor where to find You. Ah, it is really true that You don't love me any more!' And Jesus, assuming a dignified appearance, such as to strike fear, added: "You offend Me by telling me that I no longer love you as before. Mind this well - for the mere suspicion that I may not love you is the greatest offense for Me. What! I don't love you? I don't love you? So, you hold all the graces I am giving you as trifles?" I was left confused, and I really trembled at seeing the severe look of Jesus, and in the depth of my heart I implored forgiveness and pity. And He, softening: "Promise Me that you will not say it any more. And to show you that I love you, I want to make you suffer, letting you share in my pains."

Then, after I suffered a little, He repeated: "Now I want to show you how I love you." So He showed His Heart opened, and immense seas of power, of wisdom, of goodness, of love, of beauty, of sanctity, came out from within It. In the center of each one of these seas it was written: "Luisa, daughter of my immensity, daughter of my power, daughter of my wisdom, daughter of my goodness, daughter of my love, daughter of my beauty, daughter of my sanctity." The more I looked, the more I remained confused. And Jesus: "Have you seen how much I love you? And how, not only in my Heart, but in all of my attributes I carry your name written, and your name written in Me makes ever new currents of grace, of light, of love, etc., open for you? Yet, you tell Me that I do not love you? How can you even suspect this?" Only Jesus knows how crushed I was left, thinking that I had offended my Jesus, and even in His presence. Oh God, what pain! How awful guilt is!

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**May 19, 1922**

***In Heaven the Divine Will produces beatitude, while on earth It is operative, and multiplies Its Life and Its goods in the act of the creature.***

Continuing in my usual state, my always lovable Jesus made Himself seen from within my interior, from which a little door opened, and He leaned His arms on it and put His head out, to see what the other creatures were doing. I looked together with Jesus; but who can say the evils that appeared, the offenses being given, and the chastisements that will pour down? This sight, so sorrowful, was horrifying. I also saw our poor country being struck by the divine scourge.

Now, seeing that Jesus was looking with such tenderness of love and sorrow, while in the previous days it had been impossible for me to get Him to look and turn His face toward creatures, I said to Him: "My Love and my Life, do You see how much your dear brothers and mine suffer - don't You want to have pity? How willingly would I suffer everything so that they might be spared. See, this is a duty that the state of victim imposes on me - the imitation of You. Did You not suffer everything for us? And how could You want me not to suffer in order to spare them, and to imitate You, who suffered so much?"

And Jesus, interrupting my speaking, told me: "Ah! my daughter, man has reached such a point that I cannot look at him but with horror. And if I look at him, it is only from within you because, finding all the tendernesses of my Humanity and my prayers in you, I feel moved to look at him with compassion, and for love of you I will spare their lives. Man needs strong purges; otherwise he will not change his mind. Therefore I will sweep everything away, so as to renew everything. I will do unexpected things, new chastisements, for which man will not be able to find the reason; and this, in order to confuse him. But do not fear; for love of you I will spare something. In you I feel the current of the communications with all creatures, just as I felt it in my Humanity; therefore it is hard for Me to give you nothing, and to content you in nothing."

Later on I found myself outside of myself, at a very high point; and I found my Celestial Mama, a late Archbishop of ours, my parents, and my sweet Jesus, who was in the arms of the Bishop. As soon as he saw me, the Bishop placed Him in my arms, telling me: "Take Him, my daughter, and enjoy Him." Jesus made feast in my arms, and said: "Dearest daughter of my Will, I want to renew the bond of the great gift of making you live in my Will. This is why I wanted here present, as representatives, my dear Mama, the Bishop who took part in your direction when he was on earth, and your parents - so that you may remain confirmed more in my Will, and may receive all the current and the goods which my Will contains; and so that they may be the first to receive the glory of the work of living in my Will.

You are nothing but an atom in my Will, but in this atom I place all the weight of my Will, so that, as you move, the immense sea of my Volition may receive its motion, its waters may ripple, and as though stirred, they may give off their freshness, their fragrances, and may overflow for the good of Heaven and earth. The atom is small, extremely light, and is unable to agitate all the immense sea of my Will; but once all the weight of my Will has been placed in it, it will be capable of everything, and you will give Me the field to release more divine acts from Myself. You will be like a little stone which is cast into a fount: as it drops, the waters ripple, stir, and give off their freshness and fragrance. However, the little stone does not contain the weight of my Will, and therefore cannot make the fount overflow; but your atom, with the weight of my Will, can not only overwhelm my sea, but flood Heaven and earth.

You will drink all of my Will with all the goods It contains, as though in one gulp; and in another gulp you will let It out. And while you do this, you will multiply my Life and my goods as many times for as many times as you drink It, and for as many times as you release It. And if the Blessed in Heaven enjoy all the beatitude which my Will contains, and live in It as in their own center, they do not, however, multiply It, since their merits are fixed in them. You are happier than they, because you can multiply my Life, my Will and my goods. In them, my Will brings beatitude, while in you It is operative, and I ask for your acts in order to multiply Myself. When you operate, I anxiously watch whether you operate in my Will, so as to receive the contentment of seeing Myself multiplied in your act. How attentive you should be, and let nothing escape you.”

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**May 27, 1922**

***The prevenient act and the actual act.***

I was thinking to myself: “If one act done in His Will is so great, how many of them, alas, do I let escape!” And my sweet Jesus, moving in my interior, told me: “My daughter, there is the prevenient act and the actual act. The prevenient act is when the soul, at the first rising of the day, fixes her will in Mine, and decides and confirms that she wants to live and operate only in my Volition. She anticipates all of her acts and makes them all flow in my Will. With the prevenient will, my Sun rises, my Life remains duplicated in all of her acts, as though in one single act; and this makes up for the actual act. However, the prevenient act can be shaded - obscured by the human ways, by one’s own will, by self-esteem, by negligence and other things, which are like clouds before the sun, that render its light less vivid on the face of the earth.

On the other hand, the actual act is not subject to clouds; on the contrary, it has the virtue of dispelling the clouds, if there are any, and it makes many more suns rise, in which my Life is duplicated, with such vividness of light and heat as to form as many new suns, one more beautiful than the other. However, both of them are necessary: the prevenient act gives the hand, disposes and forms the plane for the actual act; the actual act preserves and expands the plane of the prevenient.”

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**June 1, 1922**

***Jesus before Pilate. What the truth is.***

Finding myself in my usual state, I was following the Hours of the Passion of my sweet Jesus, especially when He was presented to Pilate, who asked Him what His Kingdom was. And my always lovable Jesus told me: “My daughter, that was the first time in my terrestrial Life that I dealt with a gentile authority, who asked Me what my Kingdom was. And I answered him that my Kingdom is not of this world, for if it were of this world, thousands of legions of Angels would defend Me. But with this, I opened my Kingdom to the gentiles, and communicated my celestial doctrines to them; so much so, that Pilate asked me: ‘What? You are King?’ And immediately I answered him: ‘I am King, and I have come into the world to teach the truth.’ With this, I wanted to make my way into his mind in order to make Myself known; so much so that, touched, he asked Me: ‘What is the truth?’ But he did not wait for my answer; I did not have the good of making Myself understood.

I would have said to him: 'I am the truth; everything is truth in Me. Truth is my patience in the midst of so many insults; truth is my sweet gaze among so many derisions, slanders, contempts. Truths are my gentle and attractive manners in the midst of so many enemies, who hate Me while I love them, and who want to give Me death, while I want to embrace them and give them Life. Truths are my words, full of dignity and of celestial wisdom - everything is truth in Me. The truth is more than majestic sun which, as much as one may want to trample upon it, rises more beautiful and bright, to the point of shaming its very enemies, and of knocking them down at its feet.

Pilate asked Me with sincerity of heart, and I was ready to answer. Herod, rather, asked Me with malice and curiosity, and I did not answer. So, to those who want to know holy things with sincerity, I reveal Myself more than they expect; but with those who want to know them with malice and curiosity, I hide Myself, and while they want to make fun of Me, I confuse them and make fun of them. However, since my Person carried the truth with Itself, It performed Its office also in front of Herod. My silence at the stormy questions of Herod, my humble gaze, the air of my Person, all full of sweetness, of dignity and of nobility, were all truths - and operating truths."

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**June 6, 1922**

*By living in the Divine Will, cross and sanctity become similar to those of Jesus.*

I was thinking to myself: 'How is it that my good Jesus has changed with me? Before, He would be all delighted in letting me suffer; everything was participation in nails and cross. Now, everything has vanished. He no longer delights in letting me suffer; and if sometimes I suffer, He looks at me with such indifference; He no longer shows that taste of the past.'

Now, while I was thinking of this, my sweet Jesus, moving in my interior, sighing, told me: "My daughter, when there are superior tastes, minor tastes lose their delight, their attractiveness, and therefore one looks at them with indifference. The cross binds grace; but who nourishes it? Who makes it grow to the proper stature? My Will. My Will alone completes everything and allows my highest designs to be accomplished in the soul. If it wasn't for my Will, even the cross, as much power and greatness as it contains, can cause souls to remain half of the way. Oh, how many suffer, but since the continuous nourishment of my Will is missing, they do not reach the destination - the undoing of the human will. And the Divine Will cannot give the last blow, the final brush stroke of Divine Sanctity.

See, you say that nails and cross have vanished. False, my daughter - false. Before, your cross was small and incomplete; now my Will, raising you into my Will, makes your cross become large, and each act you do in my Volition is a nail that your will receives. And as you live in my Will, yours extends so much as to diffuse you in each creature, and for each one of them it gives Me that life which I gave them, so as to render Me the honor, the glory and the purpose for which I created her. See, your cross extends not only for you, but for each creature; therefore I see your cross everywhere. Before, I saw it only in you, now I see it everywhere. Your fusing yourself in my Will, with no personal interest, but only to give Me that which all should give Me, and to give all the good that my Will contains to everyone, is only of the Divine Life, not of the human. So, my Will alone is that which forms this Divine Sanctity in the soul. On the other hand, your previous crosses were

human sanctity, and that which is human, as holy as it may be, cannot do great things, but small ones; and even less can it elevate the soul to the sanctity and to the fusion with the working of her Creator; she remains always within the limitedness of creature. But my Will, destroying all human barriers, flings the creature into the divine immensity, and everything becomes immense in her: cross, nails, sanctity, love, reparation - everything. My goal in you was not human sanctity, although it was necessary to first do the small things in you, and this is why I delighted so much.

Now, as I made you go beyond, and having to make you live in my Volition, in seeing your littleness, your atom, embrace immensity in order to give Me love and glory for all and for each one, to render Me all the rights of the whole Creation, I am so delighted that all other things give Me no taste any more. Therefore, your cross, your nails, will be my Will which, keeping yours crucified, will complete the true crucifixion in you - not at intervals, but perpetually, fully similar to Mine, as I was conceived crucified and died crucified. My Cross was nourished by the Eternal Will alone, and therefore I was crucified for all and for each one. My Cross marked everyone with Its emblem."

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**June 9, 1922**

***Jesus wants to rest in the soul. Everything in Him is merciful love.***

As I was in my usual state, my always lovable Jesus would come very often; and sometimes He would lean His head upon mine, telling me: "My daughter, I need rest. The uncreated intelligence wants to rest in the created intelligence. But in order to find true rest, I should find in your intelligence all the glory and the contentment which all other intelligences should give Me. Therefore my Will wants to expand your capacity to be able to find this rest. No, I am not content if my Will does not place in you all that the others should give Me." Then, He seemed to breathe over my intelligence, and it remained as though chained by many threads of light, for as many created minds as came out of the hands of our Creator. And each thread of light said: "Glory, gratitude, honor... to my God, trice Holy." And Jesus said: "Ah, yes, now I can rest! I find the requital of the intelligence of Creation; the created mind is fused with the uncreated mind."

Afterwards, He leaned His head upon my heart, and it seemed that He could not find complete rest; so He placed His mouth over my heart, and breathed in it. At each breath my heart became larger. Then He added: "Daughter, I am determined to rest; therefore I want to breathe into your heart so much as to place in it all the love which all the rest of Creation should give Me. My rest cannot be perfect if I do not find the requital of the love which came out from Me. Therefore I want to find in this heart the love that all should give Me. My Volition will make this prodigy in you, and your heart will have a note for everyone, which says to Me: 'Love'." Then, He leaned His head on my heart again, and rested. How beautiful it was to see Jesus resting! Then He disappeared and came back; and now He wanted to rest on my hands, now on my shoulder. It seemed that He wanted to see whether all of my person was fit to let Him rest.

Afterwards He added: "My beloved, how much love I feel for you. All the love which I should give to others, and which they refuse, I concentrate in you. In you I hear the echo of my creative word: 'Let Us make man in Our image and likeness', and I see the fulfillment of it. Ah! Our Will alone will make man return to his first origin. Our Will will cast all the divine impressions into the human will,

and overwhelming one will within the Other, It will carry him on Its wings into the arms of his Creator - not ugly, as sin rendered him, but pure, beautiful and similar to his Creator. Therefore, I want you to receive all the impressions of my Will into yours, so that Heaven and earth may recognize nothing but Divine Will acting in you, by which they will feel as though overwhelmed; and all will receive the good of the divine operating in the creature. Therefore, be ready in everything, and be faithful to Me.”

After this He came back again, but all afflicted; and He told me: “I feel sad when they think that I am severe, and that I make more use of Justice than of Mercy. They behave with Me as if I were to strike them at each circumstance. Oh! how dishonored I feel by these ones. In fact, this leads them to remain at due distance from Me, and one who is distant cannot receive all the fusion of my love. And while they are the ones who do not love Me, they think that I am severe and almost a Being that strikes fear; while by just taking a look at my life, they can but notice that I did only one act of Justice – when, in order to defend the house of my Father, I took the ropes and snapped them to the right and to the left, to drive out the profanators. All the rest was only Mercy: Mercy my conception, my birth, my words, my works, my steps, the Blood I shed, my pains - everything in Me was merciful love. Yet, they fear Me, while they should fear themselves more than Me.”

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**June 11, 1922**

***The natural life symbolizes the spiritual life.***

I was thinking to myself: “How is it that the spiritual life also undergoes so many changes? While one is convinced that this will be his life, then, when he least expects it, he is flung somewhere else, dragging along who knows how many painful consequences which make the heart bleed. One can say that, because of the so many changes one undergoes, it is a continuous martyrdom.’ And my sweet Jesus, moving in my interior, told me: “My daughter, indeed the spiritual life must be a continuous martyrdom, because it must be similar to the first and greatest of Martyrs – Myself. And if it were not so, it cannot truly be called spiritual life, but larva and shadow of it. Then, it is necessary that it undergo various changes; this, in order to make it reach the proper stature, and to render it noble, beautiful and perfect. If the human nature itself, which is less important, undergoes who knows how many changes in order to reach the proper stature, much more so the spiritual, which is more important than natural life, and superior to it. Even more, the natural life symbolizes the spiritual life.

Observe now: how many changes does the natural life go through? It is conceived inside the maternal womb, and there it remains for as long as nine months in order to form the little body; and when it is formed, it is forced to come out. If it wanted to remain inside, it would die, because it would lack the space to grow, and so it would suffocate, jeopardizing its life and that of the mother. Now, if this conception were formed outside of the maternal womb, who would provide the blood and the heat to form the little body? Moreover, since the members are extremely tender, the air itself would kill it. How much care is not needed with the little newborn? Heat, cold, and even the constraints of the maternal womb can be deadly for him - and therefore swaddling clothes, cradle, milk.... If one wanted to give him some other food, the little one would not know how to chew it, and so his life would be put in danger. But then the time also comes when he becomes capable of

taking food; the swaddling clothes are removed, and he learns to take a few steps. Do you see? We are still at his infancy, and he has already gone through three changes.

Now, what would one say if this little one, seeing himself placed on the ground so as to take the first step, in fear of being snatched from the arms of his mama, screamed, cried, and refused to have any of it? One would feel sorry for him, because in the arms of his mama he would never become a man; without motion he would not become strong nor developed.

Now, let us come to the true spiritual life. It is conceived in my womb; my Blood, my love and my breath form it. Then I feed it at my breast; I swaddle it with my graces. Then I continue by making it walk with my truths. However, my design is not to form a child to play with - but a copy fully similar to Myself. And this is why changes occur - for nothing other than to let it reach a mature age and give it all those privileges and prerogatives which true spiritual life contains. Otherwise, it would remain like a baby in swaddling clothes who, instead of forming my honor and my glory, would form my sorrow and dishonor. But how many are those who remain only newborn, or at most swaddled. Very few are those who work together with Me to become a copy of Myself.”

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**June 15, 1922**

***The Divine Will is the central point of the Life of Jesus and of the soul who lives in It. The divine heartbeat is the little cell of the soul who lives in the Divine Will, and harmonizes everything within the creature.***

Continuing in my usual state, I was thinking about the Holy Will of God, and while I was fusing myself in It, my always lovable Jesus told me: “My daughter, my Eternal Will was the central point of my Life, from the first act of my conception up to my last breath. It preceded Me, It accompanied Me, becoming the life of my act; and It followed Me, enclosing my act in the eternal sphere of my Will, from which it could find no way out. And since my Eternal Will was immense, there was not one point which It would not encircle, nor generation in which It would not dominate. Therefore, it was as though natural for It to form my acts, and to multiply them for all, as if they were for one alone.

An individual can give only what he possesses; as much power as he may contain, he cannot give more than what he possesses. Now, my Will possessed the immensity, the power of the multiplication of acts into as many as It wanted, the eternity into which It overwhelmed all things present to everyone, as in the beginning of all things, so until the end. This is why, from the first moment of my conception, the power of my Will formed as many conceptions for as many creatures as would come into existence. It multiplied my words, thoughts, works and steps, and extended them from the first to the last man. The power of the Eternal Volition converted my Blood, my pains, into immense seas of which all could avail themselves. If it wasn't for the prodigy of the Supreme Will, my very Redemption would have been individual, circumscribed, and only for a few generations.

Now, my Will has not changed: what It was, It is, and will be. More so, since I Myself came upon earth, and I came to tie once again the Divine Will to the human. And for the soul who does not escape from this tie and places herself at the mercy of the Divine Will, letting herself be preceded,



accompanied and followed, enclosing her act in my Volition, that which happened to Me, happens to her.

See, as you were fusing your thoughts, your words, your works, your reparations, your little love in my Will, I extended them, I multiplied them, and they became antidote for each thought, for each word, for each work, reparation for each offense, and love for each love that is due to Me. And if this does not happen, it is the fault of the human will which, not abandoning itself completely prey to the Divine Will, does not take everything, nor can it give itself to everyone. So it feels the sensations of what is human which make it unhappy, circumscribe it, impoverish it, and render it incomplete. This is the reason for all my interest that your will live life in Mine, and that you understand well what it means to live in It, as much as it is possible for a creature; because if you do this, you will have obtained everything, and will give Me everything.”

Having said this, He disappeared. But later He came back again, and made Himself seen all wounded. Those wounds formed many little cells in which Jesus called souls, to enclose them and keep them safe. I said to Him: ‘My Love, what about my little cell – where is it, so that I may enclose myself in it, never to go out again?’ And Jesus: “My daughter, for you there are no little cells in my Body, because one who lives in my Will cannot live in one compartment of mine, but must live in the heartbeat of my Heart. The heartbeat is the center and the life of the human body; if the heartbeat ceases, life ceases. The heartbeat maintains the blood circulation, the heat, the breathing, and therefore the strength and the activity of the members. If the heartbeat is not regular, all the human faculties are in disorder; even the intelligence loses liveliness, ingenuity and the fullness of the intellectual light. In fact, in creating man, I placed a special sound in his heart, to which I bound the eternal harmony, in such a way that if the heartbeat is healthy, everything is harmony in the creature.

Now, my Will is like the heartbeat in the creature. If It palpitates, sanctity harmonizes, the virtues harmonize - she harmonizes between Heaven and earth; her harmony extends up to the Sacrosanct Trinity. This is why for you there is my heartbeat that offers itself as a little cell in order to enclose you in it, and so that, palpitating with one single heartbeat, you may harmonize between Heaven and earth, circulate in the past, in the present and in the future, and be present in everything - you circulating in Me, and I in you.”

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**June 19, 1922**

***Every time the soul operates in the Divine Will, she gives God the field to release new beatitudes and new contentments.***

Continuing in my usual state, I felt submerged in the Supreme Will of my sweet Jesus. It seemed to me that every little act of mine done in the Divine Will made new contentments come out from the Divine Majesty; and my lovable Jesus told me: “My daughter, I possess such contentments, happiness and beatitudes that I could give ever new joys and beatitudes in every instant. So, every time the soul operates in my Will, she gives Me the field to release new beatitudes and new contentments which I possess. And since my Will is immense and invades everyone and everything, as they come out, they flow over the soul who is operating in my Will, as the primary cause for which my beatitudes are being released, and then they circulate in everyone, both in Heaven and on earth. Therefore, as many

times as you operate in my Will, so many more beatitudes and joys do you make Me release, and I feel the contentment of sharing the joys I possess.

My Will wants to release what It possesses, but It keeps looking for one who would give It the occasion, one who is disposed to receive, one who prepares a little place in her soul in which to place these new contentments of mine. Now, by wanting to do my Will, the soul opens the doors of my Volition, and emptying herself of her own volition, she prepares a little place for Me in which to place my goods. And as she enters into my Will to operate, she gives Me the occasion to release new beatitudes from Myself. Therefore, I anxiously await that the soul come to operate in my Eternal Volition, in order to unleash a new joy from Myself, and make Myself known as the God that I am, who is never exhausted, and who always has something to give to one who does my Will.”

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**June 23, 1922**

***One who is not completely empty of his own will cannot have a sure knowledge of the Will of God. The truths about the Divine Will are more than sun.***

I was thinking to myself: ‘Jesus says many things about His Most Holy Will, but it seems that He is not understood, even by the confessors themselves. They seem doubtful, and in the face of a light so immense, they are neither illuminated nor drawn to love a Will so lovable.’ Now, while I was thinking of this, my always lovable Jesus, throwing His arm around my neck, told me: “My daughter, do not be surprised at this. One who is not completely empty of his own will cannot have a sure knowledge of Mine, because the human will forms the cloud between Mine and his, and hinders the knowledge of the value and the effects which Mine contains. But in spite of this, they cannot say that it is not light.

See, also the things which can be seen down here are not understood by man. Who can ever tell how I created the sun, or how much light and heat it contains? Yet, they see it, they enjoy its effects; it is with them all day, and its heat and light follow them everywhere. Yet, with all this, they neither know nor can they tell its height, or the light and heat it possesses. And if anyone wanted to raise himself in order to know it, the light would eclipse him, and the heat would burn him up. So, man is forced to keep his eyes low and enjoy its light, without being able to investigate it, contenting himself with saying: ‘It is sun’.

So, if this happens with the sun which can be seen and which I created for the natural good of man, more so with the truths, which contain, oh! how much more light and heat than the sun itself; especially the truths that regard my Will, which contain eternal effects, goods and value. Who can ever measure all that It contains? It would be as though wanting to be eclipsed. It would be better for them to lower their foreheads and enjoy the light which my truth brings, loving it and making that little light which the human intelligence comprehends their own, rather than putting it aside, as something which does not belong to them, because they do not comprehend all the fullness of its light. So, they enjoy the light of the sun as much as they can, although they do not comprehend it; they make use of it in order to work, to walk, to look and – oh! how they long for daytime, so that its light may keep them company and live with them. But then, my truths, which are more than light and make the sun of the day rise in the human minds, are neither regarded, nor loved, nor longed for,

and are considered as a trifle. What sorrow! However, when I see that they put my truths aside, I put them aside, and I allow my truths to follow their course with souls who love them and long for them, and use their light in order to model their lives and become one with them. Do you think that I have told you everything about the truths, the effects and the value that my truth contains? Oh, how many more suns I have to make rise! And do not be surprised if you do not comprehend everything. Be content with living of Its light - this is enough for Me.”

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**June 26, 1922**

***Isolation and loneliness of Jesus in the midst of creatures.***

Continuing in my usual state, my always lovable Jesus came; and since I had been all contracted for a few days, to the point of feeling incapable of motion, taking my hands in His, He told me: “My daughter, let me loose you.” And placing Himself close to me, He put my arms on His shoulders, telling me: “Now you are loosened. Cling to me, for I have come to keep you company and to receive yours in exchange. See, I am the God isolated by creatures; I live in their midst, I am life of each one of their acts, while they keep Me as if I were not with them. Oh, how I cry over my loneliness! I have had the same lot as the sun: while it lives in the midst of all with its light and heat, and there is no fecundity which does not come from it, and with its heat it purifies the earth of so many filthy things, and its goods are incalculable which, with magnanimity, it makes descend upon all, yet, it lives up high, always alone, while man, ungrateful, never sends a ‘thank you’ to it, or a sign of gratitude.

So I am - alone! always alone... while, being in their midst, I am light of every thought, sound of every word, motion of every work, step of every foot, beat of every heart. Yet, man, ungrateful, leaves Me alone, and he says not a ‘thank You’ to Me, not one ‘I love You’.

I remain isolated in his intelligence, because he uses the light I give to him for himself, and perhaps even to offend Me. I remain isolated in his words, because many times the sound that they form serves to blaspheme against Me. I remain isolated in his works, which he uses to kill Me; in his steps and in his heart, which are intent only on disobeying Me, and on loving what does not belong to Me. Oh, how this loneliness weighs on Me! But my love, my magnanimity, is so great that, more than sun, I continue my course, and in my course I keep investigating whether anyone wants to keep Me company in so much loneliness. And as I find him, I form my perennial company in him, and I lavish all my graces upon him. This is why I have come to you - I was tired of so much loneliness. Never leave Me alone, my daughter.”

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**July 6, 1922**

***Blessing which Jesus gave to His Mama before the Passion. One who lives in the Divine Will is the depository of the Sacramental Life of Jesus.***

I was thinking of Jesus, and accompanying Him in the Hour of the Passion when He went to His Divine Mama to ask for Her holy blessing; and my most sweet Jesus in my interior told me: “My daughter, before my Passion, I wanted to bless my Mama and be blessed by Her. However, I did not

bless only my Mama, but all creatures, and not only those which are animate, but also the inanimate. I saw the creatures weak, covered with wounds, poor; my Heart had a throb of sorrow and of tender compassion, and I said: "Poor humanity, how decayed you are! I want to bless you, so that you may rise again from your decay. May my blessing impress in you the triple seal of the power, the wisdom and the love of the Three Divine Persons, and may it restore your strength, heal you and enrich you. And in order to surround you with defense, I bless all things created by Me, that you may receive them all blessed by Me. I bless for you the light, the air, the water, the fire, the food, so that you may remain as though immersed and covered by my blessings. But since you did not deserve this blessing, I wanted to bless my Mama, using Her as channel through which my blessing might reach you. And just as my Mama requited Me with Her blessings, I want creatures to requite Me with their blessings; but – alas, instead of repaying Me with blessings, they repay Me with offenses and maledictions. Therefore, my daughter, enter into my Will, and rising upon the wings of all created things, seal all of them with the blessings that all should give Me, and bring the blessings of all to my sorrowful and tender Heart."

Then, after I did this, as though to repay me, He said to me: "My beloved daughter, I bless you in a special way: I bless your heart, your mind, your motion, your word, your breath - I bless all of you, and everything in you."

After this, I continued with the other Hours of the Passion, and while I was following the Eucharistic Supper, my sweet Jesus moved in my interior, and with the tip of His finger, He knocked strongly within my interior, so much so, that I heard Him with my ears, and I said to myself: 'What may Jesus want, that He is knocking?' And He, calling me, told me: "It was not enough to knock for you to hear Me, but also to call you so as to be listened to. Listen, my daughter: while I instituted the Eucharistic Supper, I called everyone around Me, I looked at all generations, from the first to the last man, in order to give my Sacramental Life to all - and not once, but as many times as they need corporal food.

I wanted to constitute Myself as food for the soul, and I felt very sad at seeing that my Sacramental Life would be surrounded by scorns, by indifferences, and even by ruthless death. I felt ill; I experienced all the grips of death of my Sacramental Life, so harrowing and repeated. Then I looked more closely; I made use of the power of my Will, and I called around Me the souls who would live in my Will. Oh, how happy I felt! I felt surrounded by these souls, whom the power of my Will kept as though immersed, and for whom my Will was the center of their lives. I saw my immensity in them, and I found Myself well defended from all; and to them I entrusted my Sacramental Life. I deposited It in them, so that they would not only take care of It, but repay Me for each consecrated Host with one life of theirs. And this happens naturally, because my Sacramental Life is animated by my Eternal Will, and the life of these souls has the life of my Will as its center. Therefore, when my Sacramental Life is formed, my Volition, acting in Me, acts also in them, and I feel their life in my Sacramental Life. They multiply with Me in each Host, and I feel I am given life for life.

Oh, how I rejoiced in seeing you as the first one - you, whom I called in a special way to form your life in my Will! I made in you the first deposit of all my Sacramental Lives, and I entrusted you to the power and the immensity of the Supreme Volition, that they might render you capable of receiving this deposit. From that time you were present to Me, and I constituted you as depository of my

Sacramental Life, and in you, all the other souls who would live in my Will. I gave you primacy over everything - and with reason, because my Will is subject to no one - even over the Apostles and the priests. In fact, if they consecrate Me, they do not, however, remain as life together with Me - on the contrary, they leave Me alone and forgotten, not caring about Me, while these souls would be life within my own Life - inseparable from Me. This is why I love you so much – it is my very Will that I love in you.”

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**July 10, 1922**

***Living in the Divine Will is to repeat the real Life of Jesus, not only in the soul, but also in the body.***

Continuing in my usual state, I felt my always lovable Jesus in my interior - but so real that now I would feel Him squeeze my heart so tightly as to make me suffer; now He would clasp His arms around my neck to the point of suffocating me; now He would sit on my heart, assuming an air of dominion and command, and I would feel as though annihilated and then risen again to new life under His command. But who can say what He did in my interior, and what I felt? I believe it is better to pass over it in silence.

Then, while I was feeling His real presence in my interior, He told me: “My daughter, rise, rise more - but so high as to reach the womb of the Divinity; your life will be among the Divine Persons. See, in order to make you reach this point, I formed my Life in you, I enclosed my Eternal Volition in whatever you do, and there It flows in a marvelous and surprising way, and my Volition is acting in you in a continuous immediate act. Now, after I have formed my Life in you, with my Will acting in you, in your acts, your will has remained soaked, transfused, in such a way that my Volition possesses a life upon the earth.

Now it is necessary that you rise and carry with you my Life, my Will, so that my Volition of the earth and That of Heaven may fuse together, and you may live for some time in the womb of the Divinity, where your volition will be acting in Mine, in order to expand it as much as a creature can be capable of. Then, you will descend again upon the earth, bringing the power and the prodigies of my Will, in such a way that the creatures will be shaken, they will open their eyes, and many will know what it means to live in my Will - to live in the likeness of their Creator. This will be the beginning of the coming of my Kingdom upon earth, and of the final fulfillment of my Will.

Do you think that living in my Will is something trivial? There is nothing that equals It, nor sanctity that matches It. It is the real Life, not a fantastic one, as some may imagine; and this Life of Mine is not only in the soul, but also in the body. But do you know how this Life of Mine is formed? My Eternal Will is that of the soul, and my heartbeat, palpitating in her heart, forms my conception; her love, her pains, and all of her acts done in my Will form my Humanity, and make Me grow so much that I cannot remain hidden, nor can she help feeling Me. Don’t you feel Me, alive, in your interior? This is why I told you that the Sanctity of living in my Will cannot be matched by anything else; all other sanctities will be like little lights, while It will be the great Sun transfused in its Creator.”

Now, in order to obey, and with great reluctance, I will say how I feel my Jesus in my interior: I feel

Him at the place of my heart, almost in a visible way; now I hear Him praying, and many times I hear Him with the ears of my body, and I pray together with Him; now suffering, and He makes me hear His interrupted and labored breath, and I feel it in my breathing, so much so, that I am forced to pant together with Him. And since all creatures are contained in Him, I feel His breath diffusing as life in all human motions and breaths, and I diffuse myself together with Him. Now I feel Him moan and agonize; now I feel Him move His arms and stretch them within mine; now sleeping, and my interior remains in deep silence. But who can say everything? Jesus alone can say what He operates in me, for I don't have adequate words to manifest it. I did it only to obey, with highest torment for my soul, and for fear that my Jesus might be displeased; because He tolerates me as long as obedience does not command me, but if obedience commands, only the Fiat is left to me, otherwise He would annihilate me. I hope that everything be for His glory, and to my confusion.

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**July 14, 1922**

***How God is naturally inclined to generate beings similar to Himself. Luisa, the one who generates the Kingdom of the Divine Will in others.***

As I was in my usual state, my sweet Jesus carried me outside of myself, up into the womb of the Eternal One. But while I was swimming in that womb - and I am unable to say what I felt and what I understood, because I lack the words to express myself - my always lovable Jesus told me: "Beloved daughter of Our Will, I have brought you into the womb of Our Divinity, so that your will may extend more within Ours, and may participate in Our way of acting. Our Divinity is naturally inclined to generate; It does nothing but generate continuously, and all things created by Us carry with them the virtue of generating. The sun generates light in each human eye, in each work and step; it seems that it multiplies for each man, for each plant and for each point of the earth. If it did not have this virtue, this connection with its Creator who generates, by no means could the sun give light to all and be at everyone's disposal. The flower generates another flower, fully similar to itself; the seed generates another seed; man generates another man. All things carry with them the virtue of generating from their Creator. So, We are very naturally inclined to generate and to reproduce from Ourselves beings similar to Ourselves. This is why I have called you into Our womb, so that, as you live with Us, your will, diffusing within Ours, may expand and generate sanctity, light and love together with Us; and multiplying in everyone with Us, it may generate in others that which it has received from Us.

This is Our only Will left with regard to Creation: that Our Will act in the creature as It acts in Us. Our love wants to unleash Our Will from Our womb in order to deposit It in the creature, but It keeps looking for one who is disposed, who would recognize It and appreciate It, in order to generate in her what It generates in Us. This is the reason for so many graces, so many manifestations about my Will: it is the Sanctity of my Will that demands that It be known, loved and revered, before being placed in the soul; that It be able to display all Its virtue and power within her, and that It be surrounded by the cortege of Our own graces. So, everything I do to you is nothing other than equipping and adorning the dwelling of my Will. Therefore, be attentive; here in Our womb you will learn Our ways better, and you will receive all the prerogatives which befit the designs We have formed over you."

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**July 16, 1922**

***In order to reign, the Sanctity of living in the Divine Will must be known.***

Since the confessor had told me that I had to let copying be done from my writings of what blessed Jesus has made me write on the different virtues, I felt a pain in me, a martyrdom, in letting what Jesus had told me come out. So, as blessed Jesus came, I said to Him: 'My Love, only for me these martyrdoms - that I myself have to be the instrument for putting out what You have manifested to me. More so, since in having to put out what You have told me, I am forced in certain things to put out myself also. My Jesus, what martyrdom! Yet, although with highest torture for my soul, I am forced to obey. Give me strength, help me! Only for me, this. You have said so many things to others, and given many graces to them, but no one has known anything; and if something has become known after their death, the rest remained all buried with them. I alone had to get this martyrdom!'

And Jesus, all goodness, told me: "My daughter, courage, do not lose heart too much. I will be with you also in this. Before my Will, yours must disappear; and besides, it is the Sanctity of my Will that wants to be known; here is the reason. The Sanctity of living in my Will has no path, nor doors, nor keys, nor rooms - It invades everything. It is like the air that one breathes: everyone must and can breathe it. By just wanting it, and putting the human will aside, the Divine Volition will let Itself be breathed by the soul, and will give her the life, the effects, the value of the Life of my Volition. But if It is not known, how will they be able to love and want a living so holy, and the greatest glory that the creature can give Me?

The sanctity of other virtues is known enough in the whole Church, and whoever wants it, can copy it; this is why I was not concerned with multiplying that same knowledge. But the Sanctity of living in my Will, the effects and the value It contains, the last brush stroke which my creative hand will give to the creature in order to make her similar to Me, is not yet known. This is the reason for all my haste, so that what I told you be manifested; and if you did not do so, you would as though constrain my Will, imprison within Me the flames which devour Me, and make Me delay the complete glory that Creation owes Me. However, I want things to come out as orderly, because one missing word, one broken nexus, connection or sentence, instead of shedding light, would cast darkness about Me, and instead of making creatures give Me glory and love, would make them remain indifferent. Therefore, be attentive; I want what I have said to come out whole." And I: 'But in order to put your whole part, I am forced to put part of mine.' And Jesus: "And what do you mean by this? If we have made the way together, do you want Me to come out into the field alone? And besides, whom should I point out and place as example to be imitated, if the one whom I instructed and who has the practice of the way to live in my Will does not want to be known? My daughter, this is absurd."

'Ah, Jesus, into what a maze You throw me! I feel I am dying! I hope that your Fiat will give me the strength.'

"Therefore, remove your will, and my Fiat will do everything."

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**July 20, 1922**

***The living in my Will must graft in the soul all that the Divine Will did and made Jesus suffer in His Humanity.***

As I was in my usual state, my always lovable Jesus came and plunged me so deep into His Will, that even if I wanted to go out, it would have been impossible for me. It happened to me as to a person who has voluntarily allowed himself to be flung from his little place into an interminable place; and in seeing the length of the way, of which he knows not even the bounds, he gives up the thought of tracing his little place, but he is happy with his lot. So, while I was swimming in the immense sea of the Divine Will, my sweet Jesus told me: “Dearest daughter of my Will, I want to make of you a repeater of my Life. The living in my Will must graft in the soul all that my Will did and made Me suffer in my Humanity. My Will tolerates no dissimilarities. See, my Eternal Will imposed on my Humanity to accept as many deaths for as many creatures as would have life in the light of the day; and my Humanity accepted these deaths with love, so much so, that the Eternal Volition made as many marks in my Humanity for as many deaths as I was to suffer. Now, would you want Me to mark yours with as many marks as Mine received, so that you may suffer as many deaths as I suffered?”

I said: ‘Fiat.’ And Jesus, with both mastery and speed, marked mine with many marks of death – as many as He had, telling me: “Be attentive and strong in suffering these deaths; more so, since from these deaths life will come out for as many other creatures.” Now, while He was saying this, He touched me with His own creative hands; and as He touched me, He created suffering - such as to make me feel mortal pains. He tore my heart, and wounded it in a thousand ways - now with arrows of fire, now with arrows so ice-cold as to make me numb; now He squeezed it so tightly that I remained immobile. But who can say everything? He alone can say what He was doing.

I felt crushed, annihilated, and I almost feared I wouldn’t have enough strength; and He, as though wanting to rest from the pains He had given me, continued: “What do you fear? Perhaps that my Will may not have enough strength to sustain you in the pains I want to give you? Or that you might go out of the bounds of my Will? This will never be. Don’t you see how many immense seas my Will has extended around you, in such a way that you yourself cannot find the way out? All the truths, the effects, the values, the knowledges I have manifested to you have been as many seas by which you have been surrounded; and yet more seas will I continue to extend.

Courage, my daughter; all this is necessary to the Sanctity of living in my Will - to generate likeness between Me and the soul. So I did with my Mama: I did not tolerate even one little pain, or act or good which I did, in which She would not participate. One was the Will that animated Us, and therefore, when I suffered deaths and pains, or when I operated, She would die, suffer, operate together with Me. In her soul She was to be my faithful copy, in such a way that, in reflecting Myself in Her, I was to find another Me. Now, that which I did with my Mama, I want to do with you - after Her, I place you. I want the Most Holy Trinity to be reflected on earth: Myself, my Mama, and you. And this is necessary, so that through a creature my Will may have Its operating life upon earth. And how can It have this operating life if I do not give what my Will contains, and what It made my Humanity suffer? My Will had true operating life in Me and in my inseparable Mama; now I want It to have it in you. One creature is absolutely necessary to Me – so my Will has established; the



others will be conditioned.”

I felt all confused. I understood what Jesus was saying, and I felt my poor being more annihilated and destroyed. I felt so unworthy that I thought to myself: ‘What a mistake Jesus is making. There are so many good souls that He could have chosen.’ But while I was thinking of this within myself, He added: “Poor daughter, your littleness dissolves when it is near Me; but so I have decided. I had to take her from the human race; had I not taken you, I would have taken another creature; but since you are the littlest one, I reared you on my knees, I nourished you at my breast like a little baby. So, I feel my own Life in you, and therefore I fixed my gaze on you; I looked at you over and over again and, pleased, I called the Father and the Holy Spirit to look at you as well, and with unanimous consensus, We chose you. Therefore, all that is left to you is to be faithful to Me, and to embrace with love the life, the pains, the effects, and everything that Our Will wants.”

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**July 24, 1922**

***Bonds between Jesus and each soul. Correspondence to grace.***

Continuing in my usual state, my always lovable Jesus came with enchanting majesty and love, and showed me all generations, from the first to the last man, and each of them was bound and tied to my sweet Jesus. The bond was such that it seemed to multiply for each creature, in such a way that each one had Him for himself alone, and that Jesus gave that Life of His to suffer any pain and death which each one would have to suffer, so as to be able to say to the Celestial Father: “My Father, in each creature You will have as many of Myself, who will give You, for each one, that which each one owes You.” While I was seeing this, my sweet Jesus told me: “My daughter, do you also want to accept the bond with each being, so that there may be no dissimilarity between you and Me?”

I don’t know how, I felt as if the weight of all were leaning on my shoulders. I saw my unworthiness and weakness, and I felt such repugnance as to feel faint, to the point that blessed Jesus, having compassion for me, took me in His arms and pressed me to His Heart, letting me place my mouth at the opening of the wound that pierced Him, telling me: “Drink, my daughter, the Blood which gushes forth from this wound, that you may receive the strength that you lack. Courage, do not fear, I will be with you. We will share all the weight, the work, the pains and the deaths. This is why I tell you, ‘be attentive and faithful’ - because my grace wants correspondence; otherwise, it takes nothing to descend. What does it take to open and to close one’s eyes? It takes nothing. Yet, the great good of keeping them open, and the great harm of keeping them closed. By keeping them open, the eyes are filled with light - with sun; and with this light the hand can work, the foot can walk safely and without stumbling; one can distinguish objects, whether they are good or bad; one can reorder things, read, write.... Now, what does it take to lose all this good? Closing one’s eyes. The hand cannot work, the foot cannot walk, and if it does, it is subject to stumbling; one can no longer distinguish objects; he reduces himself to inability. Such is the correspondence: nothing but opening the eyes of the soul. And as one opens them, light comes into the mind, my image is reflected in all that she does, copying Me faithfully; in such a way that she does nothing but receive continuous light from Me, so as to convert all of her being into light. On the other hand, lack of correspondence plunges the soul into darkness, and renders her inoperative.”

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**July 28, 1922**

***Likeness of the soul to Jesus, not only in the deaths of pain, but also in those of love.***

I felt all immersed in His Most Holy Will, and my sweet Jesus, on coming, told me: “My daughter, identify your intelligence with mine, so that yours may circulate in all the intelligences of creatures, and receive the bond of each of their thoughts, in order to substitute them with as many other thoughts done in my Will, and so that I may receive the glory as if all thoughts were done in a divine manner. Expand your will in Mine - nothing must escape you which is not caught in the net of my Will and of yours. My Will in Me and my Will in you must fuse together and have the same endless boundaries; but I need that your will be disposed to extend within Mine, and that nothing escape it of the things created by Me, so that in all things I may hear the echo of the Divine Will in the human will, and generate my likeness in it. See, my daughter, I suffered double deaths for each creature - one of love and another of pain. In creating him, I created him as a complex, all of love, so that nothing but love was to come out of him, so much so, that my love and his were to be in continuous currents. However, not only did man not love Me, but ungrateful, he offended Me, and so I was to repay my Divine Father for this lack of love, accepting a death of love for each one, and another one of pain for the offenses.”

But while he was saying this, I saw my sweet Jesus all in one flame which consumed Him and gave Him death for each one; even more, I could see that each thought, word, motion, work, step, etc., were as many flames which consumed Jesus and vivified Him. Then Jesus added: “Would you not want my likeness? Would you not accept the deaths of love, as you accepted the deaths of pain?” And I: ‘Ah, my Jesus, I don’t know what happened to me. I still feel great repugnance for having accepted those of pain; how could I accept those of love, which seem harder to me? I tremble at the mere thought of it; my poor nature is annihilated more – it is undone. Help me, give Me strength, for I feel I cannot go on any more.’

And Jesus, all goodness, but determined, added: “Poor daughter of mine, courage, do not fear, and do not want to trouble yourself because of the repugnance you feel. Rather, in order to reassure you, I tell you that this too is likeness to Me. You must know that also my Humanity, as holy as It was, and immensely eager to suffer, felt this repugnance. But it was not mine; it was all the repugnances that creatures would feel in doing good and in accepting the pains which they deserved. And I had to suffer these pains which tortured Me not a little, in order to give them the inclination to good, and to render their pains sweeter; to the point that in the Garden I cried out to the Father: ‘If it be possible, let this chalice pass from Me!’ Do you think it was I? Ah, no! - you deceive yourself. I loved suffering to folly; I loved death to give life to my children. It was the cry of the whole human family that echoed in my Humanity, and I, crying out together with them to give them strength, repeated as many as three times: ‘If it be possible, let this chalice pass from Me!’ I was speaking in the name of all, as if it were my own thing; but I felt crushed.

So, the repugnance that you feel is not yours - it is the echo of mine. If it were yours, I would have withdrawn. Therefore, my daughter, since I want to generate from Myself another image of Myself, I want you to accept; and I Myself want to mark these, my deaths of love in your will, expanded and consumed within Mine.” And as He was saying this, He marked me with His holy hand, and

disappeared. May everything be for the glory of God.

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**July 30, 1922**

***Luisa feels repugnance in letting the writings come out. Laments of Jesus.***

In letting copying be done from my writings, in obedience to the confessor, of that which Jesus had told me about virtues, I wanted to have it copied without saying that it was Jesus who had told me that. And He, on coming, displeased, said to me: "My daughter, why do you want to hide Me? Am I perhaps a dishonored person, that you don't want to mention my name? When one speaks about a good, a saying, a work, a truth from a dishonored person, one does not want to say who that person is, so as not to cause the loss of the esteem, the glory, the prestige and the effect contained in that good, in that saying, etc. In fact, if one says who the person is, it will not be appreciated and will lose all its beauty, since others will know that the source from which it comes deserves no appreciation. On the other hand, if he is a good and honored person, first one mentions the name of that person so as to make whatever he said or did stand out more and be more appreciated; and then he talks about what he did or said.

So, do I not deserve that my name be placed before my words? Ah, how badly you treat Me! I did not expect this sorrow from you. Yet, I have been so generous with you; I have manifested to you many things about Me; I have let you know many things, and the most intimate ones, about Me, which I have not done with others. You should have been more generous in making Me known; instead - so sparing. Others would have manifested the little I told them by trumpets, in order to make Me known and loved. You, instead, want to hide Me. I don't like this at all."

Confused and humiliated to the summit, I said to Him: 'My Jesus, forgive me, You are right; it is because of the great repugnance I feel - this having to put my will into how I should come out tortures me. You, have pity on me, give me more strength and grace, and make my heart larger, so that I may never again give you this sorrow.' And Jesus: "I bless you, so that your heart may receive more grace, and may be more generous in making Me known and loved."

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**August 2, 1922**

***Likeness to Jesus in His greatest pain: the abandonment of the Divinity in His sufferings.***

Finding myself in my usual state, I saw myself as all confused and as though separated from my sweet Jesus, to the point that, as He came, I said to Him: 'My Love, how things have changed for me. Before, I used to feel so identified with You that I felt no division between You and me, and in the very pains I suffered You were with me. Now, the complete opposite: if I suffer, I feel separated from You, and if I see You before me or inside of me, it is in the appearance of a judge who condemns me to the penalty - to death; and You no longer take part in the pains that You Yourself give me. Yet, You tell me: "Rise more and more" - while I am descending.'

And Jesus, interrupting my speaking, told me: "My daughter, how you are deceiving yourself. This is happening because you accepted, and I marked in you the deaths and the pains which I suffered for

each creature. My Humanity too found Itself in these painful conditions. It was inseparable from my Divinity; yet, since my Divinity was untouchable by the pains, nor capable of suffering any shadow of pain, my Humanity found Itself alone in suffering, while my Divinity was only the spectator of the pains and deaths which I suffered. Even more, It was my inexorable judge, who wanted to be paid the penalty of each pain of each creature. Oh! how my Humanity trembled. I remained crushed before that Supreme Light and Majesty, in seeing Myself covered with the sins of all, and with the pains and deaths that each one deserved! It was the greatest pain of my Life – that while I was One with the Divinity and inseparable from It, in the pains I remained alone, and as though apart.

So, since I have called you to my likeness, what is the wonder if, while you feel Me within you, you see Me as the spectator of your pains which I Myself inflict upon you, and you feel as though separated from Me? Yet, your pain is nothing but the shadow of mine; and just as my Humanity was never separated from the Divinity, so I assure you that you are never separated from Me. These are the effects that you feel; but then, more than ever do I form one single thing with you. Therefore, courage, faithfulness, and do not fear.”

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**August 6, 1922**

***The Will of God is balance and order.***

I felt all immersed in the Holy Will of God, and my sweet Jesus, on coming, told me: “My daughter, all things have equal weight for Me – the weight of Heaven is equal for Me to that of the earth. My Will contains perfect balance. Balance brings order, regimen, utility, harmony. All things harmonize together as if they were one single thing. Order brings equality; equality brings likeness. This is why there is so much harmony, order and likeness in the Three Divine Persons, and all created things are in perfect harmony - one is the support, the strength and the life of the other. If just one created thing disharmonized, all the others would tumble and end up in ruin.

Only man moved away from Us, from the balance of Our Will. Oh, how man tumbled, and from the highest place he fell into the deepest abyss! And in spite of my Redemption, not all of the human family has returned to its original state. This means that the gravest thing is to withdraw from the balance of Our Will; it means hurling oneself into chaos, into disorder, into the abyss of all evils. Now, my daughter, this is why I have called you in a special way into this balance of my Will - so that, as you live in It, you may come to balance all the work of deranged humanity. By living in my Will, you will balance yourself, you will be in order and in perfect harmony with Us and with all things created by Us. So, since you harmonize everything, We will feel you flowing in the sphere of Our Will, giving Us the order and the harmony of all the intelligences, words, works and steps of all. We will constitute your acts in Our Will as the rulers of all the others, and We will make up for the chaos of unfortunate humanity. Each act of yours will be the mark of the order which We will receive in the name of all the others. You have much to do in Our Will; you will be like a Queen, and will bring Us all conquests and all harmonies. Our Will will administer to you all that is necessary so that you may make up for all, and fill the void of balance of the human will, which received so much harm in withdrawing from the balance of Our Will.”

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**August 12, 1922**

***Value and effects of sacrifice.***

I felt oppressed and in pain, in such a way that only my sweet Jesus can know. He scrutinizes each fiber of my poor heart and sees all the intensity of my torment. Having compassion for me, on coming, He sustained me in His arms, telling me: "My daughter, courage, I am here for You, what do you fear? Have I perhaps failed you? And if you do not feel like moving the slightest from my Will at any cost, much less do I feel like not being with you, as life of each act and pain of yours. Now, you must know that my Will is most pure gold. And so that the thread of your will may become most pure gold - in such a way that, as the thread of your will is braided with Mine, that which is yours and that which is Mine may not be distinguished - it takes only sacrifice and pains. Consuming the thread of your human will, they substitute it with the golden divine thread which, identifying itself with mine, forms one single thread, and braiding the whole of the great wheel of Eternity, extends everywhere and finds itself in every place.

But if my Will is gold and yours is iron, you will remain behind, and Mine will not lower Itself to be braided with yours. If you take two objects of gold, though each one may have its own different shape, by melting them, you will be able to form one single object, and would no longer be able to distinguish the gold of one from that of the other. But if one object is of gold and the other of iron, one will not stick to the other, and it will be impossible to form one single object. So, only sacrifice changes the nature of the human will.

Sacrifice is burning fire that melts and consumes. Sacrifice is sacred, and has the virtue of consecrating the Divine Will in the human. Sacrifice is grace, and with its skillful brush it imprints the divine shape and features. Here is the reason for the increasing of your sufferings: these are the final brush strokes which are needed in order to produce the final extension and braiding of your will in Mine."

And I: 'Ah, my Jesus, all of my sufferings, as painful as they are, such that they seem to annihilate me, do not oppress me; and if it pleases You, multiply them for me. But You know which is the pain that tortures me; for that one alone I implore your compassion, for it seems that I cannot go on any more. O please! - for pity's sake, help me and free me, if You please."

And Jesus: "My daughter, in this pain also I will be with you; I will be your help, I will give you my strength in order to bear it. I could make you content, but it would not be decorous for Me to do that. A work so high, a mission so sublime and unique - calling you to live in my Will - would sound odd to Me if I did not make It pass through the organ of my Church. Besides, it was through my Will and through the intervention of obedience to a minister of mine, that you were placed in this state. If he does not feel like continuing, he can give you the obedience, so that, as you would do it to obey, there would still be perfect agreement between you and Me. In fact, if you did it by yourself, of your own will, not only would we not remain in agreement, but you would remain disfigured. However, they must know that the world is currently on a stake; and if they want Me to raise its flames and burn everything to ashes, then let them do what they want." I remained terrified and more afflicted than before, but ready to do His Most Holy Will, not mine.

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**August 15, 1922**

***The acts of Jesus and those of the Most Holy Virgin in the Divine Will.***

Finding myself in my usual state, I was abandoning myself in the arms of the Most Holy Will of God, and my sweet Jesus told me: "My daughter, in my Will you will find not only all of the acts that my Humanity did, in which I braided all creatures together, but you will also find all the acts that my dear Mama did which, braiding themselves with mine, formed one single act.

As soon as I was conceived in Her womb, She began the braiding with my acts; and since my Humanity had no other Life, no other food, and no other purpose but the Will of my Father alone which, flowing in everything, made Me the act of each creature so as to give back to the Father the rights of Creator on the part of creatures, and to give Myself as Life to all creatures - in the same way, as She began Her braiding with Me, She too gave back to the Father His rights of Creator in the name of all, and gave Herself to all creatures. Therefore, all creatures received, together with my acts, the acts of my Mama as Life.

Now in Heaven, She embraces all the glory of each creature; my Will gives Her such glory on the part of each creature that there is no glory which She does not contain, and no glory which does not descend from Her. And since She braided Her works, Her love, Her pains, etc. with Me, now in Heaven She is circumfused with as much glory as were the braidings She did in my Will: this is why She surpasses everything, embraces everything and flows in everything. This is what it means to live in my Will. My beloved Mama could never have received so much glory, if all of her acts had not run in my Will; acts which constitute Her Queen and crown of all.

Now I want you in my Will, so that the braiding may not be between two, but among three; my Will wants to expand in order to find all creatures together in one creature. Do you see the great good that will come to you, how much glory you will give Me, and how much good you will do to all?"

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**August 19, 1922**

***The pains which the Divinity inflicted on Jesus in His interior. The pains of the Passion were shadows and similes of the interior pains.***

As I was in my usual state, sweet Jesus made me suffer part of His pains and of His deaths, which He suffered for each creature. From my little pains I could comprehend how atrocious and mortal the pains of Jesus had been. Then He told me: "My daughter, my pains are incomprehensible to human nature, and the very pains of my Passion were shadows or similes of my interior pains. My interior pains were inflicted on Me by an Omnipotent God, and not one fiber could dodge His blow; those of my Passion were inflicted on Me by men who, having neither Omnipotence nor All-seeingness, were not able to do what they wanted, nor to penetrate into every single fiber of mine.

My interior pains were incarnate, and my very Humanity was transformed into nails, into thorns, into scourges, into wounds, into martyrdom, so cruel as to give Me continuous deaths; and these were inseparable from Me - they formed my very Life. On the other hand, those of my Passion were

extraneous to Me; they were thorns and nails which could be driven inside, and eventually, they could also be removed; and the mere thought that a pain can be removed is a relief. But my interior pains, which were formed of my own flesh - there was no hope that they might be removed, or that the sharpness of a thorn or the piercing of the nails might be lessened.

My interior pains were so great and so many that I could call the pains of my Passion reliefs and kisses given to my interior pains; and uniting together, they gave the last proof of my great and excessive love for the salvation of souls. My external pains were voices which called everyone to enter into the ocean of my interior pains, to make them comprehend how much their salvation cost Me. And then, from your own interior pains, communicated by Me, you can somehow comprehend the continuous intensity of mine. Therefore, pluck up courage - it is love that pushes Me to this."

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**August 23, 1922**

***The soul who lives in the Divine Will contains the fount of all martyrdoms, sorrows and pains, but also that of all joys, contentments and graces.***

I was feeling oppressed and in suffering, as if my interior were in continuous act of undergoing new destructions and the annihilation of my poor being. So I prayed Jesus to give Me strength, and He, on coming, took me in His arms to infuse new life in me; but this new life was given to me as the occasion to receive a new death, to then be infused with another new life. Then He told me: "My daughter, my Will embraces everything; It holds tightly within Itself all the pains, all the martyrdoms, all the sorrows which exist in the round of all centuries. This is why my Humanity embraced everything - each pain, each martyrdom of creature: because my Life was nothing other than the Life of the Divine Will. And this was convenient not only to accomplish the work of Redemption, but also so that I might be constituted King, help and strength of all martyrdoms, sorrows and pains. If I did not have the fount of all martyrdoms, sorrows and pains within Me, how could I be called King of all and possess in Me the fount of all helps, supports, strength and grace which are needed for each pain of creature? It is necessary to possess in order to give.

This is why I told you many times that the mission of calling a soul to live in my Will is the greatest one, the highest and the most sublime; there is no other that can match it. The immensity of my Volition will make all the martyrdoms, pains and sorrows reach her; my own Will will give her divine strength to sustain them, and will form in her the fount of martyrdoms and sorrows. And my very Will will constitute her queen of all martyrdoms, sorrows and pains. Do you see what it means to live in my Will? To suffer not only one martyrdom, but all martyrdoms; not one pain and sorrow, but all pains and all sorrows. This is why it is necessary that my Will be Life; otherwise, who would give her strength in so much suffering? And if this were not the case, how could one say that the soul who lives in my Will is the strength of the martyr? If she did not possess the substance of that pain within herself, how could she be strength for someone else? It would then be only a manner of speaking, an imaginary thing - not a reality.

I see that you are frightened in hearing this. No, do not fear. So many martyrdoms, sorrows and pains will be repaid with innumerable joys, contentments and graces, of which my own Volition will be the inexhaustible fount. This is right: if in the soul who lives in It, my Will will form the fount of

sorrows as help for the whole human family, it is also right that It form the fount of joys and of graces. With this difference: that the fount of sorrows will have an end, because the things of down here, as great as they may be, are always limited; but the fount of joys is from up there – it is divine, and so it is without end. Therefore, courage, in following the way in my Will.”

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**August 26, 1922**

***The more one thinks about the truths, reads them, writes them, talks about them, and diffuses them, the more fragrance they give off.***

Out of obedience, I was reviewing, in my writings, that which I had to mark so that it might be copied; and I thought to myself: ‘What is the purpose of so many sacrifices? What good will come from them?’ And while I was thinking and doing this, blessed Jesus took my hand in His, and squeezing it tightly told me: “My daughter, just as the flower, when touched, gives off its fragrance with greater intensity - so much so that, if it is not touched, it seems that it does not contain so much fragrance, and the air does not receive the balm of that scent - the same for my truths: the more one thinks about them, reads them, writes them, talks about them, and diffuses them, the more fragrance they give off, in such a way as to perfume everything and reach even into Heaven. And I smell the fragrance of my truths, and I feel like manifesting more truths, in seeing that the truths I manifested spread the light and the fragrance which they contain. On the other hand, if my truths are not touched, the fragrance and the light remain as though compressed and do not spread; the good and the utility which my truths contain remain without effect, and I feel defrauded of the purpose for which I manifested my truths. Therefore, if only to let Me smell the fragrance of my words and make Me content, you should be happy to make the sacrifice.”

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**August 29, 1922**

***One who lives in the Divine Will receives the grafting of the works of Jesus and of the goods which they contain.***

Continuing in my usual state, I was thinking about how much my sweet Jesus did and suffered to save souls; and He, on coming, told me: “My daughter, all that my Humanity did - prayers, words, works, steps and pains - is in act of giving itself to man. But who takes it? Who receives the grafting of my works? One who draws near Me and prays, uniting with Me, receives the grafting of my prayer and the goods it contains. One who speaks, who teaches, united with Me, receives the grafting and the fruits of my words; and in the same way, one who works, who suffers, united with Me, receives the grafting and the goods which are contained in my pains and works. Otherwise, all the goods which I acquired for the creature remain suspended; and not being grafted with Me, she cannot enjoy the use of the goods that my Humanity wants to give with so much love. If there is no union, the goods of one remain as though dead for the other.

Imagine a wheel: the center of the wheel is my Humanity; the spokes, all that It did and suffered; the circumference on which the spokes are fixed is the whole human family which rotates around the wheel. Now, if this circumference, this second circle of the wheel, does not draw near to receive the connection with the spokes, the spokes remain suspended and cannot communicate the goods which



the center of the wheel contains. Oh! how much I suffer in seeing so many goods of mine suspended, which human ingratitude not only does not receive, but despises and tramples. This is why with great eagerness I go in search for souls who want to live in my Will: to be able to fix in them the spokes of my wheel. My Will will give them grace, so as to be able to form the circumference of the second circle of the wheel, and they will receive all my goods which others reject and despise.”

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**September 1, 1922**

***Love, rejected, turns into fire of chastisement. The soul in the Divine Will participates in the pains of rejected love. The pain of Jesus of feeling suffocated on the Cross.***

As I was in my usual state, my always lovable Jesus made Himself seen all panting and oppressed; but what oppressed Him the most were the flames of His love which, while coming out of Him to be released, were forced by human ingratitude to be imprisoned again. Oh! how His Most Holy Heart was suffocated by Its own flames, and asked for refreshment. Then He told me: “My daughter, relieve Me, I cannot take any more; my flames devour Me. Let Me enlarge your heart so as to place in it my rejected love, and the sorrow of my own love. Ah! the pains of my love surpass all of my pains together.”

Now, as He was saying this, He put His mouth at the place of my heart and breathed hard into it, in such a way that I felt it swell. Then He touched it with His hands, as if He wanted to make it larger, and He breathed into it again. I felt as if I were about to die, but not paying attention to me, He would continue to breathe into it. After He breathed into it thoroughly, He closed it with His hands, as if He were placing a seal, in such a way there was no hope that I could receive relief; and He said to me: “Daughter of my Heart, I wanted to close, with my seal, my love and my pain which I have placed in you, so as to let you feel how terrible is the pain of constrained love, of rejected love. My daughter, patience. You will suffer very much - this is the hardest pain; but it is your Jesus, your Life, who wants this relief from you.” Only Jesus knows what I felt and suffered; therefore I believe it is better to do without putting it on paper.

After I spent a day feeling I was dying continuously, at night, as my sweet Jesus came back, He wanted, again, to inflate more the place of my heart, and I said to Him: ‘Jesus, I can take no more; I cannot contain what I have, and You want to add more?’ And He, taking me in His arms to give me strength, told me: “My daughter, courage, let Me do it. It is necessary, otherwise I would not give you so much pain. Evils have reached such a point that there is all the necessity that you suffer my pains - vividly, as if I were living on earth again. The earth is about to unleash flames to chastise the creatures. My love which runs toward them to cover them with graces, being rejected, turns into fire to strike them. Therefore humanity finds itself in between two fires - fire from Heaven and fire from the earth. There are so many evils that these fires are about to join, while the pains I make you suffer flow in between these two fires and prevent them from uniting. If I did not do so, everything would be over for poor humanity. Therefore, let Me do it; I will give you strength and I will be with you.”

Now, while He was saying this, He breathed into me again, and I, unable to take any more, prayed Him to touch Me with His hands in order to sustain me and give me strength. And Jesus touched me,

yes, taking my heart in His hands and squeezing it so tightly that He alone knows what He made me feel. But, not content with this, He clasped my throat strongly with His hands, to the point that I felt the bones and the nerves of my throat snap, so much so, as to feel suffocated. Then, after He left me in that position for some time, all tenderness, He told me: “Courage, such is the state in which the present generation finds itself – and in all classes. The passions that dominate it are such and so many that the creatures are drowned by their own passions and by the ugliest vices. The rot, the mud, is so much that it is about to submerge them. This is why I wanted to make you suffer the pain of choking your throat: this is the pain of the extreme excesses; and no longer able to bear the sight of humanity suffocated by its own evils, I wanted a reparation from you. However, know that I too suffered this pain. When they crucified Me, they stretched Me on the Cross so much as to tear all my nerves, to the point that I felt them snap and twist. And those of my throat suffered a greater pain and tearing, which was such that I felt suffocated. It was the cry of humanity submerged by passions which, clasp my throat, drowned Me with pains. This pain of mine was terrible and horrible – how I felt the nerves and the bones of my throat being stretched, to the point of feeling all the nerves of my head, of my mouth, and even of my eyes, being snapped. The tension was such that every small movement made Me feel mortal pains - now I would become motionless, now I would writhe so much as to batter against the Cross in a horrible way, to the extent that even the enemies were terrorized. Therefore, I repeat to you – courage, my Will will give you strength for everything.”

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**September 5, 1922**

***The soul who lives in the Will of God must enclose all of Creation within herself.***

My always adorable Jesus continues to make Himself seen with His Heart pierced and embittered to the summit. It seemed that all the pains of creatures were inflicted in that Heart; in fact, it is not only sins that wound that Heart, but also the sufferings that the creature causes herself by not corresponding to grace. And it seemed that, since they were wounding a Heart that loves, as they wounded that loving Heart, Its love was so great that It tried to transmute the very offenses into graces and blessings. Oh, goodness of Jesus! He alone can boast of really loving the creatures, and up to the incredible. So, the pains of each one of them also pierced It, but the offenses were so many as to turn the very graces which came from that Most Holy Heart into lightnings. Therefore He told me: “My daughter, how unbearable man has rendered himself. He changes my graces into lightnings, and drives himself toward a general revolution. So, he himself is plotting his own destruction, and has reached such a point as to deserve to be struck by Me.” And while He was saying this, He showed troubles everywhere – cities collapsed, and evils of new kind.

Then, afterwards, He came back again, tired, asking for my help in His pains; and breathing on me again at the place of my heart, He shared with me the shadows, I could say, of His pains. Yet, even though they were shadows, had He not remained near me to give me help, I could not have endured them. What must be the pains of that Most Holy Heart! Then, calming Himself, He told me: “My daughter, firstborn of my Will, since my Will encloses everything, in giving you my Will as life, I want to enclose everything also in you. Remember that a few months ago[2] I fixed a little wheel of sun in you, and with a ruler I measured you all over; then, another little wheel descended from Heaven, and after I fixed it in you, it kept many threads of light which were fixed in the Most Holy Trinity. Everything remained open between you and Us and, for that time, I left you without giving you any

explanation about my work. Now, after having worked in you so much during all this time past, and having to complete my work, I want to give you some explanations, so that the seal of my Will and of yours, becoming one, may give completion to the mission to which I have called you. So, the little wheel of light which I fixed in you first, was the whole of Creation, which came out from the Divinity all love, light and beauty. Then I measured you with a ruler to see your dispositions and those which you were lacking, in order to put them in, to be able to fix well this little wheel and keep it safe. The second little wheel was the Divinity, which descended in you, established that which It had created in Heaven and fixed it in you, so as to place Itself in the proper relations which Creation owed It.

Now, know that I have enclosed and fixed the Creation in you. I want that that which was done in Heaven have life upon earth - but in Our own Will which, ascending to Us again, may bring It to Us all love, full of light and beautiful as We delivered It. This is why I marked in you all the deaths and pains of each creature, and all creatures together – so that I might find the whole Creation in you. And since Heaven remains open between you and Us, you will bring Creation onto Our lap, as if It were delivered by you – that is, as a birth from Our Will made in you, which you bring back to Our feet, delivering It on Our lap. These are Our rights that We claim; all We want is that that which came out from Us enter into Us. It is true that Our Will alone, acting in a soul with Its power just as It acted in that void when We delivered Creation, will be able to give Us back Our rights, and make the whole Creation smile at Us, at Our feet, as though in triumph. But We want to use this power so that We may not remain disappointed in the work of Creation; and Our love triumphs more in taking from one creature that which all should give Us. Now We are fixing everything in you; then, the other little births will be delivered which, loving to live in this way in Our Will, will bring onto Our lap – some of them ten, some twenty, some a hundred [measures] of the Creation. You will be like a tree which has sunk its roots deep into Our Will, and these roots will make other saplings germinate which, surrounding the tree like a crown, will produce their fruits.

True good never remains isolated; and since my Will is the greatest good, Its fecundity will be immense. Therefore, courage, be attentive in everything; it is true that Our Will will do everything, but the thread of yours must run together with It and extend into Heaven, on earth and in everything, to let Us accomplish what We want to operate in you.”

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**September 9, 1922**

***In creating man, God formed a kingdom for Himself. The contentment of Jesus when He sees in a creature, not only the image of His Humanity, but all that His Divinity operated in It.***

My ever sweet Jesus continues to speak about His Most Holy Will. He showed His Heart opened, from which many rivulets of light came out which wounded all creatures, and forming a net of light, overwhelmed everything. And He began to speak, telling me: “My daughter, in creating the first man I gave start to the creation of mankind; and after I formed his body, with my omnipotent breath I infused in him the soul. And with another breath of mine, I could say, I infused Myself in the depth of man in order to sustain him, dominate him and keep him safe. So, that man formed a kingdom for Me, in which I, as King, was to extend my boundaries. My joy reached the summit in seeing, in this man, the generation, almost endless, of many other beings which would provide Me with as many other kingdoms for as many creatures as would come to the light, in whom I was to reign and expand

my divine boundaries. And all the good of the other kingdoms was to overflow for the glory and honor of the first kingdom, which was to be the head of the others and as though the prime act of Creation. But as man withdrew from my Will, my kingdom and his ended; not only this, but he trampled Me, and placed himself to reign in my place, idolizing himself and forming the reign of vices, of miseries, of disasters. My joy died at birth and turned into sorrow. See, all evil was in his withdrawal from my Will.

Our love did not stop; I did not want to be the isolated God – no. Therefore I wanted to descend from Heaven taking on a Humanity similar to the first man. I enclosed all of Creation in It; I bound the human will of this Humanity to the Divine Will, so that this human will, embracing all Creation and all of their acts within the Divine Will, might bring It to my throne as triumphant over all human acts, which had been changed by it into acts of Divine Will. With this, the human will took possession of the Divine Will, and the Divine took possession of the human – one lording over the other. In fact, when one being forms one single thing with another being, if one is lord, the other too becomes lord as though naturally. The only reason for which I had commanded man to abstain from the fruit prohibited by Me was this: I wanted an act of sacrifice of his will in Mine, so that through this sacrifice, binding his human will within Mine, he might take possession of my Will, and I of his, and both might reign with the same power, wisdom and goodness. In nothing I wanted him dissimilar from Me; he was a birth from Me - he was my son; and what father does not love that his son be rich and happy as he is? More so for Me, Celestial Father, who would lose nothing in rendering this son of mine rich, happy and reigning like Me.

So, as man broke his human will from Mine, my love did not remain quiet, but raised its flames higher. At any cost I wanted to produce another Me, and so I chose my Humanity which, sacrificing Itself to my Will in everything, took possession of my Will, letting Me accomplish within Itself the purpose of the creation of man. In fact, my usual way is to carry out my greatest enterprises with one alone, and then I diffuse them. Was it not one man alone that ruined all my designs? So, my Humanity alone was to repay Me for this ruin; and the power of my Will, enclosing all Creation in It, was to return to Me the loves, the kisses and the caresses which the first man had so brutally rejected. My love, laying down the garments, I could say, of sorrow and of mourning, clothed itself anew in feast and, triumphant, gave itself to the greatest excesses and follies of love. So, when I want to do a work with the creature, I always begin one on one, as if no one else existed; and then I extend it so much as to fill Heaven and earth.

Now, my daughter, my love wants to produce again; and while it gives in to excesses, it goes out, taking a break – it wants to deliver new births. And just as it operated in my Humanity, enclosing all of Creation in It, so that It might give to the Father everything He wanted from it, and let everything descend for the good of all creatures; so now, binding your will with Mine, I want to enclose all of Creation in you; and letting you take possession of my Will, I want to feel my acts, my love, my pains being repeated in you. I want my reflector on earth, so that in looking at it, I may see in you, as though in a mirror, the Creation which I created in Heaven and which my Humanity enclosed within Itself; and in reflecting Myself in this mirror, I may recognize Creation in you. We will be in continuous mutual reflections – I will make Creation be reflected in you, and you in Me; I from Heaven, you from the earth. Then will my love be content – when I see in a creature, not only the image of my Humanity, but all that my Divine Will operated in It. Therefore, be attentive and follow

my Will.”

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**September 11, 1922**

***The primary purpose of all that God has done in Creation and Redemption is that the creature would live in the Divine Will. Only in the Divine Will is there true rest.***

Continuing in my usual state, I was abandoning all of myself in the Holy Will of my sweet Jesus, and feeling the need to rest, I said to myself: ‘Also my sleep in your Will; I want nothing else but to take true rest in the arms of your Volition.’ And Jesus: “Daughter, lay your rest as a mantle over all creatures so as to cover them all, because only in my Will is there true rest. And since It envelopes everything, as you rest in my Will, you will lay yourself over all in order to impetrate true rest for all. How beautiful it is to see a creature of Ours resting in the arms of Our Will. But in order to find true rest, it is necessary that she put all of her acts, her words, her love, her desires, etc., on the way within Our Will, so that, as they take their place in It, they may receive rest and I may rest in them. Only when they are fulfilled, then do all works give rest; but if they are not fulfilled, they always give some concern, something to do, which renders true rest restless.

Now, the fulfillment of the work of Creation was that man would fulfill Our Will in everything. Our Will was to be the life, the food, the crown of the creature; and since it is not yet so, the work of Creation is not yet fulfilled, and neither can I rest in It, nor can It rest in Me. It always gives Me something to do, and I yearn for this fulfillment and rest. This is why I love and want so much that the way of living in my Will be known; nor will I ever be able to say that the works of Creation and Redemption are fulfilled if I do not have all the acts of the creature extending in my Will like a bed to give Me rest. And I - what beautiful rest shall I not give to her in seeing her coming back on the wings of Our Will with the seal of the fulfillment of Creation? My womb will be her bed.

Therefore, there is nothing I did, which did not have as primary purpose that man take possession of my Will and I of his. This was my primary purpose in Creation; the same in Redemption. The Sacraments I instituted, the many graces given to my Saints, have been seeds, means, to let man reach this possession of my Will. Therefore, neglect nothing of what I want about my Will, either with writing, or with words, or with works. From this alone you can know that the living in my Will is the greatest thing, the most important, that which interests Me the most: from the so many preparations that have preceded It. And do you want to know where this seed of my Will was sown? In my Humanity. In It, it germinated, was born and grew. This seed can be seen in my wounds, in my Blood, wanting to be transplanted into the creature, so that she may take possession of my Will and I of hers, and so that the work of Creation may return to the origin, just as It came out, not only through my Humanity, but also through the creature herself.

They will be few – be it even one alone: was it not one alone, he who withdrawing from my Will disfigured and broke my plans, and destroyed the purpose of Creation? In the same way, one alone can adorn It and fulfill Its purpose. However, my works never remain isolated; so I will have the army of the souls who will live in my Will, and in them I will have my Creation restored - all beautiful and striking, just as It came out of my hands. Otherwise, I would not have so much interest in making my Will known.”

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**September 15, 1922**

***Yearning of Jesus that the Divine Will operating in the creature become known.***

Continuing to let copying be done from my writings of what Jesus had told me on the virtues, I was feeling such repugnance as to feel I was dying; and I said to myself: 'Others have the inventory of their things done after their death; I am the only one who has had the hard lot of having to do it myself while I am still alive. Ah, Lord, give me the strength to make this sacrifice.'

Then, in addition to this, the confessor let me know the way that must be followed when they put them out. Oh, God, what pain! I felt embittered deep into the marrow of my bones. And blessed Jesus, on coming, seeing me so embittered, told me: "My daughter, what is it? Why do you afflict yourself so much? It is my glory, my honor, that demands this, and you should be happy about it. Do you think that it is the creatures that want this, that do it, and that command you? No, no; it is I who overwhelm everything; who push them and enlighten them. And many times I am not listened to, otherwise they would hasten more and would show more interest, and I am forced to push them more strongly so that my Will may be accomplished. You would rather wait until after your death, but my Will does not want to wait. Besides, it is true that you have the link and the graft with my Will, but here it is not about you - but about Me. It is about making known the effects, the qualities, the value contained in my Will operating in the creature, when she lives in It.

And then, if you do not want to interest yourself - you who know how much I care, and how I ardently yearn for the effects of my Will to be known, from which I will receive the complete glory of Creation and the fulfillment of Redemption Itself.... Oh! how many effects are still suspended, both in Creation and in Redemption, because my Will is not known and does not have Its true Kingdom in the creature. And since It does not reign, the human will remains always the slave of itself. Do you think that others will interest themselves in it after your death? Oh, how many things which I have manifested to souls are buried for lack of those who would interest themselves in my works! But if I have tolerated this with other things, I will not tolerate it with my Will. I will give so much grace to those who will put themselves at work, that they will not be able to resist Me. But the most interesting and essential part I want from you."

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**September 20, 1922**

***The soul who lives in the Divine Will must be a complex of all goods, and must let love, sanctity and glory to God come from herself. The double office.***

I was saying to my always lovable Jesus: 'O please, my Love, let it be so that nothing but love, praise, reparation and blessing toward You may come from all of my being.' Now, while I was saying this, blessed Jesus came, and I saw myself all eyes. There was not a particle of me in which one could not see an eye; and from each of them a ray of light came out which wounded the person of Our Lord. And He said to me: "My daughter, it is decorous for Me and for you that nothing but love, sanctity, glory, all for Me, come from you. Otherwise I would degrade my Will by letting a soul live in It who is not a whole complex of all the goods with which my Will overabounds. And if the soul did not have the seeds of all goods, she could not receive the goods which my Will contains. And

if - may this never be - she had some seed which is not good, she would be an intruder, without nobility and decorum. Therefore, she herself, feeling ashamed, would go out of It, nor would she get any taste and contentment while keeping within herself things which are extraneous to my Will. This is why I have marked even the drops of your blood, your bones, your heartbeats - and the marks are these eyes of light, so that nothing - nothing may come from you which is not holy, and which is not directed to Me.”

Then He carried me outside of myself, letting me see how everything is all upset, and how they are plotting more wars and revolutions; and Jesus did a great deal to dissuade them, but in seeing their obstinacy, He withdrew from them. My God, what sad times! I believe that man has never reached such an excess of perfidy - wanting the destruction of his own being.

After this, I was in fear that my sweet Jesus would not come; more so, since I felt that my sufferings had become milder and were as though asleep; so I said to myself: ‘If what I saw is true, according to the other times, in order to give course to Justice He probably will not come, and will not let me share in His pains.’ And Jesus, coming back and seeing me very oppressed, told me: “My daughter, do not fear; don’t you remember that you occupy a double office - one of victim, and the other, greater, of living in my Will, to give Me back the complete glory of all Creation? Therefore, if you are not in one office together with Me, I will keep you in the other office. At most, there might be a pause of sufferings with regard to the office of victim. Therefore, do not fear, and calm yourself.”

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**September 24, 1922**

***All the evil in man is that he has lost the seed of the Divine Will. The Divine Will, garment of the soul.***

As I was in my usual state, my sweet Jesus made Himself seen stripped, shivering with cold, telling me: “My daughter, cover Me and warm Me, for I am cold. See, with sin the creature had stripped herself of all goods, and I wanted to form for her a more beautiful garment, weaving it with my works, beading it with my Blood, and adorning it with my wounds. But what is not my sorrow in seeing this garment, so beautiful, being rejected, as creatures content themselves with remaining naked? And I Myself feel stripped in them, and I feel their cold. Therefore clothe Me, for I need it.”

And I: ‘How can I clothe You? I have nothing.’ And He: “Indeed you can clothe Me - you have my whole Will in your power. Absorb It within you and then release It, and you will make Me the most beautiful garment - a garment of Heaven, and divine. Oh! how warmed I will be. And I will clothe you with the garment of my Will, so that we may be clothed with one single uniform. This is why I want it from you: so that I may give it to you with justice. If you clothe Me, it is just that I clothe you, to repay you for what you have done for Me. All the evil in man is that he has lost the seed of my Will; therefore he does nothing but cover himself with the greatest crimes, which degrade him and make him act like a madman. Oh! how many follies they are about to commit! Just penalty - since they want to have their own self as God.”

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**September 27, 1922**

***Laments. The love of Jesus.***

I felt embittered to the summit because of the privation of my sweet Jesus, and the pain was so great that I came to speaking nonsense - to the point of saying that He did not love me, that He no longer cared about me, and that I loved Him more. It is true that my love is small, just a shadow, a tiny little drop, a small cent, but this is because my being is made this way - narrow, little; however, although little, all of it is to love Him. But who can say all the nonsense I was speaking? It was the delirium of the fever produced by His privation that made me say silly things. Then, after I struggled very much, my sweet Jesus came and told me: "My daughter, I want to see whether you love Me more." And as He was saying this, the Person of Jesus multiplied, so much so, that I saw Jesus on the right, Jesus on the left, Jesus in the heart - there was no part of me, or place, in which I could not see Jesus; and all together they were saying: "I love you, I love you..." But this was nothing. Since Jesus contains the creative power, the whole of Creation was repeating together: "I love you..." Heaven and earth, pilgrim and blessed souls - all together in chorus, as if in one single echo, repeated: "I love you, with that Love with which Jesus loves you..." I remained confused in the face of so much love, and Jesus added: "Say it - repeat that you love Me more; multiply yourself, so as to give Me as much love as I give you."

And I: 'My Jesus, forgive me, I don't know how to multiply myself, I do not possess the creative power, so I have nothing in my power. How can I give You as much love as You give me? I too know that my love is a shadow compared to yours, but the pain of your privation makes me delirious, and makes me say silly things. Therefore, don't leave me alone without You any more, if You don't want me to speak nonsense.' And Jesus, interrupting my speaking, added: "Ah, my daughter, you do not know in what a struggle I find Myself. My Love pushes Me to the point of using violence to make Me come to you; while my Justice almost forbids Me, because men are about to reach the excesses of evil and do not deserve the Mercy which flows upon them when I come and let you share in my pains, which they themselves inflict upon Me. You must know that the leaders of the nations are conspiring together to destroy the peoples and to plot troubles against my Church; and to obtain the intent, they want to use the help of foreign powers. The point in which the world finds itself is terrible; therefore pray and have patience."

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**October 3, 1922**

***Necessity that the Virgin be aware of the interior pains of Jesus.***

Continuing in my usual state, I felt oppressed because blessed Jesus often allows that I suffer while the confessor is present; and I lamented to Him, telling Him: 'My Love, I pray You, I implore You, do not again allow that I suffer in the presence of anyone. Let everything pass between You and me, and that You alone be aware of my pains. O please! make me content, give Me your word that You will not do it any more. Even more, make me suffer twice as much; I am happy, as long as everything is hidden between You and me.'

And Jesus, interrupting my speaking, told me: "My daughter, do not lose heart; when my Will wants it, you too must surrender. Besides, this is nothing other than a step of my Life. My very hidden Life, my interior pains and everything I did, always had at least one or two spectators; and this, with



reason, out of necessity, and in order to obtain the purpose of my pains themselves. The first spectator was my Celestial Father, from whom nothing could escape; since He Himself was the One who inflicted those pains upon Me, He was actor and spectator. If my Father had seen and known nothing, how could I satisfy Him, give Him glory, and bend Him to mercy for mankind at the sight of my pains? Their purpose would have failed.

Secondly, my Mama was spectator of all my pains of my hidden Life, and this was necessary. Having come from Heaven to earth to suffer, not for Myself, but for the good of others, I had to have at least one creature in whom I was to place that good which my pains contained, and therefore move my dear Mama to thank Me, to praise Me, to love Me and to bless Me, letting Her admire the excess of my Goodness; so much so that, captured, enraptured and moved at the sight of my pains, She prayed Me that in the face of the great good which my pains brought to Her, I would not exempt Her from being identified with my own pains in order to suffer them, to repay Me, and to be my perfect imitator. If my Mama had seen nothing, I would not have had my first imitator - not a 'thank you', no praise. My pains and the good they contained would have remained without effect because, since no one would have known them, I could not have made the first prop, and the purpose of the great good which the creature was to receive would have been lost. See how necessary it was that at least one creature be aware of my pains?

If for Me it was so, I want it to be so also for you. Even more, I tell you that I want the confessor acting together with Me, as spectator and depository of the pains I make you suffer, so that he too may share in their good; and having him with Me, I may excite him more in the faith and infuse in him light and love, to make him comprehend the truths I keep manifesting to you."

On hearing this I remained oppressed more than ever, and while I hoped for mercy, I found justice and unshakeability on the part of Jesus. Oh, God, what pain! In seeing me more afflicted, He added: "My daughter, is this the love you have for Me? Times are so very sad, and the troubles which are coming are too horrifying, and when you are not able to prevent the whole course of my justice by yourself, the two of you will be able to do it, and you yourself should ask Me to make you suffer. Therefore, resign yourself also in this and have patience - your Jesus wants it, and that's enough."

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**October 6, 1922**

***The first plane of the human acts changed into divine acts in the Divine Will was done by Jesus. Luisa is the first one to live in the Divine Will.***

I was praying when my always lovable Jesus came, and throwing His arms around my neck, told me: "My daughter, let us pray together, let us enter into the immense sea of my Will so that nothing may come from you which is not plunged in It. The thought, the word, the heartbeat, the work, the step - everything must take place in my Will; and for each thing you do in It, you will take one more possession and acquire a greater right.

All human acts, according to the purpose of Creation, were to have life in my Volition and form in It their plane of all human acts changed into divine acts, with the mark of supreme nobility, sanctity and wisdom. It was not Our Will that man withdraw from Us, but that he live with Us, growing in

Our likeness and operating with Our own manners. This is why I wanted that all his acts be done in my Will - to give him the place in which to form his own little river within the immense sea of my Will. I acted like a father who possessed great lands and said to His son: 'I give you possession of the center of my possessions, so that you may not go out of my boundaries and may grow in my riches, with my own nobility and with the greatness of my works, and so that all may recognize that you are my son.' What would one say of him if he did not accept the great gift of his father and went to foreign lands to live of miseries, disenobling himself under the slavery of cruel enemies? Such was man.

Now, this plane, this little river in my Volition - I want it from you. Let each one of your thoughts flow in It, so that, in the reflections of Our intelligence, which is thought of everyone, it may rise over each intelligence and give Us the homage of each thought in a divine manner. Let your words and works flow as well, so that, in the reflection of Our word 'Fiat', which made all things and is word of everyone, and in the reflections of the sanctity of Our works, which is life and motion of everything, they may rise and hover over everything, giving Us the glory of each word and of each work, with Our own word 'Fiat' and with the very sanctity of Our works. My daughter, if all that is human - be it even one thought - is not done in my Will, the human plane takes no possession, the little river is not formed, and my Will cannot descend upon the earth to make Itself known and to reign."

On hearing this, I said to Him: 'My Love, Jesus, how is it possible that after so many centuries of life of the Church, which put out so many Saints - and many of them have astonished Heaven and earth with their virtues and with the wonders they performed - they did not operate fully in the Divine Will so as to form this plane You are talking about? Were You waiting just for me, the most unable, the most cattivella [bad little one] and ignorant one, in order to do this? It seems just incredible.' And Jesus: "Listen, my daughter, my wisdom has means and ways which man ignores, such that he is obliged to lower his forehead and adore it in mute silence; and it is not up to him to dictate to Me the laws, whom I should choose and the appropriate time, which my goodness disposes. Besides, first I had to form the Saints, who were to resemble Me and copy my Humanity in a more perfect way, as much as is possible for them; and this I have already done. Now my goodness wants to go beyond, and wants to give in to greater excesses of love; and therefore I want them to enter into my Humanity and copy what the soul of my Humanity did in the Divine Will. If the first cooperated with my redemption in order to save souls, to teach the law, to banish sin, being limited within the centuries in which they lived, the second will go beyond, copying what the soul of my Humanity did in the Divine Will. They will embrace all centuries, all creatures, and rising above all, will put in force the rights of Creation which are due to Me, and which concern all creatures, bringing all things to the first origin of Creation and to the purpose for which Creation was delivered. Everything is ordered in Me: if I issued Creation, It must return to Me ordered, just as It came out of my hands.

The first plane of the human acts changed into divine in my Will, was done Me; I left it as though suspended, and the creature, except for my dear and inseparable Mama, knew nothing. This was necessary. If man did not know the way, the door, the rooms of my Humanity, how could he enter inside of Me and copy what I did? Now the time has come for the creature to enter into this plane and also do something of her own within mine. What is the wonder if I have called you as the first one? Besides, it is so true that I have called you as the first, since to no other soul, though dear to

Me, have I manifested the way to live in my Will, the effects of It, and the wonders and goods which the creature operating in the Supreme Volition receives. Check as many lives of Saints as you want, or books of doctrines: in none of them will you find the prodigies of my Volition operating in the creature and of the creature operating in It. At the most, you will find resignation, union of wills; but in not one of them will you find the Divine Will operating in her, and she in It. This means that the time had not come in which my goodness was to call the creature to live in this sublime state. Even the very way I make you pray cannot be found in anyone else. Therefore, be attentive. My justice demands this, my love raves; so my wisdom disposes everything in order to obtain the intent. It is the rights, the glory of Creation, that We want from you.”

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**October 9, 1922**

***The human will acting in the Divine.***

Continuing in my usual state, my always lovable Jesus came all tenderness, clasped me in His arms, kissed me, and said to me, who knows how many times: “My daughter, the daughter of my Will, how dear you are to Me. Listen: as your will enters into Mine, it empties itself of you, and Mine enters, acting in you; and as Mine acts, yours receives the strength of the creative power and remains acting in Me. And since I am one single point, containing everything, embracing everything, doing everything, I see your will acting in Me with my own creative power, wanting to give Me everything and to repay Me for all. And to my highest contentment I see it before Me from the very first instant in which I issued the whole Creation. Leaving all behind, it comes forward, as if you were the first one to be created by Me, in whom no split of wills exists between you and Me - just as I would have wanted the first man to be - and it gives Me honor, glory, love, as if Creation had not gone out of my Will. What taste, what contentment I feel! You cannot understand it. The order of Creation is given back to Me; the harmonies, the joys, alternate together. I see this human will acting in Me in the light of the sun, upon the waves of the sea, in the flickering of the stars - on everything; and it gives Me the glory of all the goods which these created things give to man. What happiness! It resembles Me in everything, with this difference: I am one single point; and you, little by little, as you keep operating, thinking, speaking, loving in my Will, take more space and form divine births in it.”

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**October 19, 1922**

***Jesus repeats that which His Humanity did in the Divine Will in the soul who lives in It. Necessity of knowledge: the more values and effects one knows, the more he receives. Long wait of Jesus, of many centuries, to make His Divine Will known.***

Continuing to be all abandoned in the arms of my sweet Jesus, I felt all immersed in His Most Holy Volition, finding myself as though in Its center. Then, on coming, He told me: “My daughter, my Humanity lived as though in the center of the Eternal Sun of my Divine Will. And since rays started from this center, which, carrying my immensity with them enveloped everything and everyone, my work, starting from this center, was as though in act for each act of creature; each word as though in act for each word; each thought as though in act for each thought; and so with all the rest. And as it descended, it ascended again into its center as one single act, carrying all human acts with itself, in order to redo them and reorder them, according to the Will of my Father. Therefore, only because

my Humanity lived in the center of the Eternal Volition, was I able to embrace everyone as one single act, in order to accomplish with decorum, and worthy of Me, the work of Redemption; otherwise It would have been an incomplete work and unworthy of Me. And just as the split of the human will from the Divine was the whole of evil for man, the stable union of the will of my Humanity with the Divine was to form his whole good. This happened in Me as though naturally.

Look at the sun: what is it? A ball of light; and it diffuses this light equally to the right, to the left, to the front, to the back, above, below - everywhere. The light of many centuries ago is the same as that of today: nothing has changed, neither light, nor heat. And the light of today will be that of the end of the centuries. If the sun had reason, it could tell all the human acts; even more, it would keep them within itself as its own property, having been life, effect and cause of each of those acts; and this, as something natural to it. Now, all this happens for the soul who lives in the center of my Will. She embraces all and no one escapes her; she acts for all, and omits nothing. Together with Me, she does nothing but diffuse herself to the right and to the left, to the front and to the back - but in a simple and natural way. And as she operates in my Will, she does the round of all centuries and raises her act over all human acts in a divine manner, by virtue of my Will.

Listen, my daughter, regenerated in my Supreme Volition - to what I want to make of you and in you: I want to repeat that which my Humanity did in the Divine Will, but I want your will united with Mine, so that you may repeat together with Me what I did, and still do. In my Will there are all the acts which my Humanity did, both external and internal. Of my external acts, it is more or less known what I did; and if the creature wants it, she can unite with Me and share in the good I did. And I feel contentment because I see my good in the midst of creatures as though multiplied by virtue of the union they form with Me; my acts are as though placed on a counter, and I collect the interest. On the other hand, little or nothing is known of the internal acts which my Humanity did in the Divine Will for love of all. So, how can the creature unite with Me and share in that good, if she knows neither the power of this Will, nor how my soul operated in It, nor what I did? Knowledge brings with itself the value, the effects, the life of that good.

An object provides as much utility for as much as it is known; and many times it happens with two objects having the same value that someone who knows more about the value, in selling it, earns more, while someone else who does not have that knowledge, gives it up for less. How much does knowledge accomplish! Many become rich because they take the care of knowing things; others find themselves in the same circumstances, but are poor because they do not know things well.

Now, since I want you together with Me in the internal acts also, which my Humanity did in this Supreme Volition, it is right that I make you know the qualities, the value, the effects, the power and the way that this Will of Mine has; and as I keep manifesting them to you, I open between you and Me the participation in that which I make you know. Otherwise, why would I say it to you? Perhaps to give you simple news? No, no; when I make something known it is because I want to give. Therefore, as many values and effects as you know, so many have I given to you. See, then, the great good I want to do - not only for you, but also for others. In fact, as the knowledge of living in my Will makes its way, It will be loved more, and love will make them absorb all the good which the knowledge, as prolific mother, has delivered for them.

I am not the isolated God - no. I want the creature together with Me; my echo must resound in hers, and hers in mine, so as to make them one. And if I have waited for so many centuries to make known my Will operating in the creature, and hers operating in Mine - almost raising it to my own level - it is because I had to prepare and dispose the creatures to move from minor to greater knowledges. I had to act like a teacher who must teach vowels, consonants, and then move on to compositions. Until now nothing but vowels and consonants was known about my Will; it was necessary that I move on to compositions, and this will carry out the Life of my Will.

The first composition I want from you. If you are attentive, you will do it well, so as to give Me the honor of an essay given to you by your Jesus; the most noble essay, the essay of the Eternal Will, which will bring Me the greatest glory, and forming the connection with the creatures, will make known new horizons, new heavens, and new excesses of my love. See, in my Supreme Will are all my internal acts which my Humanity did, as though in waiting to come out as messengers, to put themselves on the way. These acts were done for the creatures and want to give themselves and make themselves known; and since they cannot give themselves, they feel as though imprisoned, and they pray – they implore my Will to make them known, so as to be able to give the good which they contain.

I find Myself in the condition of a poor mother, who has held her child inside her womb for a long time, and as the time comes to deliver, if she does not, she agonizes, she anguishes; and heedless of her life, at any cost she wants to give birth. The hours, the days of delay seem like years and centuries to her. She has done and disposed everything; there is nothing left but to deliver it. So I am - more than mother. For many centuries I have held within Me, more than child, all my human acts done in the sanctity of the Eternal Volition in order to give them to the creature. And as they give themselves, they will raise the human acts of the creature to divine acts, and will adorn her with the most beautiful beauties, making her live with the Life of my Will; giving her the value, the effects and the goods which my Will possesses. Therefore, more than mother, I agonize, I anguish, I burn with desire to deliver this birth from my Will. The time has come; there is nothing left but to find one who would receive the first birth, so as to continue with other births in other creatures. This is why I tell you - be attentive; enlarge your heart to be able to receive all the value, the effects, the knowledge which my Will contains, so that I may place the first birth in you. How much joy will you give Me - you will be the beginning of my happiness upon earth. I could say that the human will rendered Me unhappy in the midst of creatures; and my Will operating in the creature will restore my happiness.”

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**October 24, 1922**

***The soul who lives in the Divine Will places herself in a current between Heaven and earth, and receives the deposit of Its goods.***

My always lovable Jesus continues to speak to me about His Most Holy Will. He seems to me like a true teacher who, while it appears that he has nothing else to teach his disciple, in reality he is just taking some rest, to be able to enter the field again and give more sublime lessons, such as to capture the attention of the boy and win his love and veneration. So, on coming, He told me: “My daughter, how many prodigies contains my Supreme Volition operating in the creature! As the soul lets this

Holy Will enter into her, and herself into It, and allows It to operate in everything, even in the littlest things, she places herself in a current between the Will operating within the Divine Persons and Their same Will operating in the creature. Therefore, if They love or want to give love, They find a place in which to put this love, because at one point of the earth there is Their own Will operating in the creature which can receive this love. And rising up into the womb of the Divinity, this Will of Theirs - which is as though divided in two in the creature and in the Divinity, while It is always one - will bring Them the return of Their love in a divine manner on the part of the creature. And so the eternal love places itself in a current between Heaven and earth, descending and ascending with no obstruction, because there is one who can receive Its deposit. Their own Will operating in the creature will be jealous in holding It in safekeeping.

In the same way, if my Divinity wants to release Its beauty, Its truths, Its power, Its infinite graces, It has a place in which to make the deposit of them: Its own Will operating in the creature. The current is open: my Will will keep the pace in jealously keeping my beauty, my truths, my power, and in giving Me thanks for my infinite graces. So I will no longer be defrauded in anything; I will be in perfect harmony between my Will operating in the creature and That of Heaven. How many more of my things will I make known! My suffocated love will be free when I make my deposit, and the currents between Heaven and earth will always be open.”

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**October 27, 1922**

***The Divine Will: Inheritance of Jesus for the creatures. The two generations.***

I was thinking to myself about all that has been written in these past days, and I thought to myself: ‘How is it possible that my sweet Jesus has waited for so long to make known all that His Humanity operated in the Divine Will for love of creatures?’ But while I was thinking of this, my always lovable Jesus, making Himself seen with His Heart opened, told me: “Daughter of my Will, why concern yourself? This happened also in Creation. How long did I not keep It in my womb as really formed? And when I pleased, I put It out. And even Redemption, how long did I not keep It within Me? I could say from eternity; yet, I waited much time before descending from Heaven and bringing It to fulfillment. This is my usual way: first I fecundate my works, I form them within Myself, and at the appropriate time I put them out. Even more, you must know that my Humanity contained two generations within Itself: the children of darkness and the children of light. I came to rescue the former, and so I gave out my Blood in order to save them.

My Humanity was holy, and nothing did It inherit of the miseries of the first man; and although It was similar in natural features, It was untouchable to the slightest spot which could shade my sanctity. My only inheritance was the Will of my Father, in which I was to carry out all of my human acts, to form in Me the generation of the children of light. You see, I was allowed to form this generation in the very womb of the Will of my Celestial Father, and I spared no toils, nor acts, nor pains, nor prayers; on the contrary, it was at the top of all the things I did and suffered, in such a way that I conceived it in Me, I fecundated it and I formed it. They were the ones whom the Divine Father had entrusted to Me with so much love; they were my beloved inheritance, which was given to Me in the Most Holy Supreme Will.

Now, after I have made known the goods of Redemption and how I want everyone to be saved, giving to all the means which are needed, I move on to make known that there is another generation in Me, which I must deliver: my children who will live in the Divine Will; and that in my own Heart I keep all the graces prepared - all my interior acts done in the sphere of Eternal Will for them - waiting for the kiss of their acts, for their union, in order to give them the inheritance of the Supreme Will. Just as I received It, I want to give It to them, so that I may deliver the second generation of the children of light. If my Humanity did not give this inheritance which It possessed - that is, the Divine Will, the sole and only thing I loved and which gave Me all that is good - my descent upon earth would have been incomplete, nor could I say that I have given everything; on the contrary, I would have reserved for Myself the greatest thing, the most noble and divine part. See then, how necessary it is that my Will be known in all of Its relations, prodigies, effects and value - what I did in this Will for the creatures, and what they must do. This knowledge will be a powerful magnet in order to attract the creatures and make them receive the inheritance of my Will, and so as to make the generation of the children of light enter the field. Be attentive, my daughter; you will be my spokesperson - the trumpet, to call them and gather this generation, so beloved and longed for by Me.”

Then, after having withdrawn, He came back again, all afflicted, in such a way as to move one to pity. And as He threw Himself into my arms as though to find rest, on seeing Him, I told Him: ‘What is it, Jesus, why so afflicted?’ And Jesus: “Ah! my daughter, you know nothing of what they want to do. They want to wager with Rome; the foreigners and even the Italians want to wager with it. The evils they will do are so great and so many that if the earth unleashed fire and burned it to ashes, it would be a lesser evil than what they will do. See, people pop out from everywhere to pour into it and storm it; and what is more is that they are clothed as lambs, while they are rapacious wolves wanting to devour the prey. What diabolical unions - they band together to have more strength and storm it. Pray, pray; this is the last precipice of these times, into which the creature wants to hurl herself.”

\* \* \*

**October 30, 1922**

***The prodigies of the creature operating in the Divine Will.***

Continuing in my usual state, my always adorable Jesus came, and plunging me into the immense light of His Most Holy Will, He told me: “My daughter, look at the prodigies of the creature operating in my Will. As she enters into my Will and thinks, prays, operates, she rises with Me. And since I am voice without word, my voice is formed and reaches each heart according to its own needs, and in many different languages and ways which are in the creatures, in such a way that all can comprehend Me. I am work without hands, and therefore I am work of each one; I am step without feet, in such a way that wherever I go I find Myself in act. In the same way, the soul, by operating in my Will, becomes voice without word, work without hands, step without feet, and I feel her flowing in my voice, in my works and in my steps - I feel her everywhere. And as I feel her always together with Me, I no longer feel lonely; and since I love the company of the creature very much, taken by love for her, I divinize her, I enrich her, and I give her such graces as to astonish Heaven and earth.”

\* \* \*

**November 6, 1922**

***The little lambs of the Heart of Jesus. The Will of God crystallizes the soul. The knowledge of the Palace of the Divine Will.***

As I was in my usual state, my always lovable Jesus made Himself seen holding many little lambs in His arms - some leaning on His breast, some on His shoulders, some clinging to His neck, some on the right, some on the left in His arms, and some peeking out with their little heads from within His Heart. However, the feet of all these little lambs were all in the Heart of Our Lord, and His breath was the nourishment He gave to them. They were all turned with their mouths toward the mouth of my sweet Jesus, to receive the nourishment of His breath. It was really beautiful to see how Jesus took highest delight, all intent on nourishing them and delighting with them; they really seemed as many births delivered by His Most Holy Heart. Then, turning to Me, He said: "My daughter, these little lambs that you see in my arms are the children of my Will, legitimate births from my Supreme Volition. They will come out from within my Heart, but will keep their feet in the center of my Heart, so that they may take nothing from the earth, and may be concerned with nothing but Me alone. Look at them, how beautiful they are; how clean and nourished they grow, fed by my breath alone. They will be the glory, the crown of my Creation."

Then He added: "My Will crystallizes the soul; and just as when any object is placed close to a crystal, another object is formed within it fully similar to the one which is placed in front of it, in the same way, my Will reflects all It does in these souls, crystallized by my power; and they repeat and do all that my Supreme Will does. And since my Will is everywhere, in Heaven, on earth and in every place, by containing my Will within them as life, wherever my Will acts, these souls absorb It like crystal within them, and they repeat my act. So, as I act, I take great delight in placing Myself in front of them to see my own action being repeated in them. They are my mirrors, and my Will multiplies them everywhere, for every act It does; therefore, there is not one created thing in which they are not present: in the creatures, in the sea, in the sun, in the stars, and even in Heaven; and my Will receives the requital for my act from the creature in a divine manner.

This is also the reason why I love so much that the living in my Will be known: to multiply more of these mirrors, rendered as crystals by my Will, to have my works repeated in them. Then I will not be alone any more, but I will have the creature in my company; I will have her with Me, intimately with Me, in the depth of my Will, almost inseparable from Me, as if she had just come out of my womb when I created her, having followed no other ways contrary to my Will. How happy I will be!"

On hearing this, I said to Him: "My Love and my Life, I still cannot convince myself. How is it possible that no Saint has done your Most Holy Will always, and has lived in the way You are now saying - in your Will?" And Jesus: "Ah, my daughter, you still do not want to convince yourself that one can take as much light, grace, variety and value, for as much as one knows? Surely there have been Saints who have always done my Will, but they took of my Will as much as they knew. They knew that doing my Will was the greatest act, that which honored Me the most and which brought sanctification, and with this intention they did It, and this is what they took, because there is no sanctity without my Will, and no good nor sanctity, little or big, can come without It.



You must know that what my Will was, It is and will be: It has changed in nothing. But as It manifests Itself, It makes known the variety of the colors, effects and values It contains; and It does not just make Itself known, but It gives to the soul the variety of Its colors, effects and values; otherwise, why make them known? My Will acted like a great lord who showed his most extensive and sumptuous palace. To the first ones he pointed out the way to reach his palace; to the second the door; to the third the stairs; to the fourth the first rooms; and to the last ones he opened all the rooms, making them the owners and giving them all the goods which are in it. Now, the first ones have taken the goods which are on the way; the second, the goods which are at the door, superior to those which are on the way; the third, those of the stairs; the fourth, those of the first rooms, where there are more goods and they are kept more safely; the last ones, the goods of the whole palace.

So my Will has done. It had to make known the way, the door, the stairs, the first rooms, to be able to move on into the whole immensity of my Will, and to show them the great goods which are in It, and how the creature operating in these goods contained in my Will acquires the variety of Its colors, of Its immensity, sanctity and power, and of all my works. In making something known, I give and impress within the soul that divine quality which I make known. If you knew under what mighty waves of graces you are, when I move on to make you know other effects of my Will, and how, as a skillful painter, I paint in your soul, with the most vivid colors the different effects and values which I make you know - you would remain crushed under my waves! But having compassion for your weakness, I sustain you; and while I sustain you I impress more within you what I tell you, because if I speak, I act. Therefore, be attentive and faithful.”

\* \* \*

**November 8, 1922**

***Peace without God is impossible. Threats of wars.***

I am going through bitter days because of the privations of my sweet Jesus; and if He makes Himself seen, He is so afflicted and taciturn that, as much as I may say, I cannot manage to console Him, so I remain more embittered than before. Then, this morning, on coming, He said to me: “My daughter, the pains, the offenses that creatures give Me are so many that I cannot take any more; the nations are banding together to enter the field with new wars. Did I not tell you that the wars have not ended, and that the peace was a false and apparent peace, because peace without God is impossible? It was a peace which did not come from justice, therefore it could not last. Ah, the leaders of these times are true incarnate devils, who are banding together to do evil and cast confusion, slaughters and wars among the peoples.”

And while He was saying this, I could hear the crying of mothers, the thundering of cannons, the alarms in all the cities. But I hope that Jesus will placate Himself, so they will all remain in peace.

\* \* \*

**November 11, 1922**

***Jesus gave life in the Divine Will to the acts of all creatures; He associated His Most Holy Mother with this work, and now He is calling the soul to repeat it.***

Upon coming, my always lovable Jesus drew me so very close to Himself, within an immense light,

and told me: "Little daughter of my Will, this immense light that you see is my Supreme Will, from which nothing escapes. You must know that as I created the heavens, the sun, the stars, etc., for all I fixed the limits, the place, the number, and they can neither increase nor decrease. I hold all things as though in the palm of my hand. In the same way, in creating man, at the same time I created all intelligences and each thought, all words, works, steps, and all the rest of man, from the first to the last who will exist. And this was as though natural in Me; more so, since I Myself was to be the actor and spectator of even one thought. Since man would not be able to do it without Me, how could I not know it, and know also their number? Therefore, all the works of the creatures swim inside my Will, just as the fish swim inside a vast sea.

However, having created man, not a slave, but free - because it would not have been decorous for Me, nor a work worthy to come out of my hands had I delivered this man hampered, without freedom; nor could I have said, 'Let Us make him in Our image and likeness', had I not made him free - I wanted to endow him with freedom. I was free - free was he also to be. Besides, there is nothing that tortures a person more than to give a forced love, which causes diffidences, suspicions, fears, and almost disgust in the one who receives it.

Do you see where each act of creature, even one thought, has its origin? In the sanctity of my Will. With this difference: that if man wants, he can do that very thought, word, etc., well or badly, in a holy way or wickedly. Now, my Will grieved in seeing the acts of many, of which It was the actor, changed into deadly acts for Me and for them. Therefore I wanted that my Will, becoming the double actor of each act, lay another divine act over all, which was to repay Me with as many other divine acts, according to the sanctity of my Will. However, someone was needed to do this: and here is my Humanity, Holy and free as well, which, wanting no other life than the Divine Will, swimming in this immense sea, went on redoubling each thought, word and work of creature, and laid an act of Divine Will over all. This satisfied and glorified the Divine Father, in such a way that He was able to look at man and open the doors of Heaven to him. And I bound the human will more strongly, leaving it always free not to detach from the Will of its Creator, since detaching from It had made it fall into many disasters.

But I was not content with this. I wanted my Mama, Holy as well, to follow Me in the immense sea of the Supreme Volition, and to duplicate all human acts together with Me, placing the double seal, after my own, of the acts done in my Will, upon all the acts of creatures. How sweet was for Me the company of my inseparable Mama in my Will! Company in operating makes happiness, delight, love of tenderness, competition, accord and heroism arise; isolation produces the opposite. Therefore, as we operated together, Myself with my dear Mama, seas of happiness, of delight on both parts, and seas of love arose which, competing with each other, dived into each other and produced great heroism. These seas arose not only for Ourselves, but also for those who would keep Us company in Our Will. Even more, I could say that these seas turned into many voices which called man to live in Our Will, to give back to him the happiness, his original nature, and all the goods he had lost by withdrawing from Our Will.

Now I come to you. After my Celestial Mama, I called you, so that all human acts may have the first seal done by Me, the second done by my Mama, and the third by one creature of common stock. My eternal love would not be content, if I did not raise one of common stock, who must open the doors

to those who would dispose themselves to enter these gates in order to live in Our Will. This is the reason for my many manifestations, for the many values and effects which I made known to you about my Will. These will be powerful magnets to draw you, and then others, to live in It. However, in order to enter Our Will and follow the sublime flight of my acts and of those of my inseparable Mama, being of common stock, you could not enter Our Will if you did not have, or had at least been transformed into the nature which came out of my hands, before man withdrew from Our Will. Here are, then, my many graces in order to restore your nature, your soul, to that original state. As I kept giving you graces, I removed from you the seeds, the tendencies, the passions of the rebellious nature, always leaving your will free. Having to call you into the center of my Will to live a communal life in It, and to make you cover all the acts done by Me, which are not yet known by creatures, it was necessary to restore your nature to this happy state, for my decorum, sanctity and dignity. Otherwise, you could not have run with Me in the endless acts of my Will, nor be with Me with that familiarity which is needed in order to operate together. The passions, the seeds of tendencies which are not good, would have been like many bars of division between you and Me. At the most, you would have been at the commands of my Will like many of my faithful ones, but you would have been very far from doing what I did, and neither you nor I would have been happy; while living in my Will is precisely this - to live fully happy on earth, to then move on to live more happy in Heaven.

Therefore I tell you, true daughter of my Volition, first happy birth from my Will - be attentive and faithful to Me; come into my Eternal Volition. My acts await you, wanting the seal of yours; those of my Mama await you; the whole of Heaven awaits you, wanting to see all of their acts glorified in my Will by a creature of their own stock. The present and future generations await you, to be given back the lost happiness. Ah! no, no, the generations will not end until man returns into my womb, beautiful, dominating, just as he came out of my creative hands. I am not content with having redeemed him; even at the cost of waiting I will still have patience, but he must return to Me as I made him, by virtue of my Will. By doing his own will, he went down into the abyss and transformed himself into a brute; by doing my Will, he will rise and acquire the new transformation into the nature created by Me. Then will I be able to say: 'I have accomplished everything; the order of the whole Creation has returned to Me, and I will rest in It.'

\* \* \*

**November 16, 1922**

***The Divine Will first operates, and then preserves what It has done. Now It wants to operate again, as It did in Creation and Redemption. Effects of the absolution in the Divine Will.***

As I was in my usual state, my always lovable Jesus, on coming, drew me all into His Most Holy Will; it was as if I had under my eyes all the work of Creation, and I followed all that my sweet Jesus had done for the creatures. Then, after we followed it together, He told me: "My daughter, my Will acts in different ways - first It operates, and then It preserves what it has done. In Creation I operated and I ordered everything, and after I did everything, my Will remained as the preserver of everything. From that time on It has done nothing new in the order of all Creation. Then, my Will entered the field again to operate, as I descended from Heaven to earth in order to redeem man; and my work was not for a little as in Creation, but it lasted as long as thirty-three years. Then, again, I returned to preserve everything I did in Redemption. Therefore, just as a sun exists by virtue of my preserving Will for the good of all and of each one, so are the goods of Redemption in act for all and for each

one.

Now my Will wants to go back to work; and do you know what It wants to do? It wants to operate in the creature that which It operated in my Humanity. This will be an extremely long work of mine, more than Redemption. And just as I formed a Mother for Myself in order to operate Redemption, in whom I conceived my Humanity, so now I have chosen you in order to operate what my Will operated in my Humanity. See then, my daughter, this is about works - and works of my Supreme Volition. You will be like the space which offered itself in order to let Me create and place in order the sun, the stars, the moon, the air, as well as all the beauty which exists in the vault of the heavens, and all the good which descends from Heaven. You will be like my Humanity, which in nothing opposed what my Will wanted to operate, and I will enclose in you what the Supreme Volition did in Me, so as to have its repetition.”

Afterwards, I was receiving absolution, and I said to myself: ‘My Jesus, I want to receive it in your Will.’ And immediately, without giving Me time, Jesus added: “And I absolve you in my Will; and as I absolve you, my Will puts the words of absolution on the way, to absolve whomever wants to be absolved, and to forgive whomever wants forgiveness. My Will takes all, not one alone; but those who are disposed take more than anyone.”

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**November 20, 1922**

***Currents of love between God and man.***

I was thinking of how my sweet Jesus suffered many pains when He was in the Garden, but not on the part of creatures, since He was alone, or rather, abandoned by all - but on the part of His Eternal Father. There were currents of love between Him and the Celestial Father, and in these currents all creatures were placed. In these currents there was all the love of a God for each one of them, and all the love that each of them owed God. And since this was missing, He arrived at suffering such pains as to surpass all other pains, to the point of sweating living Blood. And my sweet Jesus, pressing me to His Heart to be relieved, told me: “My daughter, the pains of love are the most excruciating. See, in these currents of love between my Father and Me there is all the love that all creatures owed Me, and therefore there is betrayed love, denied love, rejected love, unknown love, trampled love, etc. Oh, how piercingly it reaches my Heart, to the point that I feel I am dying!

You must know that in creating man I fixed many currents of love between him and Me. Having created him was not enough for Me, no; I was to place so many currents of love between him and Me that there was to be not one part of him in which these currents would not flow. So, in the intelligence of man ran the current of love of my wisdom; in his eyes ran the current of love of my light; in his mouth, the current of love of my word; in his hands, the current of love of the sanctity of my works; in his will, the current of love of Mine - and so with all the rest. Man was made to be in continuous communications with His Creator, and how could he be in communication with Me if my currents would not run in his?

With sin he broke all these currents, and remained separated from Me. Do you know how this happened? Look at the sun: all of its light hits the surface of the earth and invests it so much as to

make it feel its heat - so alive and real as to bring fecundity and life to everything which the earth produces. So, one can say that the sun and the earth are in communication with each other. Oh, how much tighter are the communications between man and Myself, true Eternal Sun!

Now, if a creature could have the power to break, between the earth and the sun, the current of light that hits the surface of the earth, what harm would he not do? The sun would withdraw all the current of light into itself; the earth would remain in the dark, without fecundity and without life. What penalty would he not deserve? Man did all this in Creation, and I descended from Heaven to earth in order to reunite again all these currents of love, but – oh! how much it cost Me. And man continues with his ingratitude, and returns to break the currents repaired by Me!”

\* \* \*

**November 24, 1922**

***Jesus before Herod. Effects of the word and of the gaze of Jesus. Jesus reprimands Luisa because she wants to keep these truths hidden.***

I was thinking of when my sweet Jesus was presented to Herod, and I said to myself: ‘How is it possible that Jesus, who is so good, did not deign to say a word to him, or to give him a glance? Who knows whether that perfidious heart would have converted at the power of His gaze?’ And Jesus, making Himself seen, told me: “My daughter, his perversity and the lack of disposition of his soul were such that he did not deserve that I look at him or say a word to him. And if I had done it, he would have rendered himself more guilty, because each word or gaze of mine are additional bonds which are formed between Me and the creature. Each word is one more union, one more closeness, and as the soul feels looked upon, grace begins its crafting. If the gaze or word was sweet and benign, she says: ‘How beautiful, penetrating, gentle, melodious it was! How not to love Him?’ If then it was a majestic gaze or word, blazing with light, she says: ‘What majesty, what greatness, what penetrating light! How small I feel; how miserable I am; how much darkness in me before that light so blazing!’ If I wanted to tell you of the power, the grace, the good which my word or gaze brings, how many books would I make you write.

See then, how many goods I have done to you in looking at you many times, in keeping you with Me in intimate conversations - they have not been just words, but complete discourses. From this you can comprehend that the unions between you and Me, the relations, the bonds, the closenesses, are innumerable. I acted with you like a teacher who says only a few words to the others who want some direction from him, but spends the entire day with his own disciples, wanting to make of them as many teachers similar to himself. He speaks at length, he is always over them, and now he develops one topic, now he gives them a simile to make himself better understood; nor does he ever leave them alone for fear that, getting distracted, they may waste his efforts; and if needed, he subtracts hours from his own rest in order to instruct them. He spares nothing, neither efforts, nor strains, nor sweat, in order to obtain the intent that his disciples become masters.

So I did with you: I spared nothing. With others I had just words; with you, discourses, long teachings, similes - at night, during the day, at all times. How many graces have I not given you? How much love, to the point of not being able to be without you? It is because of the great design I have made upon you - this is why I gave you much. You, then, in all gratitude, would want to keep

what I have told and given you hidden within yourself, and therefore deny Me the glory I would receive by manifesting it. What would you say of that disciple who, after his teacher has reached the point of making of him a master through many toils, would want to keep for himself the education he has received, without imparting it to others? Would he not be ungrateful and a cause of grief for his teacher? What would you say of the sun, if after I gave it so much light and heat, it would not want to let this light and heat descend upon the earth? Would you not say to the sun: 'It is true that you make a good impression, but it is not good that you keep it for yourself. The earth, the plants, the generations await your light and your heat; they want them in order to receive life and fecundity. Why do you want to deprive us of such a great good? More so, since in giving them to us, you lose nothing; rather, you acquire more glory, and everyone will bless you.'

Such are you - and even more than sun. I have placed in you so much light of truth about my Will that, more than sun, it would be enough to illuminate all, and to do more good than the sun itself does to the earth. I Myself, and the generations, await that this light be unleashed from you, while you think of how to hide it, and you almost afflict yourself if authoritative people want to occupy themselves with putting it out. No, no - this is not good."

I felt I was dying in hearing my sweet Jesus; and I felt even more guilty because during these days, since one of my writings had been withdrawn without achieving the purpose for which it had been released - that is, to put it out - I had felt great satisfaction. Oh, how bad I felt in being reproached so severely; and wholeheartedly I asked for His forgiveness. And Jesus, to calm me down, blessed me, telling me: "I forgive you and I bless you, but you will be more attentive and will not do it any more."

De o Gratias.

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[1] Luisa's third confessor, Fr. Gennaro di Gennaro.

[2] February 2, 1922 Volume 13.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 15**





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## VOLUME 15

J.M.J.

Fiat

**November 28, 1922[1]**

***The Divine Will is beginning, means and end of every virtue, and must be the crown of everything and the fulfillment of the glory of God on the part of the creature. Necessity that the Divine Will be manifested and known.***

I was praying, fusing all of myself in the Most Holy Will of God, and with some doubts in my mind concerning all that my sweet Jesus keeps telling me about this Most Holy Volition. And He, clasping me to Himself, with a light which He cast into my mind, told me: “My daughter, my Will is beginning, means and end of every virtue; without the seed of my Will, it cannot be given the name of true virtue. It is like the seed for the plant: after it has sunk its roots into the ground, the deeper they are, the higher the tree becomes, which the seed contains. So, first there is the seed; this forms the roots; the roots have the strength to make the plant sprout from under the earth; and as the roots sink into it, the branches are formed, which keep growing so high as to form a beautiful crown. And this will form the glory of the tree which, unloading abundant fruits, will form the utility and the glory of the one who sowed the seed.

This is the image of my Church. The seed is my Will, in which She was born and raised. But in order for the tree to grow, it takes time; and in order for some trees to give fruit, it takes the length of centuries - the more precious the plant is, the longer it takes. The same for the tree of my Will, which is the most precious, the most noble and divine, the highest - and therefore it took time for it to grow, and for its fruits to be made known. So, the Church has known the seed, and there is no sanctity without it; then She has known the branches, but it is always the same tree that She has been around. Now She must know the fruits in order to nourish Herself and to enjoy them; and this will be all my glory and my crown, as well as of all virtues and of the entire Church.

Now, what is your wonder, if instead of manifesting the fruits of my Will before, I have manifested them to you after so many centuries? If the tree was not yet formed, how could I make the fruits known? All things go like this: if someone is to be made king, the king is not crowned before the kingdom, the army, the ministers and the royal palace are formed - he is crowned at the very end. And if anyone wanted to crown the king without forming the kingdom, the army, etc., that would be a king for mockery. Now, my Will was to be the crown of everything and the fulfillment of my glory on the part of the creature, because only in my Will can she say: ‘I have accomplished everything’. And finding in her, accomplished, everything I want, not only do I make her know the fruits, but I nourish her and I make her reach such height as to surpass everyone. This is why I love so much and I so much care that the fruits, the effects, the immense goods contained in my Will, and the great good which the soul receives by living in It, be known. If they are not known, how can they be desired? Much less can anyone be nourished by them. And if I did not make known the living in my Will – what It means, the values It contains - the crown would be missing to Creation and to virtues, and my work would be a work without crown. See, then, how necessary it is that everything I have told you about my Will be manifested and known; and also the reason for which I push you so much,

and how I always make you go outside the order of others; and if these, as well as the graces given to them, I make known after their death, in your case, instead, I allow that what I have told you about my Will be known while you are still living. If It is not known, It will not be appreciated, nor loved. Knowledge will be like manure for the tree, which will make the fruits mature; and once they are well matured, the creatures will nourish themselves from them. What will not be my contentment and yours?"

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**December 1, 1922[2]**

***Jesus did and suffered everything in the Divine Will. What true reigning is.***

I was thinking about the Passion of my sweet Jesus, and I felt those pains so close to me, as if He were suffering them at that very moment; and looking at me, He told me: "My daughter, I suffered all pains in my Will, and as I suffered them, they opened many ways in my Will to reach each creature. Had I not suffered in my Will, which envelops everything, my pains would not have reached you and everyone; they would have remained with my Humanity. Even more, because I suffered them in my Will, not only did they open many ways in order to reach creatures, but they opened as many other ways in order to let creatures enter into Me, unite themselves with those pains, and give Me, each one of them, the pains which, with their offenses, they would give Me throughout the course of all centuries. And while I was under the storm of the blows, my Will brought Me each creature to strike Me. So, it was not just the ones who scourged Me, but the creatures from all times would concur in my barbarous scourging with their offenses. The same with all other pains: my Will brought Me everyone; no one was absent from roll call, everyone was present to Me - no one escaped Me. This is why my pains were - oh! how much harder, how much more numerous than those which could be seen. Therefore, if you want your offerings of my pains, your compassion and reparation, your little pains not only to reach Me, but to follow the same ways as mine, let everything enter into my Will, and all generations will receive their effects.

And this, not only with my pains, but also with my words, because, being spoken in my Will, they reached everyone; as for example, when Pilate asked Me whether I was King, and I answered: 'My Kingdom is not of this world, for if It were of this world, millions of legions of Angels would defend Me'. And Pilate, on seeing Me so poor, humiliated, despised, was surprised, and said with greater emphasis: 'What? You are a King?' And I, with firmness, answered him and all those who are in his position: 'I am King, and I have come into the world to teach the truth. And the truth is that it is not positions, nor kingdoms, nor dignities, nor the right of command that make man reign, that ennoble him, that raise him above all. On the contrary, these things are slaveries, miseries, which make him serve vile passions and unjust men, making him also commit many unjust acts which disenoble him, cast him into mud, and draw the hatred of his subordinates upon him. So, riches are slaveries, positions are swords, by which many are killed or wounded. True reigning is virtue, to be stripped of everything, to sacrifice oneself for all, to submit oneself to all. This is true reigning, which binds all, and makes one loved by all. Therefore, my Kingdom will have no end, while yours is near to perishing.' And, in my Will, I made these words reach the ear of all those who are in positions of authority, to let them know the great danger they are in, and to put on guard those who aspire to positions, to dignities, to command."

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**December 2, 1922[3]**

***Jesus places three pillars in the soul of Luisa on which He can lean.***

I was feeling very afflicted because of the privation of my adorable Jesus – and if He makes Himself seen at all, He is all taciturn. Then, this morning, He made Himself seen in my interior, between two pillars. He was forming a third one between these two, and He would lean now on one, now on the other, and now on the pillar in the middle, which He was raising. Surprised, I said to Him: ‘My Love and my Life, when have You put these pillars in my interior? Now You are more comfortable – if You are tired, You can lean on them.’ And He, without listening to me, continued to raise the pillar and kept silent. And I: ‘But, tell me, why don’t You talk to me? What is the matter, where have I offended You? Is it perhaps my reluctance in making known the truths You tell me that makes You keep silent in order to punish me? But I promised You that I would not do it any more, and, remember, we remained in peace.’

And Jesus, looking at me and heaving a strong sigh, told me: “My daughter, I am working, enlarging, preparing, and when I work I do not feel like speaking – first I want to operate and then speak. To your reluctances I pay no heed, because the power of my Will that acts in you is so great, that it crushes you if you do not do what I want; so much so, that after a reluctance of yours you are forced to run into my arms to tell me: ‘Jesus, I pray You to make me do what You want. You want it – I want it’; and you do not let Me go unless you see that your will and Mine are one. Therefore, my silence is work, and so that the work I am doing in you may be more beautiful, more secure, more stable, I put it between two pillars, stronger and higher, of which one is my Humanity and the other is my Mama, and on which only can I lean. But two supports are not enough for Me – I want a third one; but if I do not form it for Myself, how can I have it? So, here is the necessity of my work. You will lend Me the materials, which are all your acts done in my Will; the more you do, the more materials you will lend Me, and I will work hard in forming it, and then I will rest and speak to you. Everything I did and that which my dear Mama did, will be connected together in this third pillar – my only purpose, that it may be worked with an Eternal Will which alone can serve as my support, and that this Will may be known. I will put so much grace in it, that it will not only give Me rest, but will serve Me as pulpit, as voice, to teach in the most attractive, penetrating and convincing manners what it means to live in my Will, that I may no longer be in the midst of my children like an exiled one, but my Will may reign in them as on Its own throne. Therefore, let Me do, and follow Me.”

Then, afterwards, He came back again, and continued to make Himself seen in my interior, all intent on working; and we would look at each other in silence. I raised my eyes, and I saw the head of Our Lord placed at the top of one pillar, and that of the Celestial Queen at the top of the other – both crowned. The third pillar which He was forming, was prepared for my head to be placed at its top; and the crown that was to crown it came out, half from the crown of Our Lord, and half from that of the Most Holy Virgin; and uniting together, these two halves formed one single crown. I remained amazed and enchanted, and my sweet Jesus told me: “My daughter, have you seen how much I have to work to form for Myself the third support, and how you must hasten to form the materials so as to let me work, and what height it must reach in order to accomplish the work of my Will in you, and what crown must surround your forehead? Therefore, do not lose a minute of time, and let your flight in my Will be continuous.”

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**December 8, 1922**

***On the Immaculate Conception.***

I write to obey, and I offer everything to my sweet Jesus, uniting myself to the sacrifice of His obedience in order to obtain the grace and the strength to do it as He wants. And now, oh! my Jesus, give me your holy hand and the light of your Intelligence, and write together with me.

I was thinking about the great portent of the immaculate conception of my Queen and Celestial Mama, and in my interior I heard Him say: "My daughter, the immaculate conception of my beloved Mama was prodigious and all marvelous; so much so, that Heaven and earth were astonished and made feast. All Three Divine Persons competed among Themselves: the Father poured out an immense sea of power; I, the Son, poured out an infinite sea of wisdom, and the Holy Spirit, an immense sea of eternal love, which, merging into one, formed one single sea; and in the middle of this sea the conception of this Virgin was formed, chosen among the chosen. So, the Divinity administered the substance of this conception, and this sea was not only the center of life of this admirable and singular creature, but it remained around Her - not only to keep Her defended from anything which might shadow Her, but to give Her, in every instant, new beauties, new graces, power, wisdom, love, privileges, etc. So, Her little nature was conceived in the center of this sea, and was formed and grew under the influence of these divine waves; so much so, that as soon as this noble and singular creature was formed, the Divinity did not want to wait as It usually does with other creatures - It wanted Her embraces, the return of Her love, Her kisses, and to enjoy Her innocent smiles. Therefore, as soon as Her conception was formed, I gave Her the use of reason, I endowed Her with all sciences, I made Her aware of Our joys and Our sorrows with regard to Creation. Even from the maternal womb, She would come to Heaven, at the foot of Our Throne, to give Us Her embraces, the return of Her love, Her tender kisses; and throwing Herself into Our arms, She would smile at Us with such delight of gratitude and thanksgiving as to snatch Our smiles. Oh! how beautiful it was to see this innocent and privileged creature, enriched with all the divine qualities, coming into Our midst, all love, all trust, without fear. In fact, sin alone is what puts distance between Creator and creature, breaking love, dissolving trust, and striking fear. So, She would come into Our midst as Queen who, with Her love, given by Us, would dominate Us, enrapture Us, put Us in feast, and capture yet more love. And We would let Her do it, enjoying the love that enraptured Us, and constituting Her Queen of Heaven and earth.

Heaven and earth exulted and made feast together with Us, having their Queen after so many centuries. The sun smiled in its light, and considered itself fortunate in having to serve its Queen by giving Her light. The heavens, the stars, and the whole universe smiled with joy and made feast, because they were to delight their Queen, showing Her the harmony of the spheres and of their beauty. The plants smiled, which were to nourish their Queen; and the earth too, smiled and felt ennobled in having to provide the residence for its Empress and to be trodden by Her steps. Only hell cried and felt itself losing strength because of the dominion of this Sovereign Lady.

But do you know what was the first act which this Celestial Creature did when She found Herself before Our throne for the first time? She recognized that all the evil of man had been the split between his will and That of his Creator; She trembled, and with no delay She bound Her will to the



foot of my throne, without even wanting to know it. And my Will bound Itself to Her and constituted Itself the center of Her life, so much so, that all currents, all relations, all communications opened between Her and Us, and there was no secret which We did not entrust to Her. This, indeed, was the most beautiful, the greatest, the most heroic act She did – to lay down Her will at Our feet; an act which made Us, as though enraptured, constitute Her Queen of all. Do you see, then, what it means to bind oneself to my Will and to not know one's own?

The second act was to offer Herself for any sacrifice for love of Us. The third, to render Us the honor and the glory of the whole Creation, which man had taken away from Us by doing his own will. And even from the maternal womb She cried for love of Us, in seeing Us offended; and She cried with sorrow over guilty man. Oh! how these innocent tears moved Us, and hastened the longed for Redemption! This Queen dominated Us, bound Us, and snatched infinite graces from Us. She made Us incline so much toward mankind, that We could not resist, nor did We know how to resist Her repeated petitions. But whence came to Her so much power, and so much influence over the very Divinity? Ah! you have understood: it was the power of Our Will acting in Her, which, while dominating Her, rendered Her dominator of God Himself. And besides, how could We resist so innocent a creature, possessed by the power and sanctity of Our Will? It would be as though resisting Ourselves. We could see Our divine qualities in Her. The reflections of Our sanctity, the reflections of the divine ways, of Our love, of Our power, etc., poured over Her like waves; as well as Our Will, which was Her center, drawing all the reflections of Our divine qualities, and making Itself crown and defense of the Divinity dwelling within Her. If this Immaculate Virgin had not had the Divine Will as center of life, all the other prerogatives and privileges with which We so enriched Her would have been, in comparison, an absolute nothing. This is what confirmed and preserved for Her so many privileges; even more, It multiplied new ones in every instant.

Here, then, is the reason why We constituted Her Queen of all; because when We operate, We do it with reason, wisdom and justice: She never gave life to Her human will, but Our Will was always intact in Her. How could We say to another creature: 'You are Queen of the heavens, of the sun, of the stars, etc.', if instead of having Our Will as dominion, she were dominated by her human will? All of the elements, the heavens, the sun, the earth, would have withdrawn from the regime and dominion of this creature. All would have cried out in their mute language: 'We do not want her, we are superior to her, because we have never withdrawn from your eternal Volition - as You created us, so we are'. So would the sun have cried out with its light, the stars with their glittering, the sea with its waves, and everything else. On the contrary, as soon as they all felt the dominion of this excelling Virgin who, almost as their sister, never wanted to know Her own will, but only That of God, not only did they make feast, but they felt honored to have their Queen, and they ran around Her to form Her cortege and to pay obsequies to Her – the moon, by placing itself as footstool at Her feet; the stars as crown, the sun as diadem, the Angels as servants, and men as though in waiting. Everyone – everyone paid Her honor and rendered their obsequies to Her. There is no honor and glory which cannot be given to our Will - whether acting within Us, in Its own center, or dwelling in the creature.

But do you know what was the first act which this noble Queen did when, coming out of the maternal womb, She opened Her eyes to the light of this low world? As She was born, the Angels sang lullabies to the Celestial Baby, and She remained enraptured; Her beautiful soul went out of Her little

body, accompanied by angelic cohorts, and went around Heaven and earth, gathering all the love that God had spread throughout the whole Creation; and penetrating into Heaven, She came to the foot of Our throne, offered Us the return of the love of all Creation, and pronounced Her first 'thank You' in the name of all. Oh! how happy We felt in hearing the 'thank You' of this Little Baby Queen. And We confirmed in Her all graces, all gifts, such as to make Her surpass all other creatures together. Then, throwing Herself into Our arms, She delighted with Us, swimming in the sea of all contentments, being embellished with new beauty, with new light and with new love. She pleaded once again for mankind, praying Us in tears to let the Eternal Word descend in order to save Her brothers. But as She was doing this, Our Will let Her know that She should descend to the earth, and immediately She left Our contentments and joys, and departed, in order to do... what? Our Will. What powerful magnet Our Will was, dwelling on earth in this newborn Queen! No longer did the earth appear alien to Us; We no longer felt like striking it, making use of Our justice. We had the power of Our Will which, in this innocent child, blocked Our arms, smiled at Us from the earth, and turned justice into graces and sweet smile; so much so, that unable to resist this sweet enchantment, the Eternal Word hastened His course. Oh, prodigy of my Divine Will! - to You everything is due, through You everything is accomplished, and there is no greater prodigy than my Will dwelling in the creature."

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**December 16, 1922[4]**

***On the Conception of the Eternal Word.***

I was thinking about the act in which the Eternal Word descended from Heaven and was conceived in the womb of the Immaculate Queen, and from within my interior, my always lovable Jesus put out one arm, surrounding my neck, and in my interior told me: "My beloved daughter, if the conception of my Celestial Mama was prodigious, and She was conceived in the sea which came out of the Three Divine Persons, my conception was not in the sea that came out of Us, but in the great sea which resided within Us - Our very Divinity - which descended into the virginal womb of this Virgin, and I was conceived. It is true that it is said that the Word was conceived, but my Celestial Father and the Holy Spirit were inseparable from Me. It is true that I had the acting role, but they were concurring.

Imagine two reflectors, each one reflecting the same subject into the other. These subjects are three: the one in the middle takes on the operating, suffering, supplicating role; the other two are with it, concur with it, and are spectators. So, I could say that one of the two reflectors was the Most Holy Trinity, and the other was my dear Mama. During the brief course of Her life, by living always in my Will, in Her virginal womb She prepared for Me the little divine ground in which I, Eternal Word, was to clothe Myself with human flesh, since I would never have descended into a human ground. And as the Trinity was reflected in Her, I was conceived. So, while that same Trinity remained in Heaven, I was conceived in the womb of this noble Queen.

All other things, as great, noble, sublime and prodigious as they may be, all remain behind - even the very conception of the Virgin Queen. There is not one thing, neither love nor greatness nor power, which can compare to my conception. Here it is not about forming a life, but about enclosing the Life which gives life to all; not about expanding, but about shrinking Myself so that I might be conceived;

and not in order to receive, but to give, the One who created everything, enclosing Himself within a created and tiny little Humanity. These are works only of a God, and of a God who loves, and who, at any cost, wants to bind the creature with His love in order to be loved.

But this is nothing yet. Do you know where all my love, all my power and wisdom blazed forth? As soon as the divine power formed this tiny little Humanity, so little as to be comparable to the size of a hazelnut, but with all the members proportioned and formed, and the Word was conceived in It, the immensity of my Will, enclosing all creatures, past, present and future, conceived all lives of creatures in It. And as my Humanity grew, so did they grow within Me. So, even though I appeared to be alone, when observed under the microscope of my Will, all creatures conceived in Me could be seen. It happened with Me as when one sees crystal clear waters: even though they appear to be clear, when they are observed under a microscope, how many microbes cannot be seen? My conception was such and so great that the wheel of eternity remained stunned and ecstatic in seeing the innumerable excesses of my love, and all prodigies united together. The whole mass of the Universe was shaken in seeing the One who gives life to everything shrink, reduce Himself, enclose everything, in order to do - what? To take the lives of all, and make all be reborn.”

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**December 21, 1922**

***Privation of Jesus and pains of the soul.***

I felt all afflicted because of the privation of my adorable Jesus; or rather, I felt tortured. My poor heart agonized and struggled between life and death; and while it seemed to be dying, a mysterious force made it rise again, to continue its most bitter agony. Oh, privation of my Jesus, how ruthless and cruel you are! Even death would be an absolute nothing compared to you. After all, death does nothing other than bring one to eternal life, while the privation of Jesus makes life itself run away.

But all this was nothing yet. My poor soul, wanting my Life, my All, left my body in order to find Him at least outside of myself, but in vain. Rather, I found myself within an immensity, whose depth, magnitude and height seemed to have no limit. I fixed my gaze everywhere within that great empty space - who knows, I might see Him at least from afar, so as to take flight and throw myself into His arms. But it was all in vain. I feared I might fall into that great empty space - and without Jesus, where would I end up? What would happen to me? I trembled, I shouted, I cried, but no one had pity. I would have wanted to go back into my body, but a mysterious force prevented me from doing so. My state was horrible, because my soul, being outside of myself, flung herself toward her God as though toward her center, faster than a stone that falls back again toward the center of the earth after it has been thrown up high. It is not the stone's nature to remain suspended, but it seeks the earth as support and rest. In the same way, it is not the soul's nature to go out of herself and not to fling herself into the center from which she came. This pain strikes such freight, fears and heartbreak, that I could call it pain of hell. Poor souls without God, how - how can they go on? What pain must the loss of God be for them? Ah! my Jesus, do not allow anyone - anyone to lose You.

Now, as I was in this state so painful, I found myself inside myself, and my sweet Jesus, stretching out one arm, surrounded my neck. Then He made Himself seen holding a little girl in His arms - but of extreme littleness. The little girl was agonizing, and as she seemed to be dying, Jesus now breathed

on her, now gave her a little sip, now squeezed her to His Heart. And the tiny little one would return to her agony again, but she would neither die, nor come out of that mortal state. However, Jesus was all attention; He watched over her, assisted her, sustained her; He would miss not one movement of this dying little girl. I felt all the pains of that poor little one as though reverberating in the depth of my heart; and Jesus, looking at me, told me: “My daughter, this tiny little girl is your soul. Do you see how much I love you - with how much care I assist you? I keep you alive with sips of my Will. My Volition makes you smaller, It makes you die and rise again. But, do not fear, I will never leave you - my arms will always hold you tightly to my breast.”

\* \* \*

**January 2, 1923[5]**

***Prodigies of the Divine Fiat in the void of the soul.***

I was praying and abandoning all of myself in the arms of the Most Holy Will of God, and my always lovable Jesus, coming out from my interior and taking my hand, told me: “My daughter, come with Me and look at the great void which exists between Heaven and earth. Before my Fiat was pronounced, this great void was horrible to the sight. Everything was disorder; no separation of land, of water, or of mountains could be seen – it was one heap that struck fright. But as soon as my Fiat was pronounced, all things rolled about, bumping against one another, and each of them took its place, remaining all ordered with the imprint of my Eternal Fiat; nor can they move if my Fiat does not want it. The earth no longer struck fright; on the contrary, as one sees the vastness of the seas, their waters no longer muddy but crystal clear, their sweet murmuring, as if the waters were voices speaking softly and quietly among themselves, their roaring waves which sometimes rise so high as to make mountains of water appear, which then fall back again into the same sea - how much beauty does this not contain? How much order - and how much attention does it not earn from creatures? And then, the earth, all green and flowery - how much variety of beauty does it not contain? But this was nothing yet. The void was not completely filled; and just as my Fiat hovered over the earth and separated things and ordered the earth, in the same way, hovering up high, It extended the heavens, It adorned them with stars, and in order to fill the void of darkness, It created the sun which, dispelling darkness, filled this great void with light and made all the beauty of all Creation stand out. But what was the cause of so much good? My omnipotent Fiat. However, this Fiat wanted a void in order to create this machine of the universe.

Now, my daughter, do you see this great void in which I created so many things? Yet, the void of the soul is even greater. The former was to serve as the dwelling of man; the void of the soul was to serve as the dwelling of a God. I was not to pronounce my Fiat for six days, as in creating the universe, but for as many days as the life of man contains - and so many times for as many as, putting his own will aside, he would let Mine operate. Therefore, since my Fiat was to do more things than It did in Creation, more space was needed. But do you know who gives Me free field in order to fill this great void of the soul? One who lives in my Will. My Fiats are pronounced repeatedly; every thought is accompanied by the power of my Fiat, and – oh! how many stars adorn the heaven of the intelligence of the soul. Her actions are followed by my Fiat, and – oh! how many suns rise within her. Her words, invested by my Fiat, are sweeter than the murmuring of the waters of the sea, in which the sea of my graces flows in order to fill this great void, and my Fiat delights in forming waves that rise up high, beyond Heaven, and descend again, more loaded, in order to expand the sea of the

soul. My Fiat blows upon her heart, and of her heartbeats It makes fires of love. My Fiat leaves nothing out; It invests every affection, and tendencies, desires, and forms in them the most beautiful flowerings.

How many things does my Fiat not operate in this great void of the soul who lives in my Will! Oh! how the whole machine of the universe is left behind. The heavens are astonished; trembling, they watch the omnipotent Fiat operating in the will of the creature, and they feel their happiness being doubled every time this Fiat acts and renews Its creative power. So, they are all attentive around Me, to see when my Fiat is pronounced, in order to receive their double glory and happiness. Oh! if all knew the power of my Fiat and the great good It contains, they would all give themselves prey to my omnipotent Will. Yet, there is to weep about. How many souls, with these great voids within themselves, are worse than the great void of the universe before my Fiat was pronounced! Since my Fiat does not hover within them, everything is disorder, the darkness is so thick as to strike horror and fright. There is one heap, all mixed together - nothing is in place. The work of Creation is upset in them, because my Fiat alone is order; the human will is disorder.

Therefore, my daughter, if you want order within yourself, let my Fiat be the life of everything in you, and you will give Me the great contentment that my Fiat may be able to unfold, putting out the prodigies and the goods It contains.”

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**January 5, 1923[6]**

***Jesus prays that His Will be one with the will of the soul. The Divine Will must be like the air that one breathes. Attentiveness is the way to knowledge.***

Continuing in my usual state, I could hear my adorable Jesus praying in my interior, saying: “My Father, I pray You that Our Will be one with the will of this little daughter of Our Volition. She is a legitimate birth from Our Will. O please! for the honor and decorum of Our Eternal Will, let it be so that nothing may come out of her which is not a birth from Our Volition, and that she may know nothing but Our Will. And in order to obtain this, I offer You all the acts of my Humanity, done in Our adorable Will.”

Afterwards, He remained in deep silence, and I, I don't know how, felt so transfused in the acts that my Jesus had done in the Divine Will, that I kept following them, one by one, doing my own united with His. This made me absorb so much light, that Jesus and I remained immersed in a sea of light; and Jesus, coming out from within my interior, standing up, with His soles on the place of my heart, and waving His hand which, more than sun, sent forth light, cried out loudly: “Come, come all of you, Angels, Saints, pilgrim souls, all generations - come and see the portents and the greatest miracle never before seen: my Will operating in the creature.” At the sonorous, melodious and powerful voice of Jesus, which filled Heaven and earth, the Heavens opened and all ran around Jesus, and looked at me to see how the Divine Will was operating. All remained enraptured and thanked Jesus for such a great excess of His goodness. I remained confused and humiliated to the summit, and I said to Him: ‘My Love, what are You doing? It seems that You want to show me to everyone, to let everyone point at me. What repugnance I feel.’ And Jesus: “Ah! my daughter, it is my Will that I want everyone to know and to point at, as new Heaven and means of new regeneration; and you

will remain as though buried in my Will.

My Will must be like the air that one breathes which, while it cannot be seen, can be felt. It cannot be seen, and it gives life; it penetrates everywhere, even into the most intimate fibers, to give life to each beat of the heart. Wherever it enters - into darkness, into the abysses, into the most secret receptacles - it constitutes itself life of everything. In the same way, my Will will be more than air within you, which, coming out of you, will constitute Itself life of everything. Therefore, be more attentive, and follow the Will of your Jesus, because attentiveness will make you know where you are and what you are doing. Knowledge will make you appreciate and esteem more the divine royal palace of my Will. Suppose that someone finds himself in the royal palace of a king, and that he does not know that that residence belongs to the king. He will have no appreciation; he might even walk distractedly, talking, laughing; nor will he dispose himself to receive the gifts of the king. But if he knew that that is the royal palace of the king, he would look at things with attention, and would appreciate them; he would walk on tiptoe, speak in a low voice, be all eyes to see whether the king comes out of some room, and would put himself as though in waiting, to receive great gifts from the king.

See, attentiveness is the way to knowledge, and knowledge changes a person, as well as things, disposing him to receive great goods. So, by knowing that you are in the royal palace of my Will, you will always receive, and will take so much as to be able to give to all of your brothers.”

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**January 16, 1923**

***The second general turmoil.***

I felt very afflicted because of the privation of my sweet Jesus, and I thought to myself: ‘Why does He not come? Who knows where I offended Him, that He is hiding from me?’ And while I was thinking of this, and who knows how many other things, which it is not necessary to say here, my adorable Jesus moved in my interior, and clasping me tightly to His Most Holy Heart, with tender and compassionate voice, told me: “My daughter, after so much time that I have been coming to you, you should have understood by yourself the reason of my hiding – though hidden not outside, but inside of you.”

Then, sighing, He added: “Ah! it is the second general turmoil that the nations are preparing, and I will remain posted in you, and as though on the lookout, to see what they are doing. I have done everything to dissuade them; I have given them light, grace; I called you in a special way during the past months, to make you suffer more, so that my Justice, finding an embankment in you and one more satisfaction in your pains, might let light and grace descend more freely into their minds, so as to dissuade them from this second turmoil. But everything has been in vain; the more they united together, the more discords, hatreds and injustices they fomented, to the point of forcing the oppressed to take up arms to defend themselves. And when it comes to defending the oppressed and justice, also natural, I must concur; more so, since the nations which appear to be victorious, succeeded on the basis of the most perfidious injustice. They should have understood this by themselves, and been meeker toward the oppressed; on the contrary, they are more inexorable, wanting not only their humiliation, but also their destruction. What perfidy! What perfidy, more than

diabolical! They are not yet satiated with blood. How many poor peoples will perish! I grieve, but the earth wants to be purged - more cities will be destroyed. I too will claim many lives through the scourges I will send from Heaven; and while this happens, I will remain in you, as though posted, and on the lookout.” And He seemed to be hiding more inside of me.

I felt immersed in a sea of bitterness because of this speaking of Jesus. Then, afterwards, I felt surrounded by people who were praying, as well as my Celestial Mama who, extending Her hand into my interior, grabbed one arm of Jesus and pulled Him out, saying to Him: “My Son, come into the midst of peoples - don’t You see into what a sea of storms they are about to plunge themselves, such that it will cost them a sea of blood?” But as much as She pulled Him, Jesus did not want to come out. And She, turning to me: “Pray to Him very hard, that things may be milder.” So I started praying, and now He would place His ear in mine, letting me hear the movements of peoples and the noise of the weapons; now He would show me various races of peoples uniting together – some, ready to wage wars, and some preparing themselves. So, clinging tightly to my Jesus, I said to Him: ‘Placate Yourself, my Love, placate Yourself - don’t You see how much confusion of peoples there is - how many turmoils? If this is the preparation, what will it be in act?’ And Jesus: “Ah! my daughter, they themselves are the ones who want this. The perfidy of man wants to reach the excesses, and each one wants to draw the other into the abyss. However, the union of different races will serve my glory later on.”

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**January 24, 1923**

***How it had been reserved that the doors of the Divine Will would be opened to Luisa. The Divine Will, acting alone in Three distinct Persons in Heaven, wants to act alone in three distinct persons on earth.***

I spent all these days in a sea of bitterness, because blessed Jesus very often deprives me of His lovable presence; and if He makes Himself seen, I see Him in my interior, immersed in a sea whose waves rise above Him in the act of submerging Him. And in order not to be submerged and suffocated, Jesus moves His arm, rejecting the wave, and looks at me with pitiful eyes, asking for my help, and saying to me: “My daughter, see how sins are so many that they want to submerge Me! Don’t you see the waves that they send Me, such that, if I did not motion my arm, I would be drowned? What sad times, which will bring sad consequences.” And while He is saying this, He hides more within my interior. What pain, to see Jesus in this state - these are pains which torture the soul and tear it to shreds. Oh! how one would suffer any martyrdom in order to relieve sweet Jesus.

Then, this morning it seemed to me that my lovable Jesus could not take any more, and making use of His power, He came out from within that sea full of all those weapons, capable of wounding and even of killing, which struck terror to the mere sight. And leaning His head upon my breast, all afflicted and pale, but beautiful, and of enrapturing beauty, He told me: “My beloved daughter, I could take no more. If justice wants its course, my love too wants to pour itself out and follow its way. This is why I have come out of that horrible sea which the sins of creatures form around Me, in order to give field to my love, to come and pour Myself out with the little daughter of my Will. You too could not take any more; in that horrible sea I heard the rattle of your agony because of my

privation, and as though putting everyone aside, I have run to you to pour Myself out and to let you pour yourself out in love with Me, so as to give you life again.” And while saying this, He squeezed me tightly to Himself, kissed me, and placed His hand at my throat, almost to relieve me from the pain that He Himself had given me a few days ago when, as He strongly pulled my nerves at the place of my heart, which correspond to my throat, I remained as though choked. My Jesus was all love, and wanted me to return to Him the kisses, the caresses, the squeezes that He gave me.

After this, I understood that He wanted me to enter into the immense sea of His Will, to be cheered from the sea of the sins of creatures; and I, clinging to Him more tightly, told Him: ‘My beloved Good, together with you I want to follow all the acts which your Humanity did in the Divine Will. Wherever You reached, I too want to reach, so that in all of your acts you may find mine as well. So, just as your intelligence, in the Supreme Will, went through all the intelligences of creatures in order to give the Celestial Father glory, honor and reparation for each thought of creature in a divine manner, and seal each one of their thoughts with the light and the grace of your Will, I too want to go through each thought, from the first to the last which will have life in human minds, to repeat what was done by You. Even more, I want to unite myself with the acts of our Celestial Mama, who never remained behind, but always ran together with You, and with those which your Saints have done.’

At this last word, Jesus looked at me and, all tenderness, told me: “My daughter, in my Eternal Will you will find all my acts, as well as those of my Mama, which enveloped all the acts of creatures, from the first to the last which will exist, as though within a mantle. This mantle is as though made as two, and one of them rose up to Heaven, in order to give to my Father, with a Divine Will, all that creatures owed Him - love, glory, reparation and satisfaction; while the other remained as defense and help of creatures. No one else has entered into my Divine Will to do all that my Humanity did. My Saints have done my Will, but have not entered into It, to do all that my Will does, taking all acts, as though in a twinkling of an eye, from the first to the last man, and becoming actors, spectators and divinizers. By doing my Will one does not arrive at doing all that my Eternal Volition contains; rather, It descends into the creature as limited, as much as the creature can contain of It. Only one who enters into It expands and diffuses himself like solar light in the eternal flights of my Volition, and finding my acts and those of my Mama, he places his own. Look inside my Will: are there perhaps other acts of creature multiplied within mine, reaching up to the last act which is to be performed on this earth? Look well - you will find none. This means that no one has entered. It had been reserved that the doors of my Eternal Volition would only be opened to my little daughter, so as to unify her acts with mine and with those of my Mama, and render all our acts triple, before the Supreme Majesty and for the good of creatures. Now, since I have opened the doors, others may enter, provided that they dispose themselves for such a great good.”

Then I continued to go around in His Will together with Jesus, to do what was done by Him. Then we looked at the earth together: how many horrible things could be seen, and how the preparations for the war continued, such as to be horrifying. All trembling, I found myself inside myself. Then, after a little while, He came back and continued to speak about His Most Holy Will, saying to me: “My daughter, my Will in Heaven contained the Father, the Son and the Holy Spirit. One was the Will of the Three Divine Persons; even though They were distinct among Themselves, Their Will was one, and being the only Will acting within Us, It formed all Our happiness, and Our equality in love, in power, in beauty, etc. But if instead of one Will there were three Wills, We could not be happy,



and even less could We make others happy. We would have been unequal in power, in wisdom, in sanctity, etc. So, Our one Will, acting within Us, is all Our good, from which so many seas of happiness are released, that no one can penetrate down to the bottom. Now, in seeing the great good of acting alone in Three distinct Persons, Our Will wants to act alone in three distinct persons on earth; and these are: the Mother, the Son, the Spouse. Through them It wants to release more seas of happiness which will bring immense goods to all the pilgrim souls.”

All amazed, I said: ‘My Love, who will be this fortunate Mother, this Son and this Spouse, which will conceal the Trinity on earth, and in whom your Will will be one?’ And Jesus: “What! Have you not understood? Two of them are already at their place of honor: my Divine Mama and I, the Eternal Word, Son of the Celestial Father, and Son of the Celestial Mother since, by incarnating Myself in Her womb, I became Her own Son. The Spouse is the little daughter of my Will. I am in the middle, my Mama is at my right, and the Spouse at my left. As my Will acts in Me, It echoes to the right and to the left, and forms one single Will. This is why I have poured so many graces in you, I opened the doors of my Will, I revealed to you the secrets, the prodigies which my Will contains: to open many ways, so that you might be reached by the echo of my Will, and, losing your own, you might live with my Will alone. Aren’t you happy?”

And I: ‘Thank You, O Jesus! And, I pray You, let it be so that I follow your Will.’

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**February 3, 1923**

***The two dying ones.***

I felt life missing in me because of the privation of my sweet Jesus; and if He moves in my interior, He makes Himself seen inside that horrifying sea of the sins of creatures. Then, unable to endure any more, I was lamenting strongly, and He, as though stirred by my moans, came out of that sea, and clasping me, told me: “My daughter, what’s wrong? I heard your laments, the rattle of your agony, and I put everything aside to come to help you and sustain you. My daughter, patience; we are two poor dying ones, you and I, for the good of humanity; but while we are dying, love sustains us so as not to let us die, to give help to poor humanity which lies as though dying in the sea of its many sins.”

And as He was saying this, it seemed that the waves of that sea would submerge the two of us. Who can say what we were suffering? And since in those waves we could see preparations for wars, I said to Him: ‘My Life, who knows how long this second turmoil will last? If the first one lasted for so long, what is going to happen with the second, which seems larger?’ And Jesus, all afflicted, said to me: “Indeed it will be larger, but it will not last for too long, because I will put my hand into it, and the scourges from Heaven will muffle those of the earth. Therefore, let us pray; and you - never go out of my Will.”

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**February 13, 1923**

***The good of being faithful and attentive.***

I felt all afflicted, and my sweet Jesus, making Himself seen for just a little, told me: “My daughter,

courage, be faithful and attentive to Me, because faithfulness and attentiveness produce equality of humors in the soul, forming one single humor and establishing perfect peace; and this peace renders her dominator, in such a way that she does whatever she wants, and reaches wherever she wants. Especially for one who lives in my Will, it happens as to the sun - it never changes, one is its act: to unleash light and heat from its sphere. It does not do something today, and something else tomorrow; it is always faithful and constant in doing the same thing. But while its act is one, as this act descends and hits the surface of the earth, how many different acts do not take place? They are almost innumerable. If it finds a flower half-closed, with the kiss of its light and with its heat, it opens it and gives it color and fragrance. If it finds an unripe fruit, it matures it and gives it sweetness. If it finds fields that are green, it makes them golden. If it finds air that is putrid, it purifies it with the kiss of its light. In sum, to all things it gives what they need for their existence on this earth, and to be able to produce the utility which they contain, and which has been established by God. So, by its faithfulness and by doing always the same thing, the sun is the fulfillment of the Divine Will over all created things. Oh, if the sun were not always equal in sending its light, how many fluctuations, how many disorders there would be on earth! And man would not be able to make any calculation, either about fields, or about plants. He would say: 'If the sun does not send me its light and its heat, I do not know when I am supposed to harvest, nor when the fruits will mature.'

The same happens with the soul who is faithful and attentive: in my Will one is her act, but its effects are innumerable. On the other hand, if she is inconstant and inattentive, neither she nor I can make any calculation, nor establish the good which she can produce."

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**February 16, 1923**

***The Cross which the Divine Will gave to Our Lord. In order to operate the perfect and complete Redemption, Jesus had to do It in the sphere of Eternity.***

I was doing my usual adoration to the Crucified One and abandoning all of myself in His lovable Will; but as I was doing this, I felt my beloved Jesus move in my interior, saying: "My daughter, hurry, hurry, quickly, hasten - do your course in my Volition, keep going through all that my Humanity did in the Supreme Will, so that you may unite your acts to mine and to those of my Mama. It has been decreed that if a creature does not enter into the Eternal Volition to render all our acts triple, this Supreme Volition will not descend upon earth to carry out Its life in the human generations. It wants the cortege of the triple acts in order to make Itself known. Therefore, hasten."

Jesus kept silent, and I felt myself as though flung into the Holy Eternal Volition, but I am unable to say what I was doing; I can only say that I found all the acts of Jesus, and I placed my own. Then He continued to speak, saying: "My daughter, how many things will my Will make known of what my Humanity operated in this Divine Will! In order to operate the perfect and complete Redemption, my Humanity had to do It in the sphere of Eternity. Here is the necessity of an Eternal Will. If my human will did not have an Eternal Will with itself, all my acts would be limited and finite acts; but with It, they are endless and infinite. Therefore, my pains, my Cross, had to be endless and infinite, and the Divine Will made my Humanity find all these pains and crosses; so much so, that It laid Me over the whole human family, from the first to the last man, and I absorbed all kinds of pains within Myself, and each creature formed my Cross. So, my Cross was as long as all centuries are and will

be, and as wide as the human generations. It was not just the little cross of Calvary on which the Jews crucified Me; that one was nothing but a simile of the long Cross on which the Supreme Will kept Me crucified. So, each creature formed the length and the width of the Cross, and as they formed it, they remained grafted in that same Cross; and the Divine Will, laying Me over It and crucifying Me, made the Cross not only my own, but of all those who formed that Cross. This is why I needed the sphere of Eternity to keep this Cross - the terrestrial space would not be enough to contain It.

Oh! how much will creatures love Me, when they come to know what my Humanity did in the Divine Will, and what It made Me suffer for love of them. My Cross was not of wood – no; It was made of souls. It was them that I felt palpitating in the Cross on which the Divine Will laid Me - and It let none of them escape Me, It gave a place to each one, and in order to give a place to all, It stretched Me in such a harrowing way, and with pains so atrocious, that I could call the pains of my Passion little, and reliefs. Therefore, hasten, so that my Will may make known all that this Eternal Volition operated in my Humanity. This knowledge will win so much love, that creatures will bend to let It reign in their midst.”

Now, as He was saying this, He showed so much tenderness and so much love that, amazed, I said to Him: ‘My Love, why do You show so much love when You speak about your Will - such that it seems as if You wanted to release another You from within Yourself because of the great love that You feel; while if You speak about something else, this excess of love does not show in You?’ And He: “My daughter, do you want to know? When I speak about my Will to make It known to the creature, I want to infuse in her my own Divinity, and therefore another Me; so, my whole love enters the field in order to do this, and I love her as I love Myself. This is why you see that while I speak about my Will, my love seems to overflow out of Its boundaries in order to form the dwelling of my Will in the heart of the creature. On the other hand, when I speak about something else, it is my virtues that I infuse, and according to the virtues that I keep manifesting to her, I love her now as Creator, now as Father, now as Redeemer, now as Teacher, now as Doctor, etc. Therefore, there is not that exuberance of love as when I want to form another Me.”

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**February 22, 1923**

***Luisa’s fear that her state might be pretense. The higher the soul must rise, the lower must she descend.***

I was very distressed by the thought that my state might be a continuous pretense. What a bolt from the blue this is for me! It calls all storms upon me, and puts me below all the wicked, and even the very damned. A soul more perverted than I am has never had existence upon earth. But what grieves me the most is being unable to get out of this state of pretense, for I would confess my sin, and at the cost of my life I would not do it any more. Jesus, who is so good, in His infinite mercy would forgive this soul, the most wicked of all.

Then, after I had gone through one of these storms, my always lovable Jesus made Himself seen, and I said to Him: ‘My beloved Jesus, what an ugly thought this is. O please! do not let pretense have existence in me; rather, send me death, but do not let me offend You with the ugliest vice, which is

pretense. It terrorizes me, it crushes me, it annihilates me, it snatches me away from your sweet arms, and puts me under the feet of all, even of the damned. My Jesus, You say that You love me very much, and then You permit this tearing of my soul away from You. How can your Heart endure such a great pain of mine?" And Jesus: "My daughter, courage, do not lose heart. One who must rise above all, must descend to the lowest bottom, below everyone. It is said of my Mother, Queen of all, that She was the humblest of all, because She was to be superior to all; but in order to be the humblest of all, She had to descend to the lowest bottom, below everyone. And my Celestial Mama, with the knowledge that She had of Her God and Creator, and of who She was, a creature, descended so low that, as She descended, We would raise Her, but so high, that there is no one who can equal Her.

The same for you: in order to give the little daughter of my Will primacy in my Will, having to raise her above all, I make her descend to the lowest bottom, below everyone; and the more she descends, the more I raise her and make her take her place in the Divine Volition. Oh! how enraptured I am, when I see one who is above all, below everyone. I run - I fly to take you in my arms, and I expand your boundaries within my Will. Therefore, I allow everything for your good, and also to accomplish my highest designs upon you. However, I do not want you to waste time thinking it over; when I take you in my arms, immediately put everything aside, and follow my Will."

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**March 12, 1923**

***The privation of Jesus and the effect it produces. How Jesus suffered the privation of the Divinity.***

I felt I was dying of pain because of the privation of my sweet Jesus. If He comes at all, it is like flash that escapes. Then, as I could not take any more, having compassion for me, He came out from within my interior, and as soon as I saw Him, I said to Him: 'My Love, what pain, I feel I am dying without You - but dying without dying, which is the hardest of deaths. I don't know how the goodness of your Heart can bear seeing me in a state of continuous death only because of You.' And Jesus: "My daughter, courage, don't lose heart too much - you are not alone in suffering this pain. I too suffered it, as well as my dear Mama - oh, how much harder than yours! How many times in my moaning Humanity, although It was inseparable from the Divinity, in order to give place to expiation, to pains, since these were incapable of touching It, I remained alone, and the Divinity was as though apart from Me. Oh! how I felt this privation - but it was necessary.

You must know that when the Divinity issued the work of Creation, It also issued all the glory, all the goods and happiness that each creature was to receive, not only in this life, but also in the Celestial Fatherland. Now, the whole part which was destined for souls who are lost remained suspended, having no one to whom to give itself. Therefore, having to complete everything and absorb everything into Myself, I offered Myself to suffer the privation which the very damned suffer in hell. Oh! how much did this pain cost Me - it cost Me pain of hell and ruthless death. But it was necessary. Having to absorb everything into Myself - everything that came out of Us in Creation, all the glory, all the goods and happiness, so as to let them come out of Me and enter the field again for all those who wanted to enjoy them, I had to absorb all pains and the very privation of my Divinity.

Now, having absorbed into Myself all these goods of the whole work of Creation, being the Head from which every good descends upon all generations, I keep searching for souls who are like Me in pains and in works, so as to let them partake in so much glory and happiness which my Humanity contains. And since not all souls want to enjoy them, nor are all of them empty of themselves and of the things of down here, I keep searching for souls to whom I may make Myself known and then withdraw, forming this pain of my privation in these voids of themselves and of their acquired knowledge of Me. In the privation she suffers, the soul comes to absorb into herself this glory of my Humanity which others reject. Had I not been almost always with you, you would not have known Me nor loved Me, and would not feel this pain of my privation, nor could it form in you - the seed and the nourishment of this pain would be missing in you. Oh! how many souls are without Me, and maybe they are even dead; they grieve if they are deprived of some little pleasure, of whatever trifle, but they have no pain, and not even a thought, if they are deprived of Me. So, this pain should console you, because it brings you the sure sign that I have come to you, that you have known Me, and that your Jesus wants to place in you the glory, the goods and the happiness which others reject.”

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**March 18, 1923**

***The words of Jesus on His Divine Will are bonds of indissoluble union with the soul, and give her the knowledge and the possession of the goods It contains.***

I was abandoning all of myself in the Most Holy Will of my sweet Jesus, even though I felt I was without Him and as though pierced in my heart; and I thought to myself: ‘Why did He speak to me so much about His Eternal Volition, if now He has left me? Rather, His very words are piercings for my heart which tear it to shreds, and even though I am resigned, and I kiss those very piercings that lacerate me and the hand that pierces me, still, I feel vividly that everything is over for me.’ But while I was thinking of this, my sweet Jesus moved in my interior, and throwing His arms around my neck, told me: “My daughter, my daughter, do not fear, nothing is over between you and Me - your Jesus is always your Jesus for you. The strongest thing which binds the soul is to dissolve her will in Mine. How can I leave you? And besides, if I have spoken to you so much about my Will, it is many bonds of indissoluble union that I have placed between you and Me. In speaking to you, my Eternal Volition bound your little will with the bonds of my Eternal Will for each word I have spoken to you. Moreover, you must know that, in creating man, Our first Supreme Will was that he should live in Our Volition; and having to live in It, he was to take what is Ours so as to live at Our expense, repaying Our Will with as many divine acts for as many human acts as he would do in Our Will. This, in order to enrich him with all the goods which Our Will contains. But man wanted to live in his will, at his own expense, and therefore he exiled himself from his Fatherland and lost all these goods. So, my goods remained without heirs; they were immense, and nobody possessed them. Therefore, my Humanity came to take possession of all these goods by living every instant in this Eternal Volition; It wanted to live always at Its expense, being born, growing, suffering, working and dying in the eternal kiss of the Supreme Volition. And as I kept living in It, I was given the possession of the many unemployed goods, which ungrateful man had put into oblivion.

Now, my daughter, if my infinite wisdom has spoken to you so much about my Will, it was not just to give you simple news, no, no! - but to make known to you the living in my Will and the goods It contains. And as you walk your way in It, you take possession of It. My Humanity did everything;

It took possession of everything, not for Myself alone, but to open the doors to my other brothers. I have waited for so many centuries, many generations have gone by, and I will still wait, but man must return to Me on the wings of my Will, from which he came. Therefore, you, be the first to be welcomed, and let my words be a spur for you to take possession of It, as well as chains which bind you so tightly as to never let you go out of my Will.”

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**March 23, 1923**

***The sorrows of the Celestial Mama, and how the Divine Fiat acted in them.***

I was thinking of the sorrows of my Celestial Mama, and my lovable Jesus, moving in my interior, told me: “My daughter, I was the first King of sorrows, and being Man and God, I had to centralize everything within Me in order to have primacy over everything, even over sorrows. Those of my Mama were nothing other than the reverberations of mine which, being reflected in Her, made Her share in all my sorrows which, piercing Her, filled Her with such bitterness and pain that She felt Herself dying at each reverberation of my sorrows. But love sustained Her and gave Her life again. Therefore, not only for honor, but also by right of justice, She was the first Queen of the immense sea of Her sorrows.” While He was saying this, I seemed to see my Mama in front of Jesus, and everything that Jesus contained, the sorrows and the piercings of that Most Holy Heart, were reflected in the Heart of the sorrowful Queen. At those reflections, many swords formed in the Heart of the pierced Mama; and these swords were marked by a Fiat of light, in which She was circumfused, in the midst of so many Fiats of most refulgent light which gave Her so much glory that there are no words to narrate it.

Then, Jesus continued, saying: “It was not the sorrows that constituted my Mama as Queen and made Her shine with so much glory, but it was my omnipotent Fiat, which was braided to Her every act and sorrow, and constituted Itself life of each of Her sorrows. So, my Fiat was the first act that formed the sword, giving Her the intensity of pain It wanted. My Fiat could place all the sorrows It wanted in that pierced Heart, adding piercings upon piercings, pains upon pains, without a shadow of the slightest resistance. On the contrary, She felt honored that my Fiat would constitute Itself life of even a heartbeat of Hers; and my Fiat gave Her complete glory and constituted Her true and legitimate Queen.

Now, who will be the souls in whom I can reflect the reverberations of my sorrows and of my very Life? Those who will have my Fiat as life. This Fiat will make them absorb my reflections, and I will be generous in sharing with them that which my Will operates in Me. Therefore, in my Will do I await souls, to give them the true dominion and the complete glory of each act and pain that they may suffer. The operating and suffering outside of my Will I do not recognize; I could say: ‘I have nothing to give you; what is the will that animated you in doing and suffering this? Get your reward from that one.’ Many times, doing good or suffering, if my Will is not present in them, can be miserable slaveries which degenerate into passions, while it is my Will alone that gives true dominion, true virtues, true glory, such as to transform the human into divine.”

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**March 27, 1923**

***Sorrows of the Sacramental Life of Jesus. Graces and gifts with which He anticipates souls in order for them to receive Him.***

After I received Communion, my sweet Jesus made Himself seen, and as soon as I saw Him, I threw myself at His feet, to kiss them and to cling to Him with all of myself. And Jesus, extending His hand to me, told me: “My daughter, come into my arms, and even inside my Heart. I have covered Myself with the eucharistic veils so as not to strike fear. I have descended into the deepest abyss of humiliations in this Sacrament in order to raise the creature up to Me, identifying her with Me so much as to form one single thing with Me, and, by letting my Sacramental Blood flow inside her veins, constitute Myself life of her heartbeat, of her thought, and of her whole being. My love devoured Me and wanted to devour the creature in my flames, to make her be reborn as another Me. This is why I wanted to hide Myself under these eucharistic veils and, so hidden, enter into her to form this transformation of the creature into Myself. But in order for this transformation to take place, the dispositions were needed on the part of creatures; and my love, giving in to excess, in instituting the Sacrament of the Eucharist, released from within my Divinity more graces, gifts, favors and light for the good of man, to render him worthy to receive Me. I could say that it released so much good as to surpass the gifts of Creation. First, I wanted to give him the graces in order for him to receive Me, and then Myself, to give him the true fruit of my Sacramental Life.

However, in order to anticipate souls with these gifts, it takes a little emptying of themselves, hate of sin, and desire to receive Me. These gifts do not descend into rot, into mud. Therefore, without my gifts they do not have the true dispositions to receive Me, and in descending into them, I do not find the space to communicate my Life; I am as though dead for them, and they are dead for Me; I burn, and they do not feel my flames; I am light, and they remain more blinded. Alas! how many sorrows in my Sacramental Life. Many, feeling nothing good in receiving Me because of lack of dispositions, reach the point of nauseating Me; and if they continue to receive Me, it is to form my continuous Calvary and their eternal damnation. If it is not love that pushes them to receive Me, it is one more affront that they give Me - one more sin which they add to their souls. Therefore, pray and repair for the many abuses and sacrileges that are committed in receiving Me in the Sacrament.”

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**April 2, 1923**

***The Divine Will is seed of resurrection to grace, to sanctity and to glory. In the Divine Will there is the void of the human works in the divine. Knowledge is the eyes of the soul.***

As I was in my usual state, my always lovable Jesus made Himself seen all lovable and majestic, as though enwrapped within a net of light: light He sent forth from His eyes, light He unleashed from His mouth, and at each word, at each heartbeat, at each movement and step of His. In sum, His Humanity was an abyss of light. And Jesus, looking at me, bound me with this light, telling me: “My daughter, how much light, how much glory did my Humanity have in my Resurrection, because during the course of my Life on this earth I did nothing but enclose the Supreme Will in each one of my acts, breaths, gazes - in everything. And as I kept enclosing It, the Divine Volition prepared for Me glory and light in my Resurrection. And since I contain the immense sea of the light of my Will within Me, it is no wonder if, as I look, as I speak, as I move, so much light comes out of Me as to be able to give light to all. Therefore, I want to chain you and overwhelm you in this light in order

to sow in you as many seeds of resurrection for as many acts as you keep doing in my Will. My Will alone makes soul and body rise again to glory. My Will is seed of resurrection to grace, seed of resurrection to the highest and perfect sanctity, seed of resurrection to glory. So, as the soul emits her acts in my Will, she keeps binding new divine light, because my Will is light by nature, and one who lives in It has the virtue of transforming thoughts, words, works, and everything she does, into light.”

Then, afterwards, I was saying to my sweet Jesus: ‘I pray in your Will, so that my word, multiplying in It, may have a word of prayer, of praise, of blessing, of love, of reparation, for each word of each creature. I would want my voice to rise between Heaven and earth, and absorb all human voices into itself, in order to give them back to You as homage and glory, according to the way You would want the creature to make use of the word.’ Now, as I was saying this, my lovable Jesus placed His mouth close to mine and, blowing, with His breath absorbed my breath, my voice, my breathing into His; and as He put it as though on the way in His Will, it went through each human word, and changed words and voices according to what I had said. And as it went through them, it rose high in order to do the office of all the human voices before God, in the name of all. I remained amazed, and remembering that Jesus no longer speaks to me so often about His Will, I said to Him: ‘Tell me, my Love, why do You no longer speak to me so often about your Will? Is it perhaps because I have not been attentive to your lessons and faithful in putting your teachings into practice?’

And Jesus: “My daughter, in my Will there is the void of the human works in the divine, and this void must be filled by one who lives in my Will. The more attentive you are in living in my Will and in making It known to others, the sooner this void will be filled, in such a way that, as my Will sees the human will hovering around within Itself, as though returning to the origin from which it came, It will feel satisfied and will see Its yearnings upon the human generation being fulfilled. It does not matter whether they are few, or maybe even one alone, because, with Its power, my Will can make up for everything, even with one alone, when It does not find others. But it is always a human will that must come into Mine to substitute for everything that the others do not do. This will be so pleasing to Me as to split the Heavens and make my Will descend, making known all the good and the prodigies It contains. Each additional entrance you make into my Will pushes Me to give you new knowledges about It, and to narrate to you more prodigies, because I want you to know the good you do, so that you may appreciate it and desire to possess it. And in seeing that you love it and appreciate it, I give you possession of it. Knowledge is the eyes of the soul. The soul who does not know is as though blind to that good and to those truths. In my Will there are no blind souls; rather, each knowledge brings her a greater length of sight. Therefore, enter often into my Volition, expand your boundaries in my Will, and as I see this, I will come back to tell you more surprising things about my Will.”

Now, while He was saying this, together we went round the earth for a little while, but - oh, what fright! Many wanted to wound my beloved Jesus - some by knife, and some by sword. And among them, there were bishops, priests, religious, who wounded Him deep into His Heart, but with such torture as to strike fright. Oh! how He suffered and threw Himself into my arms to be defended. I pressed Him to myself and prayed Him to let me share in His pains. He made me content by piercing my heart through with such vehemence, that I felt a deep wound within me for the whole day, and Jesus came back repeated times to wound me.



Now, the following morning, as I was feeling strong pain, my sweet Jesus came back, saying to me: “Let me see your heart.” And while He was looking, He told me: “Do you want me to heal you in order to relieve you from the pain you are suffering?” And I: ‘My Highest Good, why do You want to heal me? Am I not worthy of suffering for You? Your Heart is all wounded, and mine, compared to Yours – oh! how scarce is my suffering. Rather, if it pleases You, give me more pains.’ And He, squeezing me all to Himself, continued to pierce my heart through with more pain, and then He left me. May everything be for His glory.

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**April 9, 1923**

***God is the primary motion of all Creation, and one who operates in the Divine Will operates in this primary motion.***

I felt all immersed in the Divine Volition, and I said to my sweet Jesus: ‘Ah! I pray You, never let me go out of your Most Holy Will. Let it be so that I may always think, speak, operate and love in your lovable Will.’ Now, as I was saying this, I felt myself surrounded by a most pure light, and then I saw my highest and only Good, who told me: “My beloved daughter, I love so much these acts done in my Will, that as soon as the soul enters into It in order to act, the shadow of my light surrounds her, and I run, so that my act and hers may be one. Because I am the primary act of all Creation, without my primary motion all created things would be paralyzed, without strength and incapable of the slightest movement. Life is in the motion; without it, everything is dead. I am the primary motion, and I give life and attitude to all other motions; so, at my first motion Creation begins to rotate. It happens as to an engine: at the touch of first motion of the first wheel, all other wheels begin to rotate. See then, how it is almost natural for one who operates in my Will to move in my primary motion; and by operating in my motion, she finds herself and operates in the motion of all creatures. And as the creature flows in my own motion, I see her and I feel her in all motions of creatures, giving Me as many divine acts for as many offensive human acts as others do; and this, only because she has operated in my primary motion. This is why I say that one who lives in my Will substitutes for all, defends Me from all, and places my motion, my very Life, in safety. And this is why to operate in my Will is the prodigy of prodigies, but without clamor, without human acclamations. It is my true triumph over the whole Creation; and since it is a triumph fully divine, what is human remains silent, and has no equivalent words with which to acclaim the triumph of my Supreme Will.”

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**April 14, 1923**

***How God, in doing works which must serve the good of all, centralizes all the good He wants to give in one creature from the human family.***

I was thinking about all that my always lovable Jesus keeps manifesting to me about His Most Holy Will, and many doubts and difficulties arouse within my mind, which I don’t believe it is necessary to say here. Then, moving in my interior and clasping me tightly to His Heart, He told me: “Beloved daughter of my Will, you must know that when I want to do great works – works in which the whole human family is to take part, always if it wants, my usual way is to centralize all the goods and all the graces which this work contains in one single creature, so that all others may draw as much as they

want of that good, as though from a fount. When I do individual works, I give limited things, but when I do works which must serve the good of all, I give things without limit.

I did this in the work of Redemption. In order to be able to elevate a creature to conceiving a Man and God, I had to centralize all possible imaginable goods in Her. I had to elevate Her so high as to place in Her the seed of the very Paternal fecundity. So, just as my Celestial Father, virgin, generated Me within His womb with the virginal seed of His eternal fecundity, without the work of a woman, and from the same seed the Holy Spirit proceeded - in the same way, with this eternal seed of the Paternal fecundity, wholly virginal, my Celestial Mama conceived Me in Her virginal womb, without the work of a man. The Sacrosanct Trinity had to give of Its own to this Divine Virgin so that She might conceive Me, the Son of God. My Holy Mama could never have conceived Me without having a seed. Now, since She belonged to the human race, this seed of eternal fecundity gave Her the virtue of conceiving Me as Man; and because the seed was divine, at the same time She conceived Me as God. And just as the Holy Spirit proceeded at the same time as the Father generated Me, in the same way, as I was generated in the womb of my Mama, the generation of souls proceeded at the same time. So, everything that *ab æterno* [from eternity] occurred to the Most Holy Trinity in Heaven, was repeated in the womb of my dear Mama. The work was immense and incalculable to created mind. I had to centralize all goods, and even Myself, so that all might find whatever they wanted. This is why, since the work of Redemption was to be so great as to overwhelm all generations, I wanted for many centuries the prayers, the sighs, the tears, the penances of so many patriarchs and prophets, and of the whole people of the Old Testament. And I did this in order to dispose them to receive a good so great, and to move Me to centralize in this celestial creature all the goods which everyone was to enjoy. Now, what moved this people to pray, to sigh, etc.? The promise of the future Messiah. This promise was like the seed of so many supplications and tears; had there not been this promise, no one would have given it a thought, no one would have hoped for salvation.

Now, my daughter, let's come to my Will. Do you think it is a Sanctity like the other sanctities? A good, a grace, almost like the others which I have given for many centuries to the other Saints and to the whole Church? No, no! This is about a new era - about a good which must serve all generations; but it is necessary that I first centralize all this good in one creature alone, just as I did in Redemption by centralizing everything in my Mama. Take a look at how things proceed in a parallel way: in order to make Redemption come and to dispose souls for It, I made the promise of the future Messiah, so that, by hoping for Him to come, they would not only dispose themselves, but find, they too, their own salvation in the future Redeemer. Now, in order to dispose souls to live in my Will, to let them partake in the goods It contains, and to make man return to the path of his origin, just as he was created by Me, I Myself wanted to pray as the first, making my voice resound from one end of the earth to another, and even up high in Heaven, saying: 'Our Father, who art in Heaven'. I did not say 'My Father', but I called Him Father of the whole human family, so as to engage Him in that which I was going to add: 'May all hallow your Name, so that your Kingdom may come, and your Will be done on earth as It is in Heaven'. This was the purpose of Creation, and I asked the Father that it be fulfilled. As I prayed, the Father surrendered to my supplications, and I formed the seed of a good so great; and so that this seed might be known, I taught my prayer to the Apostles, and they transmitted it to the whole Church, so that, just as the people of the future Redeemer found salvation in Him and disposed itself to receive the promised Messiah, in the same way, with this seed formed by Me, the Church might pray and repeat my very prayer many times, and might dispose

Herself to receive the good of recognizing and loving my Celestial Father as their Father, in such a way as to deserve to be loved as children and receive the great good that my Will be done on earth as It is in Heaven.

In this seed and in this hope that my Will be done on earth as It is in Heaven, the very Saints have formed their sanctity, and the martyrs have shed their blood. There is no good which does not derive from this seed. So, the whole Church prays; and just as the tears, the penances, the prayers to obtain the Messiah were directed toward that excelling Virgin whom I was to dispose in order to centralize such a great good in Her, so that they might receive their Savior, even though they did not know whom She would be – in the same way, now, when the Church recites the ‘Our Father’, it is precisely for you that She prays, so that I may centralize in you all the good that my Will contains, the ‘way’ - the ‘how’ the Divine Will may have life on earth as It does in Heaven. And even though you are not known, by echoing my prayer, ‘Thy Will be done on earth as It is in Heaven’, the Church prays Me, presses Me to centralize all this good in a second virgin, so that, like a second savior, she may save unsafe humanity; and making use of my inseparable love and mercy, I may answer my own prayer, united to that of the whole Church, making man come back to his origin, to the purpose for which I created him – that my Will be done on earth as It is in Heaven. This is precisely the living in my Will; and everything I keep manifesting to you pushes you to this, confirms you in this. This is the great foundation I keep forming in your soul; and in order to do this, I keep centralizing in you all the graces, past, present and future, which I have given to all generations. Even more, I double them, I multiply them, because since my Will is the greatest, the holiest, the noblest thing, which has no beginning and no end, in order to place It in one creature, it is right and decorous that I centralize in her all possible goods, innumerable graces, divine purity and nobility, so that this Will of Mine may have the same cortege It has in Heaven. It is the same Will that operated in Redemption, and wanted to make use of a Virgin. What portents and prodigies of graces did It not work in Her? My Will is great, It contains all goods, and in operating, It acts with magnanimity; and if it is about doing works and doing good for all humanity, then It puts all of Its goods at stake.

Now It wants to make use of another virgin in order to centralize Its Will in her, and to begin to make known that Its Will must be done on earth as It is in Heaven. And if in Redemption It wanted to come to save lost man, to satisfy for his sins - which man had no power to do - and to give him refuge and many other goods which Redemption contains, now, wanting to display even more love than in Redemption Itself by making my Will be done on earth as It is in Heaven, my Will comes to give man his state of origin, his nobility, the purpose for which he was created. It comes to open the current between Itself and the human will, in such a way that, absorbed by this Divine Will, being dominated by It, the human will will give It life within itself, and my Will will reign on earth as It does in Heaven.”

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**April 20, 1923**

***God does His greatest works in virgin and unknown souls.***

I was thinking over what has been said above, and my poor mind was swimming in the sea of the Divine Will - I felt as though drowned in It. In many things I lack the words; in others, since they are many, I am unable to keep the order and it seems to me that I put them on paper disconnected. But

it seems that Jesus bears with me - it is enough that I write them; and if I don't, He reproaches me, saying: "Mind this - these are not things that must serve you alone, but must serve others too." Now, I was thinking to myself: 'If Jesus loves so much that this way of living in the Divine Will be known - since It will be a new era which will bring so much good as to surpass the very goods of His Redemption - He could have spoken to the Pope who, as the Head of the Church, having the authority, could immediately influence the members of the whole Church by making known this celestial doctrine, and by bringing this great good to the human generations; or He could have spoken to some authoritative people. To them it would be easier; but how can I, poor ignorant one and unknown, make this great good known?' And Jesus, sighing and pressing me more tightly to Himself, told me: "Daughter so very dear to my Supreme Volition, it is my usual way to do my greatest works in virgin and unknown souls; and not only virgin by nature, but virgin in their affections, heart and thoughts, because true virginity is the divine shadow, and only in my shadow can I fecundate my greatest works. During the times in which I came to redeem there were also pontiffs and authorities, but I did not go to them, because my shadow was not there. Therefore I chose a Virgin, unknown to all, but well known to Me; and if true virginity is my shadow, it was divine jealousy that, choosing Her unknown, wanting Her all for Myself, kept Her unknown to all others. But even though this Celestial Virgin was unknown, I made Myself known, by making my way to make Redemption known to all.

The greater the work I want to do, the more I cover the soul with the appearance of the most ordinary things. Now, since the persons you mention are known people, the divine jealousy could not maintain its watch, and the divine shadow - oh, how hard it is to find it! And besides, I choose whomever I please. It is established that two Virgins must come to Humanity's aid - one for the salvation of man, and the other to make my Will reign upon earth, to give man his terrestrial happiness, to unite two wills, the Divine and the human, and make them one, so that the purpose for which man was created may have its complete fulfillment. I Myself will take care of making my way to make known what I want. What I most care about is to have the first creature in whom to centralize my Volition, and that my Will may have life in her on earth as It does in Heaven; the rest will come by itself. This is why I always say to you: 'your flight in my Will', because the human will contains weaknesses, passions, miseries, which are veils that prevent one from entering into the Eternal Volition; and if they are grave sins, they are barricades that form between one will and the Other. And if my Fiat 'on earth as it is in Heaven' does not reign upon earth, this is precisely what prevents It from doing so. Therefore, to you is it given to tear these veils, to knock down these barricades, to make of all human acts as though one single act by the power of my Will, overwhelming them all, and bringing them to the feet of my Celestial Father, as though kissed and sealed by His very Will; so that, in seeing that one creature has covered the whole human family with His Will, attracted and pleased, He may let His Will descend upon earth through her, making It reign on earth as It does in Heaven."

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**April 21, 1923**

***The darkest point of the present society.***

This morning my always lovable Jesus transported me outside of myself, to a place in which one could see flags being waved, and parades in which all classes of people were participating, including priests.

As though offended by all this, Jesus wanted to clasp the creatures in His hand to crush them; and I, taking His hand in mine, clasped Him to myself, saying to Him: “My Jesus, what are You doing? After all, they don’t seem to be doing evil things, but rather, good things. It seems that the Church is uniting with your enemies of before, and these no longer show that aversion for dealing with people from the Church; on the contrary, they call them to bless their flags. Is this not a good sign? And You, instead of being pleased with it, seem to get offended.” And Jesus, sighing and highly afflicted, told me: “My daughter, how you are deceiving yourself. This is the darkest point of the present society, and their union means that they all have the same color. The enemies are no longer afraid and horrified to approach people from the Church, because since the true fount of virtue and religion is not in them – on the contrary, some of them celebrate the Divine Sacrifice without believing in my existence; for others, if they believe at all, it is a faith without works, and their lives are a chain of enormous sacrileges – so, what good can they do if they don’t have it within themselves? How can they call others to a conduct of a true Christian by making known what great evil sin is, if the life of grace is missing in them? With the all the unions they form, there are no more men who fulfill the precept, therefore it is not the union of the triumph of religion – it is the triumph of their party, and masking themselves with it, they try to cover the evil they are plotting. It is true revolution that is hidden under these masks, and I remain always the offended God, both by the evil, who pretend a shade of piety in order to strengthen their party and therefore do graver evil, and by people from the Church, who, having a false piety, are no longer good for drawing the peoples to follow Me; on the contrary, it is the peoples that carry them away. Can there be a time sadder than this? Pretense is the ugliest sin, and that which most wounds my Heart. Therefore, pray and repair.”

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**April 25, 1923**

***The Will of God is the royal way which leads to the Sanctity of the likeness of the Creator. As Luisa continues on from where Adam left, God constitutes her the head of all, and the bearer of the happiness and the goods which had been assigned to all.***

I was praying, and my sweet Jesus came, placing Himself near me in order to pray together with me; even more, His intelligence was reflected in mine, and I prayed with His; His voice echoed in mine, and I prayed with His word. But who can say the boundless effects of this prayer? Then, afterwards, my beloved Jesus told me: “My daughter, I wanted to pray together with you in order to strengthen you in my Will, and to give you the grace of letting you be present before the Supreme Majesty in the act of the creation of man. As We endowed him with all goods, and his will was Ours, and Ours was his, everything was harmony between him and Us; whatever he wanted he would take from Us: sanctity, wisdom, power, happiness, etc. He was Our prototype, Our portrait, Our happy son. So, at the beginning of his existence, Adam had a period in which he perfectly fulfilled the purpose for which he was created; he experienced what it means to live of the Will of his Creator, and We also were happy in seeing Our acts being reproduced in Our image. Then, as he broke his will from Ours, he remained separated from Us; but the first acts of man are still in Our Will, and I want nothing else from you but to come into Our Will to continue on from where Adam left, so that you may bind within yourself all the harmonies that he broke. And just as this first creature, because he was created by Us as the head of the whole human family, by withdrawing from Our Will brought unhappiness to all, in the same way, as you come to continue on from where he left, We constitute you the head of all, and therefore the bearer of that happiness and goods which had been assigned to all had they

lived in Our Will.”

And I: ‘My Jesus, how can this be possible? If not even when You Yourself came upon earth to redeem us and to suffer so many pains, was the happiness acquired which the first man lost for himself and for all, how can it be now, that by binding myself within your Eternal Volition, I may give back this lost happiness?’ And Jesus: “My daughter, all times are in my hands, I give to whomever I want, and I use whomever I want. I could very well bring the happiness that my Will contains upon earth, but I found no human will that wanted to live perennial life in Mine, so as to retie the bonds of Creation, give Me back all the acts of the first man as if he had done them all with the seal of my Supreme Will, and therefore place the lost happiness in the field. It is true that I had my dear Mama, but She had to cooperate with Me for Redemption. Besides, man was a slave, imprisoned by his very sins, infirm, covered with wounds - the most repugnant ones; and I came as a loving father to shed my Blood in order to rescue him, as a doctor to heal him, as a teacher to teach him the way – the escape so as not to fall into hell. Poor ill one, how could he have extended himself in the eternal flights of my Volition if he was unable to walk? Had I wanted to give the happiness which my Will contains, it would have been as though giving it to the dead and letting it be trampled upon. He was not disposed to receive such a great good, and this is why I wanted to teach the prayer to dispose him, and I contented Myself with waiting for different eras, letting centuries upon centuries go by, to make known the living in my Will – to give the start to this happiness.”

And I: ‘My Love, if with your Redemption not all are saved, how can it be that your Will will give this happiness to all?’ And Jesus: “Man will always be free, I will never take away from him the rights which I gave him in creating him; only, in Redemption I came to open many ways, small paths and shortcuts to facilitate salvation, the sanctity of man, while with my Will I come to open the royal and straight way which leads to the sanctity of the likeness of their Creator, and which contains true happiness. But in spite of this, they will always be free to remain – some on the royal way, some on the small paths, and some completely outside; however, in the world there will be what now is not – the happiness of the Fiat Voluntas Tua on earth as It is in Heaven. Man did his first acts in my Will and then he withdrew, therefore he was ruined; and since he was the head of all, all members were ruined together. My Humanity formed the plane of all human acts in the Divine Will; my Mama followed Me faithfully; so, everything is prepared. Nothing else is now needed but another creature who, wanting to live perennially in this Will, may come to take possession of the plane formed by Me, and may open the royal way to all, which leads to terrestrial and celestial happiness.”

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**April 28, 1923**

***Luisa must crush the head of the infernal serpent. The living in the Divine Will is the complete triumph of the Creator over the creature. The primary purpose of the coming of Jesus upon earth was that the Divine Will might triumph over the human will.***

I felt as though immersed in the endless light of the Eternal Will, and my sweet Jesus told me: “My daughter, my Divinity does not need to operate in order to make Its works come out – It only needs to want them. So, I want and I do; the greatest works, the most beautiful, come out by my mere wanting them. On the other hand, even if the creature wanted them, if she does not work, she does not move, she does nothing. Now, to one who makes my Will her own and lives in It as in her own

royal palace, the same power is communicated, as much as is possible to a creature.”

Now, while He was saying this, I felt myself being drawn outside of myself, and I found an ugly monster under my feet, which was biting itself out of rage. And Jesus, being near me, added: “Just as my Virgin Mother crushed the head of the infernal serpent, so do I want another virgin, which must be the first possessor of the Supreme Will, to press again that infernal head so as to crush it and debilitate it, in such a way as to confine it into hell, that she may have full dominion over it, and it may not dare to approach those who must live in my Will. Therefore, place your foot on its head, and crush it.” Made brave, I did it, and it would bite itself more, and so as not to feel my touch, it shut itself up in the darkest abysses. Then Jesus resumed His speaking: “My daughter, do you think that the living in my Will is nothing? No, no – on the contrary, it is the all, it is the fulfillment of all sanctities, it is the absolute dominion of oneself, of one’s passions, and of one’s capital enemies; it is the complete triumph of the Creator over the creature. So, if she adheres and I come to letting her live in my Will, without her ever again wanting to know her own, I have nothing left to want from the creature, and she has nothing left to give Me. All my yearnings are fulfilled, my designs realized – there is nothing left but delighting in each other. It is true that I came upon earth to redeem man, but my primary purpose was that the Divine Will might triumph over the human will by according these two wills together and making them one, taking the human will into that Will from which it had gone out. This was the main offense that my Celestial Father received from man, and I was to compensate Him for it, otherwise I would not give Him full satisfaction. But in order to obtain the first purpose, first I had to issue the second – that is, to save him, to give him my hand since he had fallen, to wash him of the mud in which he was lying. How could I say: ‘Come to live in my Will’, if he was horrid to look at, and was under the slavery of the infernal enemy?

Therefore, after having obtained the second purpose, I want to secure the first one – that my Will be done on earth as It is in Heaven, and that man, who had gone out of my Will, enter into Mine once again. And in order to obtain this, I give to this first creature all my merits, all my works and steps, my palpitating Heart, my wounds, my Blood - my whole Humanity, to dispose her, to prepare her, to let her enter into my Will. In fact, first she must take the complete fruit of my Redemption, and then, as though in triumph, enter the possession of the immense sea of my Supreme Will. I do not want her to enter as a stranger, but as a daughter; not as poor, but as rich; not as ugly, but as beautiful, as if she were another Me. Therefore, I want to centralize my whole life in you.” And while He was saying this, it was as though many seas were coming out of Him, which poured upon me, and I remained inside of them, sunken; and at the same time, a Sun, beating down with Its light, receiving the complete fruit of Redemption in order to be able to give the complete fruit of Its Will to the creature. It was the Sun of the Eternal Volition, which celebrated the entrance of the human will into Its own. And Jesus: “This Divine Will of Mine grew within my Humanity like a flower, which I transplanted from Heaven into the true Eden of my terrestrial Humanity. It germinated in my Blood, it sprouted from my wounds, to make of it the greatest gift to the creature. Don’t you want to receive it?”

And I: ‘Yes.’ And He: “I want to transplant it into you – love it, and know how to keep it.”

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**May 2, 1923**

***When the 'Fiat Voluntas Tua' has its fulfillment 'on earth as it is in Heaven', then will the complete fulfillment of the second part of the Our Father occur.***

I felt my poor mind as though dissolved in the immensity of the Eternal Volition, and my sweet Jesus, returning to speak about the Most Holy Will of God, told me: "My daughter, oh! how well your acts done in my Will harmonize. They harmonize with mine, with those of my beloved Mama, and one disappears within the other, forming one single act. It seems that Heaven is on earth, and the earth is in Heaven. And the echo of one in three and of three in one, of the Sacrosanct Trinity – oh! how sweet it sounds to Our hearing, how it enraptures Us, but so much as to capture Our Will from Heaven to earth. And when my 'Fiat Voluntas Tua' has its fulfillment 'on earth as it is in Heaven', then will the complete fulfillment of the second part of the Our Father occur - that is, 'Give us this day our daily bread.' I said: 'Our Father, in the name of all, I ask You for three kinds of bread every day: the bread of your Will, or rather, more than bread, because if bread is necessary two or three times a day, this one is necessary at each moment and in all circumstances. Even more, it must be not only bread, but like balsamic air that brings life - the circulation of the Divine Life in the creature. Father, if this bread of your Will is not given, I will never be able to receive all the fruits of my Sacramental Life, which is the second bread we ask of You every day. Oh! how my Sacramental Life feels discomforted, because the bread of your Will does not nourish them; on the contrary, it finds the corrupted bread of the human will. Oh! how disgusting it is to Me! How I shun it! And even though I go to them, I cannot give them the fruits, the goods, the effects, the sanctity, because I do not find Our bread in them. And if I give something, it is in small proportion, according to their dispositions, but not all the goods which I contain; and my Sacramental Life is patiently waiting for man to take the bread of the Supreme Will, in order to be able to give all the good of my Sacramental Life. See then, how the Sacrament of the Eucharist - and not only that one, but all the Sacraments, left to my Church and instituted by Me - will give all the fruits which they contain and complete fulfillment, when Our bread, the Will of God, is done on earth as it is in Heaven.

Then I asked for the third bread - the material one. How could I say: 'Give us this day our bread'? I could do so in view of the fact that, as man would do Our Will, what was Ours would be his, and so the Father would no longer have to give the bread of His Will, the bread of my Sacramental Life and the daily bread of natural life, to illegitimate, usurping, evil children, but to legitimate and good children, who would share in the goods of their Father. This is why I said: 'Give us our bread.' Then will they eat the blessed bread; everything will smile around them, and Heaven and earth will carry the mark of the harmony of their Creator.

After this I added: 'Forgive us our debts, as we forgive our debtors.' So, charity also will be perfect. Once man has eaten the bread of my Will as my Humanity ate it, then will forgiveness have the mark of heroism, as I had it on the Cross. Then will the virtues be absorbed into my Will and receive the mark of true heroism and of divine virtues; they will be like many little rivulets, which will gush forth from the bosom of the great sea of my Will.

And if I added, 'And lead us not into temptation' - how could God ever lead man to temptation? - it was because man is always man, free in himself, since I never take away from him the rights I gave him in creating him; and he, frightened and fearful of himself, tacitly cries out, and prays without expressing it with words: 'Give us the bread of your Will, that we may reject all temptations; and by



virtue of this bread, deliver us from every evil. Amen.'

See, then, how all the goods of man find again their connection, the tight bond of the 'Let Us make man in Our image and likeness', the validity of each of his acts, the restitution of the lost goods, as well as the signature and the assurance that his lost happiness, both terrestrial and celestial, is given back to him. Therefore, it is so necessary that my Will be done on earth as it is in Heaven, that I had no other interest, nor did I teach any other prayer but the 'Our Father'. And the Church, faithful executor and depository of my teachings, has it always on Her lips, and in every circumstance; and everyone - learned and ignorant, little and great, priests and lay people, kings and subjects - all pray that my Will be done on earth as it is in Heaven.

Do you not want, then, that my Will descend upon earth? But just as Redemption had Its beginning in a Virgin - as I was not conceived in all men in order to redeem them, even though whoever wants it, can enter the good of Redemption and each one can receive Me in the Sacrament for himself alone - in the same way, now my Will must have Its beginning, possession, growth and development in one virgin creature. And then, whoever disposes himself and wants it, will enter the goods which the living in my Will contains. Had I not been conceived in my beloved Mama, Redemption would never have taken place. In the same way, if I do not operate the prodigy of making one soul live in my Supreme Will, the 'Fiat Voluntas Tua on earth as it is in Heaven', will not take place in the human generations."

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**May 5, 1923**

***As many times as the soul enters into the Divine Will, so many ways does she open between Creator and creatures.***

Finding myself in my usual state, I felt drawn outside of myself, but I could not see the azure heavens nor the sun of our horizon, but a different heaven, all of gold, studded with stars of various colors, more refulgent than sun. I felt drawn toward up high, and as this heaven opened before me, I found myself in front of a most pure light. And before this light, prostrating myself, I called all human intelligences into my intelligence - from the moment in which Adam began to break the union of his intelligence with that of His Creator by withdrawing from the Divine Will, up to the last man who will exist upon earth - and I tried to give to my God all the honor, the glory, the submission, etc., of all created intelligences. And I did the same for all my other senses, calling all those of the other creatures into mine. All this, always in His lovable Will, in which everything can be found, from which nothing can escape, even things that may not exist at the present moment, and in which everything can be done.

While I was doing this, a voice came out from within the immensity of that light, saying: "As many times as the soul enters into the Divine Will in order to pray, work, love, etc., so many ways does she open between Creator and creatures. And in seeing that the creature is making her way to go to It, the Divinity opens Its ways in order to meet Its creature. In this encounter she copies the virtues of her Creator, absorbs ever new Divine Life into herself, penetrates more into the eternal secrets of the Supreme Volition, and everything she does is no longer human in her, but divine. This divine operating forms a golden heaven within her, on which the Divinity strolls, delighting in finding Its

own operating in the creature, awaiting the creature in order to receive her divine acts, and therefore open more ways for her in Its Divinity. And It keeps repeating with great love: 'Behold - here is how, in my Will, the creature comes closer to my likeness, she accomplishes my designs, she fulfills the purpose of Creation.' And while hearing this, I found myself inside myself.

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**May 8, 1923**

***Luisa must reach the beginning. Only the Divine Will can place in safety and keep with jealousy all the goods which God wants to give to the creature.***

As I was in my usual state, I found myself outside of myself. I seemed to be covering a very long way on which I encountered many people - some were horrifying to look at, some seemed to be incarnate demons; very few were the good. That way was so long that it would never end, and I, tired, wanted to go back into myself, but someone who was near me prevented me from doing so, telling me: "Come now - keep going, you must reach the beginning, and in order to get there, you must go through all generations; you must have them all under your eyes so as to bring them to your Creator. Your beginning is God, and you must reach that point of eternity in which the Eternal One created man, in order to receive all the bonds of Creation and to retie all the harmonies that can exist between Creator and creature."

So, a supreme force made me go forward, and I was forced to see the evils of the earth and those which will come - unfortunately, horrifying. Then, after this, I found my sweet Jesus, and, tired, I threw myself into His arms, telling Him: 'My Love, what a long way I had to go through - it seemed centuries without seeing You, and without finding the One who forms my Life.' And Jesus, all love: "Ah, yes, my daughter, rest in my arms, come into your beginning, from which you came. I too was anxiously awaiting you, to receive from you, in my Will, all that Creation owes Me, and to give to you, in my same Will, all that I must give to all Creation. My Will alone can place in safety and keep with jealousy all the goods which I want to give to the creature; outside of my Will, my goods are always in danger and poorly kept, while in It, I abound and I give to one what I should give to all. This is why I want to bind all Creation in you; I want to place you at the original point of the creation of man. It is my usual way to deal one on one with one creature alone - what I want to give her and what I want from her; and then, from her I let goods derive for others. Ah! my daughter, I had created man like a flower, which was to grow, acquire color and fragrance, in my very Divinity. By withdrawing from my Will, it happened to him as to a flower which is snatched away from a plant. As long as it remains in the plant, the flower is beautiful, lively in its color and fragrant in its perfume; but once it is snatched away from the plant, it withers, it fades, it becomes ugly, and reaches the point of giving off a bad smell. What a lot this was for him, and what a sorrow for Me who, with so much love, wanted to raise this flower in my Divinity, to delight and amuse Myself with him!

Now, by my omnipotence, I want this detached flower to bloom again, by transplanting it once again into the womb of my Divinity; but I want a soul who wants to live in the womb of my Volition. She will be the seed that she will lend to Me, and my Will will do all the rest. In this way, my delights of Creation will return, I will amuse Myself with this mystical flower, and I will be repaid for Creation."

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**May 18, 1923**

***How difficult it is to find a soul who wants to suffer. The executioners of souls present in the Church.***

I was feeling all afflicted and almost without my sweet Jesus - what hard martyrdom is His privation! A martyrdom without the hope of storming Heaven like the martyrs do, which renders their every suffering sweet. His privation, instead, is martyrdom which disunites, burns, cuts, and opens an abyss of separation between the soul and God; a martyrdom which, instead of sweetening suffering, embitters it, intoxicates it, in such a way that while the soul feels herself dying, death itself runs away from her. Oh, God, what pain!

Now, while I was in the immense abyss of the privation of my Jesus, as He just barely moved in my interior, I said to Him: 'Ah! my Jesus, You don't love me any more.' And He, not paying attention to me, made Himself seen all afflicted, as though holding a black thing in His hand, which He was about to throw upon the creatures. Then He took my heart in His hands, squeezed it tightly, pierced it through, and my heart anxiously awaited His pains as refreshment and balm for the pains suffered because of His privation. Oh! how I feared that He might cease to make me suffer, plunging me once again into the abyss of His separation.

Then, after this, He said to me: "My daughter, I do not pay attention to words, but to facts. Do you think it is easy to find a soul who really wants to suffer? Oh, how hard it is! With words, there are many who want to suffer, but, with facts, they run away when one pain oppresses them or other sufferings surround them. Oh! how they would rather free themselves. And I remain always the isolated Jesus in pains. This is why, when I find a soul who does not shun suffering and who wants to keep Me company in my pains – even more, she waits and waits for Me to bring her the bread of suffering – this gives Me the delirium of love, and makes Me reach the point of doing follies and of abounding so much with this soul as to astonish Heaven and earth. Do you think it was something indifferent over my Heart, which loves so much, that while you were without Me, you were waiting for Me, for nothing else but to receive from Me my bitter pains?"

But while He was saying this, He made me feel that the Most Holy Sacrament was passing by, in the street, and He gave a stronger squeeze to my heart. And I: 'My Jesus, what is going on? Where are You going, and who is carrying You?' And He, all sad: "I am going to a sick person, and I am carried by an executioner of souls." And I, frightened: 'Jesus, what are You saying? What? Your ministers, executioners of souls?' And He: "And how many executioners of souls there are in my Church! There are executioners attached to interests, who make a slaughter of souls, and who, with their example, instead of rendering souls detached from all that is earth, engulf them even more. There are the immodest ones, who, instead of purifying souls, disfigure them. There are executioners of pastimes, dedicated to pleasures, to strolls and other things, who, instead of rendering souls recollected and infusing in them love for prayer and retreat, distract them. These are all slaughters of souls. How much pain does my Heart not feel, in seeing that the very ones who were to help and sanctify souls, are the cause of their ruin."

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**May 23, 1923**

***The Will of God is fullness, and one who lives in It must centralize everything within herself.***

His privations continue, and as my sweet Jesus made Himself seen just a little, I said to Him: “Tell me, my Love, where have I offended You, that You run far away from me? Ah! my heart is bleeding because of the bitterness of the pain.”

And Jesus: “Have you perhaps withdrawn from my Will?”

And I: ‘No, no - may Heaven free me from such a misfortune.’

And He: “And why, then, do you ask Me where you have offended Me? Only when the soul withdraws from my Will, then does sin enter. Ah, my daughter, in order to take full possession of my Will, you must centralize all the interior states of all creatures within yourself, and as you move from one interior state to another, you take dominion over it. This happened in my Mama and in my very Humanity. How many pains, how many states of souls were centralized in Us? Several times my dear Mama remained in the state of pure faith, and my moaning Humanity was almost crushed under the enormous weight of all the sins and pains of all creatures. But while I suffered, I remained with the dominion of all the goods opposite to those sins and pains of creatures, and my dear Mama became Queen of faith, of hope and of love, and dominator of light, to the extent of being able to give faith, hope, love and light to all. In order to be able to give, it is necessary to possess; and in order to possess, it is necessary to centralize those pains within oneself, and with resignation and love, change pains into goods, darkness into light, coldness into fire. My Will is fullness, and one who must live in It, must acquire the dominion of all possible imaginable goods, as much as is possible for a creature. How many goods can I not give to all? And how many can my inseparable Mama not give? And if We do not give more, it is because there is no one who takes them, because We suffered everything, and while We were on earth, Our dwelling was in the fullness of the Divine Will.

Now it is your turn to follow Our same path and to dwell where We dwelt. Do you think that to live in Our Will is something trivial, or just like any other life - even holy? Ah, no, no! - It is the All. In It one must embrace everything, and if something escapes, you cannot say that you live in the fullness of Our Will. Therefore, be attentive and always follow your flight in my Eternal Volition.”

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**May 25, 1923**

***The Divine Will legitimizes souls as children of God. How everything was created for them.***

I felt as though immersed in the Eternal Volition, and my always lovable Jesus, drawing me to Himself, transported me outside of myself, showing me Heaven and earth. And as He was showing me this, He told me: “Beloved daughter of Our Supreme Will, see, this whole machine of the universe – heavens, sun, seas, and all the rest – was created by Us to give it as a gift - but do you know to whom? To the ones who would do Our Will. Everything was given to them as to Our legitimate children. We did this for the decorum of Our works, depositing them and giving them as gift, not to foreign people or to illegitimate children, who would not understand the great goods contained in them, nor appreciate the greatness and the sanctity of Our works – on the contrary, they would waste them and despise them; but by giving them to Our legitimate children. And since each

created thing contains a distinct love and a special good for the one to whom the gift is directed, Our Will, dwelling in them and forming Its very Life in them, would make them comprehend all these loves, distinct among themselves, which are present in the whole creation, as well as all the specialties of goods. So, they would requite Us for each distinct love, and would give Us glory and honor for all the goods given to them. Our Will, which had created them with one Fiat, and which knew all the secrets - dwelling in Our legitimate children, with another Fiat would reveal Our secrets contained in all created things, and would make them give Us love for love. Harmonies and communications would be mutual between them and Us. And even though it seems that those who do not do Our Will enjoy and take part in them, the gifts are not theirs – they do so as an indirect cause, as usurpers and illegitimate children. More so, since my Will does not dwell in them, and therefore they understand nothing or very little of my love which all creation brings to them, and of the great goods present in it. Even more, many don't even know Who created so many things - true foreign people who, while living of the things that belong to Me, don't even want to recognize Me.

So, this great gift of the whole universe was delivered by my Celestial Father to my Humanity, as to a true legitimate Son, and there was nothing for which I did not requite Him - gift for gift, love for love. Then came my Celestial Mother, who was able to requite Her Creator so well. And then, the children of my Will have come, whom my Will was to legitimize as Its true children. This is why all Creation exults with joy, makes feast and smiles when, as I draw you outside of yourself, together with Me it recognizes the legitimate daughter of the Supreme Will – its true owner. All created things would want to run up onto your lap and around you, not only to make feast for you, but to be appreciated, defended, and considered as gifts of their Creator; and they all compete to give you, each one of them, distinct love and the gift which each created thing contains. Some want to give you the gift of the beauty of your Creator and the love that beauty contains; some, the gift of power and the love that power contains; some, the gift of wisdom, some of goodness, some of sanctity, some of light, some of purity, as well as the distinct loves contained in wisdom, goodness, sanctity, light, purity, etc.

So, my Will knocks down all the barriers that exist between the soul and God; It places her in harmony between Heaven and earth; It reveals all secrets contained in the whole Creation, and It renders her the depository of all the gifts of God.”

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**May 29, 1923**

***God is always the first to operate in the soul.***

I was accompanying my sweet Jesus in His pains, especially in what He suffered in the Garden of Gethsemani; and while I compassionated Him, moving in my interior, He told me: “My daughter, the first one to form the crafting of my pains in my Humanity was my Celestial Father, because He alone had the strength and the power to create pain and to place in it as many degrees of pain as were needed in order to be satisfied for the debt of creatures. Creatures were secondary, because they had no power over Me, nor the ability to create pain as intense as they wanted.

The same happens in all creatures: in creating man, the first crafting, both in the soul and in the body, was done by my Divine Father. How much harmony, how much happiness did He not form with His

own hands in the human nature? Everything is harmony and happiness in man. The mere external part - how many harmonies and happinesses does it not contain? The eyes can see, the mouth can express, the feet can walk, the hands can operate and take things where the feet have reached. But if the eyes could see, but man did not have the mouth to express himself; or if he had feet to walk but no hands to operate – would there not be unhappiness and disharmony in the human nature? And then, the harmonies and happinesses of the human soul - the will, the intellect, the memory – how many harmonies and happinesses do they not contain? It is enough to say that they are part of the happiness and harmony of the Eternal One. God created His true personal Eden in the soul and in the body of man – an Eden all celestial; and then He gave him the terrestrial Eden as residence. Everything was harmony and happiness in the human nature, and even though sin upset this harmony and happiness, it did not completely destroy all the good which God had created in man.

So, just as God created with His own hands all the happiness and harmony in the creature, He created all possible pains in Me, to be repaid for the human ingratitude, and to make the lost happiness come out from the sea of my pains, as well as the accord for the upset harmony. And this happens to all creatures: when I must choose them for a distinct sanctity or for my special designs, it is my own hands that work in the soul, and I create in it now suffering, now love, now the knowledge of celestial truths. My jealousy is such that I want no one to touch her; and if I allow creatures to do something to her, it is always in the secondary order; but I Myself have primacy, and I keep forming her according to my design.”

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**June 6, 1923**

***The sign that the soul is all of God is that she has a taste for nothing but Him.***

I was concerned about the reason why my Jesus was not coming, and I said to myself: ‘Who knows what evil there is in my interior, that Jesus hides Himself so as not to be displeased?’ And He, moving in my interior, told me: “My daughter, the sign that there is nothing evil and that the interior of the soul is completely filled with God, is that nothing is left to her which is not all mine, and that in everything that may happen inside and outside of her, she no longer has a taste for anything - her taste is only for Me and of Me. And not only with profane or indifferent things, but also with holy things, pious people, services, music, etc. – everything is cold, indifferent to her, and like something that does not belong to her. And the reason is natural: if the soul is completely filled with Me, she is also filled with my tastes. My taste is hers, and other tastes find no place in which to put themselves; therefore, as beautiful as they may be, they hold no attraction for the soul; rather, they are as though dead for her.

On the other hand, the soul who is not completely mine is empty, and as things surround her, she feels as many tastes within herself, if those are things which she likes; if, on the other hand, they are things which she does not like, she feels disgust. So, she is in a continuous alternation of tastes and disgusts; and since any taste which did not come from Me is not lasting, many times tastes turn into disgusts, and this is why many variations of character can be noticed: now too sad, now too cheerful, now all irascible, another time all affable. It is the void of Me which she has in her soul that gives her so many variations of character - in nothing similar to mine, for I am always the same and I never change.

Now, do you have any taste for what exists down here? What do you fear - that there may be some evil in you, and because of it, displeased, I hide Myself? Wherever I am, there cannot be evils.” And I: ‘My Love, I don’t feel like getting a taste for anything, as good as it might be. And besides, You know it better than I do - how can I get a taste for other things if the pain of your privation absorbs me, embitters me down to the marrow of my bones, makes me forget about everything, and the only thing which is present to me, and driven into in my heart, is the nail that I am without You?’ And Jesus: “And this tells you that you are mine and that you are filled with Me, because every taste has this power: if it is my taste, it transforms the creature into Me; if it is a natural taste, it sweeps her into human things; if it is a taste for passions, it casts her into the current of evil. It may seem that a taste is something trivial; yet, it is not so. It is the first act of either good or evil. And take a look at how it is so:

Why did Adam sin? Because he removed his gaze from the divine attraction, and as Eve presented to him the fruit to let him eat of it, he looked at the fruit, and his sight took pleasure in looking at it, his hearing took delight in hearing the words of Eve - that if he ate the fruit he would become like God; and His palate took pleasure in eating it. So, taste was the first act of his ruin. On the other hand, had he felt displeasure in looking at it, tedium and bother in hearing the words of Eve, disgust in eating it, Adam would not have sinned. On the contrary, he would have done the first heroic act of his life, by resisting and correcting Eve for having done that, and he would have remained with the everlasting crown of faithfulness toward the One to whom he owed so much, and who had all the rights for his subjection. Oh! how careful must one be with the different tastes which arise in the soul. If they are purely divine tastes, one must give them life; but if they are human tastes, or of passions, one must give them death; otherwise there is the risk of falling into the current of evil.”

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**June 10, 1923**

***The office of victim, and what it means to be deposed from it. In order to live in the Divine Will, the door through which to enter is the Humanity of Jesus.***

I was lamenting to my sweet Jesus about His privations, and I thought to myself: ‘Who knows what is the reason why He is not coming? And, if it is true, as sometimes He made me understand, that He does not come because of the chastisements – since, given the state of victim in which He keeps me, if He comes, having to communicate pains to me because of the office I occupy, He feels His arms being broken; and since justice wants to punish as the creature forces it to do so, this is why He does not come – so, if this is the case, then He should remove me from the state of victim. As long as He comes, I care little about everything else; what I care about is Jesus, my Life, my All – everything else is nothing for me.’

Now, while I was thinking of this and other things, my sweet Jesus, moving in my interior and surrounding my neck with His arm, told me: “My daughter, what are you saying? Deposing you from your office? You don’t know what it means to lose dominion, to lose the right to command, to no longer be able to dispose of anything. In fact, when someone is in office, he can always dispose: if he is a judge, he can judge, he has the right to issue a condemnation and also to absolve; it may be that for days or weeks he does not exercise his office because the occasions are lacking, but in spite of this he receives his pay, maintains his rights, and as guilty or righteous people present

themselves, he is at his post of judge, and can defend and condemn. But if he is deposed, he loses all his rights and is reduced to inability; and so with all other offices. Therefore, content yourself with being without Me sometimes, rather than wanting to be deposed from your office, otherwise you will also lose the right of having the deserved scourges be held back in part. And if it seems to you that because of the lack of pains of a few days, you do nothing, to remain in office is always something, and what you do not do one day, as I come to you and find you in office, you can do on another day.

But this is not all – it is the least part; the most essential is that in order to live in my Will, the door through which to enter, the first link of connection, is my Humanity. My Humanity was indeed the first and true victim which, because of the office given to Me by my Celestial Father, lived as sacrificed and completely crucified in the Divine Will; and by virtue of the power of my Eternal Volition, It was able to multiply my Life for all and for each one. And just as by the power of one single Fiat I multiplied so many created things, giving to each creature the right to make them her own, in the same way, the power of my Will multiplied one single Life, so that each one might have Me for himself alone as help, as defense, as refuge – however he wanted Me. This is all the greatness, the good, the all, the infinite distance between living in my Will and living in a different way, even good and holy: the multiplication of one act into as many acts as one wants, enough for as many as want to make use of them.

Now, if I deposed you from your office, not only would you not occupy my office on earth - since you would not be in my Humanity, which, even though It did much, impetrating so much good for man, yet did not take the rights, the honor, the decorum away from my justice when it would require to punish man justly; rather, I would resign Myself – but, in lacking the link of connection, you would not be able to live in my Will, you would lose dominion, your acts would become simple intentions; and when you say: ‘My Jesus, in your Will, I love You, I bless You, I thank You for all, I feel sorrow for each offense, etc.’, your acts would not hover over each human act to become act of each human act, love for each love that creatures should give Me. You would not follow all my acts which are present in my Will, you would remain behind; they would be pious intentions at most, which can do some good, but not acts for all, which may give life and contain the power of Our creative Will. And yet, how many times you tell Me: ‘Since You have called me into your Will, do not leave me behind. Oh, Jesus, let it be so that, together with You, I may follow the acts of Creation, to requite You for the love of all created things, as well as those of Redemption and of Sanctification, so that wherever your acts and your love are present, there may be the requital of mine.’ And now you want Me to leave you behind?”

I remained confused and did not know what to answer. Good Jesus disposes as He best pleases – and everything for His glory.

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**June 15, 1923**

***In what does perfect charity consist.***

Continuing in my usual state, I was praying that my always lovable Jesus would deign to come to visit my poor soul; and He, all goodness, came, and made Himself seen as He kept touching me up all over with His holy hand, and in touching me, He would leave a light as mark at each point where He



touched me. After this, Jesus disappeared, and my first confessor came, who is now deceased, and he told me: “I too want to touch you at those points where Our Lord touched you.” Almost not wanting, but as though lacking the strength to oppose, I let him do it. But as he was doing it, that light which Jesus had left in touching me, was communicated to him, and he remained as though invested with so much light for as many touches as he gave me, always at the same points where Jesus had touched me. I remained surprised, and the confessor told me: “The Lord has sent me to give me the recompense of the merit I acquired when I would come to you to do you charity, and would act upon you. Now this has turned for me into light of eternal glory.”

Then, afterwards, my second confessor came, who is also deceased, and he told me: “Tell me what Jesus said to you - I want to hear it, so that the light of the divine truths may unite to the many lights of the truths which the Lord spoke to you, and with which, in hearing them from you when I was alive, I remained as though impregnated. Now the Lord has sent me to confirm for me the recompense of the merit I acquired by wanting to hear those truths. If you knew what it means to hear the divine truths, what charm of light they contain, such that the sun would remain eclipsed, and the good they bring to the one who speaks them and to the one who listens to them, you would compete – you, in speaking them, and the one who feels the duty to do so, in listening to them. Therefore, hurry, tell me - what did He say to you?” And I, remembering that Jesus had told me what charity means, said that to him. My words turned into light and invested him; then, all content, he disappeared from me.

Now I will say what Jesus had told me about charity: “My daughter, with its power, true charity can convert all things into love. Look at fire: all varieties of wood and any other thing - it converts all into fire; and if it did not have the power to convert everything into fire, it could not be given the name of true fire. The same for the soul: if she does not convert all things into love – both supernatural and natural things, joys and bitternesses, and everything that surrounds her – she cannot be said to possess true charity.” Now, as He was saying this, He let many flames come out of His Most Holy Heart, which filled Heaven and earth, and then, uniting together, formed one single flame. And He added: “Continuous flames of love come from my Heart, and to some they bring love, to some pain, to some light, to others strength, etc. And because they come from the center of the furnace of my love, even though they do different offices, since one is the purpose – to send love to the creature – they are all flames which, uniting together, form one single flame. The same for the creature: even if she does different things, the purpose must be love, so as to be able to make of her actions as many little flames which, uniting together, will form the great flame that will burn everything and will transform her completely into Me. Otherwise, she will not possess true charity.”

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**June 18, 1923**

***Prodigies, wonders, excesses of love of Our Lord in instituting the Most Holy Sacrament, and in communicating Himself.***

I was feeling all absorbed in the Most Holy Will of God, and blessed Jesus made present to me, as though in act, all the acts of His Life on earth. And since I had received Him sacramentally in my poor heart, He made me see, as though in act in His Most Holy Will, the moment in which my sweet Jesus, in instituting the Most Holy Sacrament, communicated Himself. How many wonders, how

many prodigies, how many excesses of love in this act of communicating Himself. My mind wandered amid so many divine prodigies, and my always lovable Jesus told me: “Beloved daughter of my Supreme Volition, my Will contains everything, It preserves all of the divine works as though in act, and It lets nothing escape It; and to one who lives in It, It wants to make known the goods It contains. Therefore, I want to make known to you the reason for which I wanted to receive Myself when I instituted the Most Holy Sacrament.

The prodigy was great and incomprehensible to the human mind. For the creature to receive a Man and God, to enclose the infinite in a finite being, and to give to this infinite Being divine honors, decorum and a dwelling worthy of Him – this mystery was so abstruse and incomprehensible, that the Apostles themselves, while they easily believed in the Incarnation and in many other mysteries, remained troubled before this one, and their intellects were reluctant to believe. And it took my repeated saying for them to surrender. So, what to do? I, who instituted it, was to take care of everything, since, when the creature would receive Me, the Divinity was not to lack honors, divine decorum and a dwelling worthy of God. Therefore, my daughter, as I instituted the Most Holy Sacrament, my Eternal Will, united to my human will, made present to Me all the hosts which were to receive the sacramental consecration until the end of centuries. And I looked at them, one by one; I consumed them, and I saw my Sacramental Life palpitating in each host, yearning to give Itself to creatures. In the name of the whole human family, my Humanity took on the commitment for all, and gave a dwelling within Itself to each host; and my Divinity, which was inseparable from Me, surrounded each sacramental host with divine honors, praises and blessings, to give worthy decorum to my Majesty. So, each sacramental host was deposited in Me, and contains the dwelling of my Humanity and the cortege of the honors of my Divinity; otherwise, how could I descend into the creature? And it was only because of this that I tolerated sacrileges, coldness, irreverences, ingratitude, since, in receiving Myself, I secured my own decorum, the honors and the dwelling which befitted my very Person. Had I not received Myself, I could not have descended into creatures, and they would have lacked the way, the door, the means to receive Me.

This is my usual way in all my works: I do them once in order to give life to all the other times in which they are repeated, uniting them to the first act as if they were one single act. So, the power, the immensity, the all-seeingness of my Will made Me embrace all centuries; It made present to Me the communicants and all sacramental hosts; and I received Myself as many times, so that, through Myself, I might pass into each creature. Who has ever thought of so much love of mine? That in order to descend into the hearts of creatures, I was to receive Myself so as to secure the divine rights and be able to give them, not only Myself, but the very acts I did in receiving Myself, to dispose them and almost to give them the right to receive Me?”

I remained surprised, and as if I wanted to doubt, and Jesus added: “Why do you doubt? Is this not perhaps to operate as God? And this one single act of forming as many acts for as many as want to enjoy it, while it remains one single act - was it not the same for the act of the Incarnation, of my Life and of my Passion? I incarnated Myself only once, one was my Life, one my Passion; yet, this Incarnation, Life and Passion is for all and for each one, as if it were for one alone. So, they are still as though in act, and for each one, as if I were now incarnating Myself and now suffering my Passion. If it were not so, I would not be operating as God, but as creature, who, not containing a divine power, cannot let herself be possessed by all, or give herself to all.

Now, my daughter, I want to tell you of another excess of my love. One who does my Will and lives in It, comes to embrace the works of my Humanity, because I greatly yearn that the creature become similar to Me. And since my Will and hers are one, my Will takes pleasure in her, and, amusing Itself, It places all the good I contain into the creature, and I form in her the deposit of the very sacramental hosts. My Will, which she contains, lends her and surrounds her with divine decorum, homages and honors; and I entrust everything to her, because I am certain to keep my works in a safe place, since my Will becomes actor, spectator and custodian of all my goods, of my works and of my very Life.”

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**June 21, 1923**

*Difference between the soul who finds herself in the Divine Will because the Divine Will envelops her and is everywhere by Its own nature, and one who prays and acts in the Divine Will having the knowledge of what she does within herself.*

I was doing my usual adoration to my Crucified Good, and I was saying to Him: ‘I enter into your Will; or rather, give me your hand and place me in the immensity of your Will Yourself, that I may do nothing which is not the effect of your Most Holy Will.’ Now, while I was saying this, I thought to myself: ‘How is this? The Divine Will is everywhere, I am already in It, and yet I say: I enter into your Will?’ But while I was thinking of this, my sweet Jesus, moving in my interior, told me: “My daughter, yet, there is a great difference between one who prays and acts because my Will envelops her, being everywhere by Its own nature, and one who, of her own will, having the knowledge of what she does within herself, enters into the divine sphere of my Will to operate and pray.

Do you know what happens? It happens as when the sun fills the earth with its light, though the light and the heat are not the same at all points: at some points there is shade, at other points there is direct light and the heat is more intense. Now, who enjoys more light, who feels more heat: one who is in the shade, or one who is at those points where the light is not covered by shade? However, one cannot say that where there is shade there is no light, although where there is no shade the light is more vivid, the heat is more intense; even more, the rays of the sun seem to invest and absorb the creature. And if the sun had reason, and one creature exposed herself of her own will to its burning rays, and in the name of all said to it: “Thank you, O sun, for your light and for all the goods you produce by filling the earth; for all, I want to give you the return of the good you do” - what glory, honor and satisfaction would the sun not receive?

Now, it is true that my Will is everywhere, but the shade of the human will does not allow the soul to feel the vividness of the light, the heat, and all the good It contains. On the other hand, by wanting to enter into my Will, the soul lays down her own and removes the shade of her volition, and my Will makes Its vivid light shine, It invests her, It transforms her into light itself. And the soul, plunged into my Eternal Volition, says to Me: ‘Thank You, O Holy Supreme Volition, for your light and for all the goods You produce by filling Heaven and earth with your Eternal Will; for all, I want to give You the return of the good You do.’ And I feel such honor, glory and satisfaction, that no other equals it. My daughter, how many evils the shade of one’s own will does: it cools down the soul, it produces sloth, sleep, sluggishness. The opposite for one who lives in my Will.”

Then, after this, I found myself outside of myself, and I saw as if contagious diseases were to come,

and many people were carried to leper hospitals. A general fright was reigning, and many other maladies of new kinds. But I hope that Jesus may want to placate Himself by the merits of His most precious Blood.

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**June 28, 1923**

***How, in creating man, God cast into him the seed of his eternal love.***

I was thinking of the immense love of my most sweet Jesus, and He let me see all creatures, as though bound inside a net of love, and He said to me: "My daughter, in creating man, I cast into him many seeds of love; in his intelligence, in his eyes, in his word, in his heart, in his hands, in his feet - in everything I placed the seed of love. And I was to work it from outside, and together with Me I placed all created things in order to make this seed sprout and grow according to my Will. Having been placed by an eternal God, this seed was also eternal; so, man contains an eternal love within himself, and an eternal love goes toward him constantly, to receive the return of the seeds of its eternal love cast into man, and to give him new and eternal love. In fact, I wanted to be inside of man as seed, and outside of him as worker, to form in him the tree of my eternal love. What would be the good for man to have eyes filled with light, if he did not have an external light to illuminate them? He would remain always in the dark. So, in order to enjoy the effect of the light, it takes the internal light of the eye as well as the external light of the sun which illuminates it. The same for the mind: if he had no speech to express his thought, the life of his intelligence would die and would be without fruit; and so with all the rest.

I loved man so much that I not only cast into him this seed of my eternal love, but I put him under the waves of my eternal love which is spread throughout the whole creation, in order to make it germinate in him and to overwhelm him completely within my eternal love. So, if the light of the sun shines in his eyes, it brings him the wave of my love; if he takes water to quench his thirst, or food to nourish himself, they bring him the wave of my eternal love; if the earth lays itself under his feet and remains firm to allow his step, it brings him the wave of my love; if the flower gives off its fragrance, if the fire unleashes its heat, everything brings him my eternal love. But this is not enough; I Myself am with them, working inside and outside, to arrange, to confirm and to seal all my similes in the soul of man, so that, as I give him eternal love, eternal love he may give to Me. So, the creature also can love Me with eternal love, because he contains the seed of it. But to my highest sorrow, man suffocates this seed, and then it happens that even though my love keeps him under its waves, he does not feel the light which my love brings him, because, having suffocated the seed, he has become blind; even though he burns, he does not get warm, and as much as he may drink and eat, his thirst is not quenched, nor is he nourished. Where there is no seed, there is no fecundity."

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**July 1, 1923**

***The good and the effect of prayer in the Divine Will. Delight of Jesus in manifesting His truths to the creature. How God is ever new.***

I was fusing myself in the Holy Divine Will in order to go around through each creature's intelligence, and give to my Jesus the return of love of each thought of creature. But while I was doing this, a

thought said to me: 'What is the good of praying in this way? On the contrary, it seems to me that this is nonsense, rather than prayer.' And my always lovable Jesus, moving in my interior, told me: "My daughter, do you want to know what the good and the effect of it is? When the creature comes to cast the little pebble of her will into the immense sea of my Divinity, as she casts it, if her will wants to love, the infinite sea of the waters of my love ripple, are agitated, and I feel the waves of my love giving off their celestial fragrance, and I feel the pleasure, the joys of my love being agitated by the little pebble of the will of the creature. If she adores my sanctity, the little pebble of the human will agitates the sea of my sanctity, and I feel cheered by the most pure auras of my sanctity. In sum, whatever the human will wants to do in Mine, it flings itself like a little pebble into each sea of my attributes, and as it agitates them and ripples them, I feel I am given my own things, and the honors, the glory, the love which the creature can give Me in a divine manner.

It happens as to a person who is very rich and has all goods in his house – most fresh founts, fragrant founts, warm founts. Someone else enters into this house, but has nothing to give to that person, because he possesses everything. However, he wants to please him, he wants to love him; and what does he do? He takes a little pebble and casts it into the fresh fount; the waters, being agitated, give off a most delicate freshness, and the lord of that house enjoys the pleasure of the freshness of his own fount; he delights in the very goods he possesses - but why? Because the other one took the care of agitating that fount, since, when things are stirred, they give off the fragrance, the freshness or the heat they contain more intensely. This is what it means to enter into my Will: to stir - to move my Being and to say to Me: 'Do You see how good, lovable, loving, holy, immense, powerful You are? You are Everything, and I want to move the whole of You in order to love You and to give You pleasure'. And do you think this is trivial?"

Having said this, He withdrew in my interior, and I was left thinking: 'How good Jesus is. It seems to me that He greatly delights in communicating Himself to the creature, and that He takes so much pleasure in manifesting His truths, that while He is saying one, that very truth is a spur for Him, and almost pushes Him with an irresistible force to manifest more truths. What goodness! What love!' And Jesus came out again from within my interior, and placing His face close to mine, added: "My daughter, you do not know what it means to manifest my truths, and this is why you marvel at my pleasure and at the irresistible force I feel to manifest Myself to the creature. And one who is willing to listen to Me forms my joy and my delights in conversing with her. You must know that when I manifest one truth of mine which is not yet known, it is a new creation that I make, and I love very much to release from Myself the many goods and secrets which I contain. But as much as I may speak, since I am that act ever new which never repeats itself, I always desire to say more; and as I speak, I have always more new things which I would like to say, because that newness is never exhausted in Me - I am always new in love, new in beauty, new in contentments, in harmonies – new in everything, and ever new. This is why I do not tire anyone, I have always new things to give and to say, and the irresistible force that pushes Me to manifest Myself is my love. In an outpouring of love I issued the Creation; everything that can be seen in the whole universe was all inside of Me. Love made the shadow of my light overflow from my interior, and I created the sun; the shadow of my immensity and of my harmonies, and I extended the heavens, harmonizing them with many stars and celestial spheres. These and other things which I created were nothing other than shadows of mine which I released from Myself; and my love had Its outpouring, and I took great delight in seeing what was contained in Me, spread out in little particles hovering over all creation.

Now, what will be my joy in manifesting my truths, which are not shadows of mine that come out of Me, but the substance of the goods I contain within Me; and which speak of Me, not in a mute language like all created things do, but with clear, sonorous and eloquent voice; and which, since my word is creative, like a new creation create in the soul the truths I manifest? If with one Fiat I created many things, in manifesting my truths it is not just one Fiat that I pronounce, but as many words for as many as are needed in order to manifest and to have souls comprehend that which I want them to understand. Imagine, then, what my contentment is in manifesting my truths to the soul who, not in a mute language, but with speaking voice, will manifest my goods, my truths, to others, in order to infuse in others the good she has received. Therefore, in manifesting my truths, my love finds its outpouring and becomes festive, and I greatly love one who is willing to listen to Me.”

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**July 5, 1923**

***Jesus is presented to Pilate by the Jews. What His Kingdom is.***

I was accompanying my suffering Jesus in the hours of the His most bitter Passion, especially when Jesus was presented to Pilate by the Jews, and was accused; and Pilate, not satisfied with the simple accusations they were making against Him, returned to question Him in order to find a reason sufficient to condemn Him or to release Him. And Jesus, beginning to speak in my interior, told me: “My daughter, everything in my Life is profound mystery and sublime teachings in which man must reflect himself in order to imitate Me. You must know that the pride of the Jews was so great - especially in the false sanctity they professed, because of which they were held as upright and conscientious men - that they believed that by just presenting Me themselves, and by saying that they had found Me at fault and guilty to death, Pilate would have to believe them and condemn Me without making them undergo any interrogation; more so, since they were dealing with a gentile judge, who had no knowledge of God, nor a conscience.

But God disposed things differently in order to confuse them and to teach superiors that, as good and holy as the people who charge a poor accused one may appear, they should not believe them easily, but should almost overwhelm them with many interrogations, to see whether there is truth, or rather, under that appearance of goodness, there is some jealousy, rancor, or the intention to snatch some aspired position or dignity from their superiors by making their way into their hearts. Scrutiny makes one know people, it confuses them, and shows that one does not trust them. And in seeing themselves not appreciated, they dismiss their thought of aspiring to positions or of accusing others. How much harm superiors do when, keeping their eyes closed, trusting in false goodness and not in proven virtue, they assign a position or pay heed to someone who is accusing someone else of some fault. How humiliated the Jews were left in not being easily believed by Pilate, in going through many interrogations. And if he surrendered to condemning Me, it was not because he believed them, but because he was forced to, and so as not to lose his position. This confused them so much that their extreme confusion and profound humiliation remained impressed on their foreheads like a mark; more so, since they noticed more rectitude and more conscience in a gentile judge than in themselves. How necessary and just scrutiny is - it casts light and calm into the true good, and confusion into the evil.

And when, wanting to scrutinize Me also, Pilate asked Me: “Are You king? And where is your kingdom?”, I wanted to give another sublime lesson by saying: “I am King”. And I wanted to say:

“But do you know what my Kingdom is? My Kingdom is my pains, my Blood, my virtues. This is the true Kingdom which I possess, not outside of Me, but within Me. What one possesses on the outside is not a true kingdom, nor a safe dominion, because that which is not inside of man can be taken away, usurped, and he will be forced to leave it. But that which he has inside, no one will be able to take away from him - its dominion will be eternal within him. The characteristics of my Kingdom are my wounds, the thorns, the Cross. I do not act like the other kings who make their peoples live outside of them, unsafe, and eventually, even starving. Not Me - I call my peoples to dwell inside the rooms of my wounds, fortified and sheltered by my pains, their thirst quenched by my Blood, their hunger satisfied by my Flesh. This alone is true reigning; all other reigns are reigns of slavery, of dangers and of death, while in my Reign there is true life.”

How many sublime teachings, how many profound mysteries in my words. Each soul should say to herself, in pains and in sufferings, in humiliations and in abandonments by all, and in practicing true virtues: ‘This is my kingdom, which is not subject to perishing. No one can take it away from me or touch it. On the contrary, my kingdom is eternal and divine, similar to that of my sweet Jesus. My sufferings and pains certify it for me and render my kingdom more fortified and fierce, in such a way that, in the face of my great strength, no one will be able to wage battle against me.’ This is the Kingdom of peace, to which all my children should aspire.”

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**July 11, 1923**

***The greater the work God wants to do, the more necessary it is that the creature he chooses be unique and singular. The paternal goodness wants to open another era of grace.***

I was praying and abandoning all of myself in the arms of my most sweet Jesus, but with a thought in my mind which was saying: ‘Only for you this martyrdom of having to bother others, of being a burden to your ministers, as I cannot do without letting them meddle in my business - the things that pass between me and Jesus. The others are free - they enter a state of suffering, and they free themselves by themselves. Yet, how many times I prayed Him to free me, but in vain.’

Now, while I was thinking of this and other things, blessed Jesus came, all goodness and love, and placing Himself near me, told me: “My daughter, the greater the work I want to do, the more necessary it is that the creature I choose be unique and singular. The work of Redemption was the greatest, and I chose only one creature, endowing Her with all gifts, never conceded to anyone, so that this creature might contain so much grace as to be able to become my Mother, and so that I might deposit in Her all the goods of Redemption. And in order to keep my own gifts safe, from the moment She was conceived until She conceived Me, I kept Her hidden in the light of the Most Holy Trinity, which was Her custodian and had the office of directing Her in everything. Then, when I was conceived in Her virginal womb, being the true Priest and the head and the first of all priests, I Myself took on the charge of keeping Her and directing Her in everything, even in the motion of Her heartbeat. And when I died, I entrusted Her to another priest – Saint John. A soul so privileged, who contained all graces, unique in the divine mind, unique in history – I did not want to leave Her without the assistance of a representative of mine up to Her last breath. Have I perhaps done this with other souls? No, because they did not contain so much good, so many gifts and graces, and therefore so much custody and assistance was not necessary.

Now, my daughter, you too are unique in my mind, and will also be unique in history. There will not be, either before or after you, another creature for whom I will dispose, as though forced by necessity, the assistance of my ministers. Having chosen you in order to deposit in you the sanctity, the goods, the effects and the attitude of my Supreme Will, it was appropriate, just and decorous for the very sanctity that my Will contains, that one of my ministers should assist you, and be the first depository of the goods which my Will contains, so as to let them pass from his lap into the whole body of the Church. What great attention is required of you, and of them!: of you, in receiving from Me, like a second mother to Me, the great gift of my Will, and in knowing all Its qualities; of them, in receiving them from you, so that the 'Fiat Voluntas Tua on earth as It is in Heaven' may be fulfilled in my Church. Ah! you do not know how much I had to give you to dispose your capacity, so that I might deposit my Will in you. I removed from you any seed of corruption; I purified your soul, your very nature, in such a way that neither do you feel anything for them, nor do they for you, because, since the seed is missing, it is as if fire were missing to firewood. And even though I did not exempt you from original sin, as I did with my dear Mother, by removing from you the seed of corruption I worked another prodigy of grace, never conceded to anyone else, because it was not decorous for my Will, trice holy, to descend into and take possession of a soul which would be shaded, even slightly, by the slightest corrupted breath. My Will would not have adapted Itself to taking possession of her, to communicating Its attitude to her, had It seen any seed of corruption in her, just as I, Word of the Father, would not have adapted Myself to being conceived in the womb of the Celestial Mama, had I not exempted Her from original sin. And then, how many graces have I not given you? You think it is nothing, and therefore you give it no thought; and instead of thanking Me, you occupy yourself with thinking about what I have disposed for you, and about those I have placed around you – while I want that you only follow my Will.

You must know that this fulfillment of my Will is so great as to be numbered among the greatest works which the Divinity has operated. And I want It to be known, so that in knowing Its greatness and the immense goods It contains, they may love It, esteem It and desire It. Three times did the Supreme Divinity decide to operate 'ad extra'. The first was in Creation, and it was without the intervention of the creature, since none of them had yet come out to the light of the day. The second was in Redemption, and with it intervened a woman, the holiest, the most beautiful – my Celestial Mama. She was the channel and the instrument I used in order to fulfill the work of Redemption. The third is the fulfillment of my Will to be done on earth as It is in Heaven – that is, for the creature to live and operate with the sanctity and the power of Our Will; a work inseparable from Creation and Redemption, just as the Sacrosanct Trinity is inseparable. Nor can We say that the work of Creation has been completed by Us, if Our Will, as We decreed, does not act in the creature and live with that freedom, sanctity and power with which It operates and lives in Us. Even more, this is the most beautiful point, the highest, the brightest, and the seal of the fulfillment of the work of Creation and Redemption.

These are divine decrees, and they must have full completion. And in order to fulfill this decree We want to use another woman – and that is you. The woman was the incitement, the cause for which man fell into his misfortunes, and We want to use the woman to put things in order, to let man out of his misfortunes and give back to him decorum, honor, Our true likeness - just as he was created by Us. Therefore, be attentive, and do not take things lightly. This is not about just anything – this is about divine decrees, and about giving Us the field to let Us accomplish the work of Creation and



Redemption. Therefore, just as We entrusted Our Mama to St. John, that She might deposit in him, and from him to the Church, the treasures, the graces and all of my teachings which I had deposited in Her during the course of my Life, when She was entrusted to Me and I acted as Priest to Her - as I deposited in Her, as in a sanctuary, all the laws, the precepts and the doctrines which the Church was to possess; and She, faithful as She was, and jealous of even one word of mine, deposited them in my faithful disciple John, so that they might not be lost, and therefore my Mama has primacy over the whole Church - so I did with you: since the 'Fiat Voluntas Tua' must serve the whole Church, I entrusted you to a minister of mine, that you may deposit in him everything I manifest to you about my Will - the goods contained in It, how the creature must enter into It, and how the paternal goodness wants to open another era of grace, placing His goods, which He possesses in Heaven, in common with the creature, and giving back to her the lost happiness. Therefore, be attentive, and be faithful to Me."

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**July 14, 1923**

***Expectation of a new era. The surest sign that it is near.***

As I was in my usual state, my good Jesus came, but all afflicted. It seemed to me that He could not detach from me, and, all goodness, told me: "My daughter, I have come to make you suffer. Don't you remember when I wanted to chastise man and you did not want Me to, wanting to suffer yourself in their place, and in order to make you content, I told you that instead of doing 'ten', for love of you I would do 'five'[7]? Now the nations want to fight against one other, and those which believe themselves to be the most powerful are taking up arms to their teeth in order to destroy the weak nations. This is about total destruction, my daughter. This is why I have come to make you suffer - to give you that 'five' which I promised you. My justice will give to fire and water the power of the office which they contain, in order to destroy peoples and entire cities; therefore, a little bit of your suffering is necessary in order to reduce the chastisements by half."

Now, while He was saying this, He moved in my interior, as though holding many instruments in His hands; and as He moved them, sufferings and pains were formed, with such tearing of all my members that I don't know how I remained alive. And when He would see me moaning and shivering because of the intensity of the pains, with the air of one who has triumphed over everything, Jesus would say to me: "You are my Life, and with my Life I can do whatever I want." And He would continue His crafting to make me suffer. May everything be for the glory of God, for the good of my soul, and for the salvation of all.

Then, afterwards, He added: "My daughter, the whole world is upside down, and everyone is awaiting changes, peace, new things. They themselves gather to discuss about it, and are surprised at not being able to conclude anything and to come to serious decisions. So, true peace does not arise, and everything resolves into words, but no facts. And they hope that more conferences may serve to make serious decisions, but they wait in vain. In the meantime, in this waiting, they are in fear, and some prepare themselves for new wars, some hope for new conquests. But, with this, the peoples are impoverished, are stripped alive, and while they are waiting, tired of the sad present era, dark and bloody, which enwraps them, they wait and hope for a new era of peace and of light.

The world is exactly at the same point as when I was about to come upon earth. All were awaiting a great event, a new era, as indeed occurred. The same now; since the great event, the new era in which the Will of God may be done on earth as It is in Heaven, is coming – everyone is awaiting this new era, tired of the present one, but without knowing what this new thing, this change is about, just as they did not know it when I came upon earth. This expectation is a sure sign that the hour is near. But the surest sign is that I am manifesting what I want to do, and that turning to a soul, just as I turned to my Mama in descending from Heaven to earth, I communicate to her my Will and the goods and effects It contains, to make of them a gift for the whole of humanity.

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[1] In the manuscript of Volume 15, the following chapters are not included: November 28, 1922; December 1, 1922; December 2, 1922; December 16, 1922; January 2, 1923; January 5, 1923. Luisa wrote them in a different notebook, as she had received from the confessor, Fr. Francesco De Benedictis, the order to write a separate volume about the Divine Will. This order was withdrawn by the same confessor after the chapter dated January 5, 1923.

[2] See note 1.

[3] See note 1.

[4] See note 1.

[5] See note 1.

[6] See note 1.

[7] Ref. April 16, 1904 Volume 6, and October 29, 1907 Volume 8.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 16**



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## VOLUME 16

J.M.J.

**July 23, 1923**

*The Divine Will is in continuous encounter with the creature in order to give her Its goods.*

I was abandoning all of myself in the Holy Divine Will according to my usual way, and my sweet Jesus made Himself seen, coming toward me in order to receive me in His Most Holy Will. And He told me: “My daughter, my Will is in continuous encounter with the will of the creature; and as the human will encounters Mine, it receives the light, the sanctity, the strength, which my Will contains. My Will is in continuous act of giving Itself to the creature in order to give her the life of Heaven in advance. If she receives Me, she remains with this Celestial Life; but if in every act they do, creatures do not receive this Supreme Volition, which is all intent for their good, on making them happy, strong, holy, divine, and as though transformed into a dawn of celestial light, they remain with their human will alone, which renders them weak, miserable, muddy, and surrounds them with vile passions, such as to arouse pity.

Don’t you see how many souls drag themselves along because of their weakness in being unable to conquer themselves to do good; others, who don’t know how to dominate themselves; others, inconstant like reeds in the blowing wind; others, who don’t know to pray without a thousand distractions; others, always discontent; others, who seem to be born to do evil? These are all souls who do not encounter my Will in all their things. Yet, my Will is there for all; but because they shun It, they do not receive the good which my Will contains – a just pain for one who wants to live of her involving herself in all miseries. However, this Will of Mine, which they did not want to encounter in life, when It would give them as many goods for as many times as they would encounter It, they will encounter at their death, giving them as many pains for as many times as they shunned It, because in shunning It, they have rendered themselves guilty, they have stained themselves and covered themselves with mud. So it is just that they receive a pain; and as many painful encounters form for them, for as many times as they have not encountered my Will upon earth. But these painful encounters will be without merits, without new gains, as would have happened had they encountered It in life.

Oh! how many moans of sorrows come from the prisons of Purgatory, how many shouts of desperation can be heard from hell, because my Will was not encountered on earth. Therefore, my daughter, may your first act be to encounter my Will; may your first thought and heartbeat be to encounter the eternal heartbeat of my Will, that you may receive all my love. Try to make continuous encounters in everything, that you may be transformed in my Will and I in yours, so as to dispose yourself to make the final encounter with my Will at your last hour. In this way, you will have no painful encounter after your death.”

\* \* \*

**July 24, 1923**

*The soul who possesses the Divine Will, possesses Jesus, more than if she had His continuous presence. The human will is the life and the deposit of all the acts of the creature.*

I was feeling very oppressed because of the privation of my always lovable Jesus. I was saying to myself: 'Everything is over for me - as much as I look for Him, He does not come. What torture, what martyrdom.' But while I was thinking of this, my adorable Jesus made Himself seen as crucified, laying Himself over my poor person; and a light that came out from within His adorable forehead told me: "My daughter, my Will contains my whole Being, and one who possesses It within herself, possesses Me, more than if she had my continuous presence. In fact, my Will penetrates everywhere, into her inmost fibers; It counts her heartbeats and thoughts; It makes Itself the life of the most beautiful part of the creature - her interior, from which her external works arise, as though from a spring, rendering her inseparable from Me. On the other hand, if my presence does not find my Will in the soul, it cannot be life of all her interior, and she remains as though separated from Me. How many souls, after having enjoyed my favors and my presence, because the fullness of my Will, Its light, Its sanctity, was not in them, have engulfed themselves in sin again, have taken part in pleasures, have separated from Me, because that Divine Will which renders the soul untouchable by any sin, even the slightest, was not in them. Therefore, the purest, the holiest, the greatest works are formed in one who possesses all the fullness of my Will.

See, in the creature also, her will has supremacy; so, if there is will, she has life, and if there is no will, she seems like a tree which, while having a trunk, branches and leaves, has no fruit. In the creature, the will is not thought, but gives life to the attitude of the mind; it is not eye, but gives life to the gaze, because if it has will, the eye wants to see - wants to know things; otherwise, it is as if the eye had no life. The will is not word, but gives life to each word; it is not hand, but gives life to the action; it is not step, but gives life to the step; it is not love, desire, affection, but gives life to love, to desire, to affection. But this is not all. Though the will is life of all the human acts, once the creature has performed them, she remains stripped of her very acts, like a tree loaded with fruits is stripped by the hands of the one who picks them. On the other hand, the gazes she has given, the thoughts she has formed, the words she has spoken, the actions she has performed, remain as though sealed within her will. So, her hand has operated, but her action does not remain in her hands - it moves beyond, and who knows where it goes; while in the will, it remains there. Therefore, everything is written, formed, sealed in the human will. And if it so in the human will, only because I cast into it the seed, the likeness to Mine, think, yourself, of what my Will must be within Myself, and what it must be if the creature lets herself be possessed by my Will."

\* \* \*

**July 27, 1923**

***Jesus makes the deposit of the goods, the effects, the prodigies and the knowledges that His Will contains in one creature, to then give them to others.***

This morning my sweet Jesus made Himself seen in a wonderful way. He was standing upon my heart; on it He had placed two bars over which He had formed an arch, and in the middle of it He had fixed a little wheel with two ropes, one on the right and one on the left, and a little bucket hanging from it. And Jesus, all hurriedly, would make the little bucket descend into my heart; then He would pull it up full of water, and would pour it over the world. He kept drawing and pouring, in such a way as to flood the earth. It was delightful to see Jesus, as though hurrying, dripping with sweat because of the effort He made in drawing so much water. I thought to myself: 'How is it that so

much water comes out of my heart, while it is so small? And when did He put it in there?’ And blessed Jesus made me understand that all that apparatus was nothing other than His Will which, with so much goodness, had operated upon me. The waters He was drawing were the sayings and the teachings on His adorable Will, which He had placed in my heart as though in deposit, and which, more than water, He was drawing wanting to water the Church in order to give Her the knowledge of His Will, so that It might be fulfilled as He wants.

Then He told me: “My daughter, I did so in the Incarnation: first I deposited in my dear Mama all the goods which were needed so that I might descend from Heaven to earth, and then I incarnated Myself, forming the deposit of my very Life. From my Mama this deposit came out as life of all. The same will be with my Will: it is necessary that I make the deposit of the goods, the effects, the prodigies and the knowledges It contains; after I have formed the deposit in you, then will It make Its way and will give Itself to the other creatures. Therefore, see, everything is prepared – the deposit is almost complete. There is nothing left but to dispose the first ones in order to make it known, that it may not remain without its fruit.”

\* \* \*

**July 30, 1923**

***The soul who enters the Divine Will is the celestial flower.***

I was fusing myself in the Holy Divine Volition, and my sweet Jesus, on coming, told me: “My daughter, every time the soul enters into my Will to pray, to operate and to do other things, she receives as many divine colors, one more beautiful than the other. Don’t you see how much variety of colors and of beauty all nature contains? These are the shadows of the variety of colors and beauty which my Divinity contains. But whence do plants and flowers acquire such variety of colors? To whom did I give the office to color so many varieties of plants with so many varied shades? To the sun. Its light and its heat contain fecundity and variety of colors, such as to embellish the whole earth. And if the plant merely exposes itself to the kisses of its light, to the embraces of its heat, the flower opens up, and as though returning its kiss and embrace, it receives the shades of colors, and forms its beautiful complexion.

Now, the soul who enters into my Will is symbolized by the flower that exposes itself to receiving the kiss and the embrace of the sun in order to receive the various colors that the sun contains; and by returning them, she receives the different colors of the divine nature. Truly, she is the celestial flower, which the Eternal Sun, by the breath of Its light, has colored so well as to perfume Heaven and earth, and delight the very Divinity and the whole celestial court with her beauty. The rays of my Will empty her of what is human and fill her with what is divine; so, one can see in her the beautiful rainbow of my attributes. Therefore, my daughter, enter often into my Will, to receive the shades and the various colors of the likeness of your Creator.”

\* \* \*

**August 1, 1923**

***All Creation brings the ‘I love you’ of God to the creatures. God gives His Will to the soul, that she may requite Him for the love He has given in Creation.***

I was feeling very afflicted because today my Sun Jesus did not rise over my poor soul. Oh! God, what pain, to spend one day without sun - always nighttime! Now, while I was feeling pierced in my soul, I had the good of looking at the starry sky, and I said to myself: 'How can it be that my sweet Jesus no longer remembers anything? I don't know how the goodness of His Heart can bear not letting the sun of His lovable presence rise, when He told me that He would not be able to endure without coming to His little daughter, because the little ones cannot be too long without their father. So many are their needs, that the father is forced to be with them to watch them, guard them and nourish them. Ah! does He not remember when He would carry me outside of myself and take me up there, even under the vault of the heavens, in the midst of the celestial spheres, and strolling together with Him, I would impress my 'I love You' in each star, in each sphere? Ah! I seem to see it in each star - my 'I love You'. Ah! it seems to me that in that glittering of light that forms around the stars, they resound among themselves with my 'I love You, Jesus'. Yet, He does not listen to it, He does not come, He does not let His sun rise, which, eclipsing all the stars with my 'I love You', may make of them one with His own. And so, rising again in the midst of the celestial spheres, I impress a new 'I love You, Jesus'. Oh please! O stars, cry out loudly, make my 'I love You' resound, so that, touched, Jesus may come to His little daughter, to the little exiled one. O Jesus, come, give me your hand, let me enter into your Holy Will, that I may fill the whole atmosphere, the azure heavens, the light of the sun, the air, the sea, everything - everything, with my 'I love You', with my kisses; so that, wherever You may be, if You look, You may look at my 'I love You' and at my kisses; if you hear, You may hear my 'I love You' and the smacking of my kisses; if You speak and breathe, You may breathe my 'I love You' and my anguishing kisses; if You work, my 'I love You's' may flow in your hands; if you walk, You may tread my 'I love You' and the roaring of my kisses under your steps. May my 'I love You' be the chain that draws You to me, and may my kisses be the powerful magnet which, whether You want it or not, may force You to visit the one who cannot live without You.' But who can say all my nonsense?

Now, while I was thinking of this, my adorable Jesus came, all goodness, and showing me His Heart opened, told me: "My daughter, place your head upon my Heart and rest, for you are very tired. Then we will go around together, that I may let you see my 'I love you' spread over the whole Creation for you." So I embraced Him, and placed my head upon His Heart in order to rest, as I felt the extreme need of it. Then, afterwards, as I was outside of myself, but always clasped to His Heart, He added: "My daughter, to you, who are the firstborn daughter of my Supreme Will, I want to make known how the whole Creation, upon the wings of my Eternal Volition, brings my 'I love you' to the creatures; and the creatures, upon the same wings of my Will, making It their own, should give Me the requital of their 'I love You'. Look at the azure sky: there is not one point of it in which an 'I love you' of mine toward the creature is not impressed. Each star and the glittering that forms a crown around it are studded with my 'I love you's'. As each sun's ray extends toward the earth to bring light, each drop of light carries my 'I love you'. And as the light invades the earth and man looks at it and walks on it, my 'I love you' reaches into his eyes, into his mouth, into his hands, and extends under his feet. The murmuring of the sea murmurs 'I love you, I love you, I love you', and all the drops of water are as many keys which, murmuring among themselves, form the most beautiful harmonies of my infinite 'I love you'. The plants, the leaves, the flowers, the fruits, have my 'I love you' impressed in them. So, the whole of Creation brings to man my repeated 'I love you's'. And man - how many of my 'I love you's' does he not have impressed in his whole being? His thoughts are sealed by my 'I love you'; the beating of his heart that palpitates in his chest with that mysterious

sound, 'tic, tic, tic...', is an 'I love you' of mine, never interrupted, which says to him: 'I love you, I love you...'. His words are followed by my 'I love you'; his movements, his steps and all the rest, contain an 'I love you' of mine. And yet, in the midst of so many waves of my love, he is unable to elevate himself to requite my love. What ingratitude – and how grieved is my love left.

Therefore, my daughter, I have chosen you as daughter of my Will, so that, as faithful daughter, you may defend the rights of your Father. My love absolutely wants the requital of the love of the creature. In my Will you will find all my 'I love you's', and you, by following them, will impress your 'I love You' within mine, for yourself and for all. Oh! how content I will be in seeing the love of the creature fused with mine. This is why I give you my Will in your power - so that one creature, defending the rights of my love, may requite Me for that love which I have given in Creation."

\* \* \*

**August 5, 1923**

***In order to form the Redemption, Jesus opened the doors of the Divine Will to His Humanity. In the same way, in order to fulfill the 'Fiat Voluntas Tua', He opens again the doors of His Will to a creature.***

I was fusing all of myself in the Holy Will of God, and my sweet Jesus, investing me with a supreme light, told me: "My daughter, if my Supreme Will had not let my human will enter into the Divine Will, my Humanity, as holy and pure as It is, could not have formed the complete Redemption. My human will would have lacked all-seeingness, and therefore It would not have been able to see everyone. It would have lacked immensity, and would not have been able to embrace all; omnipotence, and would not have been able to save everyone; eternity, and would not have been able to take everything as one single point, and to remedy everything. So, the first role in Redemption was of my Divine Will; the second, of my Humanity. If it wasn't for the Divine Will, Redemption would have been for few and limited in time, because not having the light of the all-seeingness which makes one know everyone, I could not have extended Myself to all. So, in order to form the Redemption, I did nothing other than open the doors of the Supreme Will to my Humanity – doors which the first man had closed; and giving my Humanity free field, I let It operate the Redemption within the very bosom of the Supreme Will. From that time on, no one else has entered my Divine Volition to be able to operate as the owner, with full freedom, as if It were his own, so as to be able to enjoy all of Its power and the goods It contains. My Will in Me is like the soul to the body; and if doing my Will has been the greatest grace for the Saints, as It entered into them as though by reflections, what will it be not only to receive Its reflections, but to enter into It and enjoy all Its fullness?

Now, if in order to form the Redemption it was necessary that my Humanity and my will have access to this Divine Will, so now, for the fulfillment of the 'Fiat Voluntas Tua on earth as It is in Heaven', it is necessary that I open again the doors of my Eternal Will, that I let another creature enter, and that, giving her free field, I let her do from her greatest to her littlest act in the all-seeingness, immensity and power of my Will. As you enter into It and emit your thoughts, your words, works, steps, reparations, pains, love, thanksgivings, the Supreme Volition will coin all your acts, and they will receive the divine image, with the value of divine acts which, being infinite, can make up for all, reach all, and have such ascendancy over the Divinity as to make this Supreme Will descend upon earth, bringing the goods It contains. It will happen as to metal - to gold, to silver: until the image

of the king is coined on it, it cannot be given the value of currency; but as soon as it is coined, it acquires the value of currency and it circulates throughout the whole kingdom. There is no town, or village or important place, in which it does not enjoy its prestige of currency; and there is no creature who can live without it. Whether its metal is vile or precious – it does not matter; as long as the image of the king is impressed on it, it runs throughout the whole kingdom, enjoys supremacy over all, and makes itself loved and respected by all. In the same way, everything that the soul does in my Will, since the divine image is coined on it, runs through Heaven and earth, has supremacy over all, does not refuse to give itself to whomever wants it, and there is no place at which its beneficial effects are not enjoyed.”

Now, while He was saying this, we prayed together, and Jesus let my intelligence enter into His Will. Together, we offered to the Supreme Majesty the homage, the glory, the submission, the adoration of all created intelligences. At the contact with the Supreme Will, a divine image was impressed in the homages and adorations, and they diffused over all created intelligences like many speaking messengers, which placed themselves in order in the Creation, and, all of them, as though in relations with the Supreme Will. But who can say what one could see and comprehend? My most sweet Jesus added: “My daughter, have you seen? Only by entering into my Will can all this happen. Therefore, continue to make your gazes, your words, your heart and all the rest of you, enter into It, and you will see surprising things.” Then, after spending more than three hours in the Divine Will, doing what Jesus would tell me to, and together with Him, I found myself inside myself. But who can say everything? I feel that my poor intelligence is incapable. If Jesus wants, I will continue to speak; for now, I stop here.

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**August 9, 1923**

***The human will is darkness, the Divine Will is light.***

I was fusing myself in the Holy Divine Volition, and my sweet Jesus, clasping me to Himself, began to pray together with me, and then He told me: “My daughter, the human will has covered the whole atmosphere with clouds, in such a way that thick darkness hangs over all creatures, and almost all of them walk limping and groping. And each human action they do without the connection of the Divine Will intensifies this darkness and man becomes more blind, because the light - the sun for the human will is the Divine Will. Without It, there is no light for the creature.

Now, one who operates, prays, walks, etc., in my Will, rises above this darkness, and as she operates, prays, speaks, piercing these thick clouds, she sends flashes of light over all the earth, such as to shake those who live down below, at the level of their wills, preparing the hearts to receive the light - the sun of the Divine Will. This is why I so much care that you live in my Will – that you may prepare a heaven of light which, sending continuous flashes of light, may dispel this heaven of darkness that the human will has formed over its head; in such a way that, by possessing the light of my Will, they may love It, and my Will, loved, may reign upon the earth.”

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**August 13, 1923**

***The Virgin was the beginning, the origin, the seed of the ‘Fiat Voluntas Tua on earth as It is***



***in Heaven'. Upon this seed of His own Will, which Jesus found in His Divine Mother, He formed the great plane of the human will in the Divine Will. Now, by means of another creature, He will open the field of this plane to the generations.***

I felt oppressed because of the privation of my sweet Jesus, and I began to pray, praying Him to no longer delay His return to my poor soul, for I could endure no more. Then, to my surprise, I saw that He was clinging to my neck, surrounding me with His arms, and with His face touching mine, and with a light that He wanted to infuse in my mind. As though drawn to Him, I kissed Him, but it was as if I wanted to reject that light, saying to myself: 'I don't care about knowing things; all I want is to save my soul, and Jesus alone is enough to save me – everything else is nothing.' But as Jesus touched my forehead, I could resist no more, and the light entered into me, saying: "My daughter, one who has been called to an office, must know the secrets, the importance, the duties, the goods, the founder and everything that pertains to that office. Now, you must know that a simple creature broke the relations which existed between the Divine Will and the creature. This split destroyed the plans which God had in the creation of man. Now, another simple creature, though endowed with many graces and privileges, but still a mere creature - the Virgin, Queen of all - was given the office to bind again - to cement, and to place Herself in relations with the Will of Her Creator, in order to repair the first split of that first creature: a woman, the first; a woman, the second. She was precisely the one who, by binding Her will to Ours, gave back to Us the honor, the decorum, the subjection, the rights of Creation. Was it not one creature alone that received the beginning of evil and formed the seed of the ruin of all generations? In the same way, this Celestial Creature alone received the beginning of good; by placing Herself in relation with the Will of Her Creator, She formed the seed of the Eternal Fiat, which was to be the salvation, the sanctity, the well-being of all. Now, as this Celestial Creature kept growing, so did the seed of the Eternal Fiat grow in Her; and as this seed became a tree, the Eternal Word felt captured to rest in the shade of His Eternal Volition, and was conceived, forming His Humanity in that virginal womb, in which His Supreme Will reigned as ruling King.

Do you see, then, how all goods descend from my Supreme Will, and all evils enter the field when the creature withdraws from the Divine Will? Had I not found a creature who had my Will as life, and who placed Herself in relation with Me - with those bonds of Creation wanted by Me, I would not have wanted nor been able to descend from Heaven to take on human flesh in order to save man. So, my Mama, was the beginning, the origin, the seed of the 'Fiat Voluntas Tua on earth as it is in Heaven'. Since one creature had destroyed it, it was just that another creature would rebuild it. And my Humanity, which never separated from my Divinity, upon this seed of my own Will which I found in my Divine Mother, formed the great plane of the human will in the Divine Will. With my human will united to the Divine, there was no human act which I did not place in relation with the Supreme Volition. With the Divine Will, I was aware of all the acts of all generations; with the human will I kept repairing them, and I bound them to the Eternal Volition. There was not one act which could escape Me, and which was not ordered by Me in the most pure light of the Supreme Will. I could say that Redemption cost Me little; my external Life, the pains of my Passion, my examples, my word, would have been sufficient – I would have done It quickly. But in order to form the great plane of the human will in the Divine, to bind all the relations and links which had been broken by it, I had to place my whole interior, my whole hidden Life, all my intimate pains, which are far more numerous and more intense than my external pains, and which are not yet known. It is enough to say that it was

not just forgiveness that I impetrated - remission of sins, refuge, escape, defense in the great dangers of the life of man, as I did in my Passion; but it was the new rising of the whole interior of man. I had to make the Sun of the Eternal Will rise which, binding his whole interior with enrapturing power, even his most intimate fibers, was to lead him into the womb of my Celestial Father, as though reborn in His Eternal Will.

Oh! how much easier it was for Me to impetrate his salvation than to reorder his interior in my Supreme Volition. And had I not done this, Redemption would not have been complete, nor a work worthy of a God. I would have neither balanced nor ordered all the accounts man, nor would I have restored in him that sanctity which he had lost by withdrawing from the Divine Will and by breaking his relations with It. The plane is already done, but in order to make it known, first it was necessary for man to know that with my Life and Passion he could obtain forgiveness and salvation, in order to dispose him to know how I had impetrated for him the greatest and most important thing – the new rising of his will in Mine, to give back to him his nobility, the relations with my Will which had been broken, and with it, his original state.

Now, my daughter, if my Eternal Wisdom disposed that one Celestial Creature, the holiest of all, would prepare the seed of my Holy Will, in which I formed the plane of the new rising of man in my Supreme Will, now, through another creature, by letting her enter the eternal dwellings of my Will and binding her will to Mine, uniting her to all my acts, I make her whole interior rise again in the Eternal Sun of my Will, opening the field of this plane to the generations, so that, whoever wants it, can enter into it to place himself in relation with the Will of his Creator. And if until now creatures have enjoyed the goods of Redemption, now they will move further to enjoy the fruits of the ‘Fiat Voluntas Tua on earth as it is in Heaven’ - that lost happiness, that dignity and nobility, that peace all celestial which, by doing his will, man had caused to disappear from the face of the earth. Greater grace I could not give him, because by placing him again in relation with my Will, I give back to him all the goods with which I endowed him in creating him. Therefore, be attentive, because this is about opening a large field of goods for all your brothers.”

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**August 16, 1923**

***The reason why Jesus wants His Will to be done, and what glory He receives by this.***

I was thinking to myself: ‘Why does blessed Jesus have so much interest, and He wants and loves so much that His Will be done? What glory can He receive from a poor and wretched creature’s surrendering her will in His most high, most holy and most lovable Will?’ Now, while I was thinking about this, my lovable Jesus, with unspeakable tenderness and sweetness, told me: “My daughter, do you want to know? Because my love, my supreme goodness, is so great, that every time the creature does my Will and operates because I want it, I give her of my own, and in order to always give her of my own, I want her to do my Will. Therefore, the whole reason, the interest, for which I want her to do my Will, is to find occasions and means to be able to always give. It is my love that does not want to be still; it always wants to run – to fly toward the creature. But to do what? To give. And by doing my Will, she comes closer to Me and I to her; and I give, and she takes. On the other hand, if she does not operate to do my Will, she places herself at due distance from Me, rendering herself as though foreign to Me, and therefore she cannot take what I may want to give her.

And if I wanted to give her of my own, it would be noxious and indigestible for her, because her palate, unrefined and contaminated by the human will, would not allow her to enjoy nor appreciate the divine gifts. Therefore, my whole interest is because I want to always give of my own.

As for my glory, then, it is my same glory that I receive through the works of the creature who does my Will. It is a glory which descends from Heaven and rises again straight to the foot of my Throne, multiplied by the Divine Will exercised by the creature. On the other hand, the glory which those who do not do my Will may give Me, if there were any at all, is a glory foreign to Me, which many times reaches the point of nauseating Me. More so, since when the creature operates to do my Will, by giving her of my own, together with that work I place my sanctity, my power and wisdom, the beauty of my works, an incalculable and infinite value. I could say that those are fruits of my lands, works of my Celestial Kingdom, the glory of my family and of my legitimate children. So, how could they not be pleasing to Me? How could I not feel the enrapturing power of my Supreme Volition in that work of the creature who only operates to do my Will? Oh! if all knew the good of It, they would not let themselves be deceived by their own wills.”

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**August 20, 1923**

***The Sanctity of living in the Divine Will has nothing prodigious on the outside. Example of the Most Holy Virgin.***

I was thinking to myself: ‘My good Jesus says many admirable things about His Will, and how there is nothing greater, higher, holier than the soul whom He calls to live in His Volition. If it were so, who knows how many admirable things I should be doing - how many sensational things, also externally. Yet, there is nothing charming or striking; on the contrary, I feel I am the most abject and insignificant one, who does nothing good; while the Saints – how much good did they not do? Sensational things, miracles.... And yet, He says that the living in His Will leaves all the Saints behind.’

Now, while these and other thoughts were passing through my mind, my Jesus moved in my interior, and with His usual light, He told me: “My daughter, when a sanctity is individual, for a time and a place, it has more of external prodigies in order to attract those individuals, places and times, to receive the grace and the good which that sanctity contains. On the other hand, the sanctity of living in my Will is not an individual sanctity, assigned to doing good to certain places, to certain people and to certain times; rather, it is a sanctity which must do good to all, in all times and in all places. It is a sanctity which remains eclipsed in the Eternal Sun of my Will, which, invading all, is light without speech, fire without wood, without clamor, without smoke. But in spite of this, it does not cease to be the most majestic, the most beautiful, the most fecund; Its light is more pure, Its heat more intense. The true image of it is the sun which illuminates our horizon: it illuminates all, but without clamor; it is light, but has no speech, it says nothing to anyone - the good it does, the seeds it fecundates, the life it gives to all plants, and how it purifies the polluted air with its heat, and destroys what can be harmful to all humanity. And yet, it is so silent, that even though they have it with them, they pay no attention to it. But in spite of this, it does not cease to be majestic and beautiful, and to continue the good it does to all. And if the sun were missing, everyone would mourn for it, because the greatest miracle of fecundity and preservation of all nature would be

missing.

The sanctity of living in my Will is more than sun. A soul who is upright and fully ordered in my Will is more than an army in battle. Her intelligence is ordered and bound to the Eternal Intelligence; her heartbeats, affections, desires, are ordered with eternal bonds. Therefore, her thoughts, her will and the whole of her interior, are armies of messengers which come from her and fill Heaven and earth; they are speaking voices; they are weapons which defend all and, first of all, their God. They bring good to all; they are the true celestial and divine militia which the Supreme Majesty keeps all ordered within Itself, ever ready at all Its commands.

And then, there is the example of my Mama - true sanctity of the living in my Will, Her interior all eclipsed in the Eternal Sun of the Supreme Volition. Having to be the Queen of the Sanctity of the Saints, Mother and Bearer of my Life to all, and therefore of all goods, She remained as though hidden within all, bringing good without making Herself recognized. More than silent sun, She would bring light without speech, fire without clamor, good without exposing Herself. There was no good which would not come from Her; there was no miracle which would not spring from Her. By living in my Will, She lived hidden within all, and She was, and is, the origin of the goods of all. She was so enraptured in God, so fixed and ordered in the Divine Will, that Her whole interior swam in the sea of the Eternal Volition. She was aware of the whole interior of all creatures, and She would place Her own in order to reorder them before God. It was precisely the interior of man, more than the outside, to be in greater need of being redone and reordered; and so, having to do the major part, it seemed that She would leave out the minor, while She was the origin of both the external and the internal good. Yet, on the outside it seemed that She would not do great and sensational works. More than sun, She would pass unobserved and hidden in the cloud of light of the Divine Will; so much so, that the very Saints have given of themselves, doing apparently more sensational things than my very Mama did. Yet, what are the greatest Saints before my Celestial Mama? They are just little stars compared to the great sun; and if they are illuminated, it is because of the sun. But even though She did not do sensational things, She did not cease to be, also visibly, majestic and beautiful, just barely hovering over the earth, all intent on that Eternal Will which, with great love and violence, She charmed and enraptured in order to transport It from Heaven to earth, and which the human family had so brutally exiled up on high. And She, with all of Her interior ordered in the Divine Will, would give no time to time; whether She would think, palpitate, breathe, and everything She would do – these were all charming bonds in order to draw the Eternal Word upon earth. And in fact She won, and performed the greatest miracle, which no one else can do.

This is your task, my daughter: to charm Me, to bind Me so much with your interior all reordered in the Supreme Volition, as to transport It from Heaven to earth, that It may be known and have life on earth as It does in Heaven. Have no concern about anything else; one who must do the major part has no need to do the minor; on the contrary, the field is given to others so that they may do the minor part, in order to give work to all. I know what is needed – the time, the place, the people - when I have to make known my greatest works, also with external prodigies. As for you, continue always your flight in my Will, filling Heaven and earth, charming Me so much that I may not be able to resist performing the greatest miracle – that my Will reign in the midst of creatures.”

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**August 28, 1923**

***It is not enough to possess, but one must cultivate and keep what he possesses.***

I was feeling highly afflicted because of the privation of my sweet Jesus. As much as I called Him and prayed Him, He would not deign to return to His little exiled one down here. Ah, how hard is my exile! My poor heart was agonizing because of the pain it felt, for the One who forms its life was far away from me. But while I was longing for His return, the confessor came, and at that precise moment, after I had waited for so long, Jesus moved in my interior, squeezing my heart tightly and making Himself seen. And I to Him: 'My Jesus, could You not come before? Now I must obey. If it pleases You, You will come when I receive You in the Most Holy Sacrament; then we will be alone again, and will be free to be together.' And Jesus, with a dignified and indifferent appearance, told me: "My daughter, do you want Me to destroy the order of my wisdom, and to take away the authority I gave to my Church?" And while saying this, He let me share in His pains.

Then, afterwards, I said to Him: 'But, tell me, my Love, why don't You come, and You make me wait so much as to almost make me lose the hope of your return, and because of the pain, my heart struggles between life and death?' And Jesus, all goodness: "My daughter, having placed in you the ownership of my Will, I want you not only to possess It, but to know how to keep It well, to cultivate It, to expand It, so as to multiply It. Therefore, pains, mortifications, vigilance, patience, and also my very privation, serve to expand and to keep the boundaries of my Will in your soul. It is not enough to possess, but one must know how to possess. What good is it for a man to possess a land, if he does not take the care of sowing it, of cultivating it, of keeping it, to then reap the fruits of his toils? If he does not work his field, even though he possesses it, it can be said that he has nothing with which to satisfy his hunger. So, it is not possessing that renders man rich and happy, but knowing how to cultivate well what he possesses.

So it is with my graces, my gifts, and especially my Will, which I have placed in you as Queen. It wants from you the food - the crafting of your pains, of your acts. In everything, It wants that your will, fully submitted to It, would give It the honors and the cortege which befit It as Queen. And in everything you do and suffer, It will have, ready, the food to feed your soul. And so, you on one side, my Will on the other, will expand the boundaries of my Supreme Will within you."

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**September 2, 1923**

***Luisa suffers the pain of humanity separated from God, in addition to the pain of the privation of Jesus. The nations are preparing for war.***

I felt very embittered because of the privation of my adorable Jesus; more so, since making Himself seen like a flash, He would draw me outside of myself, and while He would escape me like a flash, I would be forced to see tragic and gloomy things, rumors of wars, as if they wanted to involve Italy; leaders of governments approaching other leaders, offering sums of money to make them fall into the net of the war. From the month of January of this year, when one day I was in great suffering, Jesus had told me that He was making me suffer in order to give light to the nations which, wanting to make war, wanted to drag others along, offering great sums to draw them to themselves. What pain it was for me to go outside of myself, to see people suffering, another war field being armed, and not

to have my Jesus together with me to say a word to Him, to snatch from Him, even at the cost of pains, mercy on the unfortunate humanity!

So I spent several days in this state, and my heart could take no more. I felt not only the pain of being almost without Jesus, but another pain, so hard that I myself am unable to manifest it. Then, He made Himself seen for just a little, clinging to my heart, seeking refuge and rest, for He could take no more, and I clasped Him to myself and said to Him: 'My Life, Jesus, tell me, where have I offended You that You do not come? What is this pain, on top of the pain of your privation, that lacerates Me and separates Me from You?' And Jesus, all afflicted, told me: "My daughter, have you perhaps placed in anything your will to offend Me, that you fear I have withdrawn from you?" And I: 'No, my Jesus, I want to die rather than displease You.' And Jesus: "Well then, a daughter who has always been with her father must be attentive on knowing the secrets, the manners, the reasons for the way he deals with her. I have been with you for so long, and you still do not understand the reasons which force Me to withdraw? But you have understood them, also from the grave evils you saw, when I would come to you like a flash, and drawing you outside of yourself, I would leave you alone wandering around the earth. How many tragic things have you not seen? And on top of this, the great preparations for war which the nations are making. Last year, France, by moving against Germany, rang the first bell. Italy, by moving against Greece, rang the second war bell. Then, another nation will come, which will ring the third, to call them to the fight. What perfidy, what obstinacy! This is why my justice, unable to bear so much obstinacy any longer, forces Me to withdraw from you in order to be free in its course. And the pain you feel in your heart, in addition to the pain of my privation, is nothing other than the pain of humanity separated from Me. Indeed, it is a horrible pain, so much so, that my Heart writhed and agonized. And now, because of the bonds you have with Me, you remain bound to the whole human family, and are forced to feel this pain yourself – the human generations, with their horrendous sins, separating from Me. Courage, do not lose heart, let Me give free course to justice, and then I will be with you again, and we will pray and cry together over the lot of man, than he may no longer go wandering on earth, but return to his God."

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**September 6, 1923**

***When love ceases, sin begins. The reason why Adam sinned.***

I felt petrified with pain because of the privation of my sweet Jesus. It seems to me that even His flashes, His shadow, keep decreasing - my only support in His privation, which, like little drops of dew, sustain the poor little plant of my soul, burned and withered by His privation, giving it a thread of life so as not to let it die. However, I was all resigned to His Will, and I tried as much as I could to continue my interior acts, as when I used take flight together with Jesus in His Most Holy Will. But, oh! how differently I would do them - I would do them badly, not finding everyone so as to give to my God for all.

Now, I was saying in my interior: 'My Jesus, in your Will I unite my thoughts to yours, and since your thoughts circulate in each created intelligence, I want each thought to draw from yours the love of your intelligence, in order to place each thought of creature in the flight of love. This flight reaches up high, into Heaven, before the Supreme Majesty, and blending with the Eternal Love, draws the

Love of the Most Holy Trinity upon earth, over all creatures.’ Now, while I was doing this and other things, my adorable Jesus moved in my interior and, sighing, told me: “My daughter, you cannot be without Me - even less can I be without You. Everything you feel in your heart is I; your yearnings, your sighs, the martyrdom you suffer because you are without Me, is I. It is my heartbeats that reverberate in you, that bring you my pains, that hide Me from you. And this is why, when love can endure no more, surpassing justice, it forces Me to unveil Myself.” And as He was saying this, He made Himself seen. My God, who can say how reborn I felt? Then He added: “My daughter, you gave Me a dwelling within you on earth, and I keep you in Heaven, inside my Heart; so, while you are on earth, you are with Me in Heaven. The Divinity delights with the little daughter of the Supreme Will, having her in Heaven with Them. And since We have Our little daughter in Heaven and on earth, it is not worthwhile for Us to destroy the earth, as justice would want to do, and as creatures deserve. At the most, many cities will disappear; the earth will open chasms in several points, making places and people disappear; wars will decimate the creatures; but out of regard for Our little daughter, We will not destroy the earth, having given to her the task of making Our Will live on earth. Therefore, pluck up courage, do not lose heart too much during my absence. Know that I cannot last too long without making Myself seen - I Myself cannot do it. And you, never cease to love Me – never, not only for yourself, but also for all our dear brothers.

In fact, do you want to know why Adam sinned? Because he forgot that I loved him, and he forgot to love Me. This was the first seed of his fall. Had he thought that I loved him very much and that he was obliged to love Me, he would never have decided to disobey Me. So, love ceased first, and then sin began; and as he ceased to love his God, true love towards himself also ceased. His members and powers rebelled against him; he lost dominion, order, and became fearful. Not only this, but true love toward other creatures ceased, while I had created him with the same love which reigned among the Divine Persons, by which one was to be the image of the other, the happiness, the joy and life of the other. This is why, in coming upon earth, the thing on which I placed greatest importance was that they love one another as they were loved by Me, in order to give them my first love, to let the love of the Most Holy Trinity hover over the earth. Therefore, in all your pains and privations, never forget that I love you very much, so as to never forget to love Me; and as daughter of Our Will, you have the task to love Me for all. In this way, you will remain in the order, and will fear nothing.”

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**September 9, 1923**

***The Divine Will is hell for the devil, and he knows It only to hate it.***

I still felt some fear that, who knows, it might not be my adorable Jesus who deigned to speak to Me by manifesting to me so many sublime truths, especially on the Divine Will, but the devil, in order to deceive me; and while it seems that he flings me up high with so many truths, he will then hurl me down into the abyss. And I said to myself: ‘My Jesus, free me from the hands of the enemy. I don’t want to know anything - all I care about is to save my soul.’ And blessed Jesus, moving in my interior, told me: “My daughter, why do you fear? Don’t you know that the thing which the infernal serpent knows the least about Me is my Will? In fact, he did not want to do It, and by not doing It, he did not know It, nor love It. And even less did he penetrate the secrets of my inscrutable Volition in order to know the effects and the value of my Will; and if he does not know them, how can he speak of them? Even more, the thing that he abhors the most is that the creature do my Will. He

does not care about whether the soul prays, goes to Confession, receives Communion, does penance or performs miracles; but the thing that harms him the most is that the soul do my Will. In fact, as he rebelled against my Will, so was hell created in him – his unhappy state, the rage that consumes him. So, my Will is hell for him, and every time he sees the soul who is submitted to my Will knowing Its qualities, value and sanctity, he feels his hell being doubled, because he sees the paradise, the happiness and the peace he lost, being created in the soul. And the more my Will is known, the more tormented and furious he becomes. So, how can he possibly speak to you about my Will, if It forms his hell? And if he did speak to you, his words would form hell in you, because he knows my Will only to hate It, not to love It; and what is hated never brings happiness and peace. And besides, his word is empty of grace, therefore he cannot confer the grace to do my Will.”

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**September 14, 1923**

***The purpose for which man was created was for him to always rotate around God, just as the earth rotates around the sun.***

I was thinking of how all things rotate around the sun: the earth, ourselves, all creatures, the sea, the plants – everyone; in sum, we all rotate around the sun. And because we rotate around the sun, we are illuminated and we receive its heat. So, the sun reflects its burning rays upon all, and we, the whole Creation, by rotating around it, enjoy its light and receive part of the effects and goods which the sun contains. Now, how many beings do not rotate around the Divine Sun? Everyone does: all the Angels, the Saints, men and all created things; even the Queen Mama – does She perhaps not hold the first round, in which, rapidly rotating around It, She absorbs all the reflections of the Eternal Sun? Now, while I was thinking about this, my Divine Jesus moved in my interior, and clasping me all to Himself, told me: “My daughter, this was precisely the purpose for which I created man: that he would always rotate around Me; and I, like Sun, being at the center of his round, would reflect in him my light, my love, my likeness and all my happiness. At each round of his, I would give him ever new contentments, new beauty, and arrows more burning.

Before man sinned, my Divinity was not hidden to man, because by rotating around Me, he was my reflection, and therefore he was the little light. So, it was as though natural that, I being the great Sun, the little light would be able to receive the reflections of my light. But as soon as he sinned, he stop rotating around Me, his little light became dark, he became blind and lost the light to be able to see my Divinity in his mortal flesh, as much as a creature is capable of. So much so, that in coming to redeem man, I took on mortal flesh in order to let Myself be seen, not only because man had sinned with the flesh and with the flesh was I to expiate, but because he lacked the eyes to be able to see my Divinity. This is so true, that my Divinity, which dwelled within my Humanity, could only unleash, through glimpses and flashes, a few rays of light from my Divinity. See then, what great evil sin is: it is for man to lose his round around His Creator, to annul the purpose of his creation, to be transformed from light into darkness, from beautiful into ugly. It is such a great evil, that with all my Redemption I could not restore in him the eyes to be able to see my Divinity in his mortal flesh, but only when this flesh, undone and pulverized by death, would rise again on the day of judgment. What would happen if the whole Creation could fall short in its rotation around the sun? All things would be upset, would lose light, harmony, beauty; each one would bump against the other; and even if the sun were present, because they would not be rotating around it, the sun would be as though dead for



the whole Creation. Now, because of original sin, man lost his round around His Creator, and therefore he lost order, dominion of himself, light. And every time he sins, not only does he not rotate around His God, but he makes his stops from rotating around the goods of Redemption which, like new sun, came to bring him forgiveness, escape, salvation. But do you know who is it that never stops in her round? The soul who does my Will and lives in It. She always runs, she never stops, and she receives all the reflections of my Humanity, and also the flashes of light of my Divinity.”

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**September 21, 1923**

*Jesus will show the generations how Luisa's fidelity was tested by His love, by His cross and by His Will. The circle of the Divine Will; how it is necessary to always look inside of it, never outside.*

I felt very embittered because of the privation of my sweet Jesus. Everything seemed to be over for me, with almost no more hope that He would return to His little and poor exiled one. I felt my heart crack with pain, thinking that I would never again see the One who, having lived life with me, formed my very life. And now, my life had disappeared and was separated from me! My Jesus, how brutally You kill me; without You I feel the pains of hell – that, while I die, I am forced to live.

Now, while I was in this state, so painful, my always lovable Jesus moved in my interior, and putting out one arm, He clasped me to give me life again, and told me: “My daughter, my Will wanted to make justice of you. This was necessary in order to test your fidelity, since all my attributes concur in all my works. And when the generations will see all that I have poured into you and, amazed, will say: ‘How could she not do all this, after You gave her so much?’, my justice will show the tests it made you undergo, and will say to them: ‘I made her go through the fire of my justice and I found her faithful, and this is why my love continued its course.’ Even more, you must know that the first to make justice of you was my love itself. How many tests did it not make you undergo in order to be sure about your love? The second was the cross, which made severe justice of you, to the point that my Will, drawn by my love and by the cross, wanted to descend into you and to make you live in It. But my Will also did not want to be outdone by my love and by the cross, and to be sure, jealous, It withdrew, making justice of you, to see whether you would continue your flights in my Will without Me.” On hearing this, I said: ‘Ah! how could I continue them without You? I lacked the light, and if I would start, I would not finish, because the One who, making everything present to me, would make me do it for all, making me bind all the relations between the Creator and all Creation, was not with me. My mind would swim in the empty space, without seeing anyone. How could I do them?’ And Jesus: “Your starting was doing, and your sorrow for being unable to finish was completing. Therefore, it takes courage and fidelity. With a little bit of testing, one is always more certain and sure. And besides, if not even my Queen Mama was spared, would you want to be exempted?”

Then, after some time, He came back again, and He made Himself seen inside of me, in the middle of a circle, and He was inviting souls to go up on it, so as to let them walk on that circle. I went up on it, never to descend again, and my lovable Jesus told me: “My daughter, this circle is my Eternal Will, which embraces the great wheel of Eternity. Everything that is inside this circle is nothing other than all that my Humanity did in the Divine Will in order to impetrate that my Will be done on earth

as It is in Heaven. Everything is prepared and done; there is nothing left but to open the doors and make It known, so that souls may take possession of It. When I came upon earth to redeem man, it was said about Me that I would be the salvation and the ruin of many. The same will be said now: that this Will of Mine will be either of great sanctity – because my Will is of absolute sanctity – or of ruin for many. See, while rotating upon this circle, it is necessary to look inside of it, never outside, because inside of it there is light, knowledge, my strength and my acts, as help, attraction and life, so that souls may take the Life of my Will within themselves. Outside of It there is none of this; souls will find darkness and will fall into the abyss. Therefore, be attentive, keep your gaze always fixed into my Will, and you will find yourself with the fullness of the grace of living in my Will.”

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**October 4, 1923**

***The Divine Will is everywhere, but not as life of the creature. In order for It to become life of the soul, the soul must make her will disappear in It.***

I felt myself being destroyed by the pain His privation, with the sad thought that He would no longer come to me. Oh! how piercing it was to think that I would never again see the One who forms the whole of my life, my happiness, all my good.

While I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, how can I leave you if my Will is imprisoned in your soul, and giving life to all your acts, It carries out Its Life as within Its own center? So, at one point of the earth there is my Life. Ah! if this Life of Mine were not there on earth, my justice would pour itself out with such fury as to annihilate it.” On hearing this, I said: ‘My Jesus, your Will is everywhere, there is not one point at which It is not present, and You are saying that It is imprisoned in me?’ And Jesus: “It is indeed everywhere with Its immensity, with Its all-seeingness and with Its power. Like Queen, It subjects everything to Itself, letting no one escape Its empire. But as life, in which the creature forms her life, to carry out her life in the Life of my Will and form the Life of the Divine Will on earth – It does not exist. For many, who do not do It, it is if my Will did not exist. It happens as if someone had water in his room but would not drink it, or fire but he would not go near it in order to get warm, or bread but he would not eat it. In spite of the fact that he has with himself these elements which can give life to man, by not taking them, he can die of thirst, of cold and of hunger. Others take them rarely, and are weak and ill. Others, every day, and these are healthy and robust. Therefore, when one possesses a good, everything is in whether the human will wants to take that good, and how it wants to take it; and according to how one makes use of it, so does one receive its effects.

So it is with my Will: in order for It to become life of the soul, the soul must make her will disappear in Mine; her will must no longer exist. My Will, as primary act, must take over all of her acts, and It will give Itself to the soul, now as water to quench her thirst with Its divine and celestial waters; now as fire, not only to warm her, but to destroy what is human and to rebuild the Life of my Will in her; now as food, to nourish her and render her strong and robust. Oh! how hard it is to find a creature who surrenders all her rights, to give my Will alone the right to reign. Almost all want to keep something of their own will, and therefore, not reigning in them completely, my Will cannot form Its Life in all creatures.”

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**October 16, 1923**

***So that the Divine Will may descend upon earth, it is necessary that the human will, emptied of all that is human, rise up to Heaven. The task of the soul who lives in the Divine Will.***

The pain of the privation of my Jesus concentrates more inside my poor heart. How long the nights without Him - they seem to be eternal nights without Jesus, without stars and without sun. The only thing left to me is His lovable Will, in which I abandon myself and I find my rest in the thick darkness that surrounds me. Ah! Jesus, Jesus, come to my tormented heart, for I cannot go on without You.

Now, while I was swimming in the immense sea of the pain of His privation, my Jesus moved in my interior, and taking my hands in His, He pressed them tightly to His Heart and told me: "My daughter, so that my Will may descend upon earth, it is necessary that your will rise up to Heaven. And so that it may rise up to Heaven and live in the Celestial Fatherland, it is necessary to empty it of all that is human, that is not holy, pure and upright. Nothing enters into Heaven to live communal life with Us, if it not completely divinized and transformed completely into Ourselves; nor can my Divine Will descend upon earth and carry out Its Life as within Its own center, if It does not find the human will emptied of everything, so as to fill it with all the goods which my Will contains. It will be nothing other than a most thin veil, which will serve Me to cover Myself and to dwell inside of it, almost like a consecrated host, in which I form my Life, I do all the good I want, I pray, I suffer, I enjoy. And the host does not oppose - it leaves Me free; its office is to be there to keep Me hidden, and to comply in mute silence to preserve my Sacramental Life. This is the point we are at: your will entering Heaven, and Mine descending upon earth. Therefore, yours must no longer have life - it must have no reason to exist. The same happened to my Humanity: though It had a human will, this will was all intent on giving life to the Divine Will. It never arbitrated itself, not even to breathe on its own, but its breath also it would take and give in the Divine Will. This is why the Eternal Will reigned in my Humanity on earth as It does in Heaven, It lived Its terrestrial Life in It, and my human will, fully sacrificed to the Divine, impetrated that, at the appropriate time, the Divine would descend upon earth to live in the midst of creatures, just as It lives in Heaven. Don't you want to give my Will Its first place on earth?"

Now, while He was saying this, I seemed to find myself in Heaven, and as though from one single point, I could see all generations; and prostrating myself before the Supreme Majesty, I took the reciprocal love of the Divine Persons, Their perfect adoration, the sanctity, always one, of Their Will, and I offered them in the name of all as return of love, adoration, submission and union which every creature should give to her Creator. I wanted to unite Heaven and earth - Creator and creature, that they might embrace and exchange the kiss of the union of their wills. Then my Jesus added: "This is your task - to live in Our midst and to make all that is Ours your own, and to give it to Us on behalf of your brothers; so that, drawn by what is Ours, We may be bound to the human generations, and give them, once again, the supreme kiss of the union of their will with Ours, which We gave man in Creation."

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**October 20, 1923**

***The soul is the field in which Jesus works, sows and harvests.***

I felt all annihilated within myself. His privations cast me into the most profound humiliation. Without Jesus, I feel the interior of my soul devastated; it seems to me that all the good declines and dies. My Jesus! My Jesus! How hard is your privation! Oh! how my heart bleeds in seeing everything dying in me, because the One who is life, and who alone can give life, is not with me.

Then, while I was in this state, my most sweet Jesus came out from within my interior, and placing His hand upon my heart and pressing it strongly, He told me: “My daughter, why do you afflict yourself so much? Abandon yourself in Me and let Me do; and when it seems to you that everything declines and dies, your Jesus will make everything rise again, but more beautiful and more fecund. You must know that the soul is my field in which I work, sow and harvest; but my favorite field is the soul who lives in my Will. In this field my work is delightful; I do not get muddy when I sow, because my Will has converted it into a field of light. Its ground is virgin, pure and celestial, and I amuse Myself very much in sowing little lights into it, almost like dew which forms the Sun of my Will.

Oh! how beautiful it is to see this field of the soul all covered with many drops of light, and as they gradually grow, many suns will form. This sight is enchanting; all Heaven is enraptured at the sight of it, and they are all attentive on looking at the Celestial Farmer who cultivates this field with such great mastery, and who possesses a seed so noble as to convert it into sun. Now, my daughter, this field is mine and I do with it whatever I want. Once these suns have formed, I collect them and take them to Heaven, as the most beautiful conquest of my Will, and then I return to the work of my field. So, I put everything upside down, and the little daughter of my Will feels everything ending, everything dying within her. In the place of the suns, so refulgent with light, she sees the drops of light which I am sowing, and she thinks that everything is perishing. How you deceive yourself - this is the new harvest that must be prepared; and since I want to make it more beautiful than the previous one, and make it larger so as to be able to double my harvest, at first sight the work seems to be more difficult, and the soul suffers more. But those pains are like strokes of the hoe into the ground, which make the seed sink deeper down so as to make it germinate more safely, with greater fecundity and beauty. Don't you see, when a field is harvested, how squalid and poor it remains? But wait until it is sown again, and you will see it more flowery than before. Therefore, let me do; and you, by living in my Will, will always be at work with Me; we will sow the little drops of light together, and we will compete to see who sows more. So, we will amuse ourselves, now in sowing, now in resting – but always together. I know, I know what your strongest concern is – that I might leave you. No, no, I do not leave you; one who lives in my Will is inseparable from Me.” And I: ‘My Jesus, in the past You used to tell me that when You would not come it was because You wanted to chastise the people, and now it is not because of this that You don't come, but because of something else.’ And Jesus, as though sighing: “They will come – the chastisements will come. Ah! if you knew!” Having said this, He disappeared.

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**October 30, 1923**

***The soul who lives in the Divine Will is nourished by the flames of Jesus. She must be filtered through the most pure light of the Divine Will, and must be exposed to the rays of Its burning and eternal sun, so as to be deified in God.***

I live always embittered and with my heart petrified by the pain of the privation of my sweet Jesus. I feel I am without life, because the One who is true life is not with me. Oh! how often I repeat: 'Tell me, O my only and highest Good, where did You direct your steps, so that, by following them, I may find You? Ah! from afar I kiss those hands of yours which, with so much love, used to embrace me and press me to your Heart. I adore and kiss that face which, so much grace and beauty, would let itself be seen by me, and now it hides and is far away from me. Tell me, where are You? Which way should I take so as to come and reach You? Tell me, what should I do? Where have I offended You, that You run far away from me? Yet, You told me that You would never leave me - and now You leave me? Ah! Jesus, Jesus, come back to the one who cannot live without You, to your little daughter, to the poor exiled one.'

But who can say all my laments and the nonsense I spoke? Then, in the meantime, I felt I was losing consciousness, and I saw a dove, all afire, which was agonizing, and someone near it who, with his burning breath, was feeding the dove with his flames in order to nourish it, preventing it from taking any other food, holding it tightly and so close to his mouth, that it could do nothing other than breathe and swallow the flames which came from him. And the poor dove agonized and turned into those flames with which it was nourished. I was surprised in seeing this, and my sweet Jesus, moving in my interior, told me: "My daughter, why do you fear that I might leave you? In order to leave you, I should leave Myself, which I cannot do. As much power as I have, I do not have the power to detach from Myself. The same for one who does my Will: since he becomes inseparable from Me, I lack the power to detach from him; not only this, but I keep nourishing him with my own flames. Have you not seen that dove, all afire? It was the image of your soul, and the one who was feeding it with his burning breath was I, who delight so much in nourishing one who lives in my Will with only the flames unleashed by my Heart, through my breath.

Don't you know that one who lives in my Will must be filtered through Its most pure light? And to be filtered is more than to be put under a press, because even though the press smashes everything to pieces, it lets everything out – skin and seeds, which settle down at the bottom and leave always something cloudy. On the other hand, when something is filtered, especially then, if it is filtered through the thick light of my Will, there is no danger that it might deposit something cloudy; rather, everything is clear, similar to the clearness of the light through which it has been filtered. And this is a great honor for the soul who lives in my Will – that whether she thinks, speaks, loves, etc., my Will takes on the commitment to filter whatever she does through Its most pure light. And this is necessary, so that in everything she does, there may be no distinction from what We do, but all things may hold hands and share their likeness."

Now, as He was saying this, I found myself outside of myself, inside a garden, and, tired, I sat down under a tree to rest. But the rays of the sun darted through me in such a way that I felt I was burning. I wanted to go under some other tree, a thicker one, which would produce more shade, so as not to be hurt by the sun; but a voice (it seems to me that it was my beloved Jesus) prevented me from doing so, saying: "One who lives in my Will must be exposed to the rays of the burning and eternal sun, in order to live of light, see nothing but light, and touch nothing but light. This leads to the deification of the soul. Only when the soul is all deified in God - then can it be said that she lives in my Will. Rather, come out from under this tree and stroll in this Celestial Eden of my Will, so that, scanning you thoroughly, the sun may convert you into light, and may give you the final brush stroke

of the deification in God.” I began to stroll, but as I was doing this, obedience called me back into myself.

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**November 5, 1923**

***Jesus forms His real Life, not mystical Life, in the soul who lives in His Will, as in a living host.***

I was feeling oppressed because of the privation of my sweet Jesus, with the addition that the confessor - because I had not had the trust to open up with him, and because I was bad - had denied me the absolution. So, having received Holy Communion, I abandoned myself in the arms of my most sweet Jesus, and I said to Him: ‘My Love, help me - do not abandon me. You know in what a state I find myself because of your privation; and still, instead of help, creatures add pains upon pains. Without You, I have no one else – either with You, or on my own, crying over my hard lot of having lost You. This should push You more not to leave me alone - to at least keep company with a poor abandoned one who lives dying in her hard exile. Therefore, You who are the Highest Priest, give me the absolution, tell me that you forgive the sins that are in my soul - let me hear your most sweet voice that gives me life and forgiveness.’

Now, while I was pouring out my pain with Jesus, He made Himself seen in my interior, and the sacramental veils formed as though a mirror, and Jesus was inside of it - alive and real. And my sweet Jesus told me: “My daughter, this mirror is the accidents of the bread which keep Me imprisoned within them. I form my Life in the host, but the host does not give Me anything - not one affection, not a heartbeat, not the littlest ‘I love you.’ It is as though dead for Me. I remain alone, without a shadow of requital, and therefore my love is almost impatient to go out, to shatter this glass, descending into hearts in order to find in them that requital which the host does not know how to give Me, nor can it do so. But do you know where I find my true requital? In the soul who lives in my Will. As I descend into her heart, immediately I consume the accidents of the host, because I know that more noble accidents, more dear to Me, are ready to imprison Me, so as not to let Me go out of that heart, which will give Me, not only life within itself – but life for life. I will not be alone, but with my most faithful company. We will be two hearts palpitating together, we will love united, our desires will be one. So, I remain in her, and there I live Life, alive and real, just as I do in the Most Holy Sacrament. But do you know what these accidents are, which I find in the soul who does my Will? They are her acts done in my Volition which, more than accidents, lay themselves around Me and imprison Me, but inside a noble and divine prison, not a dark one, because her acts done in my Will, more than sun, illuminate her and warm her. Oh! how happy I feel to form my real Life in her, because I feel as if I were inside my Celestial Royal Palace. Look at Me inside your heart - how happy I am, how I delight and feel the purest joys.”

And I: ‘My beloved Jesus, isn’t what you are telling something new and singular - that in one who lives in your Will You form your real Life? Isn’t it rather the mystical Life which You form in the hearts which possess your Grace?’ And Jesus: “No, no, it is not mystical Life, as for those who possess my Grace but do not live with their acts identified within my Volition - they do not have sufficient material to form the accidents in order to imprison Me. It would be as if the priest did not have the host and wanted to pronounce the words of the consecration. He could say them, but would say them to the empty space - my Sacramental Life would certainly not have existence. This is how

I am in the hearts which, though they may possess my Grace, do not live completely in my Will. I am in them by Grace, but not in reality.” And I: ‘My love, but how can it be that You can live really in the soul who lives in your Will?’ And Jesus: “My daughter, do I perhaps not live in the sacramental host, alive and real, in Body, Blood, Soul and Divinity? And why do I live in the host in Body, Blood, Soul and Divinity? Because there is not a will that opposes Mine. If I found in the host a will opposed to Mine, I would form neither real nor perennial Life in it. This is also the reason why the sacramental accidents are consumed when creatures receive Me – because I do not find a human will united with Me in such a way as to want to lose its will in order to acquire Mine, but I find a will that wants to act, that wants to do things on its own. So I make my little visit, and I leave. On the other hand, for one who lives in my Will, my Volition and hers are one. And if I do this in the host, how much more can I do it in her; more so, since I find a heartbeat, an affection, my return and my interest - which I do not find in the host. To the soul who lives in my Will, my real Life within her is necessary; otherwise, how could she live in my Volition?

Ah! you do not want to understand that the sanctity of living in my Will is a sanctity completely different from the other sanctities. Except for the crosses, the mortifications, the necessary acts of life which, done in my Will, embellish the soul more, it is nothing other than the life of the Blessed in Heaven who, because they live in my Will, by virtue of It, have Me within each one of them, as if I were for each one alone - alive and real - and not mystically, but really dwelling within them. And just as this could not be called life of Heaven if they did not have Me within them as their own life, and their happiness would be neither complete nor perfect if even a tiny particle of my Life were missing in them; in the same way, for one who lives in my Will, my Will would be neither full nor perfect in her, because my real Life, which emits this Will, would be missing. It is true that these are all prodigies of my love – even more, the prodigy of prodigies, which my Will has kept within Itself until now, and which It now wants to issue in order to achieve the primary purpose of the creation of man. Therefore, my first real Life I want to form in you.”

On hearing this, I said: ‘Ah! my Love, Jesus; yet, I feel so bad because of all these contrasts - and You know it. It is true that this serves me to abandon myself more into your arms, and to ask from You what they do not give me; but in spite of this, I feel a breath of disturbance that troubles the peace of my soul. And you are saying that You want to form your real Life in me? Oh, how far I am from this!’ And Jesus, again: “Daughter, do not worry about this. What I want is that you put nothing of your own, and that you obey as much as you can. It is known that all other sanctities - that is, those of obedience and of other virtues - are not exempt from pettiness, disturbance, conflicts and waste of time, which prevent the forming of a beautiful sun; at the most, they form a little star. Only the sanctity of my Will is exempt from these miseries. And besides, my Will encloses all the Sacraments and their effects; therefore, abandon yourself completely in my Will, make It your own, and you will receive the effects of the absolution, or of anything else which you might be denied. So, I recommend to you - do not waste time, because by wasting time you come to hamper my real Life, which I am forming in you.”

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**November 8, 1923**

*When He came upon earth, Jesus observed, perfected and abolished the ancient laws in order to establish the new law of grace. In the same way, now, as Luisa suffers in the Divine Will all the*

***interior states present on the path of the human sanctities, He gives completion to them and gives rise to the sanctity of His Will.***

His privations continue. At the most, He comes like fleeting flash, and while it seems that it may want to make light, one remains in the dark more than before. Now, while I was swimming in the bitterness of His privation, my sweet Jesus made Himself seen in my interior, all busy writing – not with a pen, but with His finger, which emitted rays of light, and that light served Him as pen in order to write in the depth of my soul. I wanted to tell Him who knows how many things about my poor soul, but putting His finger on His lips, He made me understand that I should keep silent, for He did not want to be distracted. Then, after He finished, He told me: “Daughter of my Supreme Volition, I am writing in your soul the law of my Will and the good It brings. First I want to write it in your soul, and then, little by little, I will explain it to you.” And I: ‘My Jesus, I want to tell You of the state of my soul – oh, how bad I feel! Tell me, why do you leave me? What should I do so as not to lose You?’ And Jesus: “Do not afflict yourself, my daughter. You must know that when I came upon earth, I came to abolish the ancient laws, and to perfect others. But in abolishing them, I did not exempt Myself from observing those laws; rather, I observed them in a more perfect way than others did. But having to unite the old and the new within Myself, I wanted to observe them in order to give completion to the ancient laws, placing on them the seal of their abolition, and to give rise to the new law, which I came to establish upon earth – a law of grace and of love, by which I enclosed all sacrifices within Myself, since I was to be the true and only sacrificed one. Therefore, all other sacrifices were no longer necessary because, I being Man and God, this was more than sufficient to satisfy for all.

Now, beloved daughter of mine, wanting to make of you a more perfect image of Myself and to give rise to a new sanctity, so noble and divine, which is the ‘Fiat Voluntas Tua on earth as It is in Heaven’, I want to centralize in you all the interior states which have been until now on the path of sanctity. And as you suffer them and move on, doing this in my Will, I give completion to them, I crown them and, embellishing them, I place on them the seal. Everything must end in my Will; and there where the other sanctities end, the sanctity of my Will, being noble and divine, has all other sanctities as its footstool, and has its beginning. Therefore, let Me do; let Me repeat my Life and that which I did in Redemption with so much love. Now, with greater love, I want to repeat it in you, to set the beginning that my Will and Its laws be known. But I want your will united to and dissolved within Mine.”

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**November 10, 1923**

***The beauty of littleness. God performs the greatest works in the little ones: for Redemption He used the littleness of the Most Holy Virgin; for the Fiat Voluntas Tua, the littleness of Luisa.***

I was abandoning all of myself in the arms of my sweet Jesus, and while I was praying, I saw my soul as so very little, but of extreme littleness; and I thought to myself: ‘How little I am. Jesus was right in telling me that I was the littlest of all. I would really like to know whether I am the littlest among all.’ Now, while I was thinking this, my always lovable Jesus, moving in my interior, showed me how He took this little one in His arms, and squeezed her tightly to His Heart, and she would let Jesus do whatever He wanted with her. And He told me: “My dear little one, I have chosen you little, because



the little ones let one do with them whatever he wants. They do not walk by themselves, but let themselves be guided; even more, they are afraid to place one foot on their own. If they receive gifts, feeling incapable of keeping them, they place them on the lap of their mama. The little ones are stripped of everything, nor do they care about whether they are rich or poor; they are concerned with nothing. Oh! how beautiful the tender age is - full of grace, of beauty and of freshness. Therefore, the greater is the work I want to do in a soul, the littler I choose her. I like childlike freshness and beauty very much; I like it so much that I preserve these souls in the littleness of the nothingness from which they came. I let nothing of their own enter into them, so as not to let them lose their littleness, and therefore preserve the divine freshness and beauty from which they came.”

On hearing this, I said: ‘Jesus, my Love, it seems to me that I am so very bad, and this is why I am so little; and You are saying that You love me very much because I am little? How can this be?’ And Jesus, again: “My little one, badness cannot enter the true little ones. Do you know when evil, when growth begins to enter? When one’s own will begins to enter. As it enters, the creature begins to fill herself and to live of herself; the All goes out of the littleness of the creature, and it seems to her that her littleness becomes greater – but, greatness to be cried over. Since God does not live completely in her, she moves away from her beginning, dishonors her origin, loses the light, the beauty, the sanctity, the freshness of her Creator. She seems to grow before herself and maybe before men; but before Me – oh, how she decreases! She may even become great, but she will never be my beloved little one – one whom, taken by love for her, I fill with Myself, that she may remain as I created her, and I make of her the greatest, whom no one will be able to equal.

I did so with my Celestial Mama. Among all generations, She is the littlest, because Her will never entered into Her as acting, but always my Eternal Will; and this not only kept Her little, beautiful, fresh, as She had come out of Us, but made Her the greatest of all. Oh! how beautiful She was, little in Herself, but great and superior to all by virtue of Ourselves. And only because of Her littleness was She lifted up to the height of Mother of the One who formed Her. So, as you see, all the good of man is in doing my Will; all the evil is in doing his own. Therefore, in order to come to redeem man, I chose my Mother because She was little, and I used Her as channel in order to let all the goods and fruits of Redemption descend upon mankind.

Now, so that my Will might be known, and Heaven might be opened to let my Will descend upon earth and reign on it as It does in Heaven, I had to choose another little one among all generations. Since this is the greatest work I want to do – to restore man in his origin, from which he came, to open to him that Divine Will which he rejected, to open my arms to him to receive him once again into the womb of my Will – my infinite wisdom calls the littlest one out of nothing. It was just that she be little: if I placed a little one at the head of Redemption, I had to place another little one at the head of the Fiat Voluntas Tua on earth as it is in Heaven. Between two little ones I was to enclose the purpose of the creation of man - I was to realize my designs upon him: through one, I was to redeem him, wash him of his ugliness with my Blood, and give him forgiveness; through the other one, I was to make him return to his beginning, to his origin, to the lost nobility, to the bonds of my Will broken by him, admitting him once again to the smile of my Eternal Will, kissing each other and live one within the other. This alone was the purpose of the creation of man, and what I have established no one will be able to oppose. Centuries upon centuries will go by - just as in Redemption, so also in this; but man will return into my arms as he was created by Me. But in order

to do this, first I have to choose the one who must be the first to live life in my Eternal Will, bind in her all the relations of Creation, and live with her with no split of wills; rather, with her will and Ours as one. From here the necessity that she be the littlest which We issue in Creation – so that, in seeing herself as so little, she may shun her will; even more, she may bind it so tightly to Ours as to never do her will; and though little, she may live together with Us, from the blowing of that breath with which We created man. Our Will preserves her fresh and beautiful; she forms Our smile, Our amusement, and We do with her whatever We want. Oh! how happy she is; and enjoying her littleness and her happy destiny, she will cry for her brothers and will occupy herself with nothing else but compensating Us, for all and for each one, of all the wrongs they do to Us by withdrawing from Our Will. The tears of one who lives in Our Will will be powerful; more so, since she wants nothing but what We Ourselves want; and after the first channel of Redemption, through her We will open the second one of the Fiat Voluntas Tua on earth as it is in Heaven.”

On hearing this, I said: ‘My Love and my All, tell me, who will this fortunate little one be? Oh! how I would like to know her.’ And He, immediately: “What? Have you not understood who she is? It is you, my little one. I have told you many times that you are the little one, and this is why I love you.” But as He was saying this, I felt as though I was being transported outside of myself, into a most pure light, in which one could see all generations, as though divided into two wings – one on the right and the other on the left of the throne of God. At the head of one wing there was the August Queen Mama, from whom descended all the goods of Redemption. Oh, how beautiful was Her littleness! Marvelous, prodigious littleness: little and powerful, little and great, little and Queen; little, with everyone hanging upon Her littleness, while She disposes of everything, rules over all, and only because She is little, She enfolds the Word within Her littleness, making Him descend from Heaven to earth, to let Him die for love of men. At the head of the other wing one could see another little one, and – I say it trembling and to obey - she was the one whom Jesus had called His little daughter of the Divine Will. And my sweet Jesus, placing Himself in the middle of these two wings, between the two little ones who were at the head of them, with one hand took mine, and with the other that of the Queen Mama, and He joined them together, saying: “My little daughters, hold each other’s hand before Our Throne, and embrace the Eternal Divine Majesty in your little arms. To you alone, because you are little, is it given to embrace the Eternal One, the Infinite One, and to enter into Him. And if the first little one snatched Redemption from the Love of the Eternal One, so may the second, her hand held by the first, be helped by Her to snatch from the Eternal Love the Fiat Voluntas Tua on earth as it is in Heaven.”

Now, who can say what happened? I have no words to be able to express myself. I can only say that I remained more humiliated and confused, and almost like a fussy little girl, I wanted my Jesus in order to tell Him of my fears, of my doubts. And I prayed that He would cast all these things away from me, as I feared that the mere thought of them was a subtle pride, and that He would give me the grace to really love Him and to do His Most Holy Will in everything. Then, my always lovable Jesus, coming back again, made Himself seen inside of me, and my person served as though to cover Him inside of me. And without letting me speak, He told me: “My poor little one, what do you fear? Courage, I am the One who will do everything in my little daughter; you will do nothing but follow me faithfully, won’t you? You are right that you are too little and can do nothing, but I will do everything in you. Don’t you see how I am within you, and you are nothing but the shadow that covers Me? I am the One who will cross within you the eternal and unending boundaries of my Will;

I, the One who will embrace all generations in order to bring them, together with your shadow, to the feet of the Eternal One, so that the two wills, the human and the Divine, may kiss each other, may smile at each other, and may no longer look at each other like strangers, being separated, scowling at each other, but one may be fused within the other, forming one single Will. It is the power of your Jesus that must do this; you must do nothing but adhere. I know, I know that you are nothing and can do nothing, and this is why you afflict yourself; but it is the strength of my arm that wants and can operate, and I like to operate great things in the littlest ones. And besides, the life of my Will has already been on earth; it is not completely new, although it was as though in passing. It existed in my inseparable and dear Mama. If the life of my Will had not been in Her, I, Eternal Word, could not have descended from Heaven; I would have lacked the way through which to descend, the room into which to enter, the humanity with which to cover my Divinity, the food to nourish Myself. I would have lacked everything, because all other things are not suitable for Me. But by finding my Will in my beloved Mama, I found my very own Heaven, my joys, my contentments. At most, I exchanged my dwelling - from Heaven to earth - but as for the rest, I changed nothing: that which I had in Heaven I found on earth by virtue of my Will possessed by Her, and therefore, with all love, I descended into Her to take on human flesh.

Then, my Will had Its Life on earth in my Humanity, by virtue of which I formed the Redemption. Not only this, but by virtue of my Will, I laid Myself over all the works of the human generations, sealing them with my divine acts, and I beseeched my Father not only to redeem man, but that, at the appropriate time, man might win the favor of Our Will, as when he was created, so as to live according to the purpose wanted by Us: that the Will of Heaven and that of the earth be one. Therefore, everything was done by Me: the plane of Redemption and that of the Fiat Voluntas Tua on earth as it is in Heaven. It would not have been a work worthy of Me had I not rehabilitated man in everything, as he was created. It would be a work half-done, not whole, and your Jesus does not know how to do incomplete works; at the most, I wait centuries to give the complete good prepared by Me. Therefore, don't you want to be with Me in giving man the work which I completed with my coming upon earth? So, be attentive and faithful; do not fear, I will always keep you little so as to be able to complete more my designs upon you."

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**November 15, 1923**

***In order to come to reign upon earth, the Divine Will wants to find one who would receive It, comprehend It and love It for all. So did the Celestial Mama in order to obtain the Redemption. The creature is incapable of receiving the works of her Creator all at once; this is why she needs to receive minor things first, to dispose herself to receive greater ones.***

I felt as though sunken in the Holy Will of God, and it seemed to me that, in my interior, my sweet Jesus amused Himself very much in sending me light, and I felt as though eclipsed within that light. I felt my mind being filled so much, that I could not contain it, to the point that I said: 'Jesus, my Heart, don't You know that I am little? I cannot contain what You want to put into my intelligence.' And Jesus: "Little daughter of mine, do not fear, your Jesus will let you drink this light in sips, so that you may receive it and comprehend it. Do you know what this light means? It is the light of my Will; it is that Divine Will rejected by other creatures which, wanting to come to reign upon earth, wants to find someone who would receive It, comprehend It, and love It. In order to come and reign,

It wants to find a little soul who would offer herself to receive all those acts which the Supreme Will had destined for each creature, to make them happy and holy, and to give them the goods It contains. Now, this happiness, sanctity and goods which the Eternal Will issued in order to communicate them to the creature, as It issued the whole Creation, are out and suspended; and if It does not find one who would receive them so as to give It all the homages, honors and corteges that the other creatures have not given to It, It cannot come to reign upon earth. Therefore, your task is to embrace all generations in order to receive all the acts of the Supreme Will that they rejected, together with all the goods It contains. If you do not do so, my Eternal Will cannot put Itself in feast to come and reign; It will have the tears of the past sorrow – of how ungratefully It was rejected; and one who cries does not reign. Therefore It wants that the acts of Its Volition destined for each creature receive reparation; and not only this, but It wants someone who, with love, wants to receive Its happiness and what It contains.”

And I: ‘Jesus, my Love, how can I do this? I am too little and also cattivella [a bad little one], and You know it. Even more, I fear I am unable to do it even for myself – how can I do it for others?’ And He, again: “This is precisely why I have chosen you and keep you little, so that you may do nothing by yourself, but always together with Me. I too know that, little as you are, you are good at nothing; at the most, at making Me smile with your little trifles. Therefore, your Jesus will take care of everything. This is necessary, just as it was necessary, so that I might come to accomplish the Redemption, that a little daughter of Ours, my Mama, take on as Her task to receive within Herself all the acts of Our Will rejected by creatures. She made them Her own, She welcomed them with decorum, She loved them, repaired them, requited them, to the point of filling their whole expanses, as much as is possible for a creature. So, when the Divinity saw, in this little one, Its Will for Creation reintegrated, not only for Herself, but for all others, It felt so drawn that, in addition to the many acts of Its Will in Creation, It emitted the greatest act, the most sublime, the most prodigious – that this little one be the One to be raised to the exclusive and unique dignity of Mother of Her very Creator. I, Eternal Word, could never have descended from Heaven had I not found my Will in Her, reintegrated, just as We wanted It to be in the creature. What was, then, the cause that made Me come upon earth? My Will existing in a little creature. What did I care if She was little? All I cared about was that my Will be safe in Her, with no split on the part of Her human will. Once Our Will was safe, all Our rights were restored - the creature would place herself in order with her Creator, and the Creator would place Himself in order with the creature. The purpose of Creation was already fulfilled, therefore We came to the deeds – that the Word would be made flesh, first to redeem man, and then, so that Our Will be done on earth as It is in Heaven. Ah! yes, it was my Mama who, taking into Herself the whole of Our Will issued for the good of Creation, darted through the Divinity with divine arrows, in such a way that, wounded by Our own arrows, the Word was drawn into Her womb like a powerful magnet. Nothing can We deny to one who possesses Our Will. See then, the necessity for which I want another creature to offer herself to receive into herself all the acts of my Will which I issued in Creation, so as to give completion to that Fiat which I came to bring upon earth, and which was welcomed and understood only by my Mama - and this is why there was no division between Me and Her. The Divinity wants to be wounded once again with Its own darts, in order to give the generations this great good – that my Will reign in them. Since this is the greatest thing It wants to give – the true origin of man - a human will is not enough to impetrate it, and even less to wound the Divinity; but it takes a Divine Will with which the soul, filling herself with It, may wound her Creator with His own arrows, in such a way that, wounded, He may open the Heavens and let His Will descend upon earth. More so, since He will find His noble cortege - all the acts of

His Will lined up in the creature who has snatched from Him this solemn act – that His Will come to reign on earth with Its complete triumph.”

On hearing this, I said to Him: ‘My beloved Good, your speaking confuses me; even more, it annihilates me, to the point that I feel like a little newborn whose members are not yet well formed, and therefore it is necessary to swaddle her. And while swaddling clothes are necessary to me so that I may be formed, You want to unswaddle me – but to do what? To make me stretch out my little baby hands and embrace your Eternal Will. My Jesus, don’t You see? I cannot reach, I cannot grab It - I am too little. And besides, if it pleases You so much that your Will reign upon earth, why have You waited so long? And why, when You came upon earth, did You not do both things Yourself – that is, the Redemption and the Fiat Voluntas Tua on earth as it is in Heaven? You had strong and long arms to be able embrace your endless Will. See, see, O Jesus, mine are weak and short - how can I do that?’ And He, again: “Poor little child, you are right. My speaking confuses you, the light of my Will eclipses you and renders you the true newborn of the Supreme Will. Come into my arms, I will swaddle you with the swaddling clothes of my own Will, that It may strengthen your members with Its strength; in this way it will be easy for you to clasp in your little arms that Eternal Will which, with so much love, wants to come and reign within you.”

So I flung myself into His arms, to let Jesus do to me whatever He wanted. Then, again, He added: “I could very well have done both things Myself when I came upon earth, but the creature is not capable of receiving the work of her Creator all at once, and I Myself delight in giving always new surprises of love. And besides, the creature had profaned her taste with her own will; she had caused the breath of her soul to stink with so many ugly things as to be disgusting to Me. She had reached the point of having a taste for the most revolting things, to the point of letting a rotten fluid flow over the three powers of her soul, such that her nobility could no longer be recognized. Therefore, first I had to take care of all this with my Redemption, giving her all the remedies, giving all these evils the bath of my Blood in order to wash them. Had I wanted to do both things, since man was so dirty, blind and deaf, rendered so by his human will, he would not have had the eyes of the intelligence to comprehend my Will, nor the ears to listen to It, nor the heart to receive It. And my Will, not being understood and finding no place in which to dwell, would have turned back to Heaven again. Therefore, it was necessary that man comprehend the goods of Redemption first, so as to dispose himself to comprehend the good of the Fiat Voluntas Tua on earth as it is in Heaven. The same would have happened with you also, if at the beginning, when I began to speak to you, I had spoken to you about my Will: you would not have understood. I would have behaved like a teacher who, instead of teaching the first letters of the alphabet to his disciple, wanted to teach him sciences and foreign languages. Poor boy, he would get confused and would learn nothing. Instead, I wanted to speak to you of suffering, of the virtues – things which are more accessible and more tangible for human nature, and which can be called the alphabet of the Christian life, the language of the exile and of those who aspire to the Celestial Fatherland. On the other hand, my Will is the language of Heaven, and It begins there where all other sciences and virtues end. My Will is Queen which dominates everything and crowns everyone, in such a way that before the Sanctity of my Will all other virtues shrink and tremble. This is why I wanted to act as your teacher of the alphabet first - to dispose your intelligence, to then move on to act as your celestial and divine teacher, who only knows about the language of the Fatherland and of the highest science which my Will contains. First I had to remove from you the taste for anything, because the human will has this poison: it makes one lose taste for the Divine Will. In all created things, since they had come out of Me, I had placed a divine taste; but by doing her will, even in holy things, the soul does not find this taste. So, in order to let

you enjoy the taste of my Will alone, I am attentive not to let you taste anything else, that I may dispose you to receive more sublime lessons about my Will. If this was necessary for you, more so for the whole Church, to which I had to make known the minor things first, and then the greatest of all, which is my Will.”

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**November 20, 1923**

*Jesus reassures Luisa in her fears, as she must not be concerned about thoughts, but about facts.*

*The Divine Will is celestial air for the soul, which makes everything rise again, fortifies, orders and sanctifies everything.*

I felt a fear about what I was writing, and I thought to myself: ‘What will my confusion be on the Day of Judgment, if instead of being my Jesus the One who speaks to me, it were my fantasy, or the infernal enemy? My Jesus, I feel I am dying at the mere thought of it, and You know the great repugnance I feel in writing. If it wasn’t for blessed obedience, I would not have written a single word.’ And I felt such confusion, that if it had been in my power, I would have burned up everything.

Now, while I was in this state, my always adorable Jesus came out from within my interior as a little child, and placing His little head upon my shoulder, He clung to my face and said to me: “My daughter, why do you fear? You must not be concerned about thoughts, but about facts. Is it perhaps not true that your will, embracing Mine, wants to find everyone in order to bind them to my Will, to re-tie all the broken bonds between the human will and the Divine, exposing yourself to defend and excuse the creatures, and to repair the Creator? This is indeed a fact in you. Is it perhaps not true that you swore you wanted to live in my Will, pronouncing a ‘yes’? Ah! that ‘yes’ is a chain for you, which keeps you bound within my Will; and as you take delight in It, It makes you abhor the shadow of your will. This is a fact; and then many other things, which you know. If you were writing, but the life – the facts of what you write were not in you, then you could have feared, and I would have given you neither strength, nor light, nor assistance; on the contrary, you would have become dull and could not have gone further. Therefore, calm yourself and continue to live as though kneaded in my Will, in order to expand the boundaries of your human will within Mine. See, my Humanity also was little, and kept growing as though kneaded with the Divine Will, in such a way that, as I would grow, so would my human will, living together with the Divine, expand its boundaries within the Will of the Eternal One and prepare the Redemption and the Fiat Voluntas Tua on earth as it is in Heaven. And you, don’t you want to follow my growth and your flight in my Will?

My Will is not only life, but is air of the soul; and if air is missing to life, one’s nature begins to decline, the breathing is hampered, the heart is hindered in its beating, the blood circulation is irregular, the intelligence becomes numb, the eye almost lifeless, the voice choked, the strengths are lost. What is it that casts so much chaos into human life? The lack of air. So, a balsamic air can restore order and vigor to one’s nature. All this is caused by one’s own will which, like bad air, produces chaos, irregularity, weakness and the decline of what is good in the soul. And if it is not helped with the celestial air of my Will, which makes everything rise again, fortifies, orders, sanctifies everything, the human life will be a life half-extinguished, disordered and on the slope of evil.”

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November 24, 1923

*The story of the Divine Will. How the Most Holy Virgin, for the work of Redemption, made all the acts of the Divine Will Her own, and prepared the food for Her children; this is why She is 'Mother and Queen of the Divine Will'. Luisa must do the same for the work of the Fiat Voluntas Tua.*

I was doing the Hour of the Passion in which my sorrowful Mama received Her Son, dead, into Her arms, and placed Him in the sepulcher; and in my interior I was saying: 'My Mama, together with Jesus I place all souls into your arms, that You may recognize them all as your children, inscribe them one by one into your Heart, and place them inside the wounds of Jesus. They are the children of your immense sorrow, and this is enough for You to recognize them and love them. And I want to place all generations in the Supreme Will, so that no one may be missing, and in the name of all I give You comforts, compassions and divine reliefs.' Now, while I was saying this, my sweet Jesus moved in my interior, and told me: "My daughter, if you knew with what food my sorrowful Mama nourished all these children..." And I: 'What was it, O my Jesus?' And He, again: "Since you are my little one, chosen by Me for the mission of my Will, and you live in that Fiat in which you were created, I want to make known to you the story of my Eternal Will, Its joys and Its sorrows, Its effects, Its immense value, what It did, what It received, and the one who took to heart Its defense. The little ones are more attentive in listening to Me, because their minds are not filled with other things. They are as though empty of everything, and if one wants to give them a different food, they feel disgusted because, being little, they are used to taking only the milk of my Will which, more than loving mother, keeps them attached to Its divine breast to nourish them abundantly. And they remain with their little mouths opened, waiting for the milk of my teachings, and I amuse Myself very much. Oh! how beautiful it is to see them, now smiling, now rejoicing, now crying, in hearing Me narrate the story of my Will.

Well then, the origin of my Will is eternal. Never did sorrow enter into It; among the Divine Persons this Will was in highest concord - even more, It was one. In each act It emitted, both 'ad intra' and 'ad extra', It gave Us infinite joys, new contentments, immense happiness. And when We wanted to issue the machine of Creation - how much glory, how many harmonies and honor did It not give to Us? As soon as the Fiat was released, this Fiat diffused Our beauty, Our light, Our power, order, harmony, love, sanctity - everything; and We remained glorified by Our own virtues, in seeing, by means of Our Fiat, the flowering of Our Divinity veiled in the whole universe. Our Will did not stop; swollen with love as It was, It wanted to create man; and you know his story, therefore I move forward. Ah! it was he who caused the first sorrow to my Will. He tried to embitter the One who loved him so much, and who had made him happy. My Will wept more than a tender mother who weeps over her son, who is crippled and blind only because he withdrew from the Will of his mother. My Will wanted to be the first actor in man, for nothing else but to give him new surprises of love, of joys, of happiness, of light, of riches. It wanted to always give - this is why It wanted to act. But man wanted to do his will and broke it from the Divine. If only he had never done that...! My Will withdrew, and he fell into the abyss of all evils. Now, in order to re-join these two wills, One was needed who would contain a Divine Will within Himself. Therefore, since I, Eternal Word, loved this man with an eternal love, We, the Divine Persons, decreed together that I was to take on human flesh in order to come and save him, and to re-join the two broken wills. But where to descend? Who would be the One who would lend Her flesh to Her Creator?

This is why We chose one creature, and by virtue of the foreseen merits of the future Redeemer, She

was exempted from original sin. Her will and Ours were one. It was this Celestial Creature that understood the story of Our Will; We narrated everything to Her, as to a little one: the sorrow of Our Will, and how, by breaking his will from Ours, ungrateful man had constrained Our Will within the divine circle, almost hampering It in Its designs, preventing It from communicating to him Its goods and the purpose for which he had been created. For Us, to give is to make Ourselves happy as well as the one who receives from Us; it is to enrich without being impoverished; it is to give what We are by nature, forming it in the creature by grace; it is to go out of Ourselves to give what We possess. By giving, Our love pours itself out, and Our Will makes feast. If We were not to give, why would We form the Creation? So, the mere being unable to give to Our children, to Our dear images, was like a mourning for Our Supreme Will. Just in seeing man operate, speak, walk, without the connection of Our Will, because it had been broken by him, and that currents of graces, of light, of sanctity, of science, etc. would run to him, had he been with Us, but could not – Our Will took the attitude of sorrow. In each act of creature there was a sorrow for Us, because We saw that act empty of divine value, without beauty and sanctity – completely dissimilar from Our acts. Oh! how the Celestial Little One understood this highest sorrow of Ours, and the great evil of man in withdrawing from Our Will. Oh! how many times She cried hot tears because of Our sorrow, and because of the great misfortune of man. Therefore, fearing, She did not want to concede even one act of life to Her own will; this is why She remained little: because Her will had no life in Her – how could She become grown up? But that which She did not do, Our Will did: It raised Her all beautiful, holy, divine; It enriched Her so much as to make of Her the greatest of all. She was a prodigy of Our Will – a prodigy of grace, of beauty, of sanctity. But She remained always little, so much so, that She would never descend from Our arms; and taking to heart Our defense, She repaid all the sorrowful acts of the Supreme Will. And not only was She completely in order with Our Will, but She made all the acts of creatures Her own; absorbing into Herself all Our Will rejected by them, She repaired It, She loved It; and keeping It as though deposited within Her virginal Heart, She prepared the food of Our Will for all creatures.

Do you see, then, with what food this most loving Mother nourishes Her children? It cost Her all Her life, unheard-of pains, the very Life of Her Son, to form within Herself the abundant deposit of this food of my Will, and to keep It ready to nourish all Her children as tender and loving Mother. She could not love Her children more; by giving them this food, Her love had reached the ultimate degree. Therefore, among the many titles that She has, the most beautiful title that could be given to Her is that of ‘Mother and Queen of the Divine Will’.

Now, my daughter, if my Mama did this for the work of Redemption, so must you for the work of the Fiat Voluntas Tua. Your will must have no life in you; and making all the acts of my Will for each creature your own, you will deposit them within yourself; and while repaying my Will in the name of all, you will form within yourself all the necessary food to nourish all generations with the food of my Will. Each saying, each effect, each additional knowledge about It, will be one more taste which that they will find in this food, in such a way that they will eat it with avidity. Everything I tell you about my Volition will serve to whet their appetite and so that they may take no other food, at the cost of any sacrifice. If a food were said to be good, to restore one’s strengths, to heal the sick, to contain all tastes; and even more, to give life, to embellish and make one happy – who would not make any sacrifice in order to take this food? So it will be for my Will. In order to make It loved and desired, knowledge is necessary. Therefore, be attentive - receive within yourself this deposit of my Will, so that, as a second Mother, you may prepare the food for our children. In doing so, you will imitate my Mama. It will cost you much as well, but in the face of my Will any sacrifice will seem nothing



to you. Do it as a little one, never descend from my arms, and I will continue to narrate to you the story of my Will.”

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**November 28, 1923**

***The newborn of the Divine Will. The cross of the Divine Will was the largest and longest for Jesus. How each act of the human will opposed to the Divine was a distinct cross for Jesus.***

I feel always sunken in the Holy Will of my Jesus, and I seemed to see my little soul like a newborn baby, whom blessed Jesus was raising in His arms with the breath of His Will, with such jealousy as to want that she look at nothing, hear nothing, touch nothing. And so that nothing might distract her, He kept her enchanted with the sweet enchantment of His teachings on His Most Holy Will. And the little newborn would grow and be nourished with the breath of the Will of her Jesus. And not only this, but He covered me with many little crosses of light, in such a way that, in looking at myself, I could see a cross of light impressed in each part of me. And Jesus amused Himself, now in multiplying these crosses, now in wanting me to keep my gaze fixed on Him in order to count all His words, which served me as food and means of growth.

Then, afterwards, my Jesus told me: “My little daughter, my newborn of the Divine Will, my Volition conceived you, made you be born, and now raises you with all love. Don’t you see with how much love I hold you in my arms, and do not permit that you take any other food but the breath of my Will? It is the most beautiful, the dearest, the most precious thing which has been issued in Creation until now – the newborn of my Will. Therefore, I will keep you with such jealousy as to let no one touch my newborn. My Will will be everything for you: It will be life, food, garment, clothing and cross for you, because, since It is the greatest thing, it would be unbecoming for your Jesus to mix It with other things which are not a birth from Our Will. Therefore, forget everything, so that no other waters may surround you, inside and out, but the immense sea of the Eternal Volition. I want in you the honor, the nobility, the decorum, of the true newborn daughter of my Will.” On hearing this, instead of rejoicing, I felt myself die of confusion, and I only had the courage to say: ‘Jesus, my Love, I am little, it is true - I myself see it. But I am also a cattivella [bad, naughty] little one; and yet, you are saying all this? How can it be? Maybe You want to make fun of me? I know that many make You cry, and to be cheered from your crying, You want to amuse Yourself with me by playing this joke on me. But even though I feel confusion because of your jokes, go ahead and do it, and let it be the joke of your Will.’ And Jesus, pressing me more tightly to Himself, continued: “No, no, your Jesus does not make fun of you. I amuse Myself, yes, and the sure sign that what I tell you is true is the crosses of light with which my Will has marked you.

Know, my daughter, that the largest, the longest cross for my Humanity, which never left Me, was the Divine Will. Even more, each act of the human will opposed to the Divine was a distinct cross which the Supreme Will impressed in my inmost Humanity. In fact, when the human will moves from the earth in order to act, the Divine moves from Heaven in order to encounter the human volition and make it one with Its own, so as to make torrents of grace, of light, of sanctity flow in that act. But by not receiving the encounter with the Divine, the human will puts itself as though at war against its Creator, and rejects into the celestial regions the good, the light, the sanctity which He was about to pour upon it. So, the Supreme Will, offended, wanted to be repaid by Me, and in each act of the

human will, It inflicted a cross upon Me; and even though, together with the cross, I received all the good rejected by them, in order to keep it deposited within Me for the time when the creature would dispose herself to receive into her acts the encounter with the Divine Will - in spite of this, I could not exempt Myself from feeling the intense pain of so many crosses. Look at Me, in my interior: how many billions of crosses my Humanity contained. Therefore, the crosses of my Will were incalculable; Its pain was infinite, and I moaned under the weight of an infinite pain. This infinite pain had such power as to give Me death at each instant, and to give Me a cross for each act of the human will opposed to the Divine. The cross of my Will is not made of wood, which only makes one feel the weight and the pain; rather, it is a cross of light and of fire, which burns and consumes, and impresses itself in such a way as to form one single thing with one's very nature. If I wanted to tell you of the cross which my Divine Will gave Me, I should braid all the acts of creatures, make them present to you, and let you touch with your own hand how my Will, demanding fair satisfaction, inflicted on Me cross upon cross. Had it perhaps not been a human will that offended the Divine and broke up with It? So was now a Divine Will to crucify and cause pain to my human nature and will. All the rest of man can be called superficial; the fount, the root, the substance of either evil or good is in the depth of his will. Therefore, only the Divine Will could make Me expiate the evil of so many human wills. This is why I want you all in my Will - to make known what this Divine Will has done, what It made Me suffer, what It wants to do. And this is why you are marked with many crosses of light - because your cross has been my Will, which has changed everything into light in order to dispose you to be the true newborn of my Will, to whom I will entrust the secrets, the joys and the sorrows of It as to a faithful daughter, who, uniting herself to my acts, may open the Heavens to make It descend upon earth, and to make It known, received and loved."

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**December 4, 1923**

***Luisa does not want to be known. Jesus speaks of the necessity of this knowledge.***

I was thinking about what I am writing on the Most Holy Will of my sweet Jesus. The fact that blessed Jesus wants to say many sublime things about His Holy Will is right, because anything that can be said about It - Its height, greatness, prodigies etc. - is all good; even more, everything is little compared to what could be said. But that continuous braiding this poor soul of mine with It - this should not be there. His Will is what He should make known, not me. My poor person should not exist; more so, since the whole thing is His own, not mine; for me, there is nothing left but the confusion of what He tells me. But in spite of this, obedience forces me to write, not only about the Divine Will, but also about the braiding He makes between me and His Will.

Now, while I was thinking about this, my sweet Jesus came out from within my interior, and squeezing me to Himself, told me: "My daughter, you are always my newborn of my Will; and besides, you are wrong. You want Me to speak about my Will and to make It known; and the one who must be the channel, the spokesperson, the instrument to make It known should not exist? If this thing were to remain between you and Me, maybe it could work, but since I want my Will to have Its Kingdom - and the Kingdom is not formed of one person alone, but of many people, and people of different conditions - it is therefore necessary that not only my Will, the goods It contains, the nobility of those who will want to live in this Kingdom, the good, the happiness, the order, the harmony which each one will possess, be known, but also the one whom my goodness has chosen as

origin and beginning of such a great good. Braiding you together with my Will, raising you above all the things of Creation, means nothing other than giving more importance to my Will, raising It higher, giving It more weight. The more good, the holier, the richer, the more generous a king is, and the more he loves his subjects, to the point of laying down his own life rather than allowing one who lives in his Kingdom to be touched – the more esteemed and loved that Kingdom is, and this arouses in all the desire to live in that Kingdom; even more, they compete with each other to see who might get such a fortune. Therefore, the good functioning of the Kingdom and its importance derive from the knowledge of the King. By saying that you do not want to be braided with my Will, you would want the Kingdom without King, the science without the master, the possessions without the owner. What would happen to this Kingdom, to this science, to these possessions? How many disorders, how much ruin, would not occur? And I do not know how to do disordered things; on the contrary, the first thing in Me is order.

See, this would have happened in Redemption if my dear Mama had not wanted to make known that She was my Mother, that She had conceived Me in Her virginal womb, that She nourished Me with Her milk. My coming upon earth, Redemption, would give of the incredible, and no one would have been moved to believe and to take the goods contained in Redemption. On the other hand, because my Mother made known who She was – the One who is exempt from every stain, also of origin, a prodigy of grace; and how She loved all creatures as tender children, and for love of them She sacrificed the Life of Her Son and God – Redemption received greater importance, became more accessible to the human mind, and formed the Kingdom of Redemption with Its copious effects. So, braiding my Mother with the work of Redemption was nothing other than giving more importance to the great good which I came to do upon earth. Having to be visible to all, taking on human flesh, I had to use a creature from the human race, whom I had to exalt above all in order to accomplish my high designs.

Now, if this happened in order to form the Kingdom of my Redemption upon earth, in the same way, having to form the Kingdom of my Will, it is necessary that another creature be known, in whom the true reigning of my Will must have Its origin and beginning: who she is, how much I have loved her, how I have sacrificed her for all and for each one; in a word, everything that my Will has disposed and poured into her. But by braiding you with It, it is always my Will that stands out. These are ways and means in order to make It known; these are attractions, spurs, lights, magnets in order to draw everyone to come to live in this Kingdom of happiness, of grace, of peace, of love. Therefore, let your Jesus do, who loves you very much, and do not want to afflict yourself, and even less worry about the way I carry out the braiding of my Will with you. Think only about continuing your flight in the eternal expanses of my Supreme Volition.”

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**December 6, 1923**

***Jesus flings the soul in flight within the immensity of His Will. The commitment of the Most Holy Virgin, the commitment of Jesus, and the commitment of Luisa for the coming of the Kingdom of the Divine Will upon earth. Difference between the Sanctity in the Divine Will and that of virtues.***

I was praying, and my sweet Jesus made Himself seen in my interior with His gaze fixed on me; and

I, drawn by His gaze, looked at Him deep into His interior, which seemed to be like a crystal in which one could see all that my beloved Jesus was doing; and uniting myself with Him, I tried to do what He was doing. At other times, it seemed to me that Jesus would take my soul in His hands, and would fling it in flight within the immensity of His Will, telling me: “The newborn of my Will - you were born in my Will; in It do I want you to live. Fly - fly in the Eternal Volition, fulfill your office. See what needs to be done between the Divinity and the creatures; go around through all generations, but always in my Will, otherwise you will not find them all. And loving, operating, repairing, adoring for all, you will bring yourself before the Supreme Majesty to give to It all the love and the homages of all and of each one, as the true firstborn daughter of Our Will.”

I would take flight, and Jesus would follow my flight with His gaze. But who can say what I would do? In His Will I could find all the love that His Will was to give to the creatures, and because they would not take it, it was suspended, waiting to be taken. And I would make it my own, and investing all created intelligences, I would form for each thought an act of love, of adoration, and of all that each intelligence was supposed to give God. And embracing everything within myself, as though placing everyone on my lap, I would set off for Heaven to place them on the lap of the Celestial Father, saying to Him: ‘Holy Father, I come to your throne to bring you on my lap all your children, your dear images created by You, in order to place them on your divine lap again, that You may bind and tie once again that Will which they had broken between You and them. It is the little daughter of your Will who asks this of You. I am little, it is true, but I take on the commitment to satisfy You for all. I will not depart from your throne if You do not bind the human will with the Divine, so that, as I take It to earth, the Kingdom of your Will may come upon earth. Nothing is denied to the little ones, because what they ask is nothing other than the echo of your own Will and of what You Yourself want.’ Then I would bring myself to Jesus, who was waiting for me in my little room, and He would receive me in His arms, covering me with kisses and caresses, telling me: “My little one, in order for the Will of Heaven to descend upon earth, it is necessary that all human acts be sealed and glazed with acts of Divine Will, so that, in seeing that all the acts of creatures are smothered with Its Will, drawn by the powerful magnet of Its own Volition, the Supreme Will may descend upon earth and reign on it. To you, then, as firstborn daughter of Our Will, is this task given.

Know that in order to draw the Word from Heaven, my Mama took on this commitment of going around through all generations; and making all the acts of human will Her own, She placed the Divine Will in them, since She possessed so much of this capital of the Supreme Volition as to surpass everything that all creatures together would possess. And for each round She did, She multiplied this capital. So, in seeing that one of Our most faithful creatures had smothered, with so much grace and love, all the human acts with the Divine Will, taking to heart what was needed in order to do this, and in seeing that Our Will was present in the world, I, Eternal Word, drawn, descended from Heaven.

The second commitment befitted Me in order to form the Redemption. How much I had to go around, through all human acts, taking them all as though in my hand and covering them, sealing them, glazing them with my Divine Will, in order to draw my Celestial Father to look at all the human acts covered with that Divine Will which man had rejected into the celestial regions, so that my Divine Father might open the doors of Heaven, which had been closed by the human will. There is no good that descends if not by means of my Will.

The third one is yours. It befits you, as firstborn daughter of Our Will, to add the third seal of Our Will upon all human acts to the first and the second, in order to draw Kingdom of my Will to come upon earth. Therefore, go around, my daughter, over all the human acts of creatures. Penetrate even into the hearts; bring to each heartbeat the heartbeat of my Will, to each thought the kiss, the knowledge of my Will. Impress in each word the Omnipotent Fiat; invade everything; overwhelm everyone into It, that my Kingdom may come upon earth. Your Jesus will not leave you alone in these rounds, I will assist you and guide you in everything.” And while He was saying this, I continued my flight, going around through everything and everyone. But who can say what I would do? Jesus alone can say it, who made me do it. So I spent a night always with Jesus, and while going around, I would bring Him now all thoughts, now all words, now all works, steps, heartbeats, invested by His Will; and Jesus would receive everything with love and would make feast.

Then He said to me: “Do you see what great difference exists between the sanctity in my Will and that of the other virtues? The first one is for the creature to receive currents of grace, of light, of love in every instant, and to remain in order with her Creator in each of her acts. Therefore, it is the sanctity closest to her Creator. The second, that of the other virtues, exists at time and circumstance, whenever the occasion arises to exercise now patience, now obedience, now charity and the like. And if the occasions do not arise, the virtues remain interrupted and without growth, and cannot receive the good which the virtue in act contains. On the other hand, in the sanctity of my Will there are no stops or interruptions. My Will is always fixed on darting through the creature; she can receive It in every instant. Whether she breathes, thinks, speaks, palpitates, takes food or sleeps – everything enters into my Volition, and in every instant she can be filled with my Will, together with all the goods It contains.”

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**December 8, 1923**

***On the Immaculate Conception of the Virgin. How She was conceived in the merits, works and pains of the Incarnate Word, to be able to have the virtue of conceiving that Word who was to come to redeem mankind. All the evil is in the will of man, not in his nature.***

I was thinking about the Immaculate Conception of my Queen Mama, and after I received Holy Communion, my always lovable Jesus made Himself seen in my interior as though inside a room, which was all light. In this light He showed everything He had done during the course of His Life. One could see, lined up in order, all His merits, His works, His pains, His wounds, His Blood - everything that the Life of a Man and God contained, as though in the act of preserving a soul so very dear to Him from the slightest evil that could possibly shadow Her. I was amazed at seeing so much attention of Jesus, and He said to me: “To my little newborn I want to make known the Immaculate Conception of the Virgin, conceived without sin.

First you must know that my Divinity is one single act; all acts concentrate into a single one. This is what it means to be God – the greatest portent of Our Divine Essence: not to be subject to succession of acts. And if to the creature it seems that We do now something, and now something else, it is, rather, that We make known what is present in that single act; in fact, since the creature is incapable of knowing it all at once, We make it known little by little. Now, everything that I, Eternal Word, was to do in my assumed Humanity formed one single act with that single act which my

Divinity contains. Therefore, before this noble creature was conceived, everything that the Eternal Word was to do upon earth already existed; and so, in the act in which this Virgin was conceived, all my merits, my pains, my Blood - everything that the Life of a Man and God contained, lined up around Her conception, and She was conceived in the endless abysses of my merits, of my Divine Blood, and in the immense sea of my pains. By virtue of them, She remained Immaculate, beautiful and pure; my incalculable merits barred the enemy's way, and he could do no harm to Her. It was right that the one who was to conceive the Son of a God, be first conceived in the works of this God, to be able to have the virtue of conceiving that Word who was to come to redeem mankind. So, first She was conceived in Me, and then I was conceived in Her. There was nothing left but to make it known to creatures at the appropriate time; but in the Divinity it was as though already done. Therefore, the one who most gathered the fruits of Redemption - or rather, who received Its complete fruit - was this excelling creature. Having been conceived in It, She loved, esteemed and kept as Her own, everything that the Son of God did upon earth. Oh, the beauty of this tender little one! She was a prodigy of grace, a portent of Our Divinity. She grew up as Our Daughter; She was Our decorum, Our joy, Our honor and Our glory."

While my sweet Jesus was saying this, I was thinking in my mind: 'It is true that the Queen Mama was conceived in the endless merits of my Jesus, but Her blood, Her body, were conceived in the womb of St. Anne, who was not exempt from original sin. So, how can it be that She inherited nothing of the many evils that we all have inherited from the sin of our first father Adam?' And Jesus: "My daughter, you have not yet understood that all evil is in the will. It was the will that overwhelmed man - that is, his nature; it was not his nature that overwhelmed the will of man. His nature remained at its place, just as it was created by Me - nothing changed. It was his will that changed; it put itself against no less than a Divine Will, and this rebellious will overwhelmed his nature, debilitated it, contaminated it, and rendered it a slave to most vile passions. It happened as to a container full of perfumes or of precious things: if it is emptied of those and then filled with rot or with vile things, does the container perhaps change? What is placed inside of it changes, but the container is always the same; at the most, it becomes more or less estimable, depending on what it contains. Such was man.

Now, being conceived in a creature from the human race did no harm to my Mama, because Her soul was immune to any sin; there was no division between Her will and that of Her God. The divine currents found no obstacle or opposition in pouring themselves upon Her; in every instant She was under the pouring rain of new graces. So, with this will and this soul, all holy, all pure, all beautiful, the container of Her body which She received from Her mother remained fragrant, rehabilitated, ordered, divinized, in such a way as to remain exempt also from all the natural maladies by which the human nature is invaded. Ah! She was precisely the One who received the seed of the Fiat Voluntas Tua on earth as It is in Heaven, which ennobled Her and restored Her to Her origin, as man was created by Us, before he sinned; even more, She surpassed it. She was embellished even more through the continuous flows of that Fiat which alone has the virtue of reproducing images fully similar to the One who created them; and by virtue of this Divine Will that acted in Her, it can be said that what God is by nature, She is by grace. Our Will can do anything and reach anywhere, when the soul gives Us the freedom to act, and does not interrupt Our work with her own will."

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**December 26, 1923**

***For one who lives in the Divine Will it is always Christmas. The continuous dying of Jesus, and the continuous dying of Luisa in the Divine Will.***

I went through most bitter days because of the privation of my sweet Jesus. I felt like a most wretched rag which Jesus had put aside because it was disgusting to Him, so dirty it was; and in my interior I heard, being said to me: "In my Will there are no rags, but everything is life – and Divine Life. A rag is torn, it becomes dirty, because it does not contain life, while in my Will, which contains life and gives life to everything, there is no danger that the soul may be torn to pieces, or even less get dirty." Not paying attention to this, I thought to myself: 'What beautiful Christmas holidays is Jesus making me spend - it shows how He loves me!' And He, moving in my interior, added: "My daughter, for one who does my Will it is always Christmas. As the soul enters my Will, I am conceived in her act; as she goes on performing her act, I carry out my Life; as she completes it, I rise again, and the soul remains conceived in Me, carries out her life in Mine, and rises again in my own acts. See, then, how Christmas holidays are for those who prepare themselves and place themselves in my grace once a year, and so they feel something new about my birth within themselves. But for one who does my Will it is always Christmas - I am born again in each one of her acts. So, would you want Me to be born in you once a year? No, no, for one who does my Will, my birth, my Life, my death and my resurrection must be a continuous act, never interrupted; otherwise, what would be the difference, the immeasurable distance, from the other sanctities?"

On hearing this, I felt more embittered, and I thought to myself: 'How much fantasy – this hearing is nothing other than a most subtle pride of mine. Only my pride could suggest this to me, and reach the point of making me write so many things on the Will of God. The others are good, humble, and this is why no one has ever dared to write anything.' And while I was thinking of this, I felt such pain as to feel my heart break, and I tried to distract myself so as not to feel anything. What a terrible struggle, to the point of feeling myself dying! Then, while I was in this state, my beloved Jesus made Himself seen as though wanting to say more about His Most Holy Will; and I: 'My Jesus, help me, don't You see how much pride there is in me? Have pity on me - free me from this subtle pride. I don't want to know anything - it is enough for me to love You.' And Jesus: "My daughter, crosses, sorrows, pains, are like a press for the soul. Just as the wine-press serves to crush and peel the grapes, in such a way that the wine remains on one side and the skin on the other; in the same way, crosses and pains, like a press, peel the soul of pride, of love of self, of passions, and of all that is human, leaving the pure wine of virtues. And so my virtues find the way to communicate themselves and lay themselves within the soul as on a snow-white canvas, with indelible characters. How can you fear, then, if every time I have manifested to you my truths on my Will, these truths have always been preceded by crosses, sorrows and pains – and the higher the truths, the more intense and the stronger the pains? It was nothing other than the pressure of the press which I exercised in you, in order to peel you of all that is human. It was my interest, more than yours, that these truths would not be mixed with the skin of human passions." And I: 'My Jesus, forgive me if I am telling You this, but You Yourself are the cause of my fears. If You did not leave me, if you did not hide and deprive me of You, there would be no place in me to let these fears arise. Ah! Jesus, You make me die - but of cruel death and double death, because I do not die. Ah! if only I could experience death and die, how sweet it would be for me! Ah! Jesus, I am telling You – I can bear no more; either You

take me with You, or You remain with me.'

Now, while I was saying this, my lovable Jesus clasped me in His arms, and it was as if He was winding something with His hands; and I was put as though under a press – pressed, crushed. I myself am unable to tell the pain I felt within me; He alone knows what He made me suffer. Then, afterwards, He told me: "Beloved daughter of my Will, look inside of Me, how my Supreme Will conceded not even a breath of life to the will of my Humanity; as holy as It was, not even that was conceded to Me. I was to remain under the pressure of a Divine, infinite, endless Will, more than a press, which constituted Itself life of each one of my heartbeats, words and acts; and my little human will died in each heartbeat, breath, act, word, etc. But it died in reality – it actually felt death, because it never had life. I had my human will only to make it die continuously, and even though this was a great honor for my Humanity, and the greatest of portents - each death of my human will was substituted by a Life of Divine Will - however, this continuous dying was the greatest, the hardest, the most bitter and painful martyrdom of my Humanity. Oh! how the pains of my Passion become little before this continuous dying of mine. And in this alone I completed the perfect glory of my Celestial Father, and I loved Him with a love that surpasses any other love for all creatures. To die, to suffer, to do something great a few times, at intervals, is not so great. The Saints, the good and other creatures also have worked, have suffered, have died; but since it was not a continuous suffering, doing and dying, it constitutes neither a perfect glory to the Father, nor a redemption which can be extended to all. Therefore, my newborn daughter in my Eternal Volition, see now where your Jesus calls you and wants you: under the press of my Divine Will, so that your will may receive continuous death, just as my human will did. Otherwise, I could not make the new era arise, in which my Will may come to reign upon earth. It takes the continuous act, pains, deaths, in order to be able to snatch the Fiat Voluntas Tua from Heaven.

Beware, my daughter - do not look at others, either at my other Saints, or at the way I conducted Myself with them, which causes you be surprised at the way I behave with you. With them I wanted to do one thing; with you it is something completely different." And as He was saying this, He took the form of the Crucified and He leaned His forehead on mine, laying Himself over my whole person; and I remained under His pressure, and all prey to His Will.

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**December 29, 1923**

***Between Jesus and the soul who lives in His Will there is an eternal bond that binds them together and renders them inseparable. The secret in order to find all creatures and requite the Father for all.***

I was praying, when I found myself outside of myself in a place in which there was a crucifix, cast to the ground. I placed myself near it, to adore and kiss His most holy wounds, but while I was doing this, the crucifix came alive; He unnailed His hands from the cross and clung to my neck, clutching me very tightly. Fearing that it might not be Jesus, I tried to free myself from those clutches; and Jesus: "My daughter, why do you want to run away from Me? How is it – do you want to leave Me? Don't you know that between you and Me there is an eternal bond that binds us together, such that neither you nor I can detach ourselves? In fact, what is eternal enters into Me and becomes inseparable from Me. All the acts we have done together in my Will are eternal acts, just as my Will



is eternal; so, you have something of your own in Me, and I have of my own in you. An eternal vein flows within you, which renders us inseparable, and the more you continue and multiply your acts in my Will, the more you take part in what is eternal. So, where do you want to go? I was waiting for you to come to relieve Me and free Me from this place into which the human perfidy has cast Me, and with hidden sins and secret evils, has barbarously crucified Me. This is why I clung to you, that you might free Me and take Me with you.” I clasped Him to myself, I kissed Him, and found myself with Him in my little room; and I could see, between me and Jesus, how my interior was centralized in Him, and His was centralized in me.

Afterwards, I received Holy Communion, and according to my usual way I was calling all created things, placing them around Jesus, so that all might surround Him like a crown and give return of love and homages to their Creator. They all ran at my call, and I could see in clear notes all the love of my Jesus for me in all created things. Jesus awaited with such great tenderness of love, within my heart, the return of so much love; and I, hovering over everything and embracing everything, would bring myself to the feet of Jesus, and would say to Him: ‘My Love, my Jesus, You have created everything for me, and gave it to me as gift; therefore everything is mine, and I give it to You in order to love You. And so I say to You, “I love You” in each drop of light of the sun; “I love You” in the twinkling of the stars; “I love You” in each drop of water. Your Will makes me see your “I love you” for me even in the depths of the ocean, and I impress my “I love You” for You in every fish that darts in the sea. I want to impress my “I love You” on the flight of each bird – “I love You” everywhere, my Love. I want to impress my “I love You” upon the wings of the wind, in the moving of the leaves, in every spark of fire – “I love You” for myself and for all.’

The whole Creation was with me saying “I love You”, but when I wanted to embrace all human generations in the Eternal Volition, to have all prostrate themselves before Jesus, so that all might fulfill their duty of saying “I love You” to Jesus in each one of their acts, words and thoughts, they would escape me, and I would get lost and would not know how to do it. So I said this to Jesus, and He: “Yet, my daughter, the living in my Will is precisely this: to bring the whole Creation before Me and, in the name of all, give Me the return of their duties. No one must escape you, otherwise my Will would find some voids in the Creation, and would not be satisfied. But do you know why you do not find everyone, and many escape you? It is the force of the free will. However, I want to teach you the secret of where to find them all: enter into my Humanity, and in It you will find all of their acts as though held in custody, which I took on the commitment to satisfy for, on their behalf, before my Celestial Father. You, keep following all of my acts, which were the acts of all, and in this way you will find everything and will give Me return of love for everyone and for everything. Everything is in Me; having done it for all, in Me is the deposit of everything; and I render to the Divine Father the duty of love for all, and whoever wants it, can use it as the way through which to ascend to Heaven.” So I entered into Jesus, and with ease I found everything and everyone; and following the works of Jesus, I would say: ‘I love You in each thought of creature; I love You on the flight of each gaze; I love You in each sound of a word; I love You in each heartbeat, breath and affection; I love You in each drop of blood, in each work and step.’ But who can say all that I would do and say? Many things one is not able to say; even more, whatever one can say is said very poorly, compared to the way it is said when one is together with Jesus. The, while saying “I love You”, I found myself inside myself.

**January 4, 1924**

***The words of Jesus in the Garden: “Not my will, but Yours be done.” Through them He established with His Celestial Father the contract for the Kingdom of the Divine Will upon earth.***

I was thinking about the words of Jesus in the Garden, when He said: “Father, if it be possible, let this chalice pass from Me; yet, non mea voluntas, sed Tua fiat (not my will, but Yours be done).” And my sweet Jesus, moving in my interior, told me: “My daughter, do you think it was because of the chalice of my Passion that I said to the Father: ‘Father, if it be possible, let this chalice pass from Me’? Not at all; it was the chalice of the human will which contained such bitterness and fullness of vices, that my human will, united to the Divine, felt such repugnance, terror and fright, as to cry out: ‘Father, if it be possible, let this chalice pass from Me.’ How ugly is the human will without the Divine Will which, almost as within a chalice, enclosed Itself in each creature. There is no evil in the generations, of which it is not the origin, the seed, the fount. And in seeing Myself covered with all these evils produced by the human will, before the sanctity of my Will I felt Myself dying - and indeed I would have died if the Divinity had not sustained Me. But do you know why I added, and as many as three times: ‘Non mea voluntas, sed Tua fiat (Not my will, but Yours be done)’? I felt upon Myself all the wills of creatures united together, all of their evils, and in the name of all I cried out to the Father: ‘May the human will be done on earth no more - but the Divine. May the human will be banished, and may Yours reign.’ So, even from that time - and I wanted to do this at the very beginning of my Passion, because the calling upon earth of the Fiat Voluntas Tua on earth as It is in Heaven was the thing that interested Me the most and the most important one - I Myself said in the name of all: ‘Non mea voluntas, sed Tua fiat.’ From that time I constituted the era of the Fiat Voluntas Tua upon earth. And by saying it as many as three times, in the first one I impetrated It, in the second I made It descend, in the third I constituted It ruler and dominator. And in saying, ‘Non mea voluntas, sed Tua fiat’, I intended to empty the creatures of their wills and to fill them with the Divine.

Before dying, since I had only a few hours left, I wanted to negotiate with my Celestial Father my primary purpose for which I came upon earth – that the Divine Will might take Its first place of honor in the creature. This had been the first act of man – to withdraw from the Supreme Will - and therefore Our first offense; all his other evils are in the secondary order. Therefore, first I had to accomplish the purpose of the Fiat Voluntas Tua on earth as It is in Heaven, to then form the Redemption with my pains. In fact, Redemption Itself is in the secondary order; it is always my Will that has primacy in all things. And even though it was the effects of the fruits of Redemption that could be seen, it was by virtue of this contract which I made with my Divine Father - that His Fiat was to come to reign upon earth, realizing the true purpose of the creation of man and the primary purpose for which I came upon earth - that man could receive the fruits of Redemption. Otherwise, my wisdom would have lacked order. If the beginning of evil was his will, it was this will that I was to order and restore, reuniting Divine Will and human will. And even though the fruits of Redemption could be seen first, this says nothing. My Will is like a King who, though He is first among all, arrives last, being preceded, for his honor and decorum, by his peoples, armies, ministers, princes and the whole royal court. So, the fruits of Redemption were needed first, so that the height of the Majesty of my Will might find the royal court, the peoples, the armies, the ministers.

But do you know who was the first one to cry out together with Me: ‘Non mea voluntas, sed Tua

fiat’? It was my little newborn of my Will, my little daughter, who felt such repugnance and fright at her will that, trembling, she clung to Me and cried out with Me: ‘Father, if it be possible, let this chalice of my will pass from me.’ And, crying, you added with Me: ‘Non mea voluntas, sed Tua fiat’. Ah! yes, you were together with Me in that first contract with my Celestial Father, because at least one creature was needed in order to validate this contract. Otherwise, to whom to give it? To whom to entrust it? And in order to render the custody of the contract more secure, I gave you all the fruits of my Passion as gift, lining them up around you like a formidable army which, while forming the royal cortege of my Will, wages a fierce war against your will. Therefore, courage in the state you are in. Dismiss the thought that I may leave you; it would be detrimental to my Will, since I keep the contract of my Will deposited in you. So, remain at peace; it is my Will that tests you, wanting not only to purge you, but to destroy even the shadow of your will. So, in all peace, continue your flight in my Volition, and be concerned with nothing. Your Jesus will make it so that everything which may happen inside and outside of you will make my Will stand out even more and will expand within you the boundaries of my Will in your human will. I Myself will keep the pace in your interior, that I may direct everything in you according to my Will. I occupied Myself with nothing but the Will of my Father alone; and since all things are in It, I occupied Myself with everything. And if I taught one prayer, it was no other than this – that the Divine Will be done on earth as It is in Heaven; but it was the prayer which enclosed everything. So, I did not move if not around the Supreme Will; my words, my pains, my works, my heartbeats, were filled with Celestial Will. So do I want you to do: you must go around in It so much as to let yourself be burned by the eternal breath of the fire of my Will, in such a way as to lose any other knowledge, and to know nothing else but my Will, only and always.”

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**January 14, 1924**

***The Divine Will was everything for man, and with It he needed nothing. Before being scourged, Jesus wanted to be stripped in order to give back to the creature the royal garment of the Divine Will.***

I was accompanying the mystery of the scourging, compassionating my sweet Jesus when He saw Himself so confused in the midst of enemies - stripped of His garments, under a storm of blows. And my lovable Jesus, coming out of my interior in the state He was in when He was scourged, told me: “My daughter, do you want to know why I was stripped when I was scourged? In each mystery of my Passion, first I occupied Myself with joining the split between the human will and the Divine, and then with the offenses which this split produced. When man, in Eden, broke the bonds of the union between the Supreme Will and his will, he stripped himself of the royal garments of my Will, and clothed himself with the miserable rags of his will – weak, inconstant, impotent to doing anything good. My Will was a sweet enchantment for him, which kept him absorbed within a most pure light, which made him know nothing but His God, from whom he had come, and who gave him nothing but innumerable happinesses. And he was so absorbed within the so much giving of his God to him, that he would give not a thought to himself. Oh! how happy man was, and how the Divinity delighted in giving him so many particles of His Being for as many as the creature can receive, in order to make him similar to Himself. So, as soon as he broke the union of Our Will with his, he lost the royal garment, he lost the enchantment, the light, the happiness. He looked at himself without the light of my Will, and in looking at himself without the enchantment which kept him absorbed, he came to

know himself, he felt ashamed, he became afraid of God; so much so, that his very nature felt the sad effects of this: he felt the cold and his nakedness, and felt the vital need to cover himself. Just as Our Will kept him within the port of immense happinesses, so did his will put him in the port of miseries. Our Will was everything for man, and in It he found everything. It was right that, having come out of Us and living in Our Will as Our tender child, he would live of It; and this Will was to make up for everything he needed. Therefore, as he wanted to live of his own will, he became needy of everything, because the human will does not have the power to make up for all needs, nor does it contain the fount of good within itself. So, he was forced to procure for himself, with hardship, the necessary things of life. Do you see, then, what it means not to be united with my Will? Oh! if all knew It, they would have one yearning alone: that my Will come to reign upon earth. So, had Adam not withdrawn from the Divine Will, his nature also would have had no need of clothing; he would not have felt ashamed of his nakedness, nor would he have been subject to suffering cold, heat, hunger, weakness. But these natural things were almost nothing; rather, they were symbols of the great good which his soul had lost.

Therefore, my daughter, before being tied to the pillar to be scourged, I wanted to be stripped in order to suffer and repair for the nakedness of man when he stripped himself of the royal garment of my Will. I felt such confusion and pain within Me in seeing Myself stripped in the midst of enemies who were mocking Me, that I cried over the nakedness of man and I offered my nakedness to my Celestial Father, so that man might be clothed once again with the royal garment of my Will. And as ransom, so that this would not be denied to Me, I offered my blood, my flesh torn to shreds, and I let Myself be stripped not only of my garments, but also of my skin, to be able to pay the price and satisfy for the crime of this nakedness of man. I poured out so much blood in this mystery, that in no other did I pour so much – so much as to be enough to cover him with a second garment, a garment of blood, so as to cover him again, and then warm him and wash him, to dispose him to receive the royal garment of my Will.”

On hearing this, surprised, I said: ‘My beloved Jesus, how can it be possible that, because he withdrew from your Will, man felt the need to clothe himself, was ashamed, was afraid; but then, You always did the Will of the Celestial Father, You were One with Him, your Mama never knew Her own will - yet, the two of You had need of clothing and food, and You felt the cold and the heat?’ And Jesus added: “Yet, my daughter, it is precisely so. If man felt ashamed of his nakedness and was subject to many natural miseries, it was precisely because he lost the sweet enchantment of my Will; and even though it was his soul that did evil, not his body, the body, however, indirectly was as though accomplice with the wicked will of man, and so his nature remained as though profaned by the bad volition of man. Therefore both the soul and the body had to feel the pain of the evil committed. As for Me, indeed I always did the Supreme Will, but I did not come to find an innocent man, a man before sin; rather, I came to find a sinful man and with all his miseries. And so I had to associate Myself with men, taking upon Myself all of their evils, and subjecting Myself to all the necessities of life, as if I were one of them. However, in Me there was this prodigy: if I wanted, I would need nothing, either clothing, or food or anything else. But I did not want to make use of it out of love for man. I wanted to sacrifice Myself in everything, even in the most innocent things created by Me, in order to prove my ardent love to him. Even more, this served to impetrate from my Divine Father that out of regard for Me and for my will completely sacrificed to Him, He would give back to man the noble royal garment of Our Will.”

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**January 20, 1924**

***By leaving herself prey to oppression, the soul loses the attentiveness of the round in the Divine Will; while by always crossing the sea of the Divine Will, she brings refreshment to God and to herself. The sea of the Divine Will is sea of light and of fire, without port and without shore.***

I was in the hard state of the usual privations of my beloved Good, and I felt immersed in bitternesses, without the One who alone makes the sun, the warmth, the smile, the happiness arise in my poor soul. Without Him it is always nighttime, I remain numb with the cold of His privation - I am unhappy. So, I was feeling oppressed, and my sweet Jesus, moving in my interior, told me: "My daughter, courage, do not leave yourself prey to oppression. If you knew how much I suffer in seeing you suffer.... I suffer so much that in order not to see you suffer so much I put you to sleep; but I remain close to you, I do not leave you. And while you sleep, I do for you what we should be doing together, if you were awake; because it is not you who wants to sleep - it is I who wants it, and this is why I make up for you. Do you see how much I love you? If you knew how much I suffer when I see you wake up, fidgeting because you have not perceived that I was close to you, since I Myself had put you to sleep in the torment of my privation. It is true that you suffer - I too suffer, but it is the bond of my Will that flows in you also in this, and clasping you more, renders our union more stable. Therefore, courage, and remember that you are my little boat[1] in my Will; and the Divine Will is not a sea of water, which has its ports and shores, where boats, ships and passengers make their stops, take rest, give themselves to amusements, and many passengers do not even return to cross the sea again. The sea of my Will is sea of light and of fire, without port and without shore. Therefore, there are no stops for my little boat; she must cross it continuously, but with such speed as to enclose the whole of the endless eternity in each one of your heartbeats and acts; in such a way as to connect them to that eternal heartbeat and act, which is heartbeat and act of each one. And you, crossing over all, will do the round of eternity in each heartbeat of yours; you will take everything and will bring Us all that comes from the Divinity in order for It to give and to receive. But while It gives, It does not receive, and my little boat has the task to cross the immense sea of my Will in order to requite Us for everything that comes from Us. So, if you oppress yourself you will lose the attentiveness of the round, and the sea of my Will, not feeling agitated by the speedy rounds of my little boat, will burn you more, and you will fidget more because of my privation. But if you keep going around, you will be like that sweet little breeze which, while bringing refreshment to Our fire, will serve you to sweeten the torment you suffer because of my privation."

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**January 23, 1924**

***Just as Jesus braided the Creating Fiat with His Redeeming Fiat, so does He want the third Fiat to be braided with the Creating and Redeeming Fiat. The Humanity of Jesus is smaller than His Eternal Will.***

I was abandoning all of myself in the Holy Will of God, and I thought to myself: "The Fiat formed the whole universe, and in the Fiat the Divinity made display of Its love toward man, exposing it in each created thing, in such a way that, impressed in each created thing, one can see that Fiat which, with such great mastery, power and harmony, was released from the divine bosom toward the creature. The Fiat formed the Redemption, so much so, that in each thing which the Eternal Word

did, the Fiat is present, and surrounding them like a crown, It gives them life. So, the Creating Fiat and the Redeeming Fiat are braided together, and one echoes within the other, forming one single Fiat, as there is no created act which my sweet Jesus did no braid with the requital of His Fiat. Now, my adored Jesus has told me many times that the third Fiat is needed so that the works of Creation and Redemption may be completed. So, how will this be done? Who will form so many Fiats as to braid the Creating Fiat and the Redeeming Fiat?" While I was thinking of this, my lovable Jesus, moving in my interior, told me: "My daughter, if the Supreme Majesty released so much love toward mankind in all the things created by His omnipotent Fiat, it was right that I, His Son, in His same Fiat, would do as many acts to requite Him for His love, braiding His Fiat with Mine, so that another Fiat, human and divine, might rise from the earth to exchange the kiss with His Fiat, be braided with It, and substitute for the return of love of all creatures. Until I came upon earth, the Fiat which was spread throughout all Creation was alone; but as I came, It was no longer alone. Indeed, my first task was that of forming as many acts in the Eternal Fiat for as many as my Father had done in Creation. So, with my Fiat, the Creating Fiat had Its sweet and harmonious company.

Now, this Fiat does not want to remain in two – It wants the third Fiat, It wants to be in three, and this third Fiat it is you who will do. This is why many times I have drawn you outside of yourself, and I have placed you within that very Creating and Redeeming Fiat – so that you might do your flight, and as you would braid your Fiat with Ours, the Creating and Redeeming Fiat might be braided by the third Fiat, your own. The more you operate in Our Fiat, the sooner you will reach the way of Our Fiat; and just as in the Fiat of Creation many prodigious and beautiful things - the whole universe - came out of Us, and the Fiat of Redemption substituted for all the acts of creatures, taking Its lost child by the hand to lead him back into the bosom of His Celestial Father, so will the third Fiat, once It has done Its course, let Its effects be seen: that my Will be known and loved, and take Its dominion in order to have Its Kingdom upon earth. Each additional act of yours which you will braid with Our Fiat, will be a human kiss that you will have Our Fiat be given, a greater bond that you will form between the Divine Will and the human will, in such a way that, placed in accord, It may have no reluctance to making Itself known and taking Its royal dominion. Everything is in making Itself known – the rest will come by itself. This is why many times I have recommended to you that you omit to write nothing of what regards my Will – because knowledge is the way, and its light serves as trumpet to call those who are listening, to make itself heard; and the more the trumpet sounds – and it sounds more for as many more knowledges as it has, to be manifested – the more people will rush up. Knowledge takes the attitude now of pulpit, now of teacher, now of compassionate father and excessive lover; in sum, it has all the ways in its power in order to enter the hearts, to conquer them and to triumph in everything. And the more knowledges it contains, the more ways it has in its power."

Almost confused by what Jesus was telling me, I said: 'My sweet Love, You know how miserable I am and in what state I find myself; therefore I feel it is impossible for me that with my acts I may reach the same way as that of the Creating Fiat and of the Redeeming Fiat.' And Jesus: "So, Our Fiat does not contain all the power It wants? If It did it in Creation and in Redemption, how can It not be able to do it in you? What it takes is your will, and I will impress my Fiat in yours, just as I impressed my Divine Fiat in the will of my Humanity; so we will follow the same way. My Will can do anything; in my all-seeingness It will make present to you the acts of Creation and Redemption, and you, with ease, with your acts will braid the third Fiat to Our Fiat. Aren't you happy?" And I,

in seeing that my adored Jesus, as he was speaking about His Will, was disappearing from me, remaining as though eclipsed within an immense light, just as when the sun makes the stars disappear, eclipsing them within its light, said: 'Jesus, my Life, do not speak to me about your Will, because then You eclipse Yourself within Its light, and I lose You, and remain alone without You. How can it be that your Will makes me lose my Life, my All?' And Jesus added: "My daughter, my Humanity is smaller than my Eternal Will; It has Its boundaries, Its limits, and therefore, as my endless Will draws near you with Its knowledges, my Humanity is lost within Its light, and as though eclipsed. This is why you do not see Me, but I remain always in you, and I enjoy, as I see the little newborn of my Will eclipsed within the same light as my Humanity. So, we are together, but because our sight is dazzled by the blazing light of the Supreme Volition, we cannot see each other."

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**February 2, 1924**

***Abandonment in God is the wings in order to fly together with the Divine Will. What Eternity is.***

I felt very oppressed because of the privation of my sweet Jesus, and because of other reasons, which it is not necessary to put on paper. And my beloved Jesus, moving in my interior and pressing me to Himself to give me strength, for I felt I was succumbing, told me: "My daughter, my Will is life and motion of everything. But do you know who follows Its motion and takes flight in my Eternal Volition, in such a way as to go around as It does in the sphere of Eternity, be wherever It is, and do whatever It does? The soul who is completely abandoned in my Holy Will. Abandonment is the wings in order to fly together with my Will. As abandonment ceases, she loses the flight and the wings are destroyed. So, everyone feels the motion, the life of my Will, because there is no motion which does not come from Me, but they remain at the point in which they are. Only one who has the wings of the abandonment in Me and follows the same course as my Will, hovers over everything, both in Heaven and on earth, enters into the sphere of eternity, goes around in the midst of the Three Divine Persons, penetrates into Their most intimate hiding places, and is aware of Their secrets and of Their beatitudes. It happens as to an engine which has the primary wheel in the center and many other small wheels around it, which are fixed. As the primary wheel moves, all receive motion, but they never arrive at touching the primary wheel, nor do they know anything of what it does and of the goods it contains. But there is another small wheel, which is not fixed, and by means of a mechanism, it goes around continuously across all the small wheels, to then find itself in each motion of the primary wheel, and begin its round again. Now, this itinerant little wheel knows what is there in the primary wheel and takes part in the goods it contains. Now, the primary wheel is my Will, the small wheels which are fixed are the souls who are abandoned to themselves, which renders them immobilized in good; the itinerant little wheel is the soul who lives in my Will, and the mechanism is the complete abandonment in Me. So, each lack of abandonment in Me is a round that you lose in the sphere of Eternity. If you knew what it means to lose an eternal round!"

On hearing this, I said: 'But, tell me, my Love, what does eternity mean, and what is this eternal round?' And Jesus added: "My daughter, eternity is an immense circle, such that one cannot know either where It begins or where It ends. In this circle there is God, without beginning and without end, and there He possesses infinite happiness, beatitude, joys, riches, beauty, etc. At each divine motion, which never ceases, He issues new happiness, new beauties, new beatitudes, etc., from this circle of eternity. But this new act is an act that is never interrupted, though one is different from the

other; distinct among themselves, Our contentments are always new; Our beatitudes are such and so many, that while We are enjoying one, another surprises Us. And it is always so, and they never end - they are eternal, immense, just as We are; and what is eternal has the virtue of making ever new things arise. What is old, things that are repeated, do not exist in what is eternal. But do you know who it is that, in Heaven, shares more in this newness which is never exhausted? One who has practiced more good on earth. This good will be like the seed which will bring her the knowledge of Our beatitudes, joys, beauty, love, goodness, etc. And depending on the good which the soul has practiced on earth, which is in some harmony with Our varied beatitudes, she will come closer to Us, and will fill herself, in large gulps, with that beatitude whose seed she contains, to the point of overflowing outside. She will share in everything that the circle of eternity contains; she will be filled with it in place of the seeds acquired on earth.

It will happen as to one who has learned music, a job, or a science. When music is played, many listen and enjoy; but who understands? Who feels all those notes of joy or of sorrow penetrate into his intelligence and descend into his heart? Who feels as though being filled, and seeing, in act, the scenes which that music expresses? One who has studied, one who has worked hard to learn it. The others enjoy, but do not understand. Their enjoyment is in what sounds to their hearing, but their whole interior remains empty. The same for one who has learned sciences: who enjoys more - one who has studied and has worn out his intelligence over books, over many scientific things; or one who has only looked at them? Indeed, the one who has studied can earn fair profits, can occupy distinct positions; while the other one can only enjoy with his sight, if he sees things related to sciences. The same with all other things. If this happens on earth, much more so in Heaven, where justice weighs with the scales of love every little good act done by the creature, and on that good act places an unending happiness, joy and beauty. Now, what will it be for the soul who has lived in my Will, in which all her acts remain with an eternal and divine seed? The circle of eternity will pour itself upon her to such an extent, that the whole Celestial Jerusalem will remain stupefied, and will make new feasts, and will receive new glory.”

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**February 5, 1924**

***The soul cannot go out of the Divine Will because her will is chained to the immutability of the Divine. Effects of melancholy and of cheerfulness.***

I felt embittered because of the privation of my highest and only Good; even more, I felt that everything was over for me, and that the One who is all my life was to come no more, and that all the past had been a game of fantasy. Oh! had it been in my power, I would have burned up all the writings, so that no trace might be left about me. My nature also felt the painful effects of this, but it is useless to say on paper what I went through, because the paper too, cruel, has not a word of comfort for me, and does not give me the One whom I so much long for; on the contrary, by saying it, it makes my pains more bitter, therefore I move on.

So, while I was in such a hard state, my always lovable Jesus made Himself seen to me with a stick of fire in His hand, telling me: “My daughter, where do you want Me to beat you with this stick? I want to strike the world, therefore I have come to you – to see how many blows you want to receive yourself, so as to give the rest to creatures. So, tell Me where you want Me to beat you.”



And I, embittered as I was, said: 'Beat me wherever You want to beat me, I don't want to know anything – I want nothing but your Will.' And He, again: "I want to know from you where you want Me to beat you." And I: 'No, no, I will never say that; I want there where You want.' Jesus returned to ask me again, and seeing that I kept answering: 'I want nothing but your Will', He repeated: "So, you don't even what to say where you want Me to beat you?"

Then, without saying anything else, He beat me. Those blows were painful, but since they were coming from the hands of Jesus, they infused in me life, strength, trust. After He struck me, in such a way that I felt all beaten up, I clung to His neck, and drawing near His mouth, I tried to suckle. But as I did so, a most sweet liquid came into my mouth, which cheered me all up. But this was not my Will; rather, I wanted His bitternesses, for He had so many in His most holy Heart. Then I said to Him: 'My Love, what a hard lot mine is; your privation kills me, the fear that I might go out of your Will crushes me. Tell me, where have I offended You? Why do You leave me? And even though You are with me now, it does not seem to me that You have come to stay with me like before, to be together, but in passing. Ah! how can I be without You, my Life? You Yourself, tell me if I can.' And while saying this, I burst into tears. And Jesus, pressing me to Himself, told me: "Poor daughter of mine, poor daughter of mine, courage, your Jesus does not leave you. Nor should you fear that you might go out of my Will, because your will is chained to the immutability of Mine. At most, it might be thoughts, impressions, that you will feel, but not true acts. In fact, since the immutability of my Will is in you, when yours might be about to go out of Mine, you will feel the firmness, the strength of my immutability, and will remain more chained to it. And besides, have you forgotten that I am not only in your heart, but in the whole world, and that from within you I direct the destiny of all creatures? What you feel is nothing other than the way the world is with Me and the pains they give Me. Since I am in you, they are reflected upon you. Ah! my daughter, how much does the world give us to suffer - but, come, courage, when I see that you can take no more, I leave everything and I come to be with my daughter, to cheer you and to cheer Myself from the pains they give Me." Having said this, He disappeared.

I was left strengthened, yes, but with such melancholy as to feel myself dying. I felt as though soaked in a bath of bitternesses and afflictions; so much so, that I did not feel the strength to say to Jesus: 'Come'. Then, while I was doing my usual prayers, my beloved Jesus came back, telling me: "My daughter, tell Me, why are you so melancholic? See, I come from the midst of creatures with tears in my eyes, my Heart pierced, betrayed by many, and so I said to Myself: 'Let Me go to my daughter, to my little newborn of my Will, that she may dry my tears. With her acts that she has done in my Will, she will give Me the love and everything that the others do not give Me; I will rest in her, and I will cheer her with my presence.' And you, instead, let yourself be found as so melancholic, that I have to put my pains aside in order to relieve yours. Don't you know that cheerfulness for the soul is like fragrance for flowers, like condiment for foods, like the skin tone for people, like maturation for fruits, like the sun for plants? So, with this melancholy, you have not let Me found a fragrance that may cheer Me, nor a tasty food, nor a mature fruit; rather, you are all faded as to move Me to pity. Poor daughter, courage, cling to Me, do not fear." I clung to Him; I would have wanted to burst into tears, I felt my voice being suffocated, but I plucked up strength, I repressed my tears, and I said to Him: 'Jesus, my Love, my pains are nothing compared to yours. So, let us think about your pains if You don't want to add more bitternesses to mine. Let me dry your tears, and let me share in the pains of your Heart.' So He shared His pains with me, and while letting me see the grave evils

present in the world, and those which will come, He disappeared from me.

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**February 8, 1924**

***The way how little ones must be in the Divine Will, and what they must do in It.***

I was fusing all of myself in the Holy Divine Will, and in doing this, as the littlest of all, I place myself ahead of all generations, even before Adam and Eve were created, so that, before they would sin, I may prepare, ahead of them, the act of reparation to the Divine Majesty, because in the Divine Will there is neither past nor future, but everything is present; and also so that, being little, I may approach the Divine Majesty in order to plead with Him and do my little acts in His Will, so as to cover all the acts of creatures with His Divine Will, and therefore be able to bind the human will, which had split off, with the Divine, and make them one. Now, while I was about to do this, my annihilation, my misery and extreme littleness were such that I said to myself: 'Instead of placing myself ahead of everyone in the Most Holy Will, I should rather put myself behind everyone, even behind the last man who will come. Since I am the most abject and the most miserable of all, it is the last place that befits me.' Now, while I was doing this, my beloved Jesus came out from within my interior, and taking my hand, told me: "My little daughter, in my Will the little ones must be ahead of all; even more, inside my womb. One who must plead, repair, unify Our Will, not only with her own, but with those of all, must be near Us and so united with Us as to receive all the reflections of the Divinity in order to copy them within herself. She must have a thought which may be the thought of all; a word, a work, a step, a love, which may be of all and for all. And since Our Will envelops everyone, may that thought of yours, which in Our Will be the thought of all, that act, that love, shine in each thought, word and act of all generations, and in the power of Our Will, may they become antidotes, defenders, lovers, operators, etc.

If you knew with what love Our Celestial Father awaits you, and the joy, the contentment He feels in seeing you, so little, bring the whole Creation onto His lap, to give Him the return of all.... He feels the glory, the joys, the amusements of the purpose of Creation come back to Him. This is why it is necessary that you come before all; and after you have come forward, you will make a turn in Our Will, and will go behind everyone; you will place them as though on your lap, and will bring them all into Our womb. And We, in seeing them covered with your acts done in Our Will, will welcome them with more love, and will feel more disposed to bind Our Will with those of creatures, so that It may return to Its full dominion. Therefore, courage; the little ones get lost in the crowd, and this is why it is necessary that you come forward in order to fulfill the mission of your office in Our Will. In Our Will, the little ones have no thoughts for themselves, nor their own things, but everything in common with the Celestial Father. Therefore, just as everyone enjoys the sun, as they are all inundated by its light, because it was created by God for the good of all, in the same way, all enjoy the use of the acts done by the little daughter of Our Will, which, more than sun, dart over all, so that the Sun of the Eternal Volition may rise again with that purpose for which all generations were created. Therefore, do not get lost in the crowd of your miseries, of your abjection, of self reflections, but think only about your office of little one of Our Will, and be attentive on fulfilling your mission."

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**February 10, 1924**

***Necessity of complete abandonment in the Divine Will. The doctrine on the Divine Will is the purest, the most beautiful, and through it the Church will be renewed and the face of the earth transformed.***

I was thinking to myself about all that was written in these past days, and I said to myself that they were neither necessary nor serious things, that I could have done without putting them on paper, but obedience wanted it so, and I had the duty to say 'Fiat' also in this. But as I was thinking about this, my beloved Jesus told me: "Yet, my daughter, everything was necessary in order to make known how to live in my Will. By not saying everything, you would cause some quality of how to live in It to be missing, and therefore they could not have the full effect of the living in my Will. As for example, on the abandonment of living in my Will: if the soul did not live completely abandoned in my Will, she would be like someone who lived in a sumptuous palace, and now leaned out of a window, now out of a balcony, now went down to the main door. So, only seldom or in passing does the poor one pass through some of the rooms, and therefore she knows little of the regime, of the work that is needed, of the goods which are there present, of what she can take, and of what she can give. Who knows how many goods are in there, and she knows little about it, therefore she does not love that palace as she should love it, nor does she esteem it as it deserves. Now, for the soul who lives in my Will and is not completely abandoned in It, self reflections, cares for herself, fears, disturbances, are nothing other than windows, balconies and main doors that she forms in my Will; and by going out very often, she is forced to see and feel the miseries of human life. And since the miseries are her own property, while the riches of my Will are mine, she becomes more attached to the miseries than to the riches, and so she will not come to love, nor will she enjoy what it means to live in my Will. And having formed the main door, one day or another she will go away to live in the miserable hovel of her own will. See, then, how complete abandonment in Me is necessary in order to live in my Will. My Will does not need the miseries of the human will; It wants the creature to live together with It - beautiful, just as It delivered her from Its womb, without the miserable provision that she has formed for herself in the exile of life. Otherwise, there would be disparity, which would bring sorrow to my Will and unhappiness to the human will.

Do you see how necessary it is to make them understand that complete abandonment is needed in order to live in my Will? And you say it was not necessary to write about it. I feel compassion for you, because you do not see what I see, and therefore you take it lightly. But in my all-seeingness, I see that these writings will be for my Church like a new sun which will rise in Her midst; and drawn by its blazing light, creatures will apply themselves in order to be transformed into this light and become spiritualized and divinized, in such a way that, as the Church will be renewed, they will transform the face of the earth. The doctrine on my Will is the purest, the most beautiful, not subject to any shadow of the material or of interest, both in the supernatural and in the natural order. Therefore, like sun, it will be the most penetrating, the most fecund, and the most welcomed and appreciated. And being light, of its own it will make itself understood and will make its way. It will not be subject to doubts or suspicions of error; and if some word is not understood, it will be because of too much light which, eclipsing the human intellect, will not allow them to comprehend the whole fullness of the truth. However, they will find not a word which is not truth. At the most, they will not be able to comprehend it fully. Therefore, in view of the good which I see, I push you to neglect nothing in writing. One saying, one effect, one simile about my Will can be like beneficial dew upon

souls, just as dew is beneficial on the plants after a day of burning sun, or like a pouring rain after long months of drought. You cannot understand all the good, the light, the strength contained in each word; but your Jesus knows it, and knows the ones whom it must serve and the good it must do.” Now, as He was saying this, He showed me a table in the middle of the Church, and all the writings about the Divine Will placed upon it. Many venerable people surrounded that table and became transformed into light and divinized; and as they walked, they communicated that light to whomever they encountered. Then Jesus added: “You will see this great good from Heaven, when the Church will receive this celestial food, which will strengthen Her and make Her rise again in Her full triumph.”

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**February 16, 1924**

***Immense sorrow and infinite joys of the Heart of Jesus. One who, with love and submission, shares in His sorrows, also shares in His joys.***

I was thinking about the sorrows of the Most Holy Heart of Jesus. Oh! how my pains disappeared when compared to His. And my always lovable Jesus told me: “My daughter, the sorrows of my Heart are indescribable and inconceivable to human creature. You must know that each beat of my Heart was a distinct sorrow; each heartbeat brought Me a new sorrow, one different from the other. Human life is a continuous palpitating - if the heartbeat ceases, life ceases. Imagine now, what torrents of sorrow each beat of my Heart brought Me, up to the last moment of my dying; from the moment I was conceived up to my last heartbeat, it did not spare Me bringing Me new pains and bitter sorrows. However, you must also know that my Divinity, which was inseparable from Me, watching over my Heart, while letting a new sorrow enter at each heartbeat, at each heartbeat It also let enter new joys, new contentments, new harmonies and celestial secrets. If I was rich in sorrow and my Heart enclosed immense seas of pain, I was also rich in happiness, in infinite joys and in unreachable sweetness. I would have died at the first heartbeat of sorrow, if the Divinity, loving this Heart with infinite love, had not let each heartbeat resound in two within my Heart: sorrow and joy, bitterness and sweetness, pains and contentments, death and life, humiliation and glory, human abandonments and divine comforts. Oh! if you could look into my Heart, you would see everything centralized in Me - all possible imaginable sorrows, from which creatures rise again to new life, and all contentments and divine riches, which flow within my Heart like many seas, as I diffuse them for the good of the whole human family.

But who shares more in these immense treasures of my Heart? One who suffers more. For each pain, for each sorrow, there a special joy in my Heart, which follows that pain or sorrow suffered by the creature. Sorrow renders her more dignified, more lovable, more dear, more worthy of sympathy. And just as my Heart drew upon Itself all divine sympathies by virtue of the sorrows suffered, in seeing sorrow in the creature, which is a special characteristic of my Heart, watching over this sorrow, with all love I pour upon her the joys and contentments which my Heart contains. But to my highest sorrow, while my Heart would want to let my joys follow the sorrow I send to creatures, not finding in them love of suffering and true resignation like those which my Heart had, my joys follow the sorrow, but in seeing that the sorrow has not been received with love and honor and with highest submission, my joys do not find the way to enter that sorrowful heart and, grieving, they come back into my Heart. Therefore, when I find a soul who is resigned, who is lover of suffering, I feel her as

though regenerated within my Heart, and – oh! how sorrows and joys, bitternesses and sweetnesses, alternate. I hold nothing back of all the goods which I can pour into her.”

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**February 18, 1924**

***All created things, near and far, known and unknown, have one single sound - ‘I love you’ - and each of them carries a distinct love.***

I was fusing myself in the Divine Will according to my usual way, in order to find all created things and to be able to give my return of love, for myself and for all. Now, as I was doing this, I thought to myself: ‘My Jesus says that He has created everything for love of me and for love of each one. But how can this be if many created things I don’t even know? So many fishes that dart in the sea, so many birds that fly in the air, so many plants, so many flowers, such great variety of beauty contained in the whole universe – who knows them? Just a small number of them. Therefore, if I don’t even know them – especially I, then, who have been confined in a bed for years and years – how can He say that all created things have the mark, the seal of His ‘*I love you*’ for me?’ Now, while I was thinking of this, my sweet Jesus moved in my interior, in the act of pricking up His ears in order to listen to me, and told me: “My daughter, yet, it is true that each created thing has a distinct love for you. It is also true that you do not know them all, but this says nothing; on the contrary, it reveals to you my love even more, and tells you in clear notes that my ‘*I love you*’ for you is both near and far from you, both hidden and unveiled. I do not act like creatures, who, when they are close, are all love, but as soon as they move away, they become cold and are no longer able to love. My love is stable and fixed; it is near as much as it is far, hidden and secret; it has one single sound, never interrupted: ‘*I love you...*’.

See, you know the light of the sun, it is true. Indeed you receive its light and its heat as much as you want; but more light surpasses you - so much as to fill the whole earth. If you wanted more light, the sun would give it to you – even all of it. Now, all the light of the sun tells you my ‘*I love you*’, both that which is near and that which is far. Even more, as it covers the earth, it carries the little sonata of my ‘*I love you*’ for you. And yet, you know neither the paths which the light covers, nor the lands it illuminates, nor the people who enjoy the beneficial influence of the solar ray. But even though you do not know everything that the light does, you are in that same light, and if you do not take it all, it is because you lack the capacity to be able to absorb it into yourself; but in spite of this, you cannot say that all the light of the sun does not say to you: ‘*I love you*’. On the contrary, it makes a greater display of love, because, as it invades the earth, it keeps narrating my ‘*I love you*’ to all. The same for all the drops of water: you cannot drink them all and enclose them within yourself; but in spite of this you cannot say that they do not tell you my ‘*I love you*’. So, all created things - whether known or unknown – all have the mark of my ‘*I love you*’, because all of them serve the harmony of the universe, the decorum of Creation, the mastery of Our creative hand. I acted like a rich and tender father, who loves his son. Since the son has to leave the paternal house to take his position, the father prepares a sumptuous palace with innumerable rooms, each of which contains a certain something that can be of use to his son. Now, since those rooms are many, the son does not always see them; even more, some of them he does not know, because no necessity to use them has arisen for him. But in spite of this, can anyone perhaps deny that in each room there is a special paternal love for the son, as the paternal goodness has provided also for that which might or might not be

necessary to the son? So I did. This son came out of my womb, and I wanted him to lack nothing; even more, I created many different things, and some enjoy one thing, some another; but everything has one single sound: *'I love you'.*”

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**February 20, 1924**

***Had there been other souls in the Church to have lived in the Divine Will before Luisa, or other manifestations about It, Jesus would have made use of His power to make the sublime way of living in His Will manifest. To live in the Divine Will means to make the pure joys of the purpose of Creation return to God.***

After all that my sweet Jesus has told me about His Most Holy Will, I was thinking to myself: ‘How can it ever be possible that there has not been one soul until now who has lived in the Divine Volition, and that I am the first one? Who knows how many others there have been before me, and in a more perfect, a more active way than mine.’ But while I was saying this, my always lovable Jesus moved in my interior and told me: “My daughter, why do you not want to recognize the gift, the grace - your mission of having been called in a way all special and new to live in my Will? Had there been other souls in my Church before you, since the living in my Will is the most important thing, the thing which interests me the most and for which I care so much, there would have been the traces, the norms, the teachings in my Church from those who would have had the chance to live life in my Will. There would have been the knowledges, the attractions, the effects and the goods which this living in my Will contains. Had there been many other manifestations, I would have made use of my power, making the sublime way of living in my Will shine forth. In view of my great satisfaction, and in seeing Myself honored by the soul with the glory of my own Will, I would have put that soul in such a tight corner that she could not have resisted manifesting what I wanted. Just as there are sayings and teachings on living resigned, patient, obedient, etc., there would have been this also. It would have been quite funny and strange if I had kept the thing which I love the most hidden. Rather, the more one loves something, the more one wants to make it known; the more satisfaction and glory a way of living brings Me, the more I want to diffuse it. It is not in the nature of true love to hide what can make others happy and rich. If you knew how I longed for this time in which my little newborn of my Will would come to the light, to make you live in my Volition; what a cortege of grace I prepared in order to obtain the intent - you would remain stunned and would be more grateful and attentive to Me.

Ah! you do not know what it means to live in my Will. It means to make the pure joys of the purpose of Creation, my innocent amusements of the reason why I created man, return to Me. It means to remove from Me all the bitterness that the perfidious human will gave Me almost at the dawn of Creation. It means a continuous exchange between human will and Divine Will, as the soul, fearing her own, lives of Mine, while Mine keeps filling the soul with joys, love and infinite goods. Oh! how happy I feel in being able to give whatever I want to this soul, because my Will contains such capacity as to be able to receive everything. So, there are no longer divisions between Me and her, but stable union in operating, in thinking, in loving, because my Will makes up for everything, so we remain in perfect accord and in communion of goods. This had been the purpose of the creation of man: to have him live as Our own child and to place all Our goods in common with him, so that he might be fully happy, and We might be amused with his happiness.

Now, to live in my Will is precisely this: to have the purpose, the joys, the feasts of Creation returned

to Us. And you say that I should have kept it hidden in my Church, without letting it come out? I would have turned Heaven and earth upside down; I would have overwhelmed the hearts with an irresistible strength, in order to make known that which will be the fulfillment of Creation. Do you see how much I care for this living in my Will, which places the seal upon all my works, so that all of them may be complete? To you, perhaps, this may seem nothing, or that there are similar things in my Church. No, no. To Me, on the contrary, it is the All of my works, and you must appreciate it as such, and be more attentive in fulfilling the mission I want from you.”

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**February 22, 1924**

*God enjoyed the pure joys of Creation until man sinned; then He enjoyed them again when the Most Holy Virgin came to the light; and then, when the Word descended upon earth. Finally, He will enjoy them, and in a continuous way, when creatures live in the Divine Will. For this purpose He has chosen Luisa as the first one and as the example, depositing in her the celestial law of His Will.*

I was thinking about what is written above, and I said to myself: ‘How is it possible that the blessed Lord, after so many centuries, has not enjoyed the pure joys of Creation, and that He is waiting for the living in the Divine Will in order to receive these joys, this glory, and the purpose for which everything was created?’ Now, while I was thinking of this and other things, my sweet Jesus made Himself seen in my interior, and through a light that He sent to my intellect, He told me: “My daughter, the pure joys of Creation, my innocent amusements with the creatures, I did enjoy, but at intervals, not continuously; and when things are not stable and continuous, they increase one’s sorrow even more; they cause one to yearn more to enjoy them again, and one would make any sacrifice to render them permanent.

In the first place, I enjoyed the pure joys of Creation when, after I had created everything, I created man - until he sinned. Between him and Us there was highest accord, common joys, innocent amusements; Our arms were always open to embrace him, to give him new joys, new graces; and by giving, We amused Ourselves so much as to form a continuous feast for Ourselves and for him. For Us, to give is to rejoice, it is happiness, it is amusement. But as soon as he sinned and broke his will from Ours, everything ended, because, since the fullness of Our Will was no longer in him, the current in order to be able to give and to continue the life of mutual happiness, was missing. More so, since, Our Will missing in him, the capacity and the safeguard in order to keep Our gifts was missing.

In the second place, We enjoyed the pure joys of Creation when, after many centuries, the Immaculate Virgin came to the light of the day. Because She had been preserved from even a shadow of sin, and She possessed all the fullness of Our Will, and, between Her and Us, there was not a shadow of split between Her will and Ours - Our joys, Our innocent amusements, were returned to Us. She brought to Us all the feasts of Creation as though on Her lap, and We gave Her so much, and amused Ourselves so much in giving, as to enrich Her in every instant with new graces, new contentments, new beauty, to the point that She could not contain more. But the Empress creature did not last long on earth - She passed into Heaven, and We could not find another creature in the low world who would perpetuate Our amusements and bring Us the joys of Creation.

In the third place, We enjoyed the joys of Creation when I, Eternal Word, descended from Heaven and took on my Humanity. Ah! by possessing the fullness of my Will, my beloved Mama had opened the currents between Heaven and earth; She had put everyone in feast – Heaven and earth. And the Divinity, being in feast, out of love for a creature so holy, made Me conceived in Her virginal womb, giving Her the divine fecundity, so as to let Me fulfill the great work of Redemption. If there had not been this excelling Virgin, who took primacy in my Will and lived perfect life in my Volition – living in It as if She did not have her own will, and by doing so, placing the joys of Creation and Our feasts in current – the Eternal Word would never have come upon earth to fulfill the Redemption of mankind. See then, how the greatest thing, the most important, the most pleasing, and which attracts God the most, is the living in my Will; and one who lives in It conquers God and makes God give gifts so great as to astonish Heaven and earth – gifts which, for centuries upon centuries, could not be obtained. Oh! how my Humanity, being on earth and containing the very Life of the Supreme Volition – even more, It was inseparable from Me - brought to the Divinity, in a wholly complete way, all the joys, the glory, the requital of love of the whole Creation. And the Divinity was so delighted as to give Me primacy over everything, and the right to judge all peoples. Oh! what good did creature obtain, knowing that a brother of theirs, who loved them so much and had suffered so much in order to place them in safety, was to be their judge. In seeing the whole purpose of Creation enclosed in Me, the Divinity, as though stripping Itself of everything, conceded to Me all rights over all creatures. But my Humanity passed into Heaven, and no one was left on earth who would perpetuate the full living in the Divine Volition, and therefore, rising above everyone and everything in Our Will, would bring Us the pure joys and would let Us continue Our innocent amusements with a terrestrial creature. So, Our joys were interrupted, Our amusements broken on the face of the earth.”

On hearing this, I said: ‘My Jesus, how can it be as You say? It is true that our Mama passed into Heaven, and so did your Humanity; but did You not bring the joys with You, so as to be able to continue your innocent amusements in Heaven with your Celestial Father?’ And Jesus: “The joys of Heaven are Our own and no one can take them away from Us or diminish them; but those which come to Us from the earth We are in the act of acquiring, and the game is formed precisely in act of the new acquirements - between the acquirement of the victory or of the defeat; so are the joys of the acquirement formed, and, if one is defeated, sorrows are formed.

Now let’s come to us, my daughter. When I came upon earth, man was so engulfed in evil and so full of human will, that the living in my Will could find no place. So, in my Redemption, first I impetrated for him the grace of resignation to my Will, because in the state he was in, he was incapable of receiving the greatest gift – the living in my Will. And then I impetrated for him the greatest grace, as crown and fulfillment of all graces – the living in my Will, so that Our pure joys of Creation and Our innocent amusements would resume their course once again on the face of the earth. See, about twenty centuries have passed since the true and pure joys of Creation were interrupted, because We did not find sufficient capacity, total stripping of the human will, to be able to entrust the property of Our Will. Now, in order to do this, We had to choose a creature who would be more proximate and associated with the human generations. Had I placed my Mama as the example, they would have felt very distant from Her, and would have said: ‘How could She not live in the Divine Will, since She was exempt from any stain, even of origin?’ Therefore, they would have shrugged their shoulders, and would not have given it a thought. And if I had placed my Humanity



as the example, they would have been frightened even more, and would have said: 'He was God and Man, and since the Divine Will was His own Life, it is no wonder that He lived in the Supreme Volition.' Therefore, so that this living in my Will might have life in my Church, I was to go down the ladder, descend lower, and choose a creature from their midst. Providing her with sufficient graces, and making my way into her soul, I was to empty her of everything, making her understand the great evil of the human will, so that she would abhor it so much as to choose death rather than doing her own will. Then, giving her the gift of my Divine Will, assuming the attitude of teacher, I made her understand all the beauty, the power, the effects, the value, and the way in which she was to live in my Eternal Will. So that she might live in It, I established in her the law of my Will. I acted as in a second Redemption, in which I established the Gospel, the Sacraments, the teachings, as primary life in order to be able to continue the Redemption. Had I left nothing as the foundation, what would creatures cling to? What to do? So I did for the living in my Will. How many teachings have I not given you? How many times have I not led you by the hand in the eternal flights in my Volition; and you, hovering over the whole Creation, have brought the pure joys of Creation to the feet of the Divinity, and We have amused Ourselves with you?

Now, because We have chosen a creature who apparently has no great disparity from them, they will take courage; and finding the teachings, the way, and knowing the great good contained in the living in my Will, they will make it their own, and so the pure joys of Creation and Our innocent amusements will no longer be broken on the face of the earth. And even if there should be but one for each generation to live in Our Will, it will always be feast for Us, and in the feasts there is always a greater display, and one is more generous in giving. Oh! how many goods they will obtain for the earth, while their Creator amuses Himself on its plains. Therefore, my dear daughter, be attentive to my teachings, because this is about letting Me found a law - not terrestrial, but celestial; not a law of mere sanctity, but a divine law - a law which will no longer let one distinguish the terrestrial citizens from the celestial ones; a law of love which, destroying everything that can prevent, even in the slightest, the union of the creature with her Creator, will place all His goods in common, removing from her all the weaknesses and miseries of original sin. The law of my Will will place so much strength in the soul, as to serve her as sweet enchantment, in such a way as to put to sleep the evils of her nature and substitute them with the sweet enchantment of the divine goods. Remember how many times you have seen Me write in the depth of your soul - it was the new law of the living in my Will; and first I delighted in writing it, in order to expand your capacity, and then I took the attitude of teacher in order to explain it to you. How many times have you not seen Me taciturn and pensive in the depth of your soul? It was the great crafting of my Will that I was forming; and you, not seeing Me speak, lamented that I did not love you any more. Ah! it was precisely then that, pouring out upon you, my Will would enlarge your capacity, would confirm you in It, and would love you the most. Therefore, do not want to investigate anything of what I do, but rest, secure, always in my Will."

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**February 24, 1924**

***Just as Jesus deposited the whole law and the goods of Redemption in His Mama, so will He now place in Luisa the foundation of the eternal law of His Will, that which is necessary so that it may be understood, as well as the teachings which are needed. The immense goods of one single word about the Divine Will and of one single act done in It.***

I felt immersed in the Divine Will, and I thought to myself: ‘Who knows how many more things on His Will does my sweet Jesus say to other souls! If to me, who am so unworthy and incapable, He has said so many things, who knows how many more sublime things He says to others, who are more good?’ And my lovable Jesus, moving in my interior, told me: “My daughter, the whole law and the goods of Redemption were written by Me and deposited in the Heart of my dear Mama. It was right that, since She was the first one who lived in my Will and therefore drew Me from Heaven and conceived Me in Her womb, She know all the laws and be the depository of all the goods of Redemption. And when, going out for my public life, I manifested it to the people, to the Apostles, I did not add one coma – and not because I was incapable of it. And the Apostles themselves, and the whole Church, have added nothing else to what I said and did when I was upon earth. The Church has added no other Gospel and instituted no additional Sacrament; rather, She always turns to all that I Myself did and said. It is necessary that one who is called as the first, receive the foundation of all that good which I want to do to all the human generations. It is true that the Church has commented the Gospel and has written much on all that I did and said, but She has never moved away from my source - from the origin of my teachings. So it will be with my Will: I will place in you the foundation of the eternal law of my Will, that which is necessary so that it may be understood, as well as the teachings which are needed. And if the Church will expand in explanations and in commentaries, She will never depart from the origin - from the source constituted by Me. And if anyone wants to depart from it, he will remain without light and in obscure darkness; and if he wants light, he will be forced to go back to the source – that is, to my teachings.”

On hearing this, I said: ‘My sweet Love, when kings constitute laws, they call ministers as witnesses of the laws which they establish, in order to place them in their hands, that they may publish them and have the peoples observe them. I am not a minister; rather, I am so little and incapable as to be good at nothing.’ And Jesus added: “I am not like the kings of the earth, who deal with the great. I love more dealing with the little ones, because they are more docile and they attribute nothing to themselves, but everything to my goodness. But in spite of this, I too have chosen a minister of mine to assist you in this state of yours; and as much as you prayed Me to free you from his daily coming, I did not listen to you; and even if you were no longer subject to falling back into that state, I will not permit that you lack his assistance. This was the reason for you to have one of my ministers: that he might be aware of the law of my Will, and knowing my teachings, he would be witness and depository of a law so holy; and as my faithful minister, he would publish in my Church the great good which I want to do to Her by making my Will known.”

Then, I remained so immersed in the Divine Will, that I felt as if I were swimming inside an immense sea. My poor mind wandered about, and I would take one drop of Divine Will at some place, another drop somewhere else; and the knowledges about It would pour so much into me that my capacity was unable to receive them all; and I said to myself: ‘How great, profound, high, immense and holy is your Will, O my Jesus! You want to place that which regards It all together, and I, being little, drown in It. Therefore, if You want me to comprehend that which You want to make me understand, infuse it in me little by little; in this way I will be able to manifest it to the one You want me to.’ And Jesus: “My daughter, indeed my Will is immense – It contains the whole of Eternity. If you knew the good which even one single word on my Will and one single act done in It by the creature contain, you would be stunned: in that act she takes Heaven and earth as though in her power. My Will is life of everything and flows everywhere, and together with my Will she flows within each affection, in each

heartbeat, in each thought and in all the rest that creatures do. She flows within each act of the Creator, in every good I do, in the light I send to the intelligence, in the forgiveness I grant, in the love I send, in the souls I ignite with fervor, in the Blessed I beatify – in everything. There is no good I do, nor any point of Eternity, in which she does not hold her little place. Oh! how dear she is to Me, how I feel her inseparable from Me - she is the true faithful one of my Will, she never leaves It alone. Therefore, run within It, and you will touch what I am telling you with your own hand.” And as He was saying this, I plunged into the immense sea of His Will, and I ran, I ran.... But who can say everything? I touched everything, I flew everywhere, and I could touch what Jesus was telling me with my own hand; but I am unable to put it on paper. If Jesus wants it, He will give me more capacity. So, for now I stop here.

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### **February 28, 1924**

***All the goods which God had issued in Creation in order to give them to creatures, are suspended in His Will, waiting for the human will to return to the original order. This is the work He is doing in Luisa – the reordering of her will with the Divine.***

While I was praying, I felt my lovable Jesus within my interior - now praying, now suffering, and now as though working. He called me very often by name, and I said to Him: ‘Jesus, what do You want? What are You doing? It seems to me that You are very busy and that You suffer much; and while You call me, drawn by your occupations, You forget that You have called me and You don’t tell me anything.’ And Jesus: “My daughter, I am very busy in you for I am carrying out all the work of the living in my Will. It is necessary that I first do it in you; and while I am doing it, I bind all your interior in the unending light of my Will, so that your little human will may be connected to It and take its place in It; and expanding within It, it may receive all the good which the Divine Will wants to give to the human will. You must know that, as the Divinity decreed Creation, It issued from Itself everything that It was to give to the creature – the gifts, the graces, the caresses, the kisses, the love which It was to manifest to her. Just as It issued the sun, the stars, the azure heavens and everything else, so It issued all the gifts with which It was to enrich souls.

Now, as man withdrew from the Supreme Will, he rejected all these gifts; but the Divinity did not withdraw them into Itself - It left them suspended in Its Will, waiting for the human will to bind itself to Its Will and to enter into the original order created by It, so as to place all the gifts established by It in current with the human nature. So, all the fineness of love, the kisses, the caresses, the gifts, the communications and my innocent amusements which I was to have with Adam, had he not sinned, are suspended in my Will. My Will wants to unload from Itself these piles of goods which It had established to give to creatures, and this is why I want to establish the law of living in my Will - to place all these suspended goods in force between Creator and creature. And this is why I am working in you – to reorder your will with the Divine; in this way I will be able to give the start, and to place in current the many goods which until now have been suspended between Creator and creature. I so much care about this reordering of the human will with the Divine and that the human will live completely in It, that until I obtain this, I feel as if Creation has not had my primary purpose. Besides, I created the Creation not because I needed It - I was more than sufficiently happy in Myself. If I created It, it was because with all the goods We contained within Ourselves, We wanted an amusement outside of Ourselves. This is why everything was created; and within an intense

outpouring of Our most pure love, We issued this creature from Our omnipotent breath, so that We might amuse Ourselves with him, and he might be happy with Us and with all the things created by Us for love of him.

Now, as the one who was to serve only to make Us rejoice and amuse Ourselves together, by withdrawing from Our Will served Us as bitternesses, and by moving away from Us, instead of amusing himself with Us, he amused himself with the things created by Us and with his very passions, putting Us aside - was this not destroying Our purpose? Was this not turning the whole purpose of Creation upside down? See then, how necessary it is that We restore Our rights and that the creature return into Our womb, so that We may begin Our amusements again. But he must return there where man made Our sorrow begin, and bind himself to Our Will with an indissoluble bond; he must dismiss his own, to live of Ours. This is why I am working in your soul; and you, follow the work of your Jesus, who wants to place in current the gifts, the suspended graces, which are there in my Will."

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**March 2, 1924**

***By virtue of the light of His Will, Jesus extended Himself to all creatures, and so does the soul who lives in the Divine Will. The generation of the legitimate children who will preserve intact within themselves the purpose of Creation, will be as though the first to be created by God.***

I was thinking of how it could be that as my sweet Jesus would think, speak, operate, etc., He would extend His thoughts into each thought of creature, into each word and work. And my beloved Jesus, moving in my interior, told me: "My daughter, there is nothing to be surprised about. In Me there was the Divinity with the unending light of Its Eternal Will. In this light I could see, very easily, each thought, word, heartbeat and act of creatures; and as I would think, the light which I contained brought my thought to each thought of creatures; and so with my word and with all the rest I did and suffered. See, the sun also possesses this virtue; its light is one, and yet, how many are not inundated by that light? If the whole interior of man could be seen – thoughts, heartbeats, affections – just as the sun invades everyone with its light, so would it make its light flow into each thought, heartbeat and the like. Now, if the light of the sun can do this, without the sun's descending down below from up high to give its light and heat to each one - and yet, it is nothing other than the shadow of my light – much more can I do it, as I contain immense and endless light. Moreover, because my Divine Will contains this virtue, as the soul enters my Volition, she opens the current of the light which my Will contains, and my light, invading everyone, brings to each one the thought, the word, the act, which have entered the current of Its light. Therefore, there is nothing more sublime, more extensive, more divine, more holy than living in my Will – the generations of Its acts are incalculable. So, when the soul is not united with my Will nor enters into It, she neither does her little round, nor opens the current of Its unending light. Therefore, everything she does remains personal and individual; her good, her prayer, are like the little light which is used inside rooms, which has no virtue of giving light to all the storage places of the house, and even less can it give light outside; and if oil is lacking – that is, the continuation of her acts - the little light is extinguished and remains in the dark."

Then, I was fusing myself in the Eternal Divine Volition, placing myself ahead of everyone, in order to bring to the Divine Majesty, as first among all, all the acts of creatures, the return of everything, the love of creatures. But while I was doing this, I thought to myself: 'How can it be that I can go

ahead of everyone, while I was born after so many generations? At the most, I should place myself in the middle, between the past and the future generations which will come; or rather, because of my unworthiness, I should place myself last, and behind everyone.’ And my lovable Jesus, moving in my interior, told me: “My daughter, the whole Creation was created so that all would do my Will. The life of creatures was to flow within my Will like the blood flows in the veins. They were to live in It as my true children; nothing was to be foreign to them of all that belonged to Me. I was to be their tender and loving Father, and they were to be my tender and loving children. Now, since this was the purpose of Creation, even though there have been other generations before, this says nothing – they will be placed behind, and my Will will place as first the ones who will be and who have been faithful in maintaining intact the purpose for which they were created. These, whether they have come before or later, will occupy the first order before the Divinity. By having maintained the purpose of Creation, they will be distinguished among all and marked by the halo of Our Will as by a refulgent gem, and everyone will let them pass freely, so that they may occupy their first place of honor.

There is nothing to be surprised about; the same happens also in this low world. Imagine a king in the midst of his court, ministers, deputies and armies. Then his little prince son comes, and even though all these others are great, who does not give free access to the little prince, that he may take his place of honor beside the king, his father? Who interacts with the king with that familiarity which is worthy of a son? Who would blame this king and this son because even though this son is the littlest of all, he rises above all and takes his primary and legitimate place close to the king, his father? Certainly no one; on the contrary, all would respect the right of the little prince. Descend even lower; imagine a family: a son was born first, but did not want to occupy himself with doing the will of the father, nor did he want to study or work; he remained almost moronic in his sloth, forming the sorrow of the father. Then another son comes to the light, and this one, though more little, does the will of his father, studies and arrives at becoming a professor worthy of occupying the highest positions. Now, who is first in that family - who receives his place of honor close to the father? Is it perhaps not the one who came last? So, my daughter, only those who will have preserved intact within themselves the purpose of Creation will be my true legitimate children. By doing my Will, they have preserved within themselves the pure blood of their Celestial Father, who has given them all the features of His likeness, and therefore it will be very easy to recognize them as Our legitimate children. Our Will will preserve them noble, pure, fresh, all love for the One who created them. And as Our children, who have always been in Our Will, and who have never given life to their own, they will be as though the first to be created by Us, giving Us the glory and the honor of the purpose for which all things were created. This is why the world cannot end: We are waiting for the generation of Our children who, by living in Our Will, will give Us the glory of Our works. These will have my Will alone as life; it will be so very natural in them to do the Divine Will - spontaneous, effortless, just as natural is the heartbeat, the breathing, the blood circulation. They will not keep It as law, because laws are for rebels – but as life, as honor, as the beginning and as the end. Therefore, my daughter, may you take to heart my Will alone; be concerned with nothing else, if you want your Jesus to fulfill in you and enclose in you the purpose of the whole Creation.”

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**March 13, 1924**

***True love can hide nothing to the beloved. The Divine Will is most pure light, which encloses***

*everything and contains the power of all pains; and penetrating into the soul, It brings the pains It wants.*

I felt myself dying because of the privation of my sweet Jesus. Then, after much struggling, He moved in my interior and He shared His pains with me - but so much that I felt I was suffocating. I felt the rattle of agony, and yet, I myself am unable to tell who was the cause of my pains; only, I felt I was within an immense light, and this light changed into pain for me. Then, after I had somehow suffered, my lovable Jesus told me: "My daughter, this is why I did not want to come - because the pains I was suffering were so many, and in coming to you, my faithful one who is inseparable from Me, my love would have led Me to share them with you; and I, seeing you suffer, would have suffered in seeing you suffer because of Me." And I: 'Ah! my Jesus, how you have changed. It shows that You no longer want to suffer together with me - You want to do it on your own. After all, if I am no longer worthy to suffer together with You, do not hide Yourself, but come without making me suffer. It is true that not sharing in your pains will be a nail too piercing for me, but it will be less painful than your privation.' And Jesus: "My daughter, you do not know the nature of true love, and this is why you speak this way. True love can hide nothing to the beloved - neither joys nor pains. Even for one sorrowful thought, for one fiber of the heart which it hides and does not pour into the beloved, it feels as though separated from her, discontent, restless; and until it pours its whole heart into the loved one, it cannot find rest. So, coming and not pouring in you my whole Heart, my pains, my joys and the ingratitude of men, would be too hard for Me. I would content Myself with remaining as though hidden in the depth of your soul, rather than coming and not sharing with you my pains and my most intimate secrets. Therefore, I will content Myself with suffering in seeing you suffer, rather than not pouring my whole Heart into you."

And I: 'My Jesus, forgive me; I said this because You said that You suffered in seeing me suffer, but may it never be that there be anything which may separate us in love; rather, any pain, but separated - never.' And Jesus added: "Do not fear, my daughter; wherever my Will is there cannot be separation in love. In fact, I did not do anything to you; it was the light of my Will that made you suffer. Penetrating into you like most pure light, my Will brought my pains deep into the most intimate fibers of your heart. My Will is more piercing than any iron; more than nails, thorns and lashes. Being most pure light, in Its immensity It sees and encloses everything, therefore it contains the power of all pains; and as It makes Its light penetrate into the soul, It brings the pains It wants. So, since your will and Mine are one, the current of Its light brought you my pains. This is how my Divine Will operated in my Humanity; Its most pure light brought Me pains at each breath, at each heartbeat, at each movement - into my whole person. Nothing was hidden to It - either what was needed in order to restore the glory of the Father on the part of creatures, or their offenses, or what was needed in order to save them. Therefore, It spared Me nothing; Its most pure light crucified my most intimate fibers, my heartbeats of fire, and so It made of Me the continual Crucified - and not only in my hands and feet, but Its light, scanning Me thoroughly, crucified the tiniest particles of my person. Ah! if creatures knew what my Divine Will made my Humanity suffer for love of them, they would be drawn to love Me as by a powerful magnet. But for now they cannot, because their taste is rough and profaned by the human will, and they would not enjoy the sweet fruits of the pains of my Divine Will. More so since, living at the low level of the human will, they would not understand the height, the power, the attitude, the goods which the Divine Will contains. But the time will come when the Supreme Will, making Its way into the midst of creatures and making Itself understood

more, will manifest the pains which my Eternal Will made my Humanity suffer. Therefore, when the light of my Will flows within you, let yourself be scanned by It, that It may accomplish Its perfect and full work in you. And if you do not see Me often, do not afflict yourself - these are the new events which are preparing, and unexpected things for the poor world; but the light of my Will will never be lacking to you.”

After this, my lovable Jesus disappeared, and I felt as though immersed deep inside His Will. I felt my poor littleness in contact with the divine greatness, height and immensity; my misery touched by divine riches; my ugliness touching the eternal beauty. In His Will, I lived of the reflections of God, and while receiving everything from Him, I found everything and I carried the whole Creation as though on my lap to the feet of the Eternal Majesty. It seemed to me that in His Will I did nothing but ascend to Heaven and descend upon earth, to then ascend again in order to carry all generations, to love Him for all, and to have Him loved by all. Then, while I was doing this, my Jesus made Himself seen again and told me: “My daughter, how beautiful and delightful it is to see the creature live in Our Will. She lives of Our reflections, and while living of Our reflections, she absorbs into herself the likeness of her Creator. So, she is embellished, enriched, expanded so much, as to be able to take everyone and bring everything to Us; and she draws so much love from Us, as to be able to love Us for all. And We find everything in her - all Our love issued in Creation, Our satisfaction, Our contentment and the return of Our works. Our love toward the soul who lives in Our Will is such and so great, that what We are by nature, the soul becomes by virtue of Our Will. We pour everything into her; not even one fiber of hers do We leave out which is not filled with what is Ours. We fill her so much, to the point of overflowing, forming divine rivers and seas around her; and into these seas We descend to amuse Ourselves, and We admire Our works with love, feeling fully glorified. Therefore, my daughter, live in the most pure light of my Will, if you want your Jesus to repeat again that word which He spoke in creating man: ‘By virtue of Our Will, let Us make this soul in Our Image and Likeness’.”

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**March 19, 1924**

***The light of the Divine Will contains the all-seeingness, which is the passport to be able to penetrate everywhere. The love and the acts of the creature done in the Divine Will, being filled with divine virtue, multiply the Life of Jesus.***

I was fusing myself in the immense sea of the Divine Volition, and my sweet Jesus came out from within my interior in the act of blessing me. Then, after He blessed me, He surrounded my neck with His arms and said to me: “My daughter, I bless your heart, your heartbeats, your affections, your words, your thoughts, and even your tiniest movement, so that, through my blessing, all of them may be invested by a divine virtue; in such a way that, on entering my Will, by virtue of my blessing, they may bring this divine virtue with them, and may have the power to diffuse in all, to give themselves to all, and to multiply Me for each one, so as to give Me the love and the glory as if all had my Life within them. Therefore, enter into my Will, penetrate between Heaven and earth, go through everyone. My Will is most pure light, and this light contains the all-seeingness – the passport to be able enter the most intimate hiding places, the most secret fibers, the abyss of depths and the space of the highest heights. This passport has no need of signature in order to be valid, but contains this very power within itself, because, since it is light which descends from up high, no one can prevent

its step and its entrance. And besides, it is king of everything and it holds dominion everywhere. Therefore, place your thoughts, your words, your heartbeats, your pains - your whole being, in circulation within my Will; leave nothing inside yourself, so that with the passport of the light of my Will and with my divine virtue, you may enter into each act of creature and may multiply my Life in each one of them. Oh! how happy I will be in seeing that, by virtue of my Will, the creature fills Heaven and earth with as many Lives of Mine for as many existing creatures.”

So I abandoned myself in the Supreme Volition, and going around within It, I made my thoughts, my words, my reparations, etc., flow through each created intelligence and in all the rest of the human works; and as I did my acts, Jesus was formed. Oh! how beautiful and enchanting it was to see many Jesuses wherever the passport of the light of the Eternal Will passed by! Then, afterwards, I found myself inside myself, and I found Jesus clinging to my neck, and clasping the whole of me, He seemed to be making feast, as if I were the cause of the multiplication of His Life, to give Him the honor and the glory of as many Divine Lives. So I said to Him: ‘My Love, it does not seem real to me that I could multiply your Life, to give you the great honor of so many Divine Lives. And besides, You are present everywhere, therefore it is by virtue of Yourself that this Life arises in each act - not because of me. I remain always the little child who is good at nothing.’ And Jesus: “My daughter, everything you say is true - I am everywhere; but it is my power, immensity and all-seeingness that allows Me to be everywhere, it is not the love and the acting of the creature in my Will that makes Me be everywhere and multiplies Me. But when the soul enters into my Will, it is her love - it is her acts that, being filled with divine virtue, make my Life arise, according to how her acts are more or less extended and are done. This is the reason for my feast in seeing that the creature takes of my own and gives Me my love, my glory, and even my very Life. My contentment is so great that it is not given to the creature to comprehend it while she lives in the exile; but she will comprehend it in the Celestial Fatherland, when she sees herself repaid with as many Divine Lives for as many as she formed upon earth.”

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**March 22, 1924**

***Necessity to write everything. Just like Redemption, the work of the ‘Fiat Voluntas tua on earth as it is in Heaven’ is a work hidden and unknown, between the soul and God, which prepares and matures universal fruits for the human generations. The extremely long way which Luisa must cover. Only when creatures come to live in His Divine Will will God be able to find His rest, complete His works and give the last divine brush stroke to all Creation.***

After I had told the confessor what is written above, he said that he was not convinced about it, and that, if this were true, on that morning one should have seen the world changed, at least in part. So I remained doubtful and almost unwilling to write or say anything else. Then, as my lovable Jesus came, I abandoned myself in His arms, and I poured out my whole heart with Him. I told Him what the confessor thought of it, and that, in order to believe, they would want to see prodigious things, miracles, etc. And my beloved Jesus, pressing me to Himself, as though wanting to dispel, at His touch, the doubts that were troubling me, told me: “My daughter, courage, do not lose heart. If it were not necessary for you to write, I would not have obliged you to this sacrifice. You must know that each effect, good and value that I make known to you about my Will, and what the creature can do by living in It, are like many tastes, baits, magnets, foods, harmonies, fragrances, lights. So, each



effect I speak to you about contains its own distinct property; therefore, by not manifesting all the goods which are in my Will, and where the soul can reach by living in It, you would cause either a bait in order to capture them, or a taste to attract them, or a magnet to draw them, or a food to satiate them, to be missing. So, the perfect harmony, the pleasure of the fragrances, the light to guide them, would be lacking; and not finding all possible goods – that is, not knowing them – they would not have that great yearning to rise above all other things in order to live life in my Will.

And besides, do not worry about what you were told; my Mama also contained my Will as life; yet, the world continued its course in evil – in nothing did it appear to be changed. Not one external miracle was seen in Her; and yet, what She did not do in the low world She did in Heaven with Her Creator. By Her continuous living in the Divine Will, She formed the place within Herself in order to draw the Word upon earth, She changed the destiny of mankind, She performed the greatest of miracles, which no one else has done or will ever do – a unique miracle: to transport Heaven upon earth. For one who must do the greatest it is not necessary to do the lesser. And yet, who knew anything of what my Mama was doing? - what She did with the Eternal One in order to obtain the great portent of the descent of the Word into the midst of creatures? It was known only that She was the cause of it, by few at my conception, by many when they saw Me breathe my last on the cross. My daughter, the greater the good I want to do to the soul – and this good must descend for the good of the human generations and must bring Me complete glory – the more I draw her to Myself, and I make this good mature and season between the soul and Me. I segregate her from everyone, I make her ignored; and when my Will wants her to draw close to some creature, it takes all my power in order for her to submit to the sacrifice. Therefore, let your Jesus do, and calm yourself.”

And I: ‘My Jesus, they are right. They say that they see no evidence, no positive good, that these are all words. And I... I don’t really want anything; all I want is to do as You Yourself want – that I do your Most Holy Will; and that what passes between You and me remain in the secret of our hearts.’ And Jesus: “Ah, my daughter, would you like it if I had worked my Redemption in secret with my Celestial Father and my dear Mama, who was to conceive Me; and then no one else was to know that I had descended upon earth? As great as a good might be, if it is not known, it does not produce life, it does not multiply, it is not loved, nor imitated. So, my Redemption would have been without effect for creatures. My daughter, let them talk, and let Me do. Do not be concerned, and do everything I did while being on earth, both internal and external, which is not yet known, nor has it received its full and desired fruit – especially my hidden Life. Creatures knew almost nothing of all the good I did; yet, it served in an admirable and prodigious way before my Divine Father in order to prepare and mature the fruit of Redemption. However, on the outside, I lived beside creatures as ignored, poor, abject and despised - but this meant nothing; before my Father I was Who I was, and my interior works opened seas of light, of graces, of peace and of forgiveness between Heaven and earth. My interest was to open Heaven, closed for many centuries, for the good of the earth, and that my Father would look with love upon creatures. Once this was done, the rest would come by itself. So, was this not a great good? Rather, it was the all - it was the yeast, the preparation, the foundation of Redemption.

The same with you; it is necessary that I place the yeast of my Will, that I form the preparation, that I lay the foundations, that there be highest accord between you and Me, between my interior acts and yours, in order to open Heaven to new graces, to new currents, and to dispose the Supreme Majesty

to concede the greatest grace – that His Will be known upon earth and live in the midst of creatures with Its full dominion, as It does in Heaven. And while you occupy yourself with this, do you think that the earth receives no good? Ah! you are wrong! The generations are running on a vertiginous decline in evil. Who is it that sustains them? Who prevents them from being submerged in their vertiginous race to the point of disappearing from the face of the earth? Remember that not too long ago the sea broke its boundaries under the earth, threatening to swallow entire cities – and your own town was in great danger. Who stopped that scourge? Who made the waters stop and enclose themselves within their boundaries? This is precisely the great scourge that is preparing for the ugly vertiginous race of creatures. Nature itself is tired of so many evils, and would want to take revenge for the rights of its Creator. All natural things would want to place themselves against man; the sea, the fire, the wind, the earth, are about to go out of their boundaries to harm and strike the generations, in order to decimate them. And does it seem trivial to you that while the human race is immersed in irreparable evils, I call you, and raising you between Heaven and earth, and identifying you with my own acts, I make you run within my Will to prepare the act opposite to the so many evils that flood the earth, preparing good, trying to conquer man with my love, so as to stop him from his vertiginous race, giving him the greatest thing, which is the light of my Will, so that, by knowing It, he may take It as food in order to restore his lost strengths, and so that, strengthened, he may desist from his recklessness and reacquire a firm step so as to no longer fall into evils?”

Then my Jesus disappeared, and I remained more embittered, thinking about the ugly vertiginous race of creatures and about the turmoil which nature will cause against them. Then, as I returned to prayer, my Jesus came back in a pitiful state. He seemed restless, He was moaning, grieving; He laid Himself within me, and would turn now to the right, now to the left. I asked Him: ‘Jesus, my Love, what’s wrong? O please! You suffer very much, let us share the pains, do not want to be alone; don’t You see how much You suffer and how you can take no more?’

Now, while I was saying this, I found myself outside of myself, in the arms of a priest. However, while the person seemed to be a priest, it seemed to me that his voice was that of Jesus. And he said to me: “We will cover an extremely long way - be attentive on what you see.” And we were walking without touching the ground. First I was carrying him in my arms, but since a dog was following me, as if it wanted to bite me, I was afraid. So, to free me from that fear, we changed position, and he carried me. I said to him: ‘Why did you not do it before? You caused me to be so scared, and I did not say anything because I thought it was necessary that I carry you. Now I am content, because, as I am carried in your arms, it will not be able to do anything to me any more.’ And I kept saying: ‘Jesus is carrying me in His arms.’ And he would repeat: “I am carrying Jesus in my arms.” But that dog followed our whole journey; only, it kept one of my feet in his mouth, but without biting it. The journey was long, and I often asked: ‘How much more do we have left?’ And he: “One hundred more miles.” Then, as I asked again, he said: “Thirty more”, and so on, until we arrived in the city. And now, who can say what could be seen along the way? At some points, towns reduced to a heap of stones; somewhere else, places which were flooded and towns buried in water; at some points, seas were overflowing, somewhere else, rivers; and at some other points, chasms of fire were opened. It seemed to me that all the elements were agreeing among themselves to harm the human generations, forming the graves in which to bury them. Even more, what could be seen along the way and was most frightening and horrifying, were the evils of creatures. Everything was darkness that came from them – but thick darkness, accompanied by a rotten and poisonous closeness. The darkness was such

that many times one could not even discern what the place was. Everything seemed pretense and duplicity; and if there was any good at all, it was only superficial and apparent, but, inside, they were smoldering the ugliest vices and plotting the most insidious snares, which displeased the Lord more than if they were openly doing evil. And this, in all classes of people, like a wood worm that gnaws the whole root of good! In other places, one could see revolutions, murdering of people by ambush.... But who can say all that could be seen? So, tired of seeing so many evils, I often repeated: 'And when are we going to finish this long journey?' And the one who was carrying me, all pensive, answered: "A little more - you have not seen everything yet."

Finally, after long struggling, I found myself inside myself, in my bed; and my sweet Jesus, who continued to moan because He was suffering very much, stretching out His arms to me, told me: "My daughter, give Me a little rest for I can take no more." And leaning His head upon my breast, He seemed to want to sleep. But His sleep was not a peaceful one; and I, not knowing what to do, remembered about His Most Holy Will, in which there is full rest, and said to Him: 'My Love, I lay my intelligence in your Will in order to find your uncreated intelligence, so that, by laying mine within yours, I may shade all created intelligences, in such a way that You may feel your shadow placed before all created minds, and You may find rest for the sanctity of your intelligence. I lay my word in your Fiat, in order to place the shadow of that omnipotent Fiat before the human voices, so that your breath and your mouth may be able to rest. I lay my works in yours, to place the shadow and the sanctity of your works before the works of creatures, so as to give rest to your hands. I lay my little love in your Will, to place You in the shade of your immense love, which I place before the hearts of all, to give rest to your weary Heart.' As I kept saying this, my Jesus calmed Himself and fell into a sweet sleep. Then, after some time, He woke up, but He was calm, and pressing me to Himself, He told me: "My daughter, I was able to rest because you surrounded Me with the shadows of my works, of my Fiat and of my love. This is the rest I spoke about after I created all things. And since man was the last to be created, I wanted to rest in him – that is, by virtue of my Will acting in him, which formed my shadow in him, I was to find my rest and the fulfillment of my works. But this was denied to Me, because he did not want to do my Will; and until I find someone who wants to live of my Will, which overshadows my image in the soul, not finding my shadow, I cannot rest, because I cannot complete my works and give the last divine brush stroke to all Creation. This is why the earth needs to be purged and renewed – but with strong purges, such that many will lose their lives. And you, have patience, and always follow my Will."

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**April 8, 1924**

***The crushing weight of the offenses of creatures. In the Divine Will, sleep also is an embankment for Divine Justice.***

The privations of my sweet Jesus continue, and I spend my days in a living purgatory. I feel I am dying, and I do not die; I call him, I rave - but in vain. I feel a tragic scene take place in my interior, such that, if it could be seen externally, even the stones would be moved to pity and would melt into tears. But, alas! no one is moved to pity for me, not even that very Jesus who used to say He loved me so much.

But as I was at the peak of my pains, my beloved Jesus, my Life, my All, moved in my interior, and

forming a cradle with His arms, rocking me, said: “Rock-a-bye, my daughter, sleep in the arms of your Jesus. Rock-a-bye, my little one.” And in seeing that after falling asleep I would wake up again, He repeated: “Rock-a-bye, my daughter.” So, unable to resist, unwilling and crying, I fell into a deep sleep. Then, after hours and hours of sleep without being able to wake up, my sweet Jesus, holding me tightly, leaned on the place of my heart, letting me feel an enormous weight that crushed me. But in spite of this, I could not wake up. Oh! how many things I would have wanted to tell Him, but my sleep prevented me.

Then, after much struggling between vigil and sleep, I saw that my good Jesus was suffering very much – so much as to be as though suffocated amid pains; and I said to Him: ‘My Love, You suffer very much, to the point of suffocating - but then You want me to sleep? Why don’t You let me suffer together with You? And if You want me to sleep, why don’t You sleep together with me?’ And Jesus, all afflicted, told me: “My daughter, the offenses they give Me are so many, that I feel I am being drowned with pains, and if I wanted to share them with you, you would not be able to endure and remain alive. Don’t you feel the weight that they give Me, to the point of crushing Me, which is such that, since I am within you, it is inevitable for Me to share it with you? And if I wanted to sleep together with you, my justice would pour out freely against man, and the world would roll.” And as He was saying this, Jesus closed His eyes, and it seemed that the world was rolling and all created things were going out of the order of Creation; the water, the fire, the earth, the mountains, etc., were jumbling together, and becoming homicidal and noxious for man. Who can say the great troubles that were happening? Taken by fright, I cried out: ‘Jesus, open your eyes, do not sleep. Don’t You see how all things are jumbling and putting themselves in disorder?’ And Jesus, again: “Have you seen, my daughter? I cannot sleep. I just closed my eyes and... if you knew how many evils occurred.... For you it is necessary to sleep, that I may not see you succumb completely. However, know that I place you in the center of my Will, so that your sleep also may be an embankment for my justice which, justly, wants to pour out against man.”

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**April 11, 1924**

***Scenes of chastisements. Jesus does not force anyone, but moves on when the soul is not ready to let Him in, just as He did with the people of Bethlehem at His birth.***

I continue to feel dazed and sleepy. My powers no longer understand anything; and if I comprehend anything at all in some moment of break, of vigil, then I feel a shadow around me, which, overshadowing me completely, deep into my inmost fibers, makes me long and yearn for the Holy Will of God. Oh! how I fear that I might go out of His Most Holy Will.

Now, troubled as I was by the chastisements which Jesus had talked to me about and by the sight of the turmoil of created things, I also heard from some people of the great evils that occurred during these last days in several parts of the world, up to the destruction of entire regions. But as I was hearing this, my Jesus, moving in my interior, told me: “My daughter, this is nothing yet. We will go further in purifying the face of the earth. I am so disgusted in looking at it, that I cannot bear the sight of it.” I remained oppressed more than ever, and the horrible picture of the turmoil of nature, which I had seen in the past days, became alive before my mind. Then, going back to prayer according to my usual way, I said to my lovable Jesus: ‘Since You are determined to lay hand to

chastisements and I can no longer do anything - either suffer, or have people spared the evils they deserve - You could free me from this state of victim, or suspend me for some time. At least I would spare others the bother.’ And Jesus: “My daughter, I do not want to displease you; if you want Me to suspend you, I will do it.” And I, fearing that I might do my will, immediately added: ‘No, no, my Love, You should not say to me: “if you want”, but rather, You should say: “I am the one who wants to suspend you from this state”. It should not come from my will, but from Yours – then would I accept. So, not to make me content, but to let your Will be done in me.’ And Jesus again: “I do not want to displease you, I want to make you content. If you want me to suspend you, I will do it. However, know that my justice wants to follow its course, and you and I must surrender in part. There are certain rights of justice which one cannot do without; but since I have placed you in the center of my Will, in this state of victim, even if you should now sleep, now suffer, now pray, it is always an embankment for my justice, to prevent the course of the almost total destruction of things. In fact, this is not about only chastisements – but about destruction.

However, know that I do not want to force you. I have never liked force; so much so, that when I came upon earth and wanted to go and be born in Bethlehem, I went, yes, knocking at door after door to have a place in which to be born, but I did not force anyone. Had I wanted to, with my power I could have used force in order to obtain a place less uncomfortable in which to be born, but I did not want it; I contented Myself with only knocking and asking for shelter, and without insisting, I moved on to knock at other doors. And since no one wanted to receive Me, I contented Myself with going to be born in a grotto, in which animals gave Me free entrance and did the first adorations for their Creator, rather than forcing anyone to let Me in. However, this refusal cost the people of Bethlehem very much, because they never again received the good that my soles would trade upon their lands, or of seeing Me in their midst again. I like spontaneous things, not forced ones; I like for the soul to make what I want her own, and, as though it were hers and not mine, to give Me what I want freely with love Me. Force is for slaves, for servants, and for those who do not love. This is why, just as with those people of Bethlehem, I move on from those souls who are not ready to let Me enter into them and to give Me full freedom to do whatever I wanted with them.” On hearing this, I said: ‘My Love, Jesus, no, I do not want to be forced, but, freely, I want to remain in this state, even at the cost of mortal pains. And You - never leave me, and give me the grace to always do your Will.”

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**April 23, 1924**

***The state of profound sleep of Luisa continues; together with Jesus, she suffers the crushing weight of the world. How to know when it is Jesus that gives one suffering, or the devil.***

I spend my days in bitterness and in the privation of my sweet Jesus, with the addition of a profound sleep, such that I myself do not know where I am or what I am doing. I feel the shadow of my Jesus around me, which puts me as though into an iron shirt that renders me immobile, takes life away from me and dazes me, and I no longer understand anything. What a sorrowful change in my interior – I, who did not know what sleep was, and even if a light sleep would surprise me, even while sleeping I would not lose the attitude of my interior. I was aware of the fibers of my heart, of my thoughts, in order to give them back to Jesus who so much loved me, to accompany Him in all the hours and pains of His Passion; or I would wander within the immensity of His Will to give back to Him

everything and those acts which He wanted from all creatures. And now, everything is over. My Jesus, what bitter pains, what a sorrowful sea You want my poor soul to navigate. O please! give me strength, do not leave me, do not abandon me. Remember that You Yourself said that I am little, or rather, the littlest of all, just newly born; and if You leave me, if You do not help me, if You no longer give me strength, the newborn will certainly die.'

Now, while I was in this state, I thought to myself: 'Who knows whether it is the devil that forms this shadow over me and puts me in this state of immobility?' But as I was thinking this, I felt crushed more than ever under an enormous weight. And my lovable Jesus, moving in my interior, showed Himself placing the edge of a wheel upon me, which He was carrying, and, all afflicted, said to me: "My daughter, patience; this is the weight of the world that crushes us. Yet, one single edge leaning on you serves Me so as not to end it with the whole world. Ah! if you knew how many deceits, how many frauds, how many evils they commit, and how many hidden machinations of ruin they are plotting to be ruined more among themselves, which increase even more the weight upon my shoulders, to the point of making the scale of divine justice overflow.... This is why there will be great evils throughout the whole earth. And besides, why do you fear that it might be the enemy that puts you in this state? When it is the enemy that makes one suffer, he casts desperation, impatience, disturbances; on the other hand, when it is I, I infuse love, patience and peace, light and truth. Do you perhaps feel impatient, desperate, that you fear it might be the enemy?" And I: 'No, my Jesus; on the contrary, I feel as though plunged into an immense and deep sea – your Will; and my only fear is that I might go out of the abyss of this sea. But while I fear, I feel its waves rising more powerfully over me, plunging me even deeper.' And Jesus: "And this is why the enemy cannot get close – because the waves of the sea of my Will, while plunging you into the abyss of It, maintain the guard and keep even the shadow of the enemy far away. In fact, he knows nothing of what the soul does and suffers in my Will, nor does he have the means, the ways or the doors to be able to enter into It; on the contrary, It is the thing which he abhors the most. And if sometimes my wisdom manifests something of what the soul does in my Will, the enemy feels such rage as to feel his infernal pains being multiplied, because my Will, loved and fulfilled in the soul, forms paradise, while not loved and not fulfilled, it forms hell. Therefore, if you want to be safe from any diabolical snare, take to heart my Will and living continuously in It."

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**May 9, 1924**

***The chastisements will serve to purify the earth so that the Divine Will may reign on it. In the soul who lives in the Divine Will Jesus finds the honors and decorum which He found in His Humanity when He was on earth.***

I spend my days in the most profound bitterness and in deep silence on the part of Jesus, and with the almost total privation of His lovable presence. These are unspeakable pains that I feel, and I believe it is better to pass over them in silence so as not to embitter my hard martyrdom even more....

Then, after much struggling, this morning blessed Jesus made Himself seen in my interior as He was filling me completely with Himself; and I, surprised by His unexpected presence, wanted to lament to Jesus about His privation, but He did not give me the time to do it, and, all afflicted, told me: "My daughter, how embittered I feel. Creatures have put three nails into Me - not into my hands, but into

my Heart and breast, which give Me pains of death. They are preparing three conspiracies, one uglier than the other, and in these conspiracies they are taking aim at my Church. Man does not want to surrender in evil; on the contrary, he wants to precipitate his race more.” And while saying this, He showed secret meetings, in which they were plotting how to assail the Church - some, how to cause new wars, and some, new revolutions. How many horrifying evils could be seen. And my sweet Jesus resumed His speaking: “My daughter, is it not right for my justice to arm itself against man, to strike him and almost destroy the many lives that dirty the earth, and to make entire regions disappear together with them, so that the earth may be purified of so many pestiferous lives and of so many incarnate devils which, disguised under a thin veil of apparent good, are plotting ruins for the Church and for society? Do you think that my absence from you is something trivial? No, no - on the contrary, the more prolonged my absence is from you, the graver the chastisements will be. And then, remember how many things I have told you about my Will; so, the evils, the destructions, will serve to fulfill what I have told you – that my Will come to reign upon earth. But It wants to find the earth purified, and in order to purify it, destructions are needed. Therefore, patience, my daughter, and never go out of my Will, because everything that takes place within you will serve for the work: that my Will may have Its dominion to come as though in triumph to reign in the midst of men.” At this speaking of Jesus, I remained resigned, yes, but highly afflicted. The thoughts of the grave evils of the world and of His privation are like a double-edged knife that kills me and, to my greater torment, does not make me die.

Then, on the following morning, my sweet Jesus made Himself seen in my interior, as though sunken deep inside, and He told me: “My daughter, I am posted within you, and from inside of you I look at what the world is doing. In you I find the air of my Will, and I feel I can be there with the decorum that befits my person. It is true that my Will is everywhere, but – oh! how different it is for It to be life of the creature and for the creature to live in It. In the other points, my Will in the midst of creatures finds Itself isolated, offended, unable to carry out the goods It contains and to form a life all from Itself and for Itself. On the other hand, wherever I find a creature who offers herself to wanting no other life but my Will, my Will finds company, It is loved, It carries out the goods It contains and enjoys placing them in common with the soul, so as to form a life from Itself and for Itself. And in finding my own things in the soul – that is, my sanctity, my light, and my very Will acting in her – I find Myself with honors and decorum, just as I was in my Humanity when I was on earth, in which my Divinity, living within It, was as though posted and covered with the garment of my Humanity. In the same way, I cover Myself with the garment of the soul who does my Will; I live hidden within her as in my own center, and from inside of her I look at the evils of creatures, and I cry and pray for them. And in seeing that one from their stock has my Will as life also on earth, how many evils and chastisements do I not hold back out of regard for her? How many times I am in the act of destroying them and of ending it with them because of the great evils they commit; but by just looking at you, and looking at my Will and Its stronghold in you, I post Myself again and I abstain from doing it. Therefore, my daughter, patience, and let my Will always have complete life in you.”

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**May 13, 1924**

***True adoration consists in the complete accord of the union of the Will of God with the soul. The true and perfect model of adoration is the Most Holy Trinity. One flight of the soul in the Divine Will is enough for Jesus to fill all her involuntary voids of love.***

I was doing my usual prayers, and while abandoning all of myself in the arms of the Supreme Will, in It I intended to do my adorations of the Divine Majesty. And my Jesus, moving in my interior, took my poor soul in His arms, and raising it between Heaven and earth, adored with me the Supreme Being; and then He said to me: “My daughter, true and perfect adoration is in the complete accord of the union of the Will of God with the soul. The more the soul makes her will one with that of her Creator, the more complete and perfect her adoration is. And if the human will is not one with the Divine - even more, if it is far away from God - it cannot be called adoration, but shadow, or colorless shade, which leaves not even a trace. And if the human will is not disposed to receive the kiss of the union of the Supreme Will, instead of adoration, it can be insult and scorn. The first act of adoration is to recognize the Will of her Creator in order to do it; if this is not there, she adores with words, but in fact she insults and offends. And if you want to know the true and perfect model of adoration, come with Me into the midst of the Three Divine Persons.”

I don't know how, Jesus clasped me more tightly and raised me higher, into the midst of an unending light. I felt myself being annihilated, but my annihilation was overtaken by a Divine Life, which unleashed from Itself many different shades of beauty, of sanctity, of light, of goodness, of peace, of love, etc.; in such a way that my nothingness was transformed by those divine shades, to the point of no longer being recognized and of enamoring the very One who had so much embellished me. And my sweet Jesus resumed His speaking: “See, my daughter, the primary act of the Divine Persons is the perfect accord of Our Will. Our Will is so unified that Will of One cannot be distinguished from That of the Other; so much so, that even though Our Persons are distinct – We are Three – Our Will is One, and this One Will produces a continuous act of perfect adoration among the Divine Persons – One adores the Other. This accord of Will produces equality of sanctity, of light, of goodness, of beauty, of power, of love, and establishes in Us the true reign of order and of peace, giving Us immense joys and happinesses, and infinite beatitudes. So, the accord of the human will with the Divine is the first link of connection between Creator and creature; and from it, the divine virtues descend into her as within a channel, producing in her true adoration and perfect love for her Creator. And rising from within that same channel of connection, she receives the different shades of the divine qualities; and every time the soul rises in order to dive into this eternal Will, she is embellished by, and acquires, as many more varieties of divine beauty.

This is why I say that the soul who does my Will is my amusement and my contentment. And in order to amuse Myself, I keep the brush of my Will in my hands, and as she dives into my Will, I touch her up and I amuse Myself by impressing on her, with a brush stroke of mine, one more shade of my beauty, of my love, of my sanctity, and of all my qualities. So, for Me, being in her and being in Heaven are the same - I find the same adoration of the Divine Persons, my Will, my love. And since there is always something that can be given to the creature, I act now as a skillful painter, and I portray my image in her; now as a teacher, and I teach her the highest and most sublime doctrines; now as a passionate lover, giving and wanting love. In sum, I use and perform all my arts to amuse Myself with her. And when my love, offended by creatures, finds no place in which to take refuge, in which to find escape from those who chase Me to give Me death or force Me to set off to the vault of the Heavens – I take refuge in the soul who contains my Will within herself, and there I find my power that defends Me, my love that loves Me, my peace that gives Me rest; I find everything I want. Therefore, my Will connects everything together – Heaven and earth, and all goods – and It makes them one; and from this alone derive all possible imaginable goods. So, I can say that the soul who



does my Will is the all for Me, and that I am the all for her.”

Then, my lovable Jesus withdrew into the depth of my heart, and He disappeared from me. I remained comforted, yes, strengthened, but prey to the sorrow of having been left without Him, and of having told Him not even a word about my hard state. Ah! yes, when one is with Jesus, the soul flatters herself that she will possess Him forever, and she feels need for nothing; all troubles disappear and, with Jesus, all goods enter the field. But as He withdraws, the troubles come back and the pain of His privation sharpens its edge even more, which, ripping her poor heart open without pity, renders her pain ever new and more intense. In the meantime, my Jesus appeared again, and told Me that He had His Heart all wounded, as by a thousand punctures; and He said to me: “My daughter, it is you who made these wounds to my Heart. As you were calling Me, you were wounding Me; as you would remember that you were without Me, you would repeat the wounds; and as you would suffer because of my privation, you would add yet more wounds.” On hearing this, I said: ‘My Love, if You knew how my heart bleeds because of You, and how wounded and embittered I feel it because of your privation, to the point that I can take no more.... So, I feel it more wounded than You do.’ And Jesus: “Let us see, then, who has more wounds – whether you or I.” So, Jesus visited the interior of my soul, and then He made the comparison between Himself and me, to see who had more wounds – whether I or Jesus. To my surprise, I saw that Jesus had more wounds than I did, although I had quite a few. And Jesus continued: “Have you seen how I am more wounded than you are? However, know that there are various voids of love because of my privation; but do not fear, for I will take on the commitment to filling them, because I know that you cannot do what you do when you are together with Me. So, since it is not your will to form these voids of love, your Jesus will take care of filling them. One flight I make you do in my Will will be enough to put us in accord in love, in such a way that, overflowing outside, this love will flow for the good of our brothers. Therefore, let Me do, and trust Me.”

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**May 19, 1924**

***All the acts of one who lives in the Divine Will, from the littlest to the greatest, acquire the value of eternal and divine acts.***

My poor mind wandered in the immensity of the Supreme Volition. I felt as if I was inside a sea, and my whole being was drinking in large gulps the salutary water of the Eternal Will; even more, it entered into me through all parts – through my ears, through my mouth, through my eyes, through my nostrils, through the pores of my body. Now, while I was in this state, my sweet Jesus moved in my interior and told me: “My daughter, my Will is Eternal, and only for one who lives in It, embracing eternity, all of her acts, from the littlest to the greatest, being animated by an Eternal Will, all acquire the value, the merit, the form of divine and eternal acts. The Divine Volition empties those acts of all that is human, and filling them with Its Divine Will, It makes them Its own, and places Its seal on them, constituting them as many eternal and divine acts.” On hearing this, surprised, I said: ‘How is it possible, O my highest Good, that by just living in your Will, the creature can receive this great good – that her acts become eternal and divine?’ And Jesus: “Why are you surprised? It is a most simple thing: the whole reason is that my Will is Eternal and Divine, and everything that comes from It, being a birth from an Eternal and Divine Will, cannot be excluded from being eternal and divine, as long as the creature puts her human will aside to give place to Mine. If she does so, her

acts are counted among Ours, both the great act and the littlest of them. And besides, the same happened in Creation. How many things were not created - great and small, down to the little seed, the little insect? But as small as they may be, one cannot say that my great works were created by this Supreme Will, and therefore they are divine works, while the small ones were not created by a divine hand. And even though one can see that only everything that was created in the atmosphere – heavens, sun, stars, etc. – is always fixed and stable, while that which was created on the low earth – flowers, plants, birds, etc. – is subject to dying and being born again, this says nothing. On the contrary, because they were created by an Eternal and Divine Will, the seed has the virtue of multiplying itself, because in all things there is my creating and preserving virtue.

Now, if all created things, small or big, because they were created by virtue of my omnipotent Fiat, can be called divine works, much more can one call divine and eternal the acts which my Will works in the soul who, placing her human will at the feet of my Volition, gives Me full freedom to let my Will act. Ah! if creatures could see a soul who lets my Will live within herself, they would see astounding things, never before seen: a God operating in the little circle of the human will, which is the greatest thing that can exist on earth and in Heaven. The Creation Itself – oh! how It would remain behind, compared to the prodigies I keep working in this creature."

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**May 24, 1924**

***To doubt about the celestial doctrine of the Divine Will is the most absurd thing. The first word which God pronounced in Creation was 'Fiat'. This word encloses everything, and with it God gave the first lesson about His Will.***

I was feeling embittered to the summit because of the privation of my sweet Jesus, and with the sad doubt that everything Jesus had told me, and had worked in my soul, was nothing other than an illusion of mine, a trick of the infernal enemy. I said to myself: 'If I were allowed, and if all the writings were in my hands and in my power – oh! how gladly I would burn them all up. But, alas! they are no longer in my power, they are in someone else's hands; and if I wanted to, it would not be conceded to me. Ah! Jesus, save my poor soul at least - do not let me perish; and since everything is over, the relations between You and me, do not permit that I have the greatest of misfortunes, of not doing, even slightly, your Most Holy and adorable Will.' Now, while I was thinking of this, my lovable Jesus moved in my interior. Before His adorable presence, the darkness fled, the doubts disappeared, and light and peace came back within me; and my sweet Jesus told me: "Daughter of my Will, why do you doubt about my work in you? And besides, to doubt about my Will and about what I have told you on my Supreme Volition, is the most absurd thing that can be. The doctrine of my Will is more than crystal clear water drawn from limpid fount of my Divinity; it is more than refulgent sun that illuminates and warms; it is most clear mirror, and whoever will have the great good of being able to reflect himself in this celestial and divine doctrine, will be stirred and will feel within himself all the goodwill to be purified of his stains, so as to be able to drink in large gulps from this celestial doctrine, and therefore be embellished by divine adornments.

You must know the cause - the reason why the Divine Wisdom and Omnipotence wanted to pronounce the 'Fiat' in Creation. He could have created all things without saying a word, but since He wanted His Will to hover over all things, and for all things to receive the virtue and the goods It

contains, He pronounced the 'Fiat'. And as He pronounced It, He communicated the prodigies of His Will, so that all things might have my Will as life, as regime, as example and as teacher. Great, my daughter, was the first word of your God which resounded in the vault of the heavens – it was the 'Fiat'; nor did He say anything else. This meant that everything was in the Fiat; with the Fiat I created everything, I constituted everything, I ordered everything, I enclosed everything, I bound all of Its goods for the benefit of all those who would not go out of my eternal Fiat. And when, after I created everything, I wanted to create man, I did nothing but repeat the Fiat, as though kneading him with my own Will; and then I added: 'Let Us make man in Our image and likeness. By virtue of Our Will, he will maintain Our likeness whole within himself, and will preserve Our image beautiful and intact.' See then, how the Uncreated Wisdom, as if unable to say anything else but 'Fiat', wanted to pronounce It, so necessary was this lesson, so sublime, for all. And this Fiat is still hovering over the whole Creation, as the preserver of my own works, and as though in act of descending upon earth to invest man, to enclose him once again within Itself, so that he may return there where he came from – that is, having come out of my Will, into my Will he may return. In fact, it is my Will that all things created by Me return along the same path from which they came, so that they may come back to Me beautiful, decorous, and as though carried in triumph by my very Will.

So, everything I have told you about my Will had this as my purpose: that my Will be known and come to reign upon earth - and what I have said will be. I will overwhelm everything in order to obtain this, but everything must return to Me within that word – 'Fiat'. 'Fiat' did God say, and 'Fiat' must man say. In all his things, he will have nothing but the echo of my Fiat, the mark of my Fiat, the works of my Fiat, so that I may give the goods which my Will contains. In this way, I will fulfill the complete purpose of all Creation. This is why I have set about the work of making known the effects, the value, the goods, the sublime things which my Will contains, and how the soul, tracing the same path as my Fiat, will become so sublimated, divinized, sanctified, enriched, as to make Heaven and earth astonished at the sight of the portent of my Fiat operating in the creature. In fact, by virtue of my Will, new graces, which I had never issued before, light more refulgent, portents unheard-of and never before seen, will come out of Me. I act like a teacher when he teaches the sciences he knows to his disciple: if he teaches his disciple, it is because he wants to make of him another teacher like himself. So I do: if my sublime lesson was my first word 'Fiat', and the prayer I taught was the 'Fiat on earth as it is in Heaven'; now, as I have moved forward to give you more extensive, more clear, more sublime lessons about my Will, it is because I want the disciple not only to acquire science of my Will, but, becoming himself a teacher, to teach it to others; and not only this, but to acquire my properties and my goods, my joys and my own happiness. Therefore, be attentive and faithful to my teachings, and never move from my Will."

\* \* \*

**May 29, 1924**

***The pain of the Apostles when they saw Jesus ascend into Heaven. The good which this pain produced. Lesson to Luisa about the pain of the privation of Jesus.***

I was thinking of when my sweet Jesus went back to Heaven in His glorious Ascension, and therefore of the sorrow of the Apostles in remaining without such a great good; and my sweet Jesus, moving in my interior, told me: "My daughter, the greatest sorrow for all of the Apostles, in their entire lives, was to remain without their Master. As they saw Me ascend to Heaven, their hearts were consumed

with the pain of my privation; and much more was this pain sharp and penetrating, since it was not a human pain, something material that they were losing – but a divine pain: it was a God that they were losing. And even though I had my Humanity, as It resurrected, It was spiritualized and glorified, therefore all the pain was in their souls; and penetrating their whole beings, it caused them to feel all consumed with grief, to the point of forming in them the most harrowing and painful martyrdom. But all this was necessary for them. It can be said that until that moment, they were nothing but tender babies in virtues and in the knowledge of divine things, and of my very person. I could say that I was in their midst but they did not really know Me, nor love Me. But when they saw Me ascend into Heaven, the pain of losing Me tore the veil, and they recognized Me with such certainty as the true Son of God, that the intense sorrow of no longer seeing Me in their midst gave birth to firmness in good and strength to suffer anything for love of the One whom they had lost. It gave birth to the light of divine science; it removed from them the swaddling clothes of their infancy, and it formed them as intrepid men - no longer fearful, but courageous. The pain transformed them and formed in them the true character of Apostles. What they could not obtain with my presence, they obtained with the pain of my privation.

Now, my daughter, a little lesson for you. Your life can be called a continuous pain of losing Me and a continuous joy of acquiring Me. But between the pain of the loss and the joy of acquiring Me, how many surprises have I not given you? How many things have I not told you? It was pain and the painful martyrdom of losing Me that prepared you and disposed you to hear the sublime lessons on my Will. In fact, how many times it seemed to you that you had lost Me, and while you were immersed in your harrowing pain, I would come back to you with one of the most beautiful lessons on my Will, and I would make the new joy of acquiring Me come back, to dispose you once again to the piercing pain of my absence? I can say that the pain of remaining without Me has given birth in you to the effects, the value, the knowledges, the foundation of my Will. It was necessary that I conduct Myself with you in this way – that is, coming to you very often, and leaving you prey to the pain of being without Me. Since I had established that I would manifest to you, in a way all special, many things about my Will, I had to leave you prey to a continuous divine pain, because my Will is Divine, and only upon a divine pain could It establish Its throne and lay Its dominion; and assuming the attitude of teacher, It communicated the knowledge of my Will, as much as it is possible for a creature. Many will marvel in hearing of the continuous visits I made to you – which I have not done with others – and of your continuous pain of my privation. Had you not seen Me so many times, you would not have known Me nor loved Me so much, because each one of my visits brings an additional knowledge of Me and a new love; and the more the soul knows Me and loves Me, the more her pain is redoubled. And I, in coming, kept provoking your pain more intensely, because I want my Will not to lack the noble cortege of pain, which constitutes the soul firm and strong, so that my Will may form my stable dwelling in her, and give her new and continuous lessons on my Will. Therefore, I repeat to you – let Me do, and trust Me.”

\* \* \*

**June 1, 1924**

***The great good produced by remembering everything that Jesus did, suffered and said in His life.***

This morning I found myself outside of myself, and I saw my last late confessor[2], surrounded by many people who were all attentive and as though enraptured in listening to him; and he spoke and

spoke, and became so inflamed as to inflame the others. I drew near to hear what he was saying, and to my surprise I heard that he was saying all that my blessed Jesus had told me – His finesses of love, the many condescensions of Jesus toward me. And when he spoke of the stratagems of love of Jesus toward me, he radiated light, to the point of remaining transfused within that light; and not only himself, but also those who were listening to him. I remained surprised, and I said to myself: ‘The confessor has done this not only in life – telling the things of my soul to others – but he is doing it also after his death, in the next life.’ And I was waiting for him to finish speaking, so as to be able to approach him and tell him of some difficulty of mine; but he would not finish, and I found myself inside myself.

Then, according to my usual way, I followed my beloved Jesus in His Passion, compassionating Him, repairing Him, and making His pains my own. And Jesus, moving in my interior, told me: ‘My daughter, how much great good does the memory of Me and of everything I did, suffered and said in my Life, procure for the soul. By compassionating Me and making my intentions her own, and by remembering, one by one, my pains, my works, my words, she calls them into herself and places them in neat order within her soul, in such a way as to come to take the fruits of what I did, suffered and said. This produces a sort of divine humidness within the soul, over which the sun of my grace delights in rising and in forming celestial dew, by virtue of that humidity. And not only does this dew embellish the soul in a marvelous way, but it has the virtue of mitigating the rays of the burning sun of my divine justice when, finding souls burned by the fire of sin, it is about to strike them, burn them and wither them more. Tempering its rays, this divine dew uses them to form beneficial dew so that creatures may not be struck, and it constitutes itself vital humidity so as not to let them wither. Oh! how this symbolizes nature when, after a day of scorching sun, the plants are about to wither: a humid night is enough and, rising again over that humidity, the sun forms its dew, and instead of making them perish, its heat serves to fecundate them and to bring to completion the maturation of their fruits.

The same happens, in a more marvelous way, in the supernatural order. The memory is the beginning of a good. The memory forms many sips for the soul in order to give her life. When some good - when things are forgotten, they lose the vital virtue for the soul, they lose their attractiveness, the gratitude, the correspondence, the esteem, the love, the value. And not only does this memory produce the origin of every good in life, but after one’s death also it produces the origin of glory. Have you not heard your late confessor – how he delighted in speaking about the graces I have given you? This is because during his life he cared about hearing them, he remembered them, and his interior remained filled with them to the point of overflowing outside. And now, how much good did this not procure for him in the next life? It is for him like a fount of good which overflows for the good of others. So, the more the soul remembers what belongs to Me, my graces, the lessons I have given her, the more the fount of my goods grows within her, to the point that, unable to contain them, they overflow for the good of others.”

\* \* \*

**June 6, 1924**

***Luisa must cover the ways of all creatures and enclose all that the Divine Will contains in order to be the starting point of the Fiat Voluntas Tua on earth as It is in Heaven. One who must give everything must enclose everything.***

I was in the midst of my usual and hard pains of His privation. I feel I am under the lash of a justice that punishes me with such great rigor, with not even a shadow of pity. Oh! punishing Justice of God, how terrible You are. But You are even more terrible when You hide from the one who loves You. Your arrows would be sweeter to me, if while You punish me, even tearing me to pieces, my Jesus were with me. Oh! how I cry over my lot. Even more, I would want Heaven and earth – everyone to cry with me over the lot of the poor exiled one, who not only lives far away from her Fatherland, but is also left by her Jesus, who was her only comfort, the only support of her long exile.

Now, while my poor heart was swimming in the bitterness of its pain, my adorable Jesus made Himself seen in my interior, in act of dominating everything. He was holding as though many reins in His hands, and each rein was linked to a human heart. So, there were as many reins in His hands for as many existing creatures. And then He said to me: “My daughter, the way is long; even more, each life of creature is a distinct way, therefore it is necessary to walk much, and along many ways. You will be the one who will cover all these ways, because since I must enclose my Will in you, you must enclose all that It contains, and it befits you, with my Will, to cover all ways together, of each creature. Therefore, in my Will you have much to do and suffer.” On hearing this, oppressed and tired as I was, I said: ‘My Jesus, this is too much - who can do them? I am already tired enough; and besides, You leave me alone, and without You I can do nothing. Ah! if I had You always with me, then I could do them; but, alas!, You leave me alone and I can do nothing.’ And Jesus added: “Yet, I am in your heart, guiding everything, and all these ways were covered by Me. I enclosed everything, I let not even one heartbeat or pain of one creature escape Me. And you must know that, having to enclose my Will in you as center of life, it is necessary that my Supreme Volition find in you all the ways and all that your Jesus did, because they are inseparable from It. It is enough not to accept one thing alone which It contains to prevent It from forming Its center, from having Its full dominion, and from having Its starting point in you, so as to make Itself known and to dominate others. It would have it from Itself, but not from you. See then, how necessary it is that you embrace everyone and cover the ways of all, taking upon yourself the hardships, pains and acts of all, if you want the Majesty of my Will to descend into you to follow Its course within you.”

On hearing this, surprised, I said: ‘My Love, what are You saying? You know how poor I am and in what state I find myself. And besides, how can I enclose the whole of your Will? At the most, with your grace, I can do your Will, I can live in It, but to enclose It is impossible. I am too little and I cannot contain an unending Will.’ And Jesus: “My daughter, it shows you do not want to understand it: the One who wants to enclose this Will in you must give you the grace and the capacity in order to contain It. Did I perhaps not enclose my whole Being in the womb of my Celestial Mama? Is it perhaps that I enclosed Myself in part, leaving part of Myself in Heaven? Certainly not. And by my enclosing Myself in Her womb, was She not the first one who took part in all the acts of Her Creator, in all the pains, identifying Herself with Me so as to omit nothing of what I did? Was She not my starting point, from which I came out to give Myself to the other creatures? If I did this with my inseparable Mama in order to descend to man and fulfill my Redemption, can I not do it with another creature, giving her the grace and capacity to enclose my Will, making her take part in all the acts It contains, so as to form Its Life and come out as though from a second Mother, to come into the midst of creatures, to make Myself known and fulfill the Fiat Voluntas Tua on earth as it is in Heaven? Do you not want, then, to be the starting point of my Will? But, oh! how much it cost my Queen Mother to be the starting point of my appearance upon earth.

So will the starting point of my Will cost you, that It may make Its appearance in the midst of creatures. One who must give everything must enclose everything; one cannot give but what one possesses. Therefore, my daughter, do not take lightly what regards my Will and what is befitting for you to do so that It may form Its Life in you. It is the thing which interests Me the most, and you must be attentive in order to follow my teachings.”

Deo gratias, and may the One who uses so much goodness with the least of His creatures be always blessed.

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[1] See February 4, 1921 Volume 13.

[2] Fr. Gennaro Di Gennaro.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 17**





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*One who lives in the Divine Will is in communication with all Creation,  
and is sustained by all the works of her Creator.*

## VOLUME 17

J.M.J.

**June 10, 1924**

***One who lives in the Divine Will must enclose everything. The Divine Will is beginning, means and end of man.***

This morning, having received Holy Communion as usual, I was saying to my dear Jesus: 'My sweet Life, I do not want to be alone while being with You, but I want everything and everyone together with me. And not only do I want all your children forming a circle around You, but I also want the circle of all things created by You, so that, together with me, in the endlessness of your Most Holy Will in which I find everything, prostrate at your feet, all together, we may adore You, thank You, bless You.' In the meantime, I could see all created things as though running to form a circle around Jesus, so that each one of them might pay its homage to Him; and I added: 'See, my Love, how beautiful your works are. How the sun, breaching with its rays, while prostrating itself to adore You, rises up to You to embrace You and kiss You. How the stars, forming a crown around You, smile at You with their sweet twinkling and say to You: "Great are You - we give You glory for ever and ever". How the sea runs, and with its harmonious murmuring, like many silvery voices, says to You: "Infinite thanks to our Creator". And I, together with the sun, embrace You and kiss You; with the stars, I recognize You and glorify You; with the sea, I thank You.' But who can say everything I was saying, calling all created things around Jesus? If I wanted to say everything, I would be too long. It seemed to me that each created thing had a distinct office to be able to pay its homage to its Creator.

Now, while I was doing this, I thought to myself that I was wasting time and that this was not the thanksgiving to be given to Jesus after Communion. I said this to Jesus, and He, all goodness, told me: "My daughter, my Will contains everything, and one who lives in It must let nothing escape her of all that belongs to Me. Even more, if only one thing escapes her, it is enough to say that she does not give Me all the honor and the glory which my Will contains, therefore it cannot be said that her life is complete in It, nor does she give Me the requital of all that my Will has given her. In fact, I have given everything to one who lives in my Will, and I go to her as though in triumph upon the wings of my works, to give her the new requital of my love; and she must come along the same path as mine, to give Me the new requital of her love. Would it not be delightful for you, if you had made many beautiful and various works, and someone whom you love placed them around you to please you, and showing them one by one, said to you: 'See, these are your works. How beautiful this one is - how artistic is this other one! And in this third one, what great mastery! And in this fourth one, how much variety of colors! What enchantment in this other one!?' What joy would you not feel? What glory for you! So it is for Me; more so since, having to centralize everything within her, one who lives in my Will must be like the heartbeat of all Creation, in such a way that, as all things palpitate within her by virtue of my Will, she must form one single heartbeat, to return to Me, in that heartbeat, the heartbeats of everyone and of everything, and to bring Me back the glory and the love of all things which came out from Me. I must find everyone in the soul in whom my Will reigns, so that, containing everything, she may give Me all that the others should give Me.



My daughter, the living in my Will is very different from the other sanctities, and this is why, until now, the way and the true teachings of living in It cannot be found. It can be said that the other sanctities are the shadows of my Divine Life, while my Will is the source of the Divine Life. Therefore, be attentive in the exercises of the living in my Will, so that from you may come the true way and the exact and precise teachings so that those who want to live in It may find, not the shadow, but the true Sanctity of the Divine Life. Furthermore, since my Humanity on earth was in my Divine Will, there was not a work, thought, word, etc., which was not enclosed in Me, so as to cover all the works of creatures. It can be said that I had a thought for each thought, a word for each word, and so with all the rest, to glorify my Father completely, and to give light, life, goods, remedies to creatures. Now, everything exists in my Will, and one who must live in It, must enclose all creatures, so as to go through all my acts again and place on them another beautiful divine shade, taken from my Will, to give Me the requital of what I did. Only one who lives in my Will can give Me this requital, and I await her as the means to be able to place the Divine Will in communication with the human, and to give her the goods It contains. I want the creature as the intermediary who, going through the same path which my Humanity covered in my Will, may open the door of the Kingdom of my Will, which had been closed by the human will. Therefore, your mission is great, and it takes sacrifice and great attention.”

Then, I was feeling immersed in the Supreme Volition, and Jesus continued: “My daughter, my Will is everything and contains everything; and then, It is beginning, means and end of man. This is why, in creating him, I did not give him any law, nor did I institute Sacraments, but I gave man my Will alone, because, as he would find himself in the beginning of It, It would be more than sufficient so that he might find all the means to reach, not a low sanctity, but the height of the Divine Sanctity, and therefore find himself in the port of his end. This means that man was to need nothing but my Will alone, in which he was to find everything in a surprising, admirable and easy way, to render himself holy and happy in time and eternity. And if I gave him a law, after centuries and centuries of creation, it was because man had lost his beginning, and therefore he had lost the means and the end. So, the law was not beginning, but means. But in seeing that, with all my law, man was getting lost, in coming upon earth I instituted the Sacraments as stronger and more powerful means to save him. But, how many abuses, how many profanations. How many use the law and the very Sacraments to sin more and to fall into hell - while with my Will alone, which is beginning, means and end, the soul places herself in safety, she rises to Divine Sanctity, she reaches, in a complete way, the purpose for which she was created, and there is not a shadow of danger that she might offend Me. So, the safest way is only my Will. The very Sacraments, if they are not received in order with my Will, can serve as means of condemnation and of ruin. This is why I inculcate my Will so much – because, the soul being in her beginning, the means will be favorable to her, and she will receive the fruits which they contain. On the other hand, without It, the Sacraments themselves may be a poison for her, which may lead her to eternal death.”

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**June 14, 1924**

***The importance of order in these writings. God is order. The beauty of the soul who operates in the Supreme Will.***

This morning, while I was in my usual state (I don't know whether it was a dream), I saw my late

confessor[1], who seemed to take something twisted from within my mind, and he fixed it and untied it. I asked him why he was doing that, and he said to me: “I have come to tell you to be attentive to order, because God is order, and if just one sentence, one word, of what the Lord tells you is not in order, it might be enough to cause doubts and difficulties in those who will read what you write on His adorable Will.” On hearing this, I said: ‘Do you perhaps know that I have written disordered things until now?’ And the confessor: “No, no, but be attentive for the future. Let the things you write be clear and simple, as Jesus says them to you, and omit nothing, because if one little sentence, one word, of those which Jesus tell you, is missing, or if you write it differently, it is enough for order to be lacking. In fact, those words will serve to give light, to make things be comprehended with more clarity, and to link the order of the truths which good Jesus manifests to you. You are apt to omit many little things, while the little things link the great, and the great link the little. Therefore, be attentive in the future, that everything may be orderly.” Having said this, he disappeared from me, and I remained a little concerned.

After this, I was abandoning all of myself in the Holy Divine Volition, and my Jesus, moving in my interior, told me: “My daughter, how beautiful it is to see a soul operate in my Will! She plunges her action, her thought, her word, into my Will. She is like a sponge, and as she impregnates herself with all the goods which the Supreme Volition contains, many divine acts can be seen in the soul, which spread light; and it almost cannot be distinguished whether they are acts of the Creator or of the creature. Becoming impregnated with this Eternal Will, they have absorbed within themselves a power, a light, and the way of operating of the Eternal Majesty. Look at yourself - how beautiful my Will has made you; not only this, but in each one of your acts I enclose Myself, because, by enclosing my Will, you enclose everything.” I looked at myself and – oh! how much light came out. But what struck me and pleased me the most was to see my Jesus enclosed in each one of my acts. His Will imprisoned Him within me.

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**June 20, 1924**

***The Divine Will contains the fullness of happiness. When creatures live in the Divine Will, then will charity and all virtues reach the complete perfection.***

As I was in my usual state, I found myself outside of myself together with my most sweet Jesus. He was all goodness and all admirable. He took my hands in His and pressed them tightly to His breast, and, all love, told me: “My beloved daughter, if you knew what pleasure, what delight I feel in speaking to you about my Will! Each additional thing I manifest to you on my Will is one happiness that I release from Myself and communicate to the creature; and I feel I am made happier in her by virtue of my own happiness. In fact, the distinctive specialty of my Will is precisely this: to render God and man happy. Don’t you remember, my daughter, how much we delighted together - I in speaking to you, and you in listening to Me; and how we made each other happy? And since my Will alone contains the seed of happiness, we – I by manifesting It, and the soul by knowing It – form the plant and the fruits of everlasting and eternal true happiness, which never ceases. And not only us, but those who listen to or read the admirable and surprising things of my Will also feel the sweet enchantment of my happiness. Therefore, in order to make Myself happy in my works, I want to speak to you of the nobility of my Will, of where the soul can reach, and of what she must enclose if she lets my Will enter into herself. The nobility of my Will is divine, and since It is from Heaven,

It does not descend but into one in whom It finds a noble cortege; and therefore the first one to let It enter was my Humanity. My Will is not content with little - It wants everything, because It wants to give everything. And how can It give everything if It does not find everything so as to be able to place all of Its goods in it? So, my Humanity gave to It the holy and noble cortege, and my Will centralized everything and everyone in Me.

See, then, how in order for my Will to come and reign in the soul, she must enclose within herself all that my Humanity did. And if the other creatures have shared, in part, in the fruits of my Redemption according to their dispositions, this creature will centralize them all within herself in order to form the noble cortege for my Will; and my Will will centralize in the soul the love which It gives to and wants from all, in order to be able to receive the love of all and of each one. It is not content with finding in her the requital of her love only - It wants the requital of everything. In the soul in whom It wants to reign, my Will wants to find all the relations which exist in Creation between Creator and creature; otherwise Its happiness would not be full, nor would It find all Its things and the whole of Itself. In the soul in whom It reigns, my Will must be able to say: 'If no one loved Me or requited Me, I am happy of my own - no one can sadden my happiness, because in her I find everything, I receive everything, and I can give everything.' It would repeat the sentence which is in the Three Divine Persons: 'We are untouchable; as much as creatures might do, no one can touch Us, or even slightly shade Our eternal and immutable happiness. Only one who possesses Our Will can touch Us, can enter to form one thing with Us, because since she is happy of Our own happiness, We remain glorified from the happiness of the creature.' Only when my Will reigns in a complete way in creatures - then will charity reach complete perfection in the creature, because then, by virtue of my Will, each one will find herself in each creature - loved, defended and sustained, just as her God loves her, defends her and sustains her. Each one will find herself transfused within the other as in one's own life. Then will all virtues reach the complete perfection, because they will not be nourished by human life, but by Divine Life. Therefore, I needed two humanities: my own, in order to form the Redemption, and another, to form the Fiat Voluntas Tua on earth as It is in Heaven; one more necessary than the other, because if in the first one I was to come to redeem man, in the second I was to come to restore him to the only purpose for which he was created, to open the current of graces between the human will and the Divine, and to make the Divine reign on earth as It does in Heaven. And just as my Humanity, in order to redeem man, let my Will reign on earth as It does in Heaven, so do I keep looking for another humanity which, letting It reign on earth as It does in Heaven, may let Me accomplish all the designs of my Creation. Therefore, be attentive in letting my Will alone reign within you, and I will love you with the same love with which I loved my Most Holy Humanity."

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**July 1, 1924**

***The Blood of Jesus is the defense of creatures before the rights of Divine Justice. One who gives himself to God loses his rights and acquires the divine right to happiness.***

I felt very oppressed because of the privation of my adorable Jesus. Oh! how my heart bleeds and I feel subjected to suffer continuous deaths. I felt I could take no more without Him, and that my martyrdom could not be harder. And while I was trying to follow Jesus in the different mysteries of His Passion, I came to accompany Him in the mystery of His painful scourging. At that moment, He

moved in my interior, filling me all with His adorable Person. On seeing Him, I wanted to tell Him of my hard state, but Jesus, imposing silence on me, told me: “My daughter, let us pray together. There are certain sad times in which my justice, unable to contain itself because of the evils of creatures, would want to flood the earth with new scourges; and so the prayer in my Will is necessary, which, extending over all, places itself as defense of creatures, and with its power it prevents my justice from getting close to the creature in order to strike her.”

How beautiful and touching it was to hear Jesus pray! And since I was accompanying Him in the sorrowful mystery of His scourging, He made Himself seen deluging Blood, and I heard Him say: “My Father, I offer You this Blood of Mine. O please! let It cover all the intelligences of creatures, rendering all their evil thoughts vain, dampening the fire of their passions, and making holy intelligences rise again. May this Blood cover their eyes and be a veil to their sight, so that the taste for evil pleasures may not enter into them, and they may not dirty themselves with the mud of the earth. May this Blood of Mine cover and fill their mouths, and render their lips dead to blasphemies, to imprecations, to all of their bad words. My Father, may this Blood of Mine cover their hands, and strike in them terror for so many wicked actions. May this Blood circulate in Our Eternal Will to cover all, to defend and be a defending weapon for creatures before the rights of Our Justice.” But who can say how Jesus prayed, and everything He said?

Then, afterwards, He kept silent, and in my interior I felt Jesus taking my little and poor soul in His hands, squeezing it, touching it up, looking at it; and I said to Him: ‘My Love, what are You doing? Is there anything in me that displeases You?’ And He: “I am operating and expanding your soul in my Will. And besides, I do not have to give you an account of what I do, because, having given yourself completely to Me, you have lost your rights - all rights are mine. Do you know what your only right is? That my Will be yours, and that It administer to you everything that can make you happy in time and eternity.”

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**July 16, 1924**

***How the Creator goes in search of the creature in order to place on her lap the goods which He issued in Creation. Wanting to dispose man again to receive the gift of His Will, it is necessary that God return to breathe on him again.***

Continuing in my usual state, my adorable Jesus transported me outside of myself, and told me: “My daughter, the Creator goes in search of the creature in order to place on her lap the goods which He issued in Creation. This is why, in all centuries, He always disposes that there be souls who go in search of Him alone, so that He may place His goods in those who search for Him and want to receive His gifts. So, the Creator moves from Heaven and the creature moves from the earth in order to meet: One, to give, the other, to receive. I feel all the necessity to give; to prepare goods in order to give them and to have no one to whom to give them, keeping them idle because of lack of correspondence on the part of those who do not care about receiving them, is always a great pain. But do you know in whom I can place the goods which came out of Me in Creation? In one who makes my Will her own, because It alone gives her the capacity, the appreciation and the true dispositions in order to receive the goods of her Creator, and administers to her the requital, the gratitude, the thanksgiving and the love which she is obliged to give for the gifts which, from so much

goodness, she has received. Therefore, come with Me, and let us go around together, throughout the earth and the heavens, that I may place in you the love which I issued for love of creatures in all created things, and so that you may give Me the requital for them, and, together with Me, you may love everyone with my love. We will give love to all, we will be two in loving everyone - I will no longer be alone.” So we wandered everywhere, and Jesus placed in me His love which created things contained; and I, echoing His love, repeated with Him the ‘I love You’ of all creatures.

Then, afterwards, He added: “My daughter, in creating man, I infused the soul in him with my breath, wanting to infuse in him the inmost part of Our interior – Our Will, which would also bring him all the particles of Our Divinity which, as a creature, he could contain, to the extent of making of him Our image. But man, ungrateful, wanted to break off from Our Will, and even though he still had his soul, the human will, which took the place of the Divine, obscured him, infected him, and rendered all the divine particles idle, to the extent of disordering him completely and of maiming him. Now, since I want to dispose him again to receive this Will of Mine, it is necessary that I return to breathe on him again, so that my breath may put to flight darkness and infections from him, and may render active the particles of Our Divinity which We infused in him in creating him. Oh! how I wish to see him beautiful, restored, just as I created him! And my Will alone can work this great prodigy. This is why I want to breathe on you - that you may receive this great good: that my Will reign in you and give you back all the goods and the rights which It gave in the creation of man.” And as He was saying this, drawing near me, He breathed on me, He looked at me, He clasped me, and then He disappeared from me.

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**July 25, 1924**

***The Divine Will keeps searching for souls who would lose all their rights, so that It may continue Its act of placing all souls in their arms, as It did with Jesus on the Cross. Sanctity in the Divine Will is a continuous act, and contains the image of the Sanctity of the Creator.***

This morning my sweet Jesus made Himself seen in my interior in act of stretching His arms in the shape of the cross, and I remained stretched together with Him. Then He said to me: “My daughter, the last act of my Life was to lay Myself on the cross and to stay there until I died, with my arms opened, unable to move or to oppose what they wanted to do to Me. I was the true portrait, the living image, of one who lives, not of the human will, but of the Divine. Being unable to move or oppose Myself, having lost every right over Myself, the horrible tension of my arms - how many things they said! And while I was losing my rights, the others acquired my Life. The first right was of the Supreme Will which, using Its immensity and all-seeingness, gathered all souls – innocent and sinful, good and holy – and placed them in my outstretched arms, so that I might bring them to Heaven. And I refused no one. So, the Divine Will gave a place to everyone in my arms. Now, the Supreme Will is a continuous act, never interrupted, and what It does once, It never ceases doing; and even though my Humanity is in Heaven and is not subject to suffering, It keeps searching for souls who do not move in the human will, but in the Divine, and who oppose nothing; souls who would lose all their rights, so that, the right being wholly of my Will, It may continue Its act of placing all souls – sinners and saints, innocent and wicked – in the arms of one who offers to lay herself in my Will, in order to repeat and continue what my arms did, outstretched on the cross. This is why I have laid Myself within you – so that the Supreme Will may continue Its act of bringing everyone

into my arms.

Sanctity is not formed of one single act, but of many acts united together. One act alone forms neither sanctity nor perversity, because, since the continuation of the acts is missing, the colors and the living shades of sanctity are missing; and because these are missing, one cannot attribute a just weight and value either to sanctity or to perversity. So, what makes sanctity shine and places the seal on it, are the continuous good acts. No one can say he is rich because he possesses a coin, but those who possess extensive properties, villas, palaces, etc. etc. So it is for sanctity; and if sanctity needs many good acts, sacrifices, heroism, but can also be subject to gaps, to intervals, the Sanctity in my Will is not subject to intermittent phases, but must associate Itself with that continuous act of the Eternal Volition, which never - never ceases, but is always acting, always operating, always triumphant; which always loves and never stops. So, the Sanctity in my Will brings into the soul the mark of the operating of her Creator – that is, His continuous love, the continuous preservation of all the things created by Him: He never changes, and is immutable. One who is subject to changing belongs to the earth, not to Heaven. Changing is of the human will, not of the Divine; interrupting good is of the creature, not of the Creator. Therefore, all this would be unbecoming for the Sanctity of living in my Will, because It contains the insignia, the image, of the Sanctity of her Creator. Therefore, be attentive; leave all rights to the Supreme Will, and I will keep forming in you the Sanctity of living in my Will.”

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**July 29, 1924**

***The acts done in the Divine Will form a prop on which Jesus and the soul can take rest. The Divine Will excludes every fear.***

This morning, after much struggling, my always lovable Jesus made Himself seen in my interior - tired, as if He wanted to rest; and since there was some kind of a prop within me, He extended His arms to cling to that prop, and placing His head upon it, He rested. And not only did He rest, but He invited me to rest with Him. How enjoyable it was, to be leaning on that prop together with Jesus, to take a little rest after so many bitternesses!

Then, afterwards, He said to me: “My daughter, do you want to know what this prop is, which relieves us so much and gives us rest? It is all your acts done in my Will that formed this prop for Me and for you, which is so strong as to be able sustain the weight of Heaven and earth, which I contain within Me, and to give Me rest. My Will alone contains this strength and this virtue so great. The acts done in my Will bind Heaven and earth, and enclose within themselves the divine power, such as to be able to sustain a God.” On hearing this, I said to Him: ‘My Love, yet, with all this prop You are talking about, I fear You may leave me. What shall I do without You? And You know how miserable and good at nothing I am. So, I fear that, as You leave me, your Will too may depart from me.’ And He: “My daughter, why do you fear? This fear is your human will which would want to enter the field to take a few steps. My Will excludes every fear, because It has nothing to fear; on the contrary, It is confident of Itself and unshakable. Even more, you must know that as the soul decides to let herself be possessed by my Will and to live in It, since my Will is linked with all created things and there is nothing over which It does not have Its dominion, in the same way, the soul remains linked with all created things, and as she does her acts, her daughtership with my Will, her

dwelling, her possession, remain inscribed on all created things with indelible characters. Take a look at the whole universe: your name, your daughtership with my Will, is written with indelible characters in the heavens, in the stars, in the sun – in everything. So, how can it ever be possible that this Eternal and Divine Mother may leave Her dear daughter, born of Her and raised with so much love? Therefore, remove every fear if you do not want to embitter Me.” And while He was saying this, I looked into the heavens, into the sun and in all the rest, and I could see my name written, with the title of daughter of His Will. May everything be for the glory of God and to the confusion of my poor soul.

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**August 9, 1924**

***Praying, suffering and operating in the Divine Will are the only embankment to divine justice. Images of the living in the Divine Will: father sea and mother earth, the sea and the fish, the earth and the plants.***

After much waiting for the presence of my adorable Jesus, I felt Him in my interior, extending His arms and saying to me: “My daughter, extend your arms together with Me, in my Will, to repair for many who extend their works in the human will, which forms for them the net of all evils to hurl them into the eternal abyss; and to prevent my justice from pouring itself upon them in order to vent its just fury. In fact, when the creature extends herself in my Will to operate and to suffer, my justice feels touched by the creature with the power of my Will, and it ceases its just rigors. It is a divine vein that the creature makes flow between God and the human family, and because of which my justice cannot help having regard for poor humanity.” And while saying this, He showed how creatures are preparing a great revolution among parties, against the government and against the Church. What a horrible massacre could be seen! How many tragedies! Then, my sweet Jesus resumed His speaking: “My daughter, did you see? Creatures do not want to stop it; their greed for shedding blood is not yet quenched in them, and this provokes my justice to destroy entire cities by earthquakes, by water and by fire, and to make their inhabitants disappear from the face of the earth. Therefore, my daughter, pray, suffer, operate in my Will, because this alone can be an embankment, so that my justice may not burst out with its devastating thunderbolts in order to destroy the earth.

Oh! if you knew how beautiful and delightful it is to see a soul operate in my Will! An image of this can be given to you by father sea and mother earth, which are so bound and linked to each other, that the water cannot be without the earth, and the earth would be sterile without the water. There is like a marriage between them, such that the sea can be called ‘father’, and the earth ‘mother’. Such is the union which the soul should have with my Will.

Now, what is there in the sea? An immensity of waters. Who inhabits these waters? Whom do they nourish? To whom do they give life? To many different fishes, which nourish themselves, swim and dart inside the immense sea. See then, the sea is one, but many fishes live in it; however, the love and the jealousy of the sea toward them is so great, that it keeps them hidden within itself. Its waters lay themselves above and below them, to the right and to the left. If the fish wants to swim and move, it slices through the waters and, darting, it amuses itself; and the water lets itself be cut through, but it presses itself around it, below and above it - it never leaves it. And there where the fish passes, it immediately closes the way behind it, leaving no trace of where it passes or where it reaches, so that

no one may follow it. If it wants to be nourished, the water offers itself to feed it; if it wants to sleep, it makes itself its bed; but it never leaves it - it always presses itself around it. But in spite of this, one can see that in the sea there are beings which are not the waters; one can see motions, darts, formed by these mute inhabitants, for which the sea is life, while they are the glory, the honor and the richness of the sea. More than fish is the soul who operates and lives in my Will. My Will is immense, the creature is finite; however, she has her motions, her voicing, her little walking. And as my Will sees her within Itself, Its love and jealousy are so great that, more than sea, It lays Itself above and below her, to the right and to the left, and It makes Itself life, food, word, work, step, suffering, bed, rest and dwelling of this fortunate creature. It follows her everywhere, and It even amuses Itself together with her. I could say that they are my glory, my honor and the richness to whom my Will gives birth. The operating of the soul in my Will is like the swimming and the darting of the fish in the terrestrial sea; and the soul does it in the celestial sea of the Supreme Volition. These souls are the hidden inhabitants of the celestial waves, who live of the immense inheritance of the infinite sea of my Will. And just as the fishes are hidden, disappeared inside the sea, mute, yet they form the glory of the sea and serve as food for man, so do these souls seem disappeared inside the divine sea, mute, yet they form the greatest glory of Creation, and are the primary cause for my letting descend upon earth the delicious food of my Will and of my grace.

Another image of the operating of the soul in my Will is the earth. The souls who live in my Will are the plants, the flowers, the trees, the seeds. With how much love does the earth not open in order to receive the seed? Rather, it does not open – it splits, in order to place itself upon it, to help the seed to become dust with itself, so as to be able to deliver more easily from its womb the plant which that seed contains. And as it begins to come out of its womb, it presses itself around it, it gives it the humors it contains, almost like food to make it grow. A mother cannot be so affectionate as mother earth. In fact, a mother does not always hold her newborn on her lap, nor does she constantly give him milk; while the earth, more than mother, never detaches the plant from its breast; rather, the more it grows at the top, the more the earth sinks underneath, and it rips open to make space for its roots, so as to let the plant grow more beautiful and strong. Its love and its jealousy are so great that it keeps it attached to its breast, to give it life and continuous nourishment. But the plants, the flowers, etc., are the most beautiful ornament of the earth – its happiness, its glory and its richness, and they provide food for the human generations. More than mother earth is my Will for the soul who lives and operates in my Will. More than tender mother, I hide her in my Will, I help her to let the seed of her will die, that she may be reborn with Mine, and I form my beloved plant. I nourish her with the celestial milk of my Divinity; my jealousy is such that I keep her attached to my breast, and I remain pressed around her, that she may grow beautiful and strong – and all in my likeness. Therefore, my daughter, be attentive; always operate in my Will if you want to make your beloved Jesus content. I would like you to cease everything, to take this point alone of living and operating constantly in my Will.”

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**August 14, 1924**

***The delight of Jesus when the soul, like a little wheel, goes around constantly in the Divine Will. The operating in the Divine Will contains the creative power. The acts of Jesus form a circle around those of the creature.***



I was thinking to myself: 'I would like to always go around in His Divine Will; I would like to be like a wheel of the clock which always rotates, without ever stopping.' But while I was thinking this, my sweet Jesus moved in my interior and told me: "My daughter, do you want to always go around in my Will? Oh! how gladly and with what love do I want you to go around, constantly, in my Will! Your soul will be the little wheel; my Will will wind you to make you rotate rapidly, without ever stopping; your intention will be the starting point of where you want to go. Whatever way you want to take – whether in the past or in the present, or whether you want to delight along future ways – it is your free choice; you will always be dear to Me, and you will give Me greatest delight, whatever the starting point you choose."

Then He added: "Dearest daughter of my Will, the operating in my Will contains the creative power. See, everything my Humanity did while on earth, because everything was done in the Supreme Will, contains this creative power - in everything It did; so much so, that just as a sun is always in act, always full of light and of heat, without ever decreasing or increasing in its full splendor, just as it was created by God – in the same way, everything I did is all in act. And just as the sun belongs to all and to each one, in the same way, my operating, while being one, belongs to all and to each one. Even more, my thoughts form a circle around each created intelligence; my gazes, my words, my works, my steps, my heartbeats, my pains, form a circle around the gazes, the words, the works, the pains, etc., of creatures. I could say that, like a circle, I guard all that the creature does. Now, if the creature thinks in my Will, the circle of my thoughts opens and encloses her thoughts in mine; and so, taking part in the creative power, her thoughts perform the office of my intelligence before God and before creatures. In the same way, if you look, if you speak, my gazes, my words, form the place in which to receive yours, and forming one single circle, they perform the office of my gazes and of my words; and so with all the rest. The souls who live in my Will are my true repeaters, my inseparable images, which are portrayed in them and absorbed again in Me, so that everything they do may remain with the seal that those are my works, as they continue my own office."

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**September 2, 1924**

***How much harm distrust causes in the soul.***

I was feeling very oppressed, but all abandoned in the arms of Jesus, and I prayed Him to have compassion on me. But while I was doing this, I felt I was losing consciousness and I saw a little girl, weak, pale, and all engrossed in deep melancholy, coming out from within me. And blessed Jesus, going toward her, took her in His arms and, moved to pity, pressed her to His Heart; and with His hands He touched her forehead, marking her eyes, her lips, her breast, and all the members of the little girl, with signs of the cross. And as He was doing this, she would regain strength, acquire color and stir herself from that state of melancholy. And Jesus, seeing that the little girl was reacquiring strength, would clasp her more tightly to Himself, to strengthen her more, and He said to her: "Poor little one, what a state you are in! But do not fear, your Jesus will make you come out of this state."

While this was happening, I thought to myself: 'Who is this little girl who came out of me and whom Jesus loves so much?' And my sweet Jesus told me: "My daughter, this little girl is your soul, and I love her so much that I cannot tolerate seeing you so melancholic and weak. This is why I have come - to infuse in you new life and new vigor." On hearing this, crying, I said to Him: 'My Love

and my Life, Jesus, how I fear that You might leave me! How shall I go on without You? How shall I be able to live? To what a deplorable state will my poor soul be reduced? What a harrowing pain is the thought that You might leave me! A pain that lacerates me, takes peace away from me and puts hell into my heart! Jesus, have pity, compassion, mercy on me, a little child! I have no one; if You leave me, everything is over for me!’ And Jesus, resuming His speaking, added: “My daughter, calm yourself, do not fear; your Jesus does not leave you. I am jealous of your trust, and I do not want you to even slightly distrust Me.

See, I love so much that souls be with Me in full trust, that many times I hide some defect or imperfection of theirs, or some lack of correspondence to my grace, so as not to give them any occasion to not be with Me in full trust. In fact, if the soul loses trust, she remains as though separated from Me and all huddled within herself; she places herself at due distance from Me, and remains paralyzed in her surge of love, and therefore paralyzed in sacrificing herself for Me. Oh! how much harm does distrust cause! It can be said that it is like the spring frost that blocks the vegetation of the plants; and many times, if it is strong, frost can even make them die. In the same way, distrust blocks the development of virtues, and puts freezing cold into the most ardent love. Oh! how many times, because of lack of trust, my designs and the greatest sanctities are blocked. This is why I tolerate some defects rather than distrust – because those can never be so harmful. And besides, how can I leave you, if I have worked so much in your soul? Take a look at how much I had to work.” And while saying this, He showed a sumptuous and great palace, worked by the hands of Jesus in the depth of my soul. And then He resumed His speaking: “My daughter, how can I leave you? Take a look at how many rooms – they are almost innumerable; as many knowledges, effects, values and qualities as I have made known to you in my Will, so many rooms have I formed in you in which to deposit all those goods. There is nothing left but to add some more varieties of some more different colors in order to portray more rare beauties of my Supreme Will, to give more prominence and honor to my work. And you fear that I might leave such a great crafting of mine? It costs Me too much. There is my Will involved in it; and where my Will is, there is life – life not subject to death. And your fear is nothing but a little bit of distrust on your part. Therefore, trust Me, and we will get on well, and I will accomplish the work of my Will.”

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**September 6, 1924**

***Image of the state of the Church. Necessity to purify Her.***

As I was in my usual state, I found myself outside of myself, and to my surprise I found a woman cast to the ground in the middle of a street, all full of wounds, her members all dislocated; not one bone was in its place. The woman, though in such a sorry state as to seem the true portrait pain, was beautiful, noble, majestic; but at the same time it aroused pity to see her abandoned by all, exposed to anyone who might want to harm her. So, moved to compassion, I looked around to see if there was anyone who would help me to lift her from the ground and take her to a safe place. And – oh! marvel - a young man appeared at my side, who seemed to be Jesus; so, together, we lifted her from the ground, but at every movement she suffered harrowing pains, due to the dislocation of her bones. So, little by little, we carried her into a palace, upon a bed, and together with Jesus, who seemed to love this woman so much as to want to give His own Life to save her and restore her health, we took the dislocated members in our hands to put them in place. At the touch of Jesus, the bones would

take their place, and that woman was transformed into a beautiful and graceful child.

I was surprised by this, and Jesus said to me: “My daughter, this woman is the image of my Church. She is always noble, full of majesty and holy, because Her origin comes from the Son of the Celestial Father; but to what a sorrowful state have the members incorporated into Her reduced Her! Not content with living as holy as She is, they have brought Her into the middle of the street, exposing Her to cold, to mockeries, to blows; and Her very children, like dislocated members, living in the middle of the street, have given themselves to all sorts of vices. The love of interest, which is predominant in them, makes them blind, and they commit the ugliest evils, living near Her to wound Her and say to Her continuously: ‘Let Her be crucified, let Her be crucified!’ What a sorrowful state my Church is in! Those ministers who should defend Her are Her most cruel executioners. But in order for Her to be reborn, it is necessary to destroy these members, and to incorporate into Her innocent members, with no self-interest; so that, as they live like Her, She may return to be a beautiful and graceful child, as I constituted Her, without malice, more than simple child, in order to grow strong and holy. Here is the necessity that the enemies wage battle – so that the infected members may be purged. You, pray and suffer, that everything may be for my glory.” After He said this, I found myself inside myself.

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**September 11, 1924**

***Terrible effects of an opposition of the soul to the Divine Will. Even though, while living on earth, the soul does not feel all the joys and goods of the Divine Will as her life, she will feel them all in Heaven, multiplied.***

I was feeling very disturbed, and I prayed Jesus to have compassion on me, and to take, Himself, all the care of my poor soul; and I said to Him: ‘O please! take even everyone away from me, as long as You alone remain with me - You alone are enough for me. After so long, You should have made me content; more so, since I ask for nothing but You alone.’ Now, while I was saying this and other things, my Jesus took my arm, as if He Himself wanted to free me and therefore do for me the office of my confessor. Oh! how happy I felt in seeing Jesus do this; and I thought to myself: ‘Finally, the hardest of my sacrifices is over!’ But, vain and fleeting happiness! As Jesus took my arm, at that very moment He escaped, and I was left in my usual state, without being able to come round. Oh! how I cried; and I prayed that He would have compassion on me. Then, after a few hours, my lovable Jesus came back, and seeing me crying and all embittered, He said to me: “My daughter, do not cry; don’t you want to trust your Jesus? Let Me do, let Me do, and do not take things lightly. Rather – oh! how many sad things are about to happen! My justice can no longer hold back the lightnings to strike the creatures. They are all about to break out, one against the other; and when you hear of the evils of your brothers, you will feel remorse about your oppositions to your usual sacrifice, as if you too had put your hand in pushing justice to strike the creatures.”

On hearing this, I said: ‘My Jesus, may this never be – nor do I want to withdraw from your Will; on the contrary, I pray You to free me from the most awful of misfortunes – that of not doing your Most Holy Will. Nor do I ask You to free me from suffering; rather, increase it if You please. Only, I pray You, and as a grace I want from You only if You want it, that You free me from the bother I give to the confessor. This is too hard for me, and I feel I do not have the strength to bear it. So,

only if You please; otherwise, give me more strength, but do not permit that your Most Holy Will be not fulfilled upon me.’ And Jesus, resuming His speaking, added: “My daughter, remember that I asked of you a ‘yes’ in my Will[2], and you pronounced it with all love. That ‘yes’ still exists and holds its first place in my unending Will. Everything you do, think and say, is bound to that ‘yes’, from which nothing can escape, and my Will enjoys and makes feast in seeing a will of creature live in my Will; and I keep filling it with new graces, and I constitute all your acts as divine acts. This is the greatest portent that exists between Heaven and earth; it is the object dearest to Me, and if – may this never be – it were torn away from Me, I would feel Myself being torn and would cry bitterly. See, as you were making that little opposition, your ‘yes’ trembled with fright. At that trembling, the foundations of the heavens were shaken – trembling. All Saints and Angels, and the whole sphere of eternity, looked with horror and sorrow, as they felt an act of Divine Will being torn away from them; because, since my Will envelops everyone and everything, they felt the acts you have done as one thing with themselves, and therefore all felt the painful tearing. I could say that all took the attitude of profound sorrow.”

Frightened at this speaking of Jesus, I said: ‘My Love, what are You saying? Is this possible – all this evil? Your speaking makes me die of pains. O please! forgive me; have mercy on me, who am so bad, and confirm my ‘yes’ with stronger bonds in your Will. Even more, make me die, rather than letting me go out of your Will.’ And Jesus, again: “My daughter, calm yourself. As soon as you have placed yourself in my Will again, all things have calmed themselves and have taken the attitude of new feast. Your ‘yes’ continues its rapid rounds within the immensity of my Will. Ah! daughter, neither you nor those who direct you have known what it means to live in my Will; this is why you do not appreciate it, and it is held as something of no importance – and this is a sorrow for Me, while it is the thing which interests Me the most, and which, more than all things, should interest all! But, alas! they pay attention to other things, to things which are less pleasing or even indifferent to Me, rather than to that which glorifies Me the most, and which gives them, also on this earth, immense and eternal goods, and renders them the owners of the goods which my Will possesses. See, my Will is one, and It embraces all eternity. Now, by living in my Will and by making It her own, the soul comes to take part in all the joys and goods that my Will contains, and she becomes as though the owner of them. And even though while being on earth she does not feel all those joys and goods, by keeping them in deposit within her will by virtue of my Will done on earth, when she dies and finds herself up there in Heaven, she will feel all those joys and goods which my Will issued in Heaven while she was living on earth. Nothing will be taken away from her; on the contrary, it will be multiplied. In fact, if the Saints have enjoyed of my Will in Heaven because they live in It, however, it is always enjoying that they live; while the soul who lives in my Will on earth, lives suffering. So, is it not right that she take those joys and those goods which others have taken in Heaven while she was living on earth in that same Will in which they lived? So, how many immense riches one who lives in my Will on earth does not take! I can say that the whole of eternity moves around her to enrich her, to make her happy. My Will deprives her of nothing of what It contains; she is Its daughter, and It loves her so much that It does not want to deprive her of anything. Therefore, be attentive, my daughter, and do not want to oppose my designs, which I have made upon you.”

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**September 17, 1924**

***This is the living in the Divine Will: the Sun of the Divine Will, transforming the human will***

*into Sun, acts within it as in Its own center. Jesus blesses these writings.*

I was thinking about the Holy Divine Will, and I was doing as much as I could in order to fuse myself in It, to be able to embrace all and bring to my God, as one single act, the acts of all, which are all due to our Creator. Now, while I was doing this, I saw Heaven open, and a Sun come out of It, which, wounding me with Its rays, penetrated deep into the depth of my soul which, wounded by those rays, converted into a sun which, spreading its rays, wounded that Sun from which it had been wounded. And since I continued doing my acts for all in the Divine Will, these acts were overwhelmed by these rays and converted into divine acts which, diffusing within all and over all, formed a net of light, such as to put order between Creator and creature. I remained enchanted in seeing this, and my lovable Jesus, coming out from within my interior, in the middle of this Sun, told me: “My daughter, see how beautiful is the Sun of my Will! What power, what marvel! As soon as the soul wants to fuse herself in It in order to embrace all, my Will, turning into Sun, wounds the soul and forms another Sun in her. And as she forms her acts in It, she forms Its rays to wound the Sun of the Supreme Will; and overwhelming all into this light, she loves, glorifies, satisfies her Creator for all – and what is more, not with human love, glory and satisfaction, but with love and glory of Divine Will, because the Sun of my Will has operated in her. Do you see what it means to do acts in my Will? This is the living in my Will: the Sun of my Will, transforming the human will into Sun, acts within it as in Its own center.”

Then, afterwards, my sweet Jesus went on taking all the books written on His Divine Will; He united them together, then He pressed them to His Heart, and with unspeakable tenderness, He added: “I bless these writings from the Heart. I bless each word; I bless the effects and the value they contain. These writings are part of Myself.” Then He called the Angels, who prostrated themselves, their faces to the ground, to pray. And since two fathers were there present, who were supposed to see the writings, Jesus told the Angels to touch their foreheads in order to impress in them the Holy Spirit, so as to infuse in them the light in order to make them comprehend the truths and the good which are in these writings. The Angels executed that, and Jesus, blessing us all, disappeared.

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**September 18, 1924**

*Difference which exists between living in the Will of God and doing the Will of God. In order to understand what living in the Divine Will means, one would have to dispose oneself to the greatest of sacrifices: that of not giving life, even in holy things, to one's own will.*

I was worried about what has been written on the living in the Divine Volition, and I was praying Jesus to give me more light in order to explain myself better, so that I might be able to clarify more this blessed living in the Divine Will to those to whom I am obliged to do so. And my sweet Jesus told me: “My daughter, they do not want to understand. To live in my Will is to reign; to do my Will is to be submitted to my orders. The first state is to possess; the second is to receive my orders and execute them. To live in my Will is to make my Will one's own, as one's own thing, it is to dispose of It; to do my Will is to hold It as Will of God, not as one's own thing, nor can one dispose of It as one wants. To live in my Will is to live with one single Will – that of God; and since It is a Will all holy, all pure, all peace, and it is one single Will that reigns, there are no contrasts - everything is peace. Human passions tremble before this Supreme Will, and would want to shun It; nor do they

dare to even move, or oppose It, seeing that Heaven and earth tremble before this Holy Will. So, the first step of living in the Divine Will – what does it do? It lays the divine order in the depth of the soul, emptying her of what is human – of tendencies, of passions, of inclinations and the like. On the other hand, to do my Will is to live with two wills, and when I give orders to do Mine, one feels the weight of one's own will, which causes contrasts. And even if one follows the orders of my Will with faithfulness, one feels the weight of one's rebellious nature, of one's passions and inclinations. How many Saints, though they may have reached the highest perfection, feel their own will waging war against them, keeping them oppressed; and many are forced to cry out: 'Who will free me from this body of death?' – that is, from this will of mine, which wants to give death to the good I want to do?

To live in my Will is to live as a son; to do my Will is to live as a servant. In the first state, what belongs to the father belongs to the son, and many times servants make more sacrifices than sons do; they have to expose themselves to more toilsome and more humble services, to cold, to heat, to traveling on foot. In fact, how much have my Saints not done in order to execute the orders of my Will? On the other hand, a son remains with his father, takes care of him, cheers him with his kisses and with his caresses; he commands the servants as if his father were commanding; if he goes out, he does not go on foot, but travels in a carriage. And while the son possesses everything that belongs to his father, servants are given only the retribution for the work they have done, remaining free to serve or not to serve their master; and if they do not serve, they have no more right to receive any further compensation. On the other hand, between father and son, no one can remove these rights: that the son possess the goods of the father; no law, either celestial or terrestrial, can remove these rights, nor unbind the sonship between father and son. My daughter, the living in my Will is the living that is closest to the blessed of Heaven; and it is so distant from one who does my Will and is faithfully submitted to my orders, just as Heaven is distant from the earth, just as the distance between a son and a servant, and between a king and a subject. And besides, this is a gift which I want to give in these times, so sad - that they may not only do my Will, but possess It. Am I perhaps not free to give whatever I want, whenever I want, and to whomever I want? Is a master not free to say to his servant: 'Live in my house, eat, take, command like another me'? And so that no one may prevent him from possessing his goods, he legitimizes this servant as his own son, and gives him the right to possess. If a rich man can do so, much more can I do it.

This living in my Will is the greatest gift I want to give to creatures. My goodness wants to make ever greater display of love toward creatures; and since I have given them everything, and have nothing else to give to make Myself loved, I want to give them the gift of my Will, so that, by possessing It, they may love the great good they possess.

And do not be surprised if you see that they do not understand. In order to understand, they would have to dispose themselves to the greatest of sacrifices: that of not giving life, even in holy things, to their own will. Then would they feel the possession of Mine, and would touch with their own hands what it means to live in my Will. You, however, be attentive, and do not be bothered by the difficulties they raise; and I, little by little, will make my way to make them understand the living in my Will."

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**September 22, 1924**

***Diabolical rage because Luisa writes on the Divine Will. The living in the Divine Will brings with Itself the loss of any right of one's own will.***

I continue: while I was writing what is said above, I saw my sweet Jesus placing His mouth at the place of my heart, and feeding me the words I was writing. At the same time, I heard a horrible din from afar, from some who were beating each other and roaring with such clamor as to strike fear. And I, turning to my Jesus, said to Him: 'My Jesus, my Love, who is making such a din? They seemed to me like enraged demons. What do they want that they rage so much?' And Jesus: "My daughter, it really is them. They would want you not to write about my Will; and when they see you write more important truths on the living in my Will, they suffer a double hell and they torment all the damned even more. They fear so much that these writings on my Will might come out, because they see themselves losing their kingdom upon earth, which they acquired when man, withdrawing from the Divine Will, gave free step to his human will. Ah! yes, it was precisely then that the enemy acquired his kingdom on earth; and if my Will could reign upon earth, my enemy, on his own, would shut himself up into the deepest abysses. This is why they rage with such fury: they feel the power of my Will in these writings, and at the mere thought that they might come out, they fly into a rage and try anything they can in order to impede a good so great. You, however, do not pay attention to them, and learn from this to appreciate my teachings."

And I: 'My Jesus, I feel that it takes your omnipotent hand for me to write what You say about the living in your Will. In the face of the so many difficulties they raise, especially when they keep saying to me: "How is it possible that no other creature has lived in your Most Holy Will?", I feel so annihilated that I would want to disappear from the face of the earth, so that no one may see me ever again. But, against my will, I am forced to stay in order to fulfill your Holy Will.' And Jesus: "My daughter, the living in my Will brings with itself the loss of any right of one's own will - all the rights belong to the Divine Will. And if the soul does not lose her rights, it cannot be called true living in my Will; at the most, it can be called living resigned, conformed. In fact, living in my Will is not merely that she does her action according to my Will, but that the whole interior of the creature gives place to neither one affection, nor one thought, nor one desire, and not even one breath, in which my Will does not have Its place. Nor would my Will tolerate even just one human affection of which It is not the Life; It would feel disgusted to let the soul live in my Will with her own affections, thoughts, and other things which a human will could have. And do you think it is easy that a soul would willingly lose her rights? Oh! how difficult it is! Rather, there are souls who, when they reach the point of losing all the rights over their own will, draw back and content themselves with conducting a life in the middle. In fact, losing one's rights is the greatest sacrifice that a creature could do; but it is the one which disposes my goodness to open the doors of my Will for her, and, letting her live in It, to give her my divine rights in exchange. Therefore, be attentive, and never go out of the boundaries of my Will."

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**October 2, 1924**

***Effects of the adoration done in the Divine Will, with the power of the Father, the wisdom of the Son, and the love of the Holy Spirit.***

I felt all embittered because of the privation of my sweet Jesus. Oh! how much harder and more

bitter my exile becomes without the One who forms the whole of my life! And I prayed Him to have compassion for me, and not to leave me at the mercy of myself. Now, while I was saying this, my beloved Jesus made Himself seen as He was squeezing my heart tightly with His hands, and then binding me all over with a little rope of light – but so tightly as to deprive me of the slightest motion. Then, afterwards, He laid Himself within me, and we suffered together. In the meantime, I felt myself being transported outside of myself, toward the vault of the heavens, and I seemed to encounter the Celestial Father and the Holy Spirit. And Jesus, who was with me, placed Himself between Them, and He put me on the lap of the Father, who seemed to be waiting for me with so much love that He pressed me to His bosom, and identifying me with His Will, He communicated His power to me. And so did the other two Divine Persons. But while They communicated Themselves to me, One by One, They all became One, and I felt I was being infused with, all together, the Will of the power of the Father, the Will of the wisdom of the Son, and the Will of the love of the Holy Spirit. But who can say what I felt as being infused in my soul? And my lovable Jesus said to me: “Daughter of Our Eternal Will, prostrate yourself before Our Supreme Majesty and offer your adorations, your homages, your praises, in the name of all, with the power of Our Will, with the wisdom and with the Will of Our supreme love. We will feel in you the power of Our Will adoring Us, the wisdom of Our Will glorifying Us, the love of Our Will loving Us and praising Us. And since the power, the wisdom and the love of the Three Divine Persons are in communication with the intellect, the memory and the will of all creatures, We will feel your adorations, homages and praises flow within all the intelligences of creatures, which, rising between Heaven and earth, will make Us hear the echo of Our own power, wisdom and love, adoring Us, praising Us and loving Us. Greater adorations, more noble homages, love and praises more divine, you cannot give Us. No other act can equal these acts, or give Us as much glory and as much love, because We see, hovering within the act of the creature, the power, the wisdom and the reciprocal love of the Three Divine Persons - We find Our own acts in the act of the creature. How not to enjoy them and not to give them supremacy over all other acts?” So I prostrated myself before the Supreme Majesty, adoring It, praising It and loving It in the name of all, with the power, the wisdom and the love of Their Will, which I felt within me. But who can say the effects of this? I have no words to express them, therefore I move on.

Then, afterwards, I received Communion, and I was fusing myself in the Will of my highest Good, Jesus, in order to find the whole Creation in It, so that no one might be absent from roll-call, and together with me, all might prostrate themselves at the feet of my Jesus in the Sacrament, to adore Him, to love Him, to bless Him.... But while I was doing this, I felt somehow distracted in trying to find all created things in His Divine Will, so that one might be the love, the praise, the adoration to my Jesus. And Jesus, in seeing me as though hampered, gathered the whole Creation onto His lap and said to me: “My daughter, I placed all Creation on my lap, that it may be easier for you to find and call everyone together with you, so that not one thing which came from Me may not give Me, through you, the return of love and adoration which befits Me, as things that belong to Me. I would not be fully content in you, if any of them were missing. In my Will I want to find everything in you.” Then it became easier for me to find and call all Creation together with me, so that we all might praise and love my highest Good, Jesus. But – oh marvel! – each created thing contained a distinct reflection and a special love of Jesus, and Jesus received the return of His reflections and of His love. Oh! how content was Jesus! But as I was doing this, I found myself inside myself.



**October 6, 1924**

***How the Divine Will is primary heartbeat of the soul and of all created things.***

I was fusing all of myself in the Holy Divine Volition, and my sweet Jesus, moving in my interior, told me: "My daughter, how beautiful it is to see a soul fuse herself in my Will! As she fuses herself in It, the created heartbeat takes its place and life in the uncreated heartbeat, and forms a single one, and it runs and beats together with the uncreated heartbeat. This is the greatest happiness for the human heart: to palpitate in the eternal heartbeat of its Creator. My Will puts it in flight, and the human heartbeat flings itself into the center of its Creator."

Then I said to Him: "Tell me, my Love, how many times does your Volition go around within all creatures?" And Jesus: "My daughter, in each heartbeat of creature my Will forms Its complete round in all Creation; and just as the heartbeat in the creature is continuous, and if the heartbeat ceases life ceases, in the same way, my Will, more than heartbeat, in order to give divine life to creatures, goes around and forms the heartbeat of my Will in each heart. See, then, how my Will is present in each creature: as primary heartbeat, because hers is secondary; even more, if she feels her heartbeat, it is by virtue of the heartbeat of my Will. Even more, this Will of Mine forms in her two heartbeats: one for the human heart, as life of the body, and one for the soul, as heartbeat and life of the soul. But do you want to know what this heartbeat of my Will does in the creature? If she thinks, my Will runs and circulates like blood in the veins of the soul, and gives her the divine thought, that she may put aside the human thought and give place to the thought of my Will. If she speaks, the word of my Will wants Its place. If she operates, if she walks, if she loves, my Will wants the place of her work, of her step, of her love. The love and the jealousy of my Will in the creature is so great that, while It palpitates, if the creature wants to think, It makes Itself thought; if she wants to look, It makes Itself eye; if she wants to speak, It makes Itself word; if she wants to operate, It makes Itself work; if she wants to walk, It makes Itself foot; if she wants to love, It makes Itself fire. In sum, It runs and goes around within each act of the creature in order to take Its primary place, which is due to It. But to Our greatest sorrow, the creature denies It this place of honor, and gives the place to her own human will; and my Will is forced to remain in the creature as if It had no thought, no eye, no word, no hands, no feet, without being able to carry out the life of my Will in the center of the soul of the creature. What sorrow! What highest ingratitude!

But do you want to know who gives Me free field and lets my Will operate as heartbeat of life within her soul? One who lives in my Will. Oh! how well does my Will carry out Its life and constitutes Itself thought of her thought, eye of her eye, word of her mouth, heartbeat of her heart, and so with all the rest. Oh! how quickly we understand each other; and my Will obtains the intent of forming Its life in the soul of the creature!

And it is not only in the creature with reason that my Will holds Its primary place and is like heartbeat which, giving the circulation to the life of the soul, runs to give life to all the acts of the creature; but in all created things my Will holds Its primary place and circulates as heartbeat of life - from the tiniest created thing, up to the greatest one; and none of them can move from the power and immensity of my Will. My Will makes Itself life of the azure sky, and maintains its celestial color ever new and vivid; nor can it fade, or change, or turn pale, because my Will wanted it to be so, and once it is established, my Will does not change. My Will is life of the light and heat of the sun, and with Its

heartbeat of life It preserves its light and heat ever equal and alive, keeping it immobile in my Will, without being able to move, or to increase or decrease in the good it must do to all the earth. My Will is life of the sea and forms the murmuring of its waters, the darting of the fish, the roaring waves. Oh! how my Will makes display of the power It contains, and carries out Its life with such great majesty and absolute dominion in created things, that neither can the sea do without murmuring, nor can the fish do without darting. Even more, I could say that it is my Will to murmurs in the sea, it is my Will that darts in the fish, it is my Will that forms the waves and, with Its roaring, makes Itself heard - that Its life is there, which can do everything as It best pleases. My Will is heartbeat of life in the bird that warbles, in the cheeping of the chick, in the lamb that bleats, in the turtledove that moans, in the plants that vegetate, in the air that everyone breathes. In sum, in everything my Will has Its life, and forms with Its power the act It wants. So, It maintains harmony in all created things and forms in them the different effects, colors, offices which each of them contains. But do you know why? To make Myself known to the creature, to go to her, to court her, to love her, with as many different acts of my Will for as many things as I created. My love was not content with placing my Will as heartbeat of life in the depth of her soul, but It wanted to place my Will in all created things, so that, also from the outside, my Will might never leave her, and she might be preserved and grow in the sanctity of my very Will, and all created things might be incitement, example, voice and continuous call for her, to make her always run in the fulfillment of my Will – the only purpose for which she was created. But the creature makes herself deaf to the so many voices of Creation, blind to the sight of so many examples; and if she opens her eyes, she fixes them on her own will. What sorrow! Therefore, I recommend to you: never want to go out of my Will, if you do not want to multiply my sorrow and lose the purpose for which you were created.”

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**October 11, 1924**

***The love of God in creating the creature. How each sense is a communication between God and the soul.***

I was feeling very oppressed because of the privation of my sweet Jesus. Oh! how many fears arose within my soul! But the one which tormented me the most was that my Jesus no longer loved me as before. Now, while in this state, I felt my shoulders being clasped; and hearing the voice of Jesus in my ear, I heard Him say to me: “My daughter, why do you fear that I do not love you? Ah! if you knew even just of my love for all creatures in general, you would be surprised. With how much love did I not create the creature? With how many senses did I not endow her? Each sense was a communication that I left between Me and her. Her thought was communication between my intelligence and hers; her eye was communication between her light and mine; her speech was a path of communication between her Fiat and Mine; her heart, between her love and mine. In sum, everything - breathing, motion, step – everything, everything was communication between Me and the creature. I acted as more than a father who, having to set a son up, not only prepares for him the house, the clothes, the food, and everything that can make his son happy, but gives virtue to his son, and says to him: ‘We will separate, it is true, but from afar you will feel my life, and I yours. You will feel my thought, and I yours; you, my breathing, my heartbeat, and I yours. So, we will be far and near, separated and inseparable: you will feel my life, and I, yours.’ But what the terrestrial father cannot do for his son, because it is impossible for him – I, Celestial Father, did: as this son of mine came out to the light, after I Myself had prepared for him the residence in this world, I placed

such a tight bond between Me and him, that I was to feel his life within Me, and the creature, Mine. And this is my love in general and for all.

What should I tell you, then, of the special love I have had for you? Each suffering I have sent you was one more communication between Me and you, and therefore one more adornment with which I embellished your soul. Each truth I have manifested to you was a particle of my qualities with which I embellished and filled your soul. Each grace and each coming of mine to you were gifts that I poured upon you. I did nothing but multiply my communications almost at each instant, so as to portray in you my various beauties, my likeness, that you might live with Me in Heaven, and I might live with you on earth. And after all this, you doubt about my love? Rather, I say to you: think about loving Me, and I will think of loving you ever more.”

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**October 17, 1924**

***With how much love God loves the creature. How He raises her, nourishes her, and places the whole of His Life at her disposal.***

I was thinking of the great love with which Jesus loves us. My mind wandered within the eternal love, and my sweet Jesus, moving in my interior, showed me spokes of light, before my mind. Within these spokes there was a sun, and this sun contained as many rays for as many existing creatures; and each creature had a ray all for herself, which gave her life, light, heat, strength, growth – everything that is necessary to form a life. It was delightful to see how each creature was attached to each ray of this sun, like a branch to the vine, from which she had come out. And while my mind was wandering within this, my lovable Jesus said to me: “My daughter, see with how much love I love the creature. Before coming out to the light of the day of this world, she was already in my womb, and in delivering her, I did not leave her - a ray of light containing my Life follows her in order to administer to her everything that is necessary so as to carry out this Life. And with how much care do I not raise her! With how much love do I not water her! I Myself make Myself light, heat, food, defense. And when she completes her days in time, along the path of that same ray, I withdraw her into my womb, to let her wander throughout the Celestial Fatherland. My love for the creature makes itself as more than the sun which I formed in the azure heavens; even more, the sun I created for the benefit of the human nature is nothing other than the shadow of my true Sun. In fact, the sun of the atmosphere does not form the plants, nor does it give them water so as not to let them wither; nor does it provide all those aids which are necessary so that the plants may grow beautiful and strong, and men, even if blind, may enjoy its light. It only does its office of illuminating and warming, and it moves on; and if the plants are not watered, it can do nothing to communicate its effects to them; rather, it withers them even more. On the other hand, I, who am the true Sun of souls, do not leave them, either at night or at daytime. I Myself form the souls; I give them the water of my grace so as not to let them wither; I nourish them with the light of my truths; I strengthen them with my examples; I give them the wind of my caresses to purify them, the dew of my charisms to embellish them, the arrows of my love to warm them. In sum, there is nothing I do not do; I am all for them, and I place the whole of my Life at each one’s disposal, for their good. But how much ingratitude on the part of creatures! They seem to be attached like branches to my vine, not out of love, but by force, because they cannot do without Me; and so they grow like those branches which, not receiving all the good humors that the vine contains, grow thin, without ever forming mature grapes, but unripe

ones, such as to embitter my divine taste. Ah! if all knew how I love their souls, all would be captured by the strength and attractiveness of my love, and they would love Me more! Therefore, you, love me, and may your love expand so much as to love Me for all.”

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**October 23, 1924**

***The Divine Will operating and dominating in the creature on earth forms a sweet enchantment for God and His justice; while, in Heaven, it is God who forms the enchantment of all the Blessed.***

I am going through bitter days because of the privation of my sweet Jesus. Oh! how I miss His lovable presence! Even just the memory of His sweet words is wounds to my poor heart; and I say to myself: ‘And now, where is He? Where did He direct His steps? Where could I find Him? Ah! everything is over, I will no longer see Him! I will no longer hear His voice, we will no longer pray together; how hard is my destiny - what torment! What pain! Ah! Jesus, how You have changed! How could You run away from me? But, though far away, on the wings of your Will, wherever You are, I send You my kisses, my love, my cry of sorrow which tells you: “Come, come back to the poor exiled one, to the little newborn, who cannot live without You!”’

But while I was saying this and other things, my lovable Jesus moved in my interior, and extending His arms, He clasped me very tightly; and I said to Him: ‘My Life, my Jesus, I can endure no more, help me, give me strength, do not leave me again, take me with You – I want to come!’ And Jesus, interrupting my speaking, told me: “My daughter, don’t you want to do my Will?” And I: ‘Of course I want to do your Will, but your Will is also in Heaven; so, if until now I have done It on earth, from now on I want to come to do It in Heaven. Therefore, hurry, take me, do not leave me any more; I feel I can endure no more - have pity on me.’ And Jesus, again: “My daughter, you do not know what my Will on earth is. It shows how, after so many of my lessons, you have not understood well. You must know that the soul who lets my Will live within herself, as she prays, as she suffers, as she operates, as she loves, etc., forms a sweet enchantment to the divine pupils, in such a way as to enclose, with her acts, the gaze of God in that enchantment; in such a way that, as I am captured by the sweetness of this enchantment, it has the virtue of preventing my justice from pouring itself out with all its fury upon the face of the earth with many of the chastisements which creatures draw upon themselves with their grave sins; because my justice too receives the enchantment of my Will operating in the creature. Do you think it is trivial that the Creator sees in creatures who are still living upon earth, His own Will operating, triumphing, dominating, with the same freedom with which It operates and dominates in Heaven?

This enchantment is not present in Heaven, because in my Kingdom my Will dominates as if in Its own house, and the enchantment is formed within Myself, not outside of Me; therefore it is I - it is my Will that enchants all the Blessed with an enrapturing strength, in such a way that their pupils are enclosed in my enchantment to delight in it eternally. So, it is not they who form the sweet enchantment for Me, but I for them; and so my pupils are free, and receive no fascination. On the other hand, while living in the creature who is crossing the exile, my Will is as though operative and dominant in the house of the creature, and this is why she is the one who forms the enchantment for Me, she fascinates Me and makes my gaze receive such attraction as to capture Me to fix my pupils

upon her, without being able to move them. Ah! you do not know how necessary this enchantment is in these times. How many evils will come! The peoples will be forced to eat one another up; they will be taken by such rage as to become ferocious, one against the other. But the greatest fault is of the leaders. Poor peoples! They have true slaughterers, incarnate devils as leaders, who want to make a slaughter of their own brothers. If the evils were not grave, your Jesus would not leave you as though without Him. You fear that it may be because of other things that I deprive you of Me - no, no, be reassured; it is my justice that, depriving you of Me, wants to unload itself upon creatures. You, however, never go out of my Will, so that Its sweet enchantment may spare the peoples worse evils.”

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**October 30, 1924**

***Why the Angels are Angels, and why there are different choirs of Angels. The pains of love suffered by Jesus are the most bitter, the most cruel; they are more painful than those of His very Passion.***

I feel I cannot entrust my sorrowful secrets to the pen, nor express on paper what I feel within my martyred heart. Ah! yes, there is no martyrdom which can compare to the martyrdom of the privation of my sweet Jesus. The martyr is wounded and killed in the body, while the martyrdom of His privation wounds the soul, it lacerates her in her inmost fibers. And what is worse, it kills her without making her die, to strike her continuously on the iron anvil of pain and of love. And as I pass over the pains I feel in my interior - because these are things which I am unable to say - as one of the poorest beggars, I would like to beg everyone – the Angels, the Saints, my Queen Mama, the whole of Creation – for a word, a little prayer to Jesus for me, so that, prayed by all, He may be moved to compassion for the little daughter of His Will, and let her come back from the hard exile in which I find myself.

Then, I was thinking to myself about what had passed through my mind – that is, that instead of Jesus it seemed to me as if I had my Angel near me; and I said to myself: ‘And why the Angel and not Jesus?’ At that moment, I felt Him move in my interior, saying to me: “My daughter, do you want to know why the Angels are Angels – why they have kept themselves beautiful and pure, as they came out of my hands? Because they have always remained in that primary act in which they were created. Therefore, being in that primary act of their existence, they are in that single act of my Will which, not knowing succession of acts, does not change, it neither decreases nor increases, and contains within Itself all possible imaginable goods. And the Angels, keeping themselves in that single act of my Will which issued them to the light, maintain themselves immutable, beautiful and pure. They have lost nothing of their original existence, and all their happiness is in maintaining themselves, voluntarily, in that single act of my Will. They find everything in the circuit of my Will; nor do they want, in order to be happy, anything other than what my Will administers to them. But do you know why there are different choirs of Angels, one superior to the other? There are some which are closer to my Throne - do you know why? Because, to some, my Will manifested one act alone of my Will; to some, two; to some, three; to some, seven; and in each thing pertaining to the additional act which my Will manifested, some were made superior to others, and were rendered more capable and worthy to be close to my Throne. So, the more my Will manifests Itself, and they keep themselves in It, the more they are raised, embellished, made happy and superior to others. See, then, how everything is

in my Will, and in their keeping themselves, without ever going out, in that same Will from which they came. And from their greater or lesser knowledge of my Supreme Will are the different choirs of Angels constituted - their distinct beauties, the different offices, and the celestial hierarchy. If you knew what it means to know my Will more, to do one more act in It, to keep oneself and to act in that Will of Mine which one has known, by which the office, the beauty, the superiority of each creature are constituted – oh! how much more would you appreciate the different knowledges I manifested to you about my Will! One more knowledge about my Will raises the soul to such a sublime height, that the very Angels remain stupefied and enraptured, and they confess Me, incessantly: ‘Holy, Holy, Holy’. My Will manifests Itself and calls things from nothing, and forms beings. It manifests Itself and embellishes; It manifests Itself and raises the creature higher; It manifests Itself and expands more the Divine Life in the creature; It manifests Itself and forms in her new portents, never before known. So, from the many things I have manifested to you about my Will, you can comprehend what I want to make of you and how I love you, and how your life must be a chain of continuous acts done in my Will. If the creature, like the Angel, never went out of that primary act within which my Will issued her to the light - what order, what portents would not be seen on earth? Therefore, my daughter, never go out of your origin, in which my Will created you, and let your primary act be always my Will.”

Then, after this, with my thought I placed myself near my Jesus in the Garden of Gethsemani, and I prayed Him to let me penetrate into that love with which He so much loved me. And my Jesus, moving again in the depth of my interior, told me: “My daughter, enter into my love, and never go out of It; and run after it, or stop within my love itself, that you may comprehend well how much I have loved the creature. Everything in Me is love toward her. In creating this creature, the Divinity intended to love her always; so, in everything, inside and outside of her, It was to run toward her with a continuous and incessant new act of love. Therefore, I can say that in each thought, gaze, word, breath, heartbeat, and in all the rest of the creature, runs an act of eternal love. But if the Divinity intended to love this creature always and in everything, it was because It wanted to receive, in everything, the requital of the new and incessant love of the creature; It wanted to give love in order to receive love - It wanted to love to be loved in return. But it was not so! Not only did the creature not want to keep the rhythm of love and respond to the echo of the love of her Creator, but she rejected this love, she denied it, and offended it. At this affront, the Divinity did not stop, but continued Its new and incessant love toward the creature; and since the creature would not receive it, Heaven and earth remained filled with it, waiting for one who would take this love, so as to receive the requital of it.

In fact, when God decides, when He proposes, all adverse events do not change Him, but He remains immutable in His immutability. And this is why, moving on to another excess of love, I, Word of the Father, came upon earth; and taking on a Humanity, I gathered within Myself all this love which filled Heaven and earth, in order to requite the Divinity with as much love for as much as It had given and was to give to creatures; and I constituted Myself love of each thought, of each gaze, of each word, heartbeat, movement and step of each creature. Therefore, my Humanity, even in Its littlest fiber, was worked by the hands of the eternal love of my Celestial Father, in order to give Me the capacity to be able enclose all the love that the Divinity wanted to give to creatures, so as to give to It the love of all, and constitute Myself love of each act of creature. So, each one of your thoughts is encircled by my incessant acts of love; there is nothing, inside and outside of you, which is not surrounded by

my repeated acts of love. This is why, in this Garden, my Humanity moans, pants, agonizes, feels crushed under the weight of so much love – because I love and I am not loved in return. The pains of love are the most bitter, the most cruel; they are pains without pity, more painful than my very Passion! Oh! If they loved Me, the weight of so much love would become light, because when love is loved in return, it remains quenched and satisfied in the very love of the beloved. But when it is not loved in return, it goes mad, it raves, and it feels the love which it had issued being repaid with an act of death. See, then, how much more bitter and painful was the Passion of my love; because if in my Passion they gave Me only one death, in the Passion of love they made Me suffer as many deaths for as many acts of love as came out of Me, for which I was not requited. Therefore, you, my daughter, come to requite Me for so much love. In my Will you will find all this love as though in act; make It your own and, together with Me, constitute yourself love of each act of creature, to give Me the requital of the love of all.”

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**November 23, 1924**

***In creating man, in order to preserve his life, God formed around him the air of the body and the air of the soul: the natural air for the body, the air of His Will for the soul.***

I continue in my state of privation of Jesus and of intense bitternesses for my poor soul; and if He makes Himself seen in passing within my interior, He is all taciturn and pensive. However, in spite of His silence, I am content, thinking that He has not left me and that His dwelling within me still continues. And as my poor soul is about to wither, the sight of Him gives me a sip of life, and like beneficial dew, it revives me again - but to do what? To return to wither and feel myself dying again. So, I am always between life and death.

Then, while I was swimming in the immense sea of the pain of having lost Him, my sweet Jesus moved in my interior; and since He made Himself seen in the act of praying, I united myself with Him in prayer; and then He said to me: “My daughter, in creating man, in order to preserve his life, I formed around him the air of the body and the air of the soul: the natural air for the body, the air of my Will for the soul. Do you believe that the natural air, only because it is air, has the virtue of giving respiration to man, and strength, nourishment, freshness and vegetation to all nature? So, even though it cannot be seen, the air has everything in its power and constitutes itself life of each created being. Therefore, all feel the necessity of the air, and the air follows its course everywhere, at night and at daytime; it penetrates into the beating of the heart, into the circulation of the blood – everywhere. But do you know why it contains so much virtue? Because in the air there is the whole substance of the goods it produces; the nourishing, the respiratory and the vegetative strength were placed by God in the air, and it contains as though many seeds of all the good it encloses.

Now, if air was needed for the preservation of all nature, air was also needed for the preservation of the soul; and my goodness did not want to entrust or form another air for the soul, but my very Will wanted to constitute Itself air for the soul, so that all the substance of the goods It contains, like air, though invisible, might penetrate into the depth of the soul and bring her the divine nourishment, the vegetation and all goods, the respiratory virtue of all that is Heaven, the invincible strength, the fecundity of all virtues. There should be a contest - the body, in breathing the natural air, and the soul, in breathing the air of my Will. Yet, there is enough to cry! If creatures feel the natural air

lacking, they procure it for themselves by going up to high mountains, and they express with sorrow the lack of air; but they have not one thought or sorrow for the air of my Will. Even though creatures are forced to be as though soaked with the air of my Will, because they do not love this balsamic and sanctifying air, It cannot place in the soul the goods It contains, and It is forced to remain there sacrificed, without being able to carry out the life It contains. Therefore, my daughter, I recommend to you – if you want my Will to fulfill Its designs within you, always breathe the air of my Will, so that, as you breathe it, the Divine Life may vegetate in you, and It may lead you to the true purpose for which you were created.”

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**November 27, 1924**

***The immutability of God and the mutability of creatures.***

I was thinking about the immutability of God and the mutability of creatures. What difference! Now, while I was thinking about this, my always benign Jesus moved in my interior, saying to me: “My daughter, look: there is not one point in which my Being is not present. I have no place where to oscillate, either to the right, or to the left, or to the back – no empty space which is not filled with Me. Finding not one point in which I am not present, my firmness feels unshakeable. This is my eternal immutability. This immense immutability renders Me immutable in pleasures: what I like, I like always; immutable in loving, in enjoying, in wanting: once I have loved, enjoyed, wanted something, there is no danger that I may ever change. In order to change, I would have to restrict my immensity – which I cannot do, nor do I want to. My immutability is the most beautiful halo, which crowns my head, extends under my feet, and renders eternal homage to my immutable Sanctity. Tell me: is there perhaps one point in which you do not find Me?” As He was saying this, this divine immutability made itself present before my mind. But who can say what I comprehended? I fear that I may speak nonsense, therefore I move on.

In speaking about the mutability of the creature, [He said]: “Poor creature! How tiny is her little place! And as tiny as it is, her place is not even stable and fixed: today she is at one point, tomorrow she is flung to another. This is also the reason why today she loves, she likes someone, something or some place; tomorrow she changes and maybe even despises what yesterday she liked and loved. But do you know what renders the poor creature mutable? It is her human will that renders her fickle in love, in pleasures, in the good she does. The human will is like an impetuous wind which moves the creature at every blow like an empty reed - now to the right, now to the left. This is why, in creating her, I wanted her to live of my Will – so that, arresting this impetuous wind of the human will, It might render her firm in good, stable in love, holy in operating. I wanted to let her live in the immense territory of my immutability. But the creature was not content; she wanted her own tiny little place, and rendered herself the amusement of herself, of others, and of her very passions. This is why I pray - I supplicate the creature to take this Will of Mine, to make It her own, that she may return into that immutable Will from which she came, so that she may no longer be fickle, but stable and firm. I have not changed - I wait for her, I long for her, I want her always in my Will.”

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**December 1, 1924**

***How the Divine Will, rejected by creatures, feels the death of the good It wants to give.***



I was feeling embittered to the summit, and while I was praying, I cried over my hard lot of being without the One who formed the whole of my life. My state is irreparable; no one is moved to pity for me – everything is justice. And then, who would be moved to pity for me, if the One who is the source of pity, denies it to me?

Now, while I was crying and praying, I felt my hands being held between the hands of Jesus, and raising me up high, He said: “Come you all, to see a scene so great and never before seen, either in Heaven or on earth: a soul dying continuously out of pure love for Me.” At this speaking of Jesus, the Heavens opened and the whole celestial hierarchy looked at me. I too looked at myself, and I saw my poor soul withered and dying, like a flower which is about to bend over its stem. But while I was dying, a secret virtue gave me life. Ah! maybe this is the punishing justice of God that punishes me justly. My God! My Jesus, have pity on me - pity on a poor dying one! Mine is the hardest lot among all poor mortals: to die without being able to die!

Then, for almost the whole night, my sweet Jesus held me in His arms to give me strength and to assist me in my agony. I thought that He would finally have compassion for me and would take me with Himself – but in vain! After He cheered me somehow, He left me, saying to me: “My daughter, my Will is receiving continuous deaths on the part of creatures. It is life and, as life, It wants to give the life of light; but the creature rejects this light, and because she does not receive it, this light dies for the creature, and my Will feels the pain of the death which the creature has given to this light. My Will wants to make known the qualities and the virtues It contains, but the creature rejects this knowledge with the qualities and the virtues It contains; and so my Will dies for the creature to this knowledge and to the qualities and virtues that my Volition contains, and my Will feels the pain of the death which the creature has given to the virtues and qualities of my Volition. In the same way, if It wants to give love and it is not received, It feels the death given to love; if It wants to give sanctity, grace, It feels Itself being given by the creature death to the sanctity and the grace It wants to give. So, continuous is the death that It feels to the good It wants to give. And then, don’t you feel, within yourself, the continuous death that my Will suffers? By living in It, you are forced, as though naturally, to take part in these deaths which my Will suffers, and to live in a state of continuous agony.” On hearing this, I said: ‘Jesus, my Love, it does not seem to me that it is so – it is your privation that kills me, that takes life away from me without letting me die.’ And Jesus: “The privation of Me on one hand, and my Will on the other, which, keeping you absorbed within Itself, makes you share in Its pains. My daughter, in the true living in my Will there is not one pain that my Will receives from creatures, which It does not share with the soul who lives in It.”

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**December 8, 1924**

***On the Immaculate Conception. The test which the Virgin had to undergo.***

I was thinking about the Immaculate Conception of my Sovereign Queen Mama. The qualities, the beauties and the prodigies of Her Immaculate Conception poured into my mind – a prodigy which surpasses all other prodigies done by God in all Creation. Now, while I was thinking about this, I said to myself: ‘Great is the prodigy of the Immaculate Conception; but my Celestial Mama had no test in Her Conception - everything was favorable to Her, both on the part of God and on the part of Her nature, created by God as so happy, so holy, so privileged. So, what was Her heroism and Her test?

If the Angel in Heaven was not exempted from the test, nor was Adam in Eden, was the Queen of all alone to be excluded from the most beautiful halo which the test would place on Her august head of Queen and Mother of the Son of God?’

While I was thinking about this, my lovable Jesus, moving in my interior, told me: “My daughter, no one can be acceptable to Me without the test. Had there been no test, I would have had a mother slave, not free, and slavery does not enter Our relations and Our works, nor can it take part in Our free love. My Mama had Her first test from the very first instant of Her Conception. As soon as She had Her first act of reason, She knew Her human will on one hand, and the Divine Will on the other, and was left free to adhere to one of those two wills. Without losing one instant, knowing the whole extent of the sacrifice She was making, She gave Us Her will, without wanting to know it ever again, and We gave Her Ours as gift. And in this exchange of donation of wills on both sides, all the qualities, the beauties, the prodigies, the immense seas of grace poured into the Immaculate Conception of the most privileged of all creatures.

It is always the will that I am used to testing. All sacrifices, even death, without the will, would nauseate Me, and would attract not even a glance of mine. But do you want to know what the greatest prodigy was which We operated in this creature, so holy, as well as the greatest heroism of this creature, so beautiful, which no one – no one will ever be able to equal? She began Her life with Our Will, and so did She continue it and complete it. So, it can be said that She completed from the point at which She started, and that She started from the point at which She completed; and Our greatest prodigy was that in each one of Her thoughts, words, breaths, heartbeats, movements and steps, Our Will poured upon Her, and She offered Us the heroism of a thought, of a word, of a breath, of a heartbeat, divine and eternal, operating within Her. This raised Her so high that what We were by nature, She was by grace. All of Her other prerogatives, Her privileges, Her very Immaculate Conception, would have been an absolute nothing compared to this great prodigy. Even more, this is what confirmed Her and rendered Her stable and strong during all of Her life. My continuous Will, pouring upon Her, made Her share in the Divine Nature; and Her continuous receiving It rendered Her strong in love, strong in sorrow - distinct from everyone. It was this Will of Ours operating in Her that drew the Word upon earth, formed the seed of the divine fecundity to be able to conceive a Man and God without human intervention, and made Her worthy to be the Mother of Her very Creator.

This is why I always insist on my Will – because It preserves the soul beautiful, as she came out of Our hands, and It raises her as the original copy of her Creator. As many great works and sacrifices as one might do, if my Will is not present in them, I refuse them, I do not recognize them – it is not food for Me; and the most beautiful works, without my Will, become food for the human will, for self-esteem, and for the greed of the creature.”

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**December 24, 1924**

***The pain of death was the first pain which Jesus suffered at His Conception, and which lasted for His whole life. In the Incarnation God placed Himself at the mercy of His creatures. Firmness in operating.***

My days are ever more sorrowful. I am under the hard press of the hard privation of my sweet Jesus, which is upon me like a deadly iron, to kill me continuously. But as it is about to arm the last blow in order to finish it, it leaves it suspended above my head; and I await this last blow like a relief, to go to my Jesus – but I wait in vain! And I feel my poor soul, and also my nature, being consumed and melted. Ah! my great sins do not make me deserve to die! What pain! What a long agony! O please! my Jesus, have pity on me! You who are the only one who knows my harrowing state - do not abandon me, do not leave me at the mercy of myself.

Now, while I was in this state, I felt I was outside of myself, within a most pure light; and in this light I could see the Queen Mama and the little Baby Jesus inside Her virginal womb. Oh! God, in what a sorrowful state was my lovable little Baby! His little Humanity was immobilized; His little feet and hands were immobile, without the slightest motion; there was no room, either to open His eyes, or to breathe freely. His immobility was such that He seemed to be dead, while He was alive. I thought to myself: ‘Who knows how much my Jesus suffers in this state! And how much His beloved Mama suffers, in seeing Baby Jesus so immobilized within Her very womb!’

Now, while I was thinking of this, my tiny little Baby, sobbing, said to me: “My daughter, the pains I suffered in this virginal womb of my Mama are incalculable to the human mind. But do you know what the first pain was, which I suffered in the first act of my Conception, and which lasted for my whole my life? The pain of death. My Divinity descended from Heaven as fully happy, untouchable by any pain and by any death. When I saw my little Humanity being subject to death and to pains for love of creatures, I felt the pain of death so vividly, that I really would have died of sheer pain, if the power of my Divinity had not sustained Me with a prodigy, making Me feel the pain of death and the continuation of life. So, for Me it was always death: I felt the death of sin, the death of good in the creatures, and also their natural death. What a cruel torment this was for Me, during my whole life! I, who contained life and was the absolute Lord of life itself, was to subject Myself to the pain of death. Don’t you see my little Humanity immobile and dying in the womb of my dear Mama? And don’t you yourself feel, within yourself, how hard and excruciating is the pain of feeling oneself dying, without dying? My daughter, it is your living in my Will that makes you share in the continuous death of my Humanity.”

So, I spent almost the whole morning close to my Jesus, inside the womb of my Mama; and I saw that, as He was in the act of dying, He would regain life, to then abandon Himself to dying again. What pain, to see Baby Jesus in that state!

Then, after this, at night, I was thinking about the act in which the sweet little Baby came out of the maternal womb to be born into our midst. My poor mind wandered within a mystery so profound and all love; and my sweet Jesus, moving in my interior, stretched out His little hands to embrace me, and said to me: “My daughter, the act of my birth was the most solemn act of the whole Creation. Heaven and earth felt plunged into the most profound adoration at the sight of my little Humanity, which kept my Divinity as though enclosed within walls. So, in the act of my birth, there was an act of silence and of profound adoration and prayer: my Mama prayed, and remained enraptured by the power of the prodigy which was coming out of Her; Saint Joseph prayed; the Angels prayed; and all Creation felt the strength of the love of my creative power being renewed upon them. All felt honored and received true honor, because the One who had created them would make use of them

for what was needed for His Humanity. The sun felt honored, in having to give its light and heat to its Creator; it recognized the One who had created it – its true Lord, and made feast for Him and paid Him honor by giving Him its light. The earth felt honored, when it felt Me lying in a manger; it felt touched by my tender limbs, and exulted with joy with prodigious signs. All Creation saw their true King and Lord in their midst; and feeling honored, each one wanted to perform its office for Me: the water wanted to quench my thirst; the birds, with their trills and warblings, wanted to cheer Me; the wind wanted to caress Me; the air wanted to kiss Me – all wanted to pay Me their innocent tribute. Only men, ungrateful, even though all felt something unusual within themselves - a joy, a powerful strength – were reluctant; and suffocating everything, they did not move. And even though I called them with tears, with moans and sobs, they did not move, except for some few shepherds. Yet, it was for man that I was coming upon earth! I was coming to give Myself to him, to save him, and to bring him back to my Celestial Fatherland. Therefore, I was all eyes to see whether he would come before Me in order to receive the great gift of my divine and human Life. So, the Incarnation was nothing less than placing Myself at the mercy of the creature. In the Incarnation I placed Myself at the mercy of my dear Mama; as I was born, Saint Joseph too was added, to whom I gave the gift of my Life. And since my works are eternal and not subject to ending, this Divinity, this Word who descended from Heaven, never withdrew from the earth, so as to have the occasion to give Himself continuously to all creatures. As long as I lived, I gave Myself in an unveiled manner; then, a few hours before dying, I made the great prodigy of leaving Myself in the Sacrament, so that, whoever wanted Me, could receive the great gift of my Life. I paid no attention either to the offenses they would give Me, or to their refusals to receive Me. I said to Myself: ‘I have given Myself - I do not want to withdraw, ever. Let them do to Me whatever they want – I will always be theirs, and at their disposal’.

Daughter, this is the nature of true love – of the operating as God: firmness, and not to withdraw at the cost of any sacrifice. This firmness in my works is my victory and the greatest glory of mine; and this is the sign to know whether the creature operates for God: firmness. The soul looks no one in the face - neither pains, nor herself, nor self-esteem, nor creatures - even though it may cost her her life; she looks only to God, for love of whom she set herself to operate; and she feels victorious in offering the sacrifice of her life for love of Him. Not being firm is of the human nature and of the human way of operating. Not being firm is the operating of passions, and with passion. Mutability is weakness, it is cowardice, and it is not of the nature of true love. Therefore, firmness must be the guide in operating for Me. So, in my works I never change; whatever the events might be, once it is done, it is done forever.”

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**January 4, 1925**

***The most important act of one’s life. How the whole of Heaven goes to meet the soul who fuses herself in the Divine Will. The noble martyrdom of the soul.***

Having completed my whole day, I was thinking to myself: ‘What else is left for me to do?’ And in my interior I heard, being said to me: “You have to do the most important thing – your last act of fusing yourself in the Divine Will.” So, according to my usual way, I began to fuse all my poor being in the Supreme Will; and while I was doing this, it seemed to me that the Heavens were opening, and I was going to meet the whole Celestial Court, and all of Heaven was coming toward me. And my sweet Jesus told me: “My daughter, fusing yourself in my Will is the most solemn, the greatest, the

most important act of your whole life. To fuse yourself in my Will is to enter the sphere of eternity, to embrace It, to kiss It, and to receive the deposit of the goods which the Eternal Will contains. Even more, as the soul fuses herself in the Supreme Volition, all go to meet her, in order to deposit in her everything they have. The Angels, the Saints, the very Divinity - they all deposit, knowing that they are depositing in that same Will in which everything is safe. Even more, in receiving these goods, with her acts in the Divine Will the soul multiplies them and gives back double glory and honor to the whole of Heaven. So, by fusing yourself in my Will you put Heaven and earth in motion; it is a new feast for the whole Empyreum. And since to fuse oneself in my Will is to love and to give for all and for each one, without excluding anyone, in my goodness, so as not to let Myself be surpassed in love by the creature, I place in her the goods of all, and all possible goods which I contain within Me. Nor can there be lack of space in which to place all goods, because my Will is immense, and lends Itself to receiving everything. If you knew what you do and what happens when you fuse yourself in my Will, you would burn with the desire to fuse yourself continuously.”

Then afterwards, I was thinking about whether I had to write what is written above, or not. I did not see it as necessary, or as an important thing; more so, since obedience had not given me any command to do it. And my sweet Jesus, moving in my interior, told me: “My daughter, how can it not be important to make known that fusing oneself in my Will is to live in It? The soul who fuses herself in my Will receives, as though in deposit, all my divine and eternal goods. The very Saints compete among themselves in order to deposit their merits in the soul fused in my Will, because they feel in her the glory, the power of my Will, and they feel glorified in a divine manner by the littleness of the creature. Listen, my daughter, to live in my Will surpasses even martyrdom in merit. Martyrdom kills the body, but living in my Will is like a divine hand that kills one’s will, and gives one the nobility of a divine martyrdom. And every time the soul decides to live in my Will, my Volition prepares the blow in order to kill the human will, and forms the noble martyrdom of the soul. In fact, human will and Divine Will do not bond together – one has to give the place to the Other, and the human will must content itself with remaining extinguished under the power of the Divine Will. So, every time you dispose yourself to live in my Volition, you dispose yourself to undergo the martyrdom of your will. See, then, what it means to fuse oneself in my Will: it is to be the continuous martyr of my Supreme Will. And you think it is trivial, or something unimportant?”

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**January 22, 1925**

***The Humanity of Jesus is the new Sun of souls.***

My life continues amid the bitternesses of the privations of my sweet Jesus. I do not know how I live; I feel a nightmare that crushes me. My very nature, in seeing itself without the One who alone sustained it, would want to melt. So, I feel now my bones being dislocated, now the channels of my stomach closing, in such a way that it wants to receive neither water nor foods. Poor nature of mine - without my Jesus it wants to decline and become undone. But, as it is about to become undone, a powerful strength, a strong hand clasps me, recomposes my dislocated bones, opens my channels, and prevents my total undoing. Oh! God, what pain! Have pity on my hard lot - O please! let the One who used to give me life come back to me! Or let it be that my poor nature, paying You the tribute of death, may rise up there, into the bosom of my Jesus, where we will never separate again.

Now, while I was in this state of decline – but who knows after how many hardships – my sweet Jesus made Himself seen in my interior, seated in the middle of it, all taciturn, with His hand on His forehead, all pensive, isolated, with no one near Him. And even though He was in my interior, there was so much space within me, that I was far away from Him, and He was far away from me. So, alone I, alone Jesus. But at any cost I wanted to go near Him, speak a little word to Him, keep Him company in His loneliness. Then, I don't know how, that space shrunk. It seemed to me that that space was the world, and Jesus was in the center of it; and Jesus seemed to be concerned about the destiny of the world, which runs recklessly along its ruin. Even more, Jesus took a point of that space and placed it upon me. I felt crushed under that weight, but I was content that my Jesus, my Life, was near me. So, in seeing Him near me, I would have wanted to cry, so as to move Him to pity for my tormenting state. I would have wanted to tell Him who knows how many things; but – no, I could just say to Him: 'Jesus, do not leave me any more; don't you see that without You I cannot last in this exile!' And He, all goodness: "I do not leave you, no, no - this is a mark you want to give to your Jesus. I never leave anyone – creatures withdraw from Me, not I from them; on the contrary, I go after them. So, do not want to give Me this affront – that I may leave you – ever again. And besides, did you not see that I was inside of you, not outside of you; and not only Myself, but the whole world?"

Then, in looking at Jesus, I could see His intelligence as more than a sun, and all the thoughts of Jesus like many rays which came out of that sun, and, extending, covered all the thoughts of creatures, past, present and future. These rays were traveling in order to take, as though in their power, all created intelligences, and substitute for them as perennial glory to the Father, complete reparation for everything, and impetration of all goods for all created intelligences. Then, drawing me to Himself, Jesus told me: "My daughter, this sun which you see within the intelligence of my Humanity, was formed by my Divinity, which endowed Me with the creative power and the all-seeingness of all things, in such a way that I was to be the new Sun of souls. And just as the sun which I created for the good of nature, covers the whole earth with its light, without denying the effects of its light to anyone, though it does not depart from the heavens, but unleashes from its center the rays which bring upon earth the goods that the sun contains – in the same way, without departing from Me, with Its inaccessible light, my Divinity formed in Me spokes of light. And these rays covered everyone and everything; and I, at each instant, covered each thought, word and act of all creatures, and constituted Myself perennial glory to my Father for each thought, act, word, etc., of all human generations. While rising to the Celestial Father, this light descended to take, as though in its power, all human acts in order to illuminate them, warm them and repair them. So, over each human act hovers a light that wants to do good to it, continuously. In Me, doing this was as though natural. You, my daughter, do not have this power to make one single act out of all acts, as I did. Therefore, in my Will you will go through each ray, one by one; and, little by little, you will follow the same path as my Humanity."

So I tried to go through the first ray, then through the second, and so on; but – oh! power of the Divine Will! - while going through those rays, I was so little that I seemed to have become an atom; and this atom was now in the divine intelligence, going through the intelligences of creatures; now in the word, now in the divine motion, going through the words and motions of creatures; and so with all the rest. And the Divinity, in seeing my extreme littleness within Their intelligence, within Their word and within Their motion, taken by love for my littleness, remained enraptured and, pleased, said:

“This littleness enraptures Us, and in seeing her enter Our very acts, to do them together with Us, to diffuse them over all, We feel such joy and such satisfaction, as We receive Our own glory, that with all love We give her the freedom to enter into Us, to let her operate together with Us.” I felt all confused on hearing this, and I said to myself: ‘I am doing nothing; it is the Divine Will that carries me in Its arms. Therefore, all the glory is of His adorable Will.’

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**January 27, 1925**

***What Jesus does when the soul fuses herself in the Divine Will. The works of God remain in Him, and the Divine Will makes Itself their nourisher and preserver; and so It does for the acts of the creature done in the Divine Will.***

While I was fusing myself in the Holy Divine Volition, I thought to myself: ‘Before, when I used to fuse myself in the Holy Supreme Volition, Jesus was with me, and I would enter into It together with Him; so, entering was a reality. But now I do not see Him, so I do not know whether I enter into the eternal Volition or not. I feel, rather, as if it were a little lesson learned by heart, or a way of speaking.’ Now, while I was thinking of this, my lovable Jesus moved in my interior, and taking one of my hands in His, He pushed me up high, and told me: “My daughter, you must know that, whether you see Me or not, every time you fuse yourself in my Will, from within your interior I take your hand to push you up high, and from Heaven I give you my other hand to take your other hand and pull you up, into Our midst, in Our endless Will. So, you are in between my hands, in my arms.

You must know that all the acts done in Our Will enter into the first act when We created the whole Creation. And the acts of the creature, in kissing with Ours - because One is the Will which gives life to these acts - diffuse in all created things, just as Our Will is diffused everywhere; and they constitute themselves return of love, of adoration and of continuous glory for everything We have issued in Creation. Only that which is done in Our Will begins, almost together with Us, to give Us return of perennial love, adoration in a divine manner, glory that never ends. And since the love We have for all the things created by Us is so great that We did not permit that they go out of Our Will, as We created them, they all remained with Us, and Our Will made Itself the preserver and the nourisher of all Creation. And this is why all things remain always new, fresh and beautiful; nor do they grow or decrease, as they were created all perfect by Us, and therefore not subject to any kind of alteration; they all preserve their origin, because they let themselves be nourished and preserved by Our Will, and remain around Us to sing Our glory.

Now, the operating of the creature in Our Will enters into Our own works, and Our Will makes Itself the nourisher, preserver and act of the very act of the creature. These acts done in Our Will by the creature place themselves around Us and, transfused in all created things, sing Our perpetual glory. How different is Our operating from that of the creature, as well as the love with which We operate! We operate, and Our love for the work We do is so great, that We do not permit that it to go out of Ourselves, so that it may lose nothing of the beauty with which it was made. On the other hand, if the creature operates, she is unable to keep her work with herself. Rather, many times she does not know what has become of her work - whether it has become dirty, or whether they have made a rag out of it - sign of her little love for her own works. And because the creature has gone out of her origin - that is, the Divine Will from which she came - she has lost true love toward God, toward

herself, and toward her works. I wanted man to be in my Will of his own will, not by force, because I loved him more than all other created things, and I wanted him to be like a king in the midst of my works. But man, ungrateful, wanted to go out of his origin; therefore he was transformed and lost his freshness and beauty, and became subject to continuous alterations and changes. And as much as I call him to return into his origin, he plays deaf, pretending not to hear Me. But my love is so great that I keep waiting for him, and I continue to call him.”

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**February 8, 1925**

***The Divine Will wants to reign within souls as the master of the house.***

This morning my sweet Jesus made Himself seen in so much suffering that my poor soul felt consumed with compassion. He had all His limbs dislocated; deep wounds, and so embittered, that Jesus moaned and writhed for the bitterness of the spasm. He placed Himself near me as though wanting to share His pains with me. By merely looking at Him, I felt His pains being reflected in me; and Jesus, all goodness, told me: “My daughter, I can take no more. Touch my embittered wounds so as to soothe them; impress your kiss of love upon them, so that your love may mitigate the spasm I feel. This state of mine, so painful, is the true portrait of the way in which my Will finds Itself in the midst of creatures. It is present in their midst, but as though divided, because, as they do their own will, not Mine, Mine remains dislocated and wounded by creatures. Therefore, unite your will to Mine, and give Me a relief for my dislocation.”

I clasped Him to myself; I kissed the wounds of his hands – oh! how embittered they were because of many works, even holy, which do not have their origin in the Will of God. In order to soothe their pain, I squeezed them in my hands, and Jesus let me do everything; even more, He wanted it, and so I did the same with the other wounds; so much so, that He remained with me for almost the whole morning. Finally, before leaving me, He told me: “My daughter, you have soothed Me, I feel my bones in place; but do you know who can soothe Me and rejoin my dislocated bones? One who lets my Will reign within herself. When the soul puts her will aside, giving it not even one act of life, my Will acts as the master in the soul; It reigns, commands and rules; it is as if It were in Its own house – that is, in my Celestial Fatherland. So, since that is my house, I act as the master, I dispose, I place from my own, because, as my dwelling, I can place in it whatever I want, to make of it what I want, and I receive the greatest honor and glory that the creature can give Me. On the other hand, if one wants to do her own will, she is the one who acts as the master, disposes and commands; and my Will remains like a poor stranger, neglected, and at the occurrence, even despised. I would want to place from my own, but I cannot, because the human will does not want to surrender a place to Me; even in holy things, it wants to act as the head, and I can place nothing from my own. How uncomfortable I feel in the soul who makes her own will reign!

It happens as to a father who goes to visit a son of his, who is far away; or as to a friend who goes to another friend. As he knocks, the door is opened, but he is left there in the first room; no one prepares lunch for him, or a bed on which to let him sleep; they let him share neither in their joys nor in their sorrows. What affront! What sorrow for this father, or friend! If he has brought treasures to compliment the other, he does not leave anything, and he goes away, pierced in the depth of his heart. On the other hand, with someone else, as soon as they see him, they put themselves in feast,



they prepare the most beautiful lunch, the softest of beds; even more, they give him full lordship over the whole house, and also over themselves. Is this not the greatest honor, love, respect, subjection that can be offered to a father or to a friend? And what beautiful and good things will these not leave to them, to requite so much generosity? Such is my Will. It comes from Heaven in order to dwell within souls, but instead of letting Me be the master, they keep Me like a stranger and a destitute. But my Will does not depart; even though they keep Me like a stranger, I remain in their midst, waiting, in order to give them my goods, my graces and my sanctity.”

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**February 15, 1925**

***The Divine Will in Heaven is confirming, beatifying, bearer of happiness, divinizer. On earth, in the soul who lives in It, It is operating, and forms eternal waves which overwhelm everything and place everything It contains in motion.***

I was abandoning all of myself in the Most Holy Will of God, and in this total and full abandonment I felt a new heaven within me, an air all divine, which infused new life in me. And my always lovable Jesus, moving in my interior, seemed to be stretching out His arms toward me, to receive me and hide me within Himself, placing me under this new heaven of His Will which, by His grace, had formed in me. With great contentment, I breathed the balsamic and sweet air of His Most Holy Will, and, taken by amazement, I said: ‘My Love, my Jesus, how beautiful is the heaven of your Will! How enjoyable it is to be under It. Oh! how refreshing and salutary is Its celestial air!’ And Jesus, pressing me more tightly to Himself, told me: “Daughter of my Will, each act in my Will is a new heaven which extends above the head of the soul – one more beautiful than the other. The air of these heavens is divine, and brings with itself sanctity, love, light, fortitude, and contains all tastes together. This is why one feels a balsamic and sweet air. My Will in Heaven is confirming, beatifying, bearer of happiness and all-pervasive, transformer and divinizer of everything within Itself. On the other hand, in the soul who possesses these new heavens of my Will on earth, my Will is operating, and as It operates, It delights in extending new heavens. Therefore, my Will works and operates more in the pilgrim soul than in the Celestial Jerusalem. Up there, the works of the Saints are accomplished - there is nothing left to do; while here, my Will has always something to do in the soul in whom It reigns. This is why It wants everything for Itself, nor does It want to leave even one act to her human will – because It wants to do much, and for every act It were to surrender to the human will, It would fail to extend one more heaven, and it would be one work less for It. Ah! you do not know what happens in the soul when she gives my Will all the freedom to operate within her, and the soul operates in my Will!

Imagine the sea when the waves rise up as so powerful and high, that the power of the waves transports not only the waters, but also the fish - up high, in such a way that in those waves one can see, carried by the power of the storm, how the fish also have come out from the bottom of the sea, from their everyday dwelling, to rise up high together with the waves. The waves have overwhelmed them, and they have not been able to resist their power; while, without the power of the waves, they are unable to go out of their harbor. Oh! if the sea had a power without limit, it would make all the water overflow from the bed of the sea, forming gigantic waves, with all the fish overwhelmed within them. But what the sea cannot do, because it is limited in its power, my Will does. As It makes the acts of the soul Its own by operating in her, It forms Its eternal waves in her; and within these waves

It overwhelms everything. In these waves, one can see what my Humanity did, the works of my Celestial Mama, those of all Saints, and everything that the very Divinity did. Everything is placed in motion. My Will is more than sea; Our works and those of the Saints can be symbolized by the fish which live in the sea. When my Will operates in the soul, and also outside of the soul, everything which is present in It, moves and rises; all works place themselves in order, to repeat for Us glory, love, adoration. They pass before Us, as though in a parade, saying to Us: 'We are your works. Great and powerful You are, because You made us so beautiful.' My Will encloses everything that is beautiful and good, and when It operates, It leaves nothing behind, so that nothing of what is Ours may be missing in that act, and so that Our glory may be complete. And there is nothing to be surprised about, because it is the eternal operating that is carried out in the soul. Therefore, the operating of my Will can be called eternal wave, which overwhelms Heaven and earth as though in one single point, and then diffuses over all, as bearer of a divine act. Oh! how Heaven delights when It sees the Eternal Will operate in the soul! In fact, since their works are confirmed in the Divine Will in Heaven, they see their works flow within that divine act, and feel their glory, happiness and joys, being redoubled. Therefore, since you are the little daughter of my Supreme Volition, I recommend to you: leave each act of yours prey to the eternal waves of my Will, so that, as these waves reach the foot of Our Throne in Heaven, We may confirm you more and more as Our true daughter of Our Will, and We may grant you charters of grace for your brothers and Our children."

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**February 22, 1925**

***How, in creating man, God formed many paths in order to facilitate his entrance into His Will, and therefore into the Celestial Fatherland.***

I was thinking about the Holy Divine Volition, and I prayed my lovable Jesus that, by His goodness, He would give me the grace to fulfill His Most Holy Will in everything. And I said: 'You who love and want that your Will be done, help me, assist me, and feed me this Will of Yours in every instant, so that nothing else may have life in me.' Now, while I was praying, my sweet Jesus moved in my interior, and clasping me tightly to Himself, told me: "My daughter, how my Heart is wounded by the prayer of one who seeks only my Will! I hear the echo of my prayer, which I did when I was on earth. All my prayers reduced themselves to one single point – that the Will of my Father be fulfilled, both upon Me and upon all creatures. This was the greatest honor for Me and for the Celestial Father: that I did His Most Holy Will in everything. By doing the Will of the Eternal One, always and in everything, my Humanity opened the paths between the human will and the Divine, which had been closed by the creature.

You must know that, in creating man, the Divinity formed many paths of communication between Creator and creature. Paths were the three powers of the soul: the intelligence, the path in order to comprehend my Will; the memory, the path in order to remember It continuously; the will, in the middle of these two paths, formed the third path in order to take flight within the Will of his Creator. The intelligence and the memory were the support, the defense, the strength of the path of the will, that it might not stagger, either to the right or to the left. Path was the eye, that he might look at the beauties and the riches present in my Will; path the hearing, that he might hear the calls, the harmonies present in It; path the word, in which he might receive the continuous outpouring of my word 'Fiat', and the goods that my Fiat contains; path the hands, so that, by raising them in his works

in my Will, he might come to unifying his works with the works of his Creator; path the feet, to follow the steps of my Will; path the heart, the desires, the affections, to be filled with the love of my Will and rest in It. See, then, how many paths there are in the creature in order to come into my Will, if he wanted to. All paths were opened between God and man, and by virtue of Our Will, Our goods were his. After all, he was Our son, Our image, a work come out of Our hands, and from the ardent breath of Our bosom. But the human will, ungrateful, did not want to enjoy the rights to Our goods which We gave to it. Not wanting to do Our Will, man did his own; and by doing his own, he put bars and fences across these paths; he constrained himself within the miserable circle of his will; he lost Ours and went wandering in the exile of his passions, of his weaknesses, under a tenebrous sky, loaded with storms and with thunders. Poor child, in the midst of so many evils, wanted by himself! So, each act of human will is a bar that he puts across Mine; it is a fence that he forms, to prevent the union of our wills; and the communication of goods between Heaven and earth is interrupted.

My Humanity, compassionating and loving man with infinite love, by doing the Will of my Father in everything, kept these paths whole, and impetrated the removal of the bars and the destruction of the fences which the human will had formed; and so It opened the paths again for whomever wants to come into my Will, to give back to him those rights, wanted by Us, with which We created him. Paths are necessary in order to facilitate the journey; they are the means for man to be able to make, very often, a little visit to his Celestial Fatherland. And knowing how beautiful his Fatherland is, and how happy one is in It, he loves It and yearns to take possession of It, and therefore he lives detached from the exile.

These paths in the creature were necessary so that, very often, she might rise to her true Fatherland, she might know It and love It; and a sign that the soul is on these paths, that she loves her Celestial Fatherland, is that, placing herself on the way in Our Will, she makes her little visits. This is also a sign for you. Don't you remember how many times you took the way to Heaven and penetrated into the celestial regions, and after you had made your little visit, my Will made you descend into the exile; and since you loved the Fatherland, the exile seemed ugly and almost unbearable to you? Your love for the Fatherland, your feeling the bitterness of living in exile, was a good sign for you - that the Fatherland is yours. See, this happens also with the low things of this world. If one has a large property, he forms a path in order to go visit it very often, to enjoy it, to take the goods which are in it; and while visiting it, he loves it and carries it in his heart. On the other hand, if he does not form a path, he never visits his properties, because without a path it is almost impenetrable; he never speaks about it. This is a sign that he does not love it, and that he despises his own goods; and even though he could be rich, because of his bad will, he is a poor one who lives in the most squalid misery. This is why, in creating man, my wisdom wanted to form the paths between Me and him - to facilitate for him sanctity, the communication of Our goods, and his entrance into the Celestial Fatherland.

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**March 1, 1925**

***How each additional act which the soul does in the Divine Will is one more filament of light which renders the light within her more intense, more strong and more bright. What true light is.***

I was feeling very embittered because of the loss of my sweet Jesus. Oh! how I miss my past! How

His lovable presence used to make my poor existence happy! Even in the midst of the hardest pains, my poor bed was a little paradise for me. I felt like a queen together with my lovable Jesus - dominator of myself; and through the continuous contact with Him I felt as though dominator of His very Divine Heart. And now, how my happiness has changed! Or rather, every time I search for Him and do not find Him, unhappiness surrounds me; it tears a stretch of my life away from me, because Jesus alone is my Life; and I feel more vividly the pains of my hard exile. Oh! how true it is that it is not the pains that render the creature unhappy, but the good which is wanted and is not found! And while I was saying to Him: 'Have pity on me, do not abandon me; come - rise in my poor soul immersed in the bitter waters of your privation', I felt my beloved Good, my sweet Life, move in my interior; and extending His arms around my neck, He said to me: "My daughter! My daughter!" I looked at Him coming out from a foundation of light; and as Jesus extended His arms, the light extended after Him. However, that light was not completely full; one could see a void within that very light. But even though a void could be seen, it was not darkness; it was as if more filaments of light were needed in order to render that void more full, and the light more intense, more strong and more bright. At the sight of Jesus, I felt myself rising again from death to life. His words, "My daughter, my daughter", changed my unhappiness instantly, because being with Jesus and being unhappy is impossible. At the most, one might be with Jesus in suffering, amid the most atrocious pains, but unhappy - never. Even more, it seems that, if there is any unhappiness in the soul, it flees from the presence of Jesus, giving place to happiness, which He brings with Himself.

Then, resuming His speaking, He told me: "My daughter, courage, do not fear; there is no darkness in you, because only sin is darkness, while good is light. Don't you see how I have come out a foundation of light from within your interior? But do you know what this light is? It is all the interior operating that you do. Each additional act you do is one more filament of your will which you bind to the current of the eternal light; and that filament turns into light. So, the more acts you do, adding more filaments, the more full, intense and bright the light will become. Therefore, what you have done is the light that you see, and what is left for you to do is the void that you see within that same light. And I will remain always in the midst of this light, not only to enjoy it, but to bind the filaments of the human will to the current of the eternal light, because I am the origin, the foundation, the current of the light. But do you know what true light is? True light is the truth. The truth, known, embraced, loved and put into practice by the soul, is the true light, which transforms her into light itself, and causes new and continuous births of light to be placed inside and outside of her. This truth forms the true Life of God within the soul, because God is truth, and the soul is bound to the truth - even more, she possesses it. God is light, and she is bound to the light, and is nourished with light and with truth. However, while I nourish the soul with truth and with light, she must keep the current of her will opened, in order to receive the current of the divine communication. Otherwise, it can happen as with the electric current, to which its own electrical characteristics are not enough - the light is lacking, the preparations are needed in order to receive it. And, still, the light does not reach everyone equally, but according to the light bulbs they have: those who have one, receive one light; those who have ten, receive light for ten. And if the light bulbs contain more electric filaments, the lamps appear as more full of light; if they have less filaments, even though there is room inside the glass, the light is small. And even if the place where the current comes from can give more light, one does not receive it, because the strength of the electricity in order to receive it is lacking in the light bulbs. Therefore, it takes the celestial current which wants to give, as well as the human current in order to receive it; and according to your operating, you will add more filaments to render more

complete the light which I want to enclose within you.”

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**March 8, 1925**

*Everything that Jesus did, both for the glory of the Father and for the good of creatures, remained deposited in the Divine Will, which preserves it all in act, with all its effects.*

I was saying to myself: ‘How I wish I could go through all the ways of the eternal Volition, to be able to find all the acts of this Supreme Will, which came out of It for the good of the whole human family, so as to be able to place an act of my will for each act of Its Will, to requite It with my love, with my gratitude, with my ‘thank You’, for myself and in the name of all my brothers. But how can I find all these acts of the Divine Will - I, who am so little, so insignificant?’

Now, while I was thinking about this, desiring to embrace, to place one kiss of mine, or at least one ‘I love You’ of mine for each act of the Supreme Will, I felt my sweet Jesus move in my interior, and a light within my mind saying to me: “My daughter, do you want to go through all the acts of my Will, which came out of It for the good of all creatures? Come with Me into my Humanity - I long for it, I want you to do it. You must know that my Humanity covered all the paths of the eternal Volition, and in all the acts I found, done for the good of all my brothers, I emitted my own, to requite the Divine Will for Its many acts done for the good of all human generations. This was the most legitimate act, which befitted Me to do, as the first honor of my Celestial Father. And as I kept doing it, I left the deposit of my acts in the Divine Will Itself, that they might remain always in act of giving to my Divine Father this legitimate honor which creatures do not give Him, and of forcing the eternal Will to make peace with the human will.

The will, also in the creature, is the deposit of all her thoughts, of the good and of the evil she does. It is the depository of everything; it lets nothing escape which it does not deposit within itself. Now, my Humanity had two wills, the human and the Divine, and everything I did, I deposited in the Divine, not only to find all the acts done by the Supreme Will and to requite It, but to do more new acts of Divine Will, in order to form in It, with the whole operating of my Humanity, a new creation, leaving it deposited within It, that It might preserve it whole, ever new and beautiful, without increasing or decreasing, being not subject, as much as creatures might take of it, to suffering the slightest diminution. Just like in the Creation of the heavens, of the sun, of the stars, and of many other things created by the Divinity for the good of the whole human family, everything was left deposited in Our Supreme Will, so that It might preserve them always in that state in which they were created by Us, as indeed It does – in the same way, I entrusted to It the whole operating of my Humanity, so that everything I did might remain always in the act of giving itself to creatures. My operating is more than new heavens, sun and stars; and just as the sun which is above your horizon does not refuse to give light to all and to give itself to each one – and if the human eye does not take all the immensity of its light, it is because the circumference of the eye is small; or rather, the eye takes more light according to how sharp and good its sight is, even though the sun remains in the act of wanting to give the whole of itself – in the same way, the new creation of my acts, all done in this Divine Will and deposited in It in order to redeem and restore the creature, are in the act of giving themselves to all, and, more than sun, stars and heavens, they extend above the head of all, so that all may take the great good which they contain.

However, there is a great difference between the sun which shines in the azure heavens and the one contained in the azure heaven of my Humanity: in the first one, as much as the eye strives to look in order to be filled with light, its circumference does not expand, it remains always as it is; while the eye of the soul, the more it strives to look, to cooperate, to know, to love all that my Humanity has done, the more it expands, it receives more light, it comprehends more and takes more goods; therefore, it is in the soul's power to be richer or poorer, more filled with light and heat, or colder and filled with darkness. Now, if you want to cover the paths of the eternal Volition, enter through the door of my Humanity. In It you will find my Divinity; and the Divine Will will make present to you, as though in act, everything It has done, does and will do, both in Creation and in Redemption and Sanctification; and you will have the contentment of being able to kiss those acts and to place in them your little act of love, of adoration, of gratitude. You will find them all in the act of giving themselves to you; and you will love them, and will take the gifts of your Celestial Father. Greater gift He could not give you – that is, the gifts, the fruits, the effects of His Will. But you will take them according to how much you cooperate and let your will live dissolved within Mine.”

Then, for a little while I felt all of myself in Jesus, and I seemed to find in Him, as though in act, all the operating of the Divine Will for the good of creatures. I tried to follow, one by one, the acts of the Supreme Will, but while I was doing this, everything disappeared. The delirium of wanting to find my sweet Jesus again made me agonize. Then, after many hardships, I felt Him behind my shoulders, extending His arms toward me and taking my hands in His. With violence, I pulled Him to front, and with all the bitterness of my soul, I said to Him: ‘Jesus, you do not love me any more.’ And He, immediately, giving me no time to say anything else, told me: “My daughter, what? To Me you say: ‘You do not love me any more’? These words can be spoken to creatures, but not to your Jesus – to the One who can never fail in love.” And while He was saying this, He fixed on me – deep inside, as if He wanted to find something in me which interested Him very much; and He kept looking and looking. Finally, I felt another Jesus come out from within my interior, all similar to the One outside. I remained surprised in seeing that my Jesus was inside of me and outside of me; and He, all goodness, told me: “Tell me, my daughter, who formed this new Life of Mine in you? Is it not love? Are they not my loving chains, which not only formed Me within you, but keep Me bound and clasped to you? And so that this Life of Mine might always grow within you, I placed in you my eternal Will; and as It is one with yours, we nourish ourselves together with the same celestial food, in such a way as to make my Life one with yours. And with all this, you say: ‘You do not love me any more’?” I remained confused, and did not know what to say....

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**March 15, 1925**

***The Divine Will has the power to form the real Life of Jesus in the creature.***

I was fusing all of myself in the Holy Divine Volition, but while I was doing this, I felt all the bitterness of the privation of my sweet Jesus; and even though I am almost used to suffering the absence of Him, yet, every time I am without Him, it is always a new pain. It seems to me that every time I remain without the Life of my life, Jesus places a higher degree of pain, and I feel more vividly the pain of His distance. Oh! how true it is that in Jesus both pains and joys are always new! Now, while I was abandoning myself in His Will, my lovable Jesus put out a hand from within my interior - all filled with light. But in His hand He also had mine - but so identified with His, that it could

hardly be seen that, instead of one hand, there were two hands transformed together. And Jesus, compassionating my extreme bitterness, told me: "My daughter, the light of my Will transforms us together and forms one single Life. The light makes its way, and the heat which the light contains empties and consumes everything that may prevent the identification with my Life, forming one single Life. Why do you afflict yourself so much? Don't you feel this Life of Mine within you – and not fantastic, but real? How many times do you not feel within yourself my Life operating; other times, suffering; and other times I fill you so much with Myself that you are forced to lose your motion, your breath, your mental faculties; and your very nature loses its life to give place to Mine? And so that you may live again, I am forced to make Myself smaller within you, so as to let you acquire the natural motion and the use of your senses; but it is always within you that I remain. And don't you see that every time you see Me, it is from within your interior that you see Me come out? So, why do you fear that I may leave you, if you do feel this Life of Mine within you?"

And I: 'Ah! my Jesus, it is true that I feel another life within me, which operates, suffers, moves, breathes, lays Itself within me - but so much, that I myself am unable to say what happens to me. Many times I believe I am about to die; but as soon as that life which I feel within me makes itself smaller, withdrawing from my arms, from my head, I begin to live again. But many times I do not see You; I feel You, but I do not see your lovable presence; and I fear - I am almost afraid of that life which I feel within me, thinking: 'Who can be the one who has so much dominion within me, that I feel like a rag under his power? Could it not be also an enemy of mine? And if I want to oppose what he wants to do within me, he makes himself so strong and imposing as to leave me not one act of my will, and I immediately give him victory over me.' And Jesus: "My daughter, only my Will has this power of forming Its Life in the creature. It is understood that the soul must have given Me, who knows how many times, sure proofs that she wants to live of my Will, not of her own, because each act of human will prevents the forming of my Life. This is the greatest prodigy which my Will can work: my Life in the creature. Its light prepares the place for Me; Its heat purifies and consumes everything that might be unseemly for my Life, and provides Me with the necessary elements in order to develop my Life. Therefore, let Me do, that I may accomplish everything that my Will has established upon you."

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**April 9, 1925**

***Jesus binds the soul with the thread of His Will. The beauty of the soul who lives in It. The Divine Will operating in the creature, and her acts done in It, form a cloud of light which serves Jesus and the soul.***

After many days of bitterness and of privation, my sweet Jesus transported me outside of myself, and taking me in His arms, He placed me on His knees. Oh! how happy I felt on the lap of Jesus, after so many privations and bitteresses. However, I felt shy, without the will to want anything or say anything, and without my usual familiarity of the past, which I would have with Jesus when He was with me. Jesus was doing so many things to me: He clasped me tightly to Himself to the point of making me suffer; He placed His hand on my mouth, almost preventing me from breathing; He kissed me. And I – nothing, I gave Him nothing in return, I didn't feel like doing anything. His privation had paralyzed me and rendered me lifeless; only, I let Him do, I was not opposed in anything - even if He had made me die, I would not have uttered a word.

Then, wanting me to say something, Jesus told me: “My little daughter, tell Me at least: do you want your Jesus to bind you all over, completely?” And I: ‘Do as You wish.’ And He, taking a thread in His hand, made that thread pass around my head, before my eyes, my ears, my mouth, my neck – in sum, my whole person, down to my feet. Then, looking at me with penetrating eyes, He added: “How beautiful is my little daughter, all bound by Me! Now, yes, I will love you more, because the thread of my Will has left you nothing which you might do without Its constituting Itself life of all of yourself. This has made you so gracious as to render you all striking and beautiful to my eyes. So, my Will has this virtue and power of rendering the soul of a beauty so rare, so striking, that no one else will be able to equal her beauty. It is so great and so charming as to draw my eyes, and the eyes of all, to look at her and to love her.”

After He said this, I found myself inside myself - comforted and strengthened, yes, but highly embittered, thinking of who knows when He would come back, and that I had told Him not even a word about my hard state. So I began to fuse myself in His Most Holy Will, and my lovable Jesus came out from within my interior, forming a cloud of light around me. Jesus leaned His arms on this cloud, and looked at the whole world; all creatures became present before His most pure gaze, and – oh! how many offenses, from all classes of people, wounded my sweet Jesus! How many plots! How many deceits and pretenses! How many machinations of revolutions, as they were ready with unexpected incidents! And all this drew chastisements, such that entire cities were destroyed. My sweet Jesus, leaning on that cloud of light, was shaking His head and was embittered deep into His inmost Heart; and turning to me, He told me: “My daughter, look at the state of the world. It is so grave, that only through this cloud can I look at it. If I wanted to look at it outside of this cloud, I would destroy a great part of it. But do you know what this cloud of light is? It is my Will operating in you, and your acts done in It. The more acts you do in It, the larger this cloud of light becomes, serving Me as support, and to make Me look at man with that love with which my Will created him. It forms an enchantment to my loving pupils, and making present to Me all that I did for love of him, it makes a compassionate Will arise within my Heart, and causes Me to end up compassionating the one whom I so much love.

As for you, then, this cloud of light serves you in a marvelous way: it serves as light for your whole being; it places itself around you and renders the earth extraneous to you; it allows not one taste, even innocent, for people or for other things, to enter into you; and forming a sweet enchantment also to your pupils, it allows you to look at things according to the truth, and as your Jesus looks at them. If it sees you weak, this cloud closes around you and gives you its strength; if it sees you inactive, it enters into you and makes itself operative; even more, it is jealous to the highest degree with its light, while acting as a sentry, so that you may do nothing without It, and It may do nothing without you. Therefore, my daughter, why do you afflict yourself so much? Allow my Will to work in you, and to concede not one act of life to your will, if you want my great designs to be accomplished in you.”

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**April 15, 1925**

***The mission of the Divine Will is eternal, and it is precisely the mission of Our Celestial Father.***

I write only to obey, and to my great repugnance. After a holy priest had read my writings, he had let me know that in certain chapters blessed Jesus was exalting me too much, to the point of telling



me that He placed me near His Celestial Mama, that She be me my model. On hearing this, I felt confused and troubled; I remembered that I had written this only to obey, and to my great repugnance, and that I was connected to the mission of making the Divine Will known. And I lamented to my Jesus for having told me this, while I am so bad, and He alone knows all my miseries. This confused me and humiliated me so much, as to give me no peace. I felt such distance between me and the Celestial Mother, as if there was an abyss of distance between me and Her. Then, while I was so troubled, my lovable Jesus came out from within my interior, and clasping me tightly in His arms to infuse peace in me, told me: "My daughter, why do you trouble yourself so much? Don't you know that peace is the smile of the soul, is the azure and serene sky in which the Divine Sun makes Its light blaze more vividly, in such a way as to let no cloud arise above the horizon, which might occupy the light? Peace is the beneficial dew which vivifies everything and bejewels the soul with an enrapturing beauty, and attracts the continuous kiss of my Will upon her. And besides, what is it that opposes the truth? Where is this exalting you too much? Only because I told you that I placed you near my Divine Mother; because, She having been the depository of all the goods of my Redemption, as my Mother, as Virgin, as Queen, I placed Her at the head of all the redeemed ones, giving Her a distinct, unique and special mission, which no one else will be given. The very Apostles and the whole Church depend upon Her and receive from Her; there is no good which She does not possess - all goods come from Her; it was right that, as my Mother, I was to entrust everything and everyone to Her maternal Heart. Embracing everything, and being able to give everything to everyone, was only of my Mother.

Now, I repeat to you that just as I placed my Mama at the head of all, and I deposited in Her all the goods of Redemption, so I chose another virgin, whom I placed near Her, giving her the mission of making my Divine Will known. And if Redemption is great, my Will is even greater; and just as for Redemption there was a beginning in time, not in eternity, in the same way, for my Divine Will, though It is eternal, there was to be the beginning in time of Its making Itself known. Therefore, because my Will exists in Heaven and on earth, and is the sole and only one which possesses all goods, I was to choose a creature to whom I was to entrust the deposit of the knowledges about It, making known to her, as to a second mother, the qualities, the value, the prerogatives of It, that she might love It and jealously keep the deposit of It. And just as my Celestial Mother, true depository of the goods of Redemption, is generous with whomever wants of them, so will this second mother be generous in making known to all the deposit of my teachings, the sanctity of it and the good that my Divine Will wants to give, how It lives unknown in the midst of creatures, and how, from the beginning of the creation of man, It yearns, It prays, It supplicates that man return to his origin - that is, into my Will - and that the rights of Its sovereignty over creatures be given back to It. My Redemption was one, and I made use of my dear Mother in order to carry It out. My Will also is one, and I was to make use of another creature; and placing her as though at the head, and forming the deposit in her, she was to serve Me to make my teachings known and to fulfill the designs of my Divine Will. So, where is this exalting you too much? Who can deny that the Redemption and the fulfillment of my Will are two unique and similar missions, such that, as they hold each other's hand, my Will will make the fruits of Redemption be completed, and the rights of Creation be given back to Us, placing the seal on the purpose for which all things were created? This is why this knowledge of the mission of Our Will interests Us so much - because nothing else will do so much good to creatures as it will; it will be the fulfillment and the crowning of all Our works.

Furthermore, of David it was said that he was an image of Me, so much so, that all of his psalms reveal my person; of Saint Francis of Assisi, that he was a faithful copy of Me. It is said in the Holy Gospel: 'Be perfect as your Father in Heaven is perfect' - no less; it is also added that no one will enter the Kingdom of Heaven if he is not similar to the image of the Son of God; and many other things. About all these, no one says that they have been exalted too much, and that these are things not conforming to truths spoken by my very mouth. Only because to you I said that I wanted to compare you to the Virgin - to make you Her faithful copy, I have exalted you too much? So, comparing those to Me was not exalting them, nor did anyone raise any doubt or difficulty; but then, comparing to the Virgin - that's too much exaltation. This means that they have not understood well the mission of the knowledge of my Will. Indeed, I repeat to you that I not only place you near Her as Her little daughter, on Her maternal lap, that She may guide you, instruct you on how you must imitate Her, to become Her faithful copy by always doing the Divine Will; so that, from Her lap, you may pass onto the lap of the Divinity. In fact, the mission of my Will is eternal, and it is precisely the mission of Our Celestial Father, who wants, commands, expects nothing else but that His Will be known and loved, that It be done on earth as It is in Heaven. So you, making this eternal mission your own and imitating the Celestial Father, must want nothing else for yourself and for all but that my Will be known, loved and fulfilled. And besides, when it is the creature who exalts herself, one should think about it; but when she remains at her place and I exalt her, all is permissible to Me - making one reach wherever I want, and the way I want. Therefore, trust Me and do not be concerned."

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**April 23, 1925**

***Each act which the creature does in the Divine Will is a kiss that she exchanges with God and with all the Blessed. Once the Divine Will is established in the will of the creature, she has the eye, the hearing, the mouth, the hands, the feet, of the Divine Will.***

I was fusing myself in the Holy Divine Volition according to my usual way, and my sweet Jesus, making Himself felt my interior, told me: "My daughter, come into the immensity of my Will. All of Heaven and all things created by Me live and receive continuous life from my Will, in which they find their complete glory, their full happiness and their perfect beauty. And they anxiously await the kiss of the pilgrim soul who lives in the same Will in which they live, to requite her with their kiss, and to place in common with her the glory, the happiness, the beauty which they possess, so that their number may be increased by another creature who would render Me complete glory, for as much as is possible to a creature, and would make Me look at the earth with the love with which I created it, because on earth there is a creature who operates and lives in my Will. Since Heaven knows that nothing glorifies Me as much as a soul who lives in my Will, they too long for my Will to live within souls on earth. So, each act which the creature does in my Will is a kiss that she gives to and receives from the One who created her, and from all the Blessed. But do you know what this kiss is? It is the transformation of the soul with her Creator; it is the possession of God in the soul, and of the soul in God; it is the growth of the Divine Life in the soul; it is the accord of the whole of Heaven, and it is the right of supremacy over all created things. The soul, purged by my Will, through that omnipotent breath which was infused in her by God, no longer produces the nausea of the human will, and therefore God continues to breathe upon her with His omnipotent breath, that she may grow with that Will with which He created her. On the other hand, the soul who has not yet been purged, feels

the attraction of her own will, and so she acts against the Will of God, doing her own. God cannot approach her to breathe upon her again, until the soul gives all of herself to the exercise and the fulfillment of the Divine Will.

You must know that, in creating man, God infused life in him with His breath; and in this life He infused in him an intelligence, a memory and a will, to place them in relationship with His Divine Will. And this Divine Will was to be like a King, who was to dominate the whole interior of the creature and give life to everything, in such a way as to form the intelligence and the memory wanted by the Supreme Will in her. Once this was formed, it would be as though natural for the eye of the creature to look at created things and to know their order and the Will of God over the whole universe. Her hearing was to hear the prodigies of this eternal Will. Her mouth, which was to feel itself breathed upon continuously by its Creator, to communicate to it the life and the goods which His Will contains, was to echo that eternal Fiat with its word, to narrate what Will of God means. Her hands were to be the outpouring of the works of this Supreme Will. Her feet were to do nothing but follow, step by step, the steps of her Creator. So, once the Divine Will is established in the will of the creature, she has the eye, the hearing, the mouth, the hands, the feet, of my Will. She never departs from the origin from which she came; therefore she remains always in my arms, and it is easy for her to feel my breath, and for Me to breathe upon her. Now, this is precisely what I want from the creature: that she let my Will reign in her, and that her will may serve as the dwelling of Mine, to let It deposit the celestial goods It contains. And this is what I want from you, so that all your acts, marked by my Will, may form one single act; and uniting to the single act of my Will which has no multiplicity of acts, as in man, they may remain in that eternal beginning, in order to copy your Creator, and to give Him the glory and the contentment that His Will be done in you as It is in Heaven.”

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**April 26, 1925**

***The Divine Will wants to follow Its course to make Itself known, and it is impossible to stop It. Jesus and His Will are inseparable, and His Will renders inseparable from Him one who lets herself be dominated by It.***

I was thinking to myself about certain things regarding the Will of God, which good Jesus had told me, and which have been put out for printing, and therefore go around through the hands of those who want to read them. I felt such shame within me, that this caused me an indescribable pain; and I said: ‘My beloved Good, how could you allow this? Our secrets, which I wrote to obey, and only for love of You, are now before the eyes of others. And if they continue publishing more things, I will die of shame and of pain. And after all this, as recompense for my hard sacrifice, You have left me, so painfully! Ah! had You been with me, You would have had pity on my pain, and would have given me strength.’ But while I was thinking of this, my sweet Jesus came out from within my interior, and placing one hand on my forehead and the other on my mouth, as though wanting to stop the many afflicting thoughts that came to me, told me: “Be quiet, be quiet, do not want to continue any further - these are not your things, but mine. It is my Will that wants to follow Its course to make Itself known; and my Will is more than sun, and it takes too much to hide the light of the sun - it is completely impossible. If they stop it on one side, it surpasses the obstacle which they have placed before it, and squeezing through the other sides, it follows its way with majesty, leaving those who wanted to prevent its course confused, because they have seen it escape from all sides without being

able to catch it. A lamp can be hidden, but the sun – never. Such is my Will - more than sun; and if you want to hide It, it will be impossible for you. Therefore be quiet, my daughter, and let the eternal Sun of my Will follow Its course, whether through the writings, or through print, or through your words and your manners. Let It escape like light, and cover the whole world - I long for it, I want it. And besides, how much, really, of the truths about my Will was put out? It can be said it was just the atoms of Its light; and even though atoms still - if you knew the good they do! What will happen when, after all the truths I have spoken to you about my Will have been gathered together, the fecundity of Its light, the goods It contains, united all together, will form, not just the atoms or the rising sun, but its full midday? What good will this eternal Sun not produce in the midst of creatures? And you and I will be happier in seeing my Will known, loved and fulfilled. Therefore, let Me do.

And then - no, it is not true that I have left you. How can you say that? Don't you feel Me within you? Don't you hear the echo of my prayer in your interior, as I embrace everything, letting no one escape Me, since all things and all generations are like one single point for Me, and for all do I pray, love, adore and repair? And you, echoing my prayer, feel as if you were holding everyone and everything in your power, and you repeat what I do. Is it perhaps you who does this, or your capacity? Ah! no, no - it is I present in you; it is my Will that makes you hold everyone and everything as though in your power, and follows Its course within your soul. And then, do you want anything apart from my Will? What do you fear? That I might leave you? Don't you know that the surest sign that I reside within you is that my Will has Its place of honor in you, that It dominates you, and that It does with you whatever It wants? My Will and I are inseparable, and my Will renders inseparable from Me one who lets herself be dominated by It."

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**May 1, 1925**

***The three unique missions: the mission of the Humanity of Our Lord; the mission of Mary Most Holy; the mission of Luisa, firstborn daughter of the Divine Will.***

I was thinking about the many things that my beloved Jesus has told me on His Most Holy Will, and some doubts arose within my soul, which it is not necessary to write on paper. I will only say what my highest Good told me: "My daughter, in certain missions or offices, such gifts, graces, riches and prerogatives must be enclosed within them, that if it wasn't for the mission or the office occupied, it would not be necessary for one to possess the whole magnitude of what he possesses, which has been given to him because of the necessity to carry out that office.

My Humanity was given by my Divinity the mission of the salvation of souls and the office of Redeemer – of redeeming them. Because of this office, I was entrusted their souls, their pains, their satisfactions; so, I enclosed everything. And if my Humanity had not enclosed even just one soul, one pain, one satisfaction, the office of Redeemer would not have been complete - I would not have enclosed within Myself all the graces, the goods and the light which it was necessary to give to each soul. And even though not all souls are saved, this says nothing; I was to enclose the goods of all, so that, on my part, I might have the necessary and superabundant graces for all, in order to be able to save all. This was befitting to Me for the decorum and the just honor of my office of Redeemer. The same happens to the sun which is above your horizon: it contains so much light as to be able to give light to all; and even if not everyone wanted to enjoy its light, because of the unique office of sun

which it has, it possesses even that light which creatures might refuse. If this was befitting to the sun, because it was created by God as the unique sphere which was to warm the earth and embrace it with its light – in fact, when one thing or one office is unique, in order to be able to carry out its office, it is necessary for it to contain so much of that good as to be able to give it to all, without exhausting one atom of it in giving it to others – much more befitting was it to Me, who was to be the new Sun of souls; who was to give light to all and embrace everything with my light, to be able to bring them to the Supreme Majesty, and offer to It an act which would contain all acts, and make superabundant light descend upon all in order to place them in safety.

In addition to Myself, there is my Celestial Mama, who was given the unique mission of Mother of a Son-God, and the office of Co-Redemptrix of mankind. For Her mission of Divine Maternity, She was enriched with so much grace, that all that belongs to the other creatures, both celestial and terrestrial, united all together, will never be able to equal Her. But this was not enough to draw the Word into Her maternal womb; She embraced all creatures, She loved, repaired, adored the Supreme Majesty for all, in such a way as to accomplish, Herself alone, all that the human generations owed God. So, in Her virginal Heart She had an inexhaustible vein toward God and toward all creatures. When the Divinity found in this Virgin the requital of the love of all, It felt enraptured, and formed in Her Its Conception. And as She conceived Me, She took on the office of Co- Redemptrix, and She took part in, and embraced together with Me, all the pains, the satisfactions, the reparations, the maternal love toward all. So, in the Heart of my Mother there was a fiber of maternal love toward each creature. This is why, when I was on the Cross, in truth and with justice I declared Her the Mother of all. She ran together with Me in the love, in the pains - in everything; She never left Me alone. If the Eternal One had not placed so much grace in Her as to be able to receive the love of all from Her alone, He would never have moved from Heaven to come upon earth to redeem mankind. Here is the necessity, the befittingness, that, having the mission of Mother of the Word, She embrace and surpass everything.

When an office is unique, it comes as a consequence that one must let nothing escape him; one must have everything under one's eyes, so as to be able to hold out that good which one possesses; one must be like a true sun which can hold out light to all. So it was for Me and for my Celestial Mama.

Now, your mission of making the eternal Will known is braided with mine and with that of my dear Mother. And since it is to serve for the good of all, it was necessary to centralize this eternal Sun of my Volition in one creature, so that, as unique mission, this Sun might let Its rays blaze from one alone, so that all might take the good of Its light. Therefore, for the decorum and honor of my Will, I was to pour into you such graces, light, love and knowledge of It, as the herald and preparation which befitted the dwelling of the Sun of my Volition. Even more, you must know that, just as my Humanity, because of Its office of Redeemer, conceived all souls, in the same way, because of your office of making my Will known and reigning, as you keep doing your acts in my Will for all, all creatures remain conceived in your will; and as you keep repeating your acts in my Will, you form so many sips of life of Divine Will as to be able to nourish all the creatures which, by virtue of my Will, are as though conceived in yours. Do you not feel how, in my Will, you embrace everyone, from the first to the last creature which is to exist upon earth; and, for all, you would want to satisfy, love, please this Supreme Will, binding It to all, removing all obstacles that prevent Its dominion within creatures, making It known to all; and you expose yourself, even with pains, to satisfy this

Supreme Will for all, which so much loves to make Itself known and to reign in the midst of creatures? To you, firstborn daughter of my Divine Volition, it is given to make known the qualities, the value, the good It contains, and Its eternal sorrow of living unknown, hidden, in the midst of the human generations; even more, despised and offended by the evil, and placed by the good at the level of the other virtues, as if It were a little lamp, like the other virtues, and not a Sun, which my Will is.

The mission of my Will is the greatest that can exist; there is no good which does not descend from It; there is no glory which does not come from It. Heaven and earth - everything is centered in It. Therefore, be attentive, and do not want to waste time; everything I have told you for this mission of my Will was necessary - not for you, but for the honor, the glory, the knowledge and the sanctity of my Will. And since my Will is one, one was to be she to whom I was to entrust It, and through whom I was to make Its rays blaze, to do good to all."

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**May 4, 1925**

***The mission of the Divine Will will veil the Most Holy Trinity upon earth, and will make man return to his origin.***

After writing what is written above, I began to do the adoration to my Crucified Jesus, fusing all of myself in His Most Holy Will; and my beloved Jesus came out from within my interior, and placing His most holy face close to mine, all tenderness, told me: "My daughter, did you write everything on the mission of my Will?" And I: 'Yes, yes, I wrote everything.' And He, again: "And what if I told you that you have not written everything? Rather, you have left out the most essential thing. So, continue writing, and add: 'The mission of my Will will veil the Most Holy Trinity upon earth. Just as in Heaven there are the Father, the Son and the Holy Spirit, inseparable from One Another but distinct among Themselves, forming the whole beatitude of Heaven; in the same way, on earth there will be three persons who, because of their missions, will be distinct and inseparable among themselves: the Virgin, with Her Maternity which veils the Paternity of the Celestial Father and encloses His power in order to fulfill Her mission of Mother of the Eternal Word and Co-Redemptrix of mankind; my Humanity, for the mission of Redeemer, which enclosed the Divinity, and the Word, without ever separating from the Father and from the Holy Spirit, manifested my celestial wisdom - adding the bond of rendering Myself inseparable from my Mama; and you, for the mission of my Will, as the Holy Spirit will make display of His love, manifesting to you the secrets, the prodigies of my Will, the goods It contains, to make happy those who will give themselves to knowing how much good this Supreme Will contains, to love It and to let It reign in their midst, offering their souls to let It dwell within their hearts, that It may be able to form Its Life in them - adding the bond of inseparability between you, the Mother and the Eternal Word.

These three missions are distinct and inseparable. The first two have prepared the graces, the light, the work, and with unheard-of pains, for the third mission of my Will, to then fuse themselves all in It without leaving their office, so as to find rest, because my Will alone is celestial rest. These missions will not be repeated, because the exuberance of grace, of light, of knowledge is such and so great that all human generations can be filled with them; even more, they will not be able to contain all the good which they contain. These missions are symbolized by the sun; in fact, in creating it, I filled it with so much light and heat, that all human generations have superabundant light. Nor did

I consider that, since at the beginning of creation there were only Adam and Eve who would enjoy it, I could place the necessary light for them only, to then increase new light as the generations would grow. No, no – I made it full of light, just as it is now, and will be. For the decorum and the honor of Our power, wisdom and love, Our works are always done with the fullness of all the good which they contain; nor are they subject to increasing or decreasing. So I did with the sun: I centralized in it all the light which was to serve up to the last man. But how many goods does the sun not do for the earth? What glory, in its mute light, does it not give to its Creator? I can say that because of the immense goods it does to the earth, in its mute language the sun glorifies Me and makes Me known more than all other things together; and this, because it is full in its light, and stable in its course. When I looked at the sun which, with so much light, only Adam and Eve were enjoying, I also looked at all the living; and in seeing that that light was to serve all, my paternal goodness exulted with joy, and I remained glorified in my works. So I did with my Mama: I filled Her with so much grace, that She can give graces to all without ever exhausting even one of them. So I did with my Humanity: there is no good which It does not possess; It enclosed everything, and the very Divinity, to give It to whomever wants of It. So I did with you: I enclosed in you my Will, and, with It, I enclosed Myself. I enclosed in you Its knowledges, Its secrets, Its light. I filled your soul up to the brim; so much so, that what you write is nothing other than the outpouring of what you contain of my Will. And even though it now serves you alone, and a few glimmers of light serve a few others, I am content because, being light, more than second sun, it will make its way by itself, in order to illuminate the human generations and to bring about the fulfillment of Our works: that Our Will be known and loved, and that It reign as life in the creatures. This was the purpose of Creation – this, its beginning, and this will be the means and the end.

Therefore, be attentive, because this is about placing in safety that Eternal Will which, with so much love, wants to dwell in the creatures. But It wants to be known, It does not want to be like a stranger, but wants to give Its goods and become Life of each one. However, It wants Its rights, Its place of honor; It wants the human will to be put aside – the only enemy for Itself and for man. The mission of my Will was the purpose of the creation of man. My Divinity did not depart from Heaven - from Its throne, while my Will not only departed, but descended into all created things and formed Its Life in them. But while all things recognized Me, and I dwell in them with majesty and decorum, man alone drove Me away. But I want to conquer him and win him, and therefore my mission is not ended. So I called you, entrusting to you my own mission, that you may place the one who drove Me away on the lap of my Will, and everything may return to Me in my Will. Therefore, do not be surprised at the many great and marvelous things I may tell you for the sake of this mission, or at the many graces I may give you; because this is not about making a Saint, or saving the generations. This is about placing a Divine Will in safety, that all may return to the beginning, to the origin from which all came, and that the purpose of my Will may have its fulfillment.’”

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**May 10, 1925**

***Different ways of fusing oneself in the Divine Will. In the Divine Will there is the void of the human acts which must be done in It.***

I write only out of obedience, and I will make a mix of past things and present things. Many times in my writings I say: ‘I was fusing myself in the Holy Divine Volition’, and I do not explain further.

Now, forced by obedience, I will say what happens to me in fusing myself.

As I fuse myself, an immense void, all of light, becomes present before my mind, such that one can find neither the extent of its height, nor of its depth, nor the boundaries on the right or on the left, nor those on the front or on the back. In the midst of this immensity, at a point extremely high, I seem to see the Divinity, or the Three Divine Persons, waiting for me; but this, always mentally. And, I don't know how, a little girl comes out of me; but it is my own self - maybe it is my little soul. But it is moving to see this little girl placing herself on the way within this immense empty space - all alone, shy, walking on tiptoe, with her eyes always fixed on the place where she sees the Three Divine Persons, because she fears that if she lowers her gaze in that immense void, she wouldn't know at which point she would end up. All her strength is in that gaze fixed on high; in fact, as her gaze is corresponded by the gaze of the Supreme Height, she draws strength along the way. Now, as she arrives before Them, she plunges herself with her face into that void, to adore the Divine Majesty. But one hand from the Divine Persons raises the little girl; and They say to her: "Our daughter, the little daughter of Our Will – come into Our arms." In hearing this, she becomes festive, and makes the Three Divine Persons festive, as They await the carrying out of her office, entrusted to her by Them. And with grace typical of a little girl, she says: 'I come to adore You, to bless You, to thank You for all. I come to bind to your throne all human wills of all generations, from the first to the last man, so that all may recognize your Supreme Will, adore It, love It, and give It life within their souls. Supreme Majesty, in this immense void there are all creatures, and I want to take them all in order to place them in your Holy Will, so that all may return to the origin from which they came – that is, your Will. This is why I have come into your paternal arms – to bring You all your children and brothers of mine, and bind them all with your Will. And in the name of all, and for all, I want to repair You and give You the homage and the glory as if all done your Most Holy Will. But, O please! I pray You, let there be no more separation between Divine Will and human will. It is a little girl who asks this of You, and I know that You can deny nothing to the little ones.' But who can say everything? I would be too long. In addition to the fact that I lack the words to express what I say before the Supreme Height, it seems to me that, here in the low world, we do not use the same language as in that immense void.

Other times, then, while I fuse myself in the Divine Volition and that immense void comes before my mind, I go around through all created things and I impress on them an 'I love You' for the Supreme Majesty, as though wanting to fill the whole atmosphere with many 'I love You's', in order to requite the Supreme Love for so much love toward the creatures. Even more, I go around through each thought of creature, and I impress in them my 'I love You'; through each gaze, and I leave my 'I love You' within them; through each mouth and each word, and I seal in them my 'I love You'; through each heartbeat, work and step, and I cover them with my 'I love You' to my God. I go down deep, into the sea, into the depths of the ocean, and I want to fill each darting of the fish, each drop of water, with my 'I love You'. Then, after she has as though sowed my 'I love You' everywhere, the little girl brings herself before the Divine Majesty, and as though wanting to give Him a surprise, she says: 'My Creator and my Father, my Jesus and my Eternal Love, look – all things, on the part of all creatures, tell You that they love You. Everywhere there is an 'I love You' for You; Heaven and earth are filled with them. And You – will You not concede to your tiny little one that your Will descend into the midst of creatures, make Itself known, make peace with the human will; and as It takes Its just dominion, Its place of honor, no creature may ever do her will again, but always Yours?'



Other times, then, while I fuse myself in the Divine Volition, I want to feel sorrow for all the offenses given to my God, and I resume my round within that immense void, in order to find all the sorrow that Jesus felt for all sins. I make it my own, and I go around everywhere, in the most hidden and secret places, in public places, over all evil human acts, to feel sorrow for all the offenses and for each sin. I feel I would want to cry out, at each motion of creature: ‘Sorrow! Forgiveness!’ And so that all may hear it, I impress it on the rumbling of the thunder, so that sorrow for having offended my God may thunder in all hearts; forgiveness, in the striking of lightening; sorrow, in the whistling of the wind; sorrow, forgiveness, in the tinkling of the bells. In sum, sorrow and forgiveness in everything. Then I bring to my God the sorrow of all, I implore forgiveness for all, and I say: ‘Great God, let your Will descend upon earth, so that sin may take place no more. It is the human will alone that produces so many offenses as to seem to be flooding the earth with sins. Your Will will be the destroyer of all evils. Therefore, I pray You, make the little daughter of your Will content, who wants nothing else but that your Will be known and loved, and that It reign in all hearts.’

I remember that one day I was fusing myself in the Holy Divine Volition, and I was looking at the sky, as it was pouring with rain. I felt great pleasure in seeing water pouring down over the earth; and my sweet Jesus, moving in my interior, with unspeakable love and tenderness, told me: “My daughter, in those drops of water which you see descending from the heavens, there is my Will. My Will runs rapidly together with the water; It departs in order to quench the thirst of creatures, to descend into the human bowels, into their veins, in order to refresh them, to constitute Its life of the creatures, and to bring them my kiss, my love. It departs in order to water the earth, to fecundate it, and to prepare the food for them; It departs for many other needs of creatures. My Will wants to have life in all created things in order to give celestial and natural life to all creatures. However, while It goes toward all as though in feast and full of love, It does not receive the adequate requital, and It remains as though on an empty stomach on the part of creatures. My daughter, your will also, fused in Mine, runs within that water that rains down from the heavens; it runs together with It, wherever It goes. Never leave It alone, and give It the requital of your love, and for all.” But as He was saying this, my pupils remained enchanted; I could not move them from that pouring water. My will was running with it, and in that water I could see the hands of my Jesus multiplied into many, in order to bring water to all with His very hands. But who can say what I felt within me? Only Jesus can say it – He, who is the author of it. And who can say the many ways of fusing myself in His Most Holy Volition? For now I have said enough; if Jesus wants, He will give me the words and the grace to say more, and I will resume my speaking.

In addition to this, I was saying to my Jesus: ‘Tell me, my Love, what is this void that makes itself present before my mind when I fuse myself in your Most Holy Will? Who is this little girl that comes out of me; and why does she feel an irresistible force to come to your throne in order to place her little acts on the divine lap, almost to make a feast for Him?’ And my sweet Jesus, all goodness, told me: “My daughter, the void is my Will, placed at your disposal, which should be filled with so many acts for as many as the creatures would have done, had they fulfilled Our Will. This immense void that you see, which represents Our Will, came out from Our Divinity for the good of all in Creation, in order to make everyone and everything happy. Therefore, as though consequently, all creatures should have filled this void with the requital of their acts and the offering of their wills to their Creator. But since they did not do so, giving Us the greatest offense, We called you with a special mission to be compensated for and requited with what the others owed to Us. And this is the reason

why first We disposed you with a long chain of graces, and then We asked you if you wanted to live in Our Will. And you accepted with a 'yes', binding your will to Our throne, wanting to know it never again, because human will and Divine Will do not combine, nor can they live together. Now, that 'yes' – that is, your will - exists, bound tightly to Our throne; and this is why your soul, like a little girl, is drawn before the Supreme Majesty - because there is you will before Us that draws you like a magnet. And you, instead of looking at your will, occupy yourself only with bringing onto Our lap everything you have been able to do in Our Will, and you place Our very Will in Our bosom, as the greatest homage which befits Us, and the requital most pleasing to Us. Your heedlessness of your will, and Our Will which alone lives in you, make Us festive; your little acts done in Our Will bring Us the joys of the whole Creation. So, it seems that everything smiles at Us and makes feast for Us; and seeing that you descend from Our throne, without even looking at your will, carrying Our Will with you, is the greatest joy for Us. This is why I always say to you: 'Be attentive in Our Will' - because in It there is much to do; and the more you do, the greater the feast you will make for Us, and Our Volition will pour out in torrents, inside and outside of you."

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**May 17, 1925**

***More ways to fuse oneself in the Divine Will, in order to give God, in the name of all, the requital of love and glory for the works of Creation, Redemption and Sanctification.***

After I had let the confessor hear what is written above, with the date of May 10th, he was not satisfied, and imposed on me to continue writing about the way I fuse myself in the Holy Divine Volition. So, only to obey, and for fear that my Jesus might be disappointed even slightly, I resume my speaking.

Now, I add that as that immense void becomes present before my mind when I fuse myself in the Supreme Volition, the little girl continues her round, and rising up high, she wants to requite her God for all the love He had for all creatures in Creation. She wants to honor Him as the Creator of all things, and so she goes around through the stars, and in each twinkling of light she impresses my 'I love You' and 'glory to my Creator'; in each atom of the light of the sun that descends down below, 'I love You' and 'glory'; in the whole expanse of the heavens, within the distance between one step and another, my 'I love You' and 'glory'; in the warbling of the bird, in the beating of its wings, 'love' and 'glory to my Creator'; in the blade of grass which sprouts from the earth, in the flower that blooms, in the fragrance that ascends, 'love' and 'glory'; on the height of the mountains and in the depth of the valleys, 'love' and 'glory'. I go around through each heart of creature, as though wanting to enclose myself within it, and cry out, inside each heart, my 'I love You' and 'glory to my Creator'. I would want that one be the cry, one the Will, one the harmony of all things: 'Glory and love to my Creator'. And then, as though having gathered everything together, in such a way that everything says requital of love and attestation of glory for all that God has done in Creation, I bring myself to His throne, and I say to Him: 'Supreme Majesty and Creator of all things, this little girl comes into your arms to tell You that all Creation, in the name of all creatures, gives You the requital, not only of love, but of the just glory for the so many things created by You for love of us. In your Will, in this immense void, I have wandered everywhere, so that all things may glorify You, love You and bless You. And now that I have placed for You the love between Creator and creature in their relationship, which the human will had broken, as well as the glory that everyone owed You,

let your Will descend upon earth, that It may bind and strengthen all the relations between Creator and creature. All things will return to the original order established by You. Therefore, hurry, delay no more - don't You see how the earth is full of evils? Your Will alone can stop this current, can place it in safety – but your Will known and ruling.'

Then, after this, I feel that my office is not complete, therefore I descend down below within that void, in order to requite Jesus for the work of Redemption. And as though finding all that He did in act, I want to give Him my requital of all the acts which all creatures should have done for Him, in awaiting Him and receiving Him upon earth. Then, as though wanting to transform all of myself into love for Jesus, I go back to my refrain, and I say: 'I love You in your act of descending from Heaven; I impress my 'I love You' in your act of being conceived; 'I love You' in the first drop of blood which was formed in your Humanity; 'I love You' in the first beat of your Heart, so as to mark all your heartbeats with my 'I love You'. 'I love You' in your first breath; 'I love You' in your first pains; 'I love You' in the first tears You shed in the maternal womb. I want to requite your prayers, your reparations, your offerings, with my 'I love You'; I want to seal each instant of your life with my 'I love You'. 'I love You' in your being born; 'I love You' in the cold You suffered; 'I love You' in each drop of the milk You suckled from your Mama. I intend to fill with my 'I love You's' the clothes with which your Mama swaddled You; I lay my 'I love You' upon that ground on which your dear Mother laid You down gently in the manger, and your most tender limbs felt the hardness of the hay – but more than of hay, the hardness of hearts. My 'I love You' in each of your wailings, in all the tears and pains of your tender age. I make my 'I love You' flow within all the relations and communications and love You had with your Mama. 'I love You' in each word You spoke, in the food You took, in the steps You took, in the water You drank. 'I love You' in the work You did with your hands; 'I love You' in all the acts You did during your hidden life. I seal my 'I love You' in each one of your interior acts and in the pains You suffered; I lay my 'I love You' on the roads You covered, in the air You breathed, in all the sermons You gave during your public life. My 'I love You' flows in the power of the miracles You performed, in the Sacraments You instituted. In everything, O my Jesus, even in the inmost fibers of your Heart, I impress my 'I love You' for myself and for all. Your Will makes everything present to me, and nothing do I want to leave out, in which my 'I love You' is not impressed. Your little daughter of your Will feels the duty, if there is nothing else she can do for You, that You may have at least a little 'I love You' for everything You have done for me and for all! Therefore, my 'I love You' follows You in all the pains of your Passion, in all the spit, scorns and insults that they gave You. My 'I love You' seals each drop of the blood You shed, each blow You received, each wound that formed in your body, each thorn that pierced your head, the bitter pains of the crucifixion, the words You pronounced on the Cross. Up to your last breath, I intend to impress my 'I love You'. I want to close all your life, all your acts, with my 'I love You'. I want You to touch, see and feel my continuous 'I love You' everywhere. My 'I love You' will never leave You – your very Will is the life of my 'I love You'.

But do You know what this little girl wants? That the Divine Volition which You so much loved, and which You did during your whole life upon earth, make Itself known to all creatures, so that all may love It, and may fulfill your Will on earth as It is in Heaven. This little girl wants to conquer You in love, that You may give your Will to all creatures. O please! make this poor little one happy, who wants nothing else but what You want: that your Will be known and that It reign upon earth.'

Now I believe that obedience will be content in some way, though it is true that in many things I had to make a few jumps, otherwise I would never end. Fusing myself in the Supreme Volition is like a springing fount for me; and every little thing I hear or see, one offense given to my Jesus, is an occasion for me for new ways and new fusions in His Most Holy Will.

Now I continue by saying that my sweet Jesus told me: “My daughter, to what you have said on fusing yourself in my Will, another appeal must be added – that of fusing yourself in the order of grace, in everything that the Sanctifier – the Holy Spirit - has done and will do for those who are to be sanctified. More so since, while We, the Three Divine Persons, are always united in operating, if the Creation points to the Father, and Redemption to the Son, the Fiat Voluntas Tua will point to the Holy Spirit. And it is precisely in the Fiat Voluntas Tua that the Divine Spirit will make display of His work. You do it when, on coming before the Supreme Majesty, you say: ‘I come to requite You in love for everything that the Sanctifier does for those who are to be sanctified. I come to enter into the order of grace, so as to be able to give You the glory and the requital of love as if all had made themselves saints, and to repair You for all the oppositions and lack of correspondence to grace’. And as much as you can, you search within Our Will for the acts of grace of the Spirit Sanctifier, so as to make His sorrow your own, as well as His secret moans, His anguishing sighs in the depth of the hearts, in seeing Himself so unwelcome. And since the first act He does is to bring Our Will as the complete act of their sanctification, in seeing Himself rejected, He moans with inexpressible moans. And you, in your childlike simplicity, say to Him: ‘Spirit Sanctifier, hurry, I implore You, I pray You again – make your Will known to all, so that, by knowing It, they may love It, and may welcome your first act of their complete sanctification – which is your Holy Will.’ My daughter, We, the Three Divine Persons, are inseparable and distinct, and in this way do We want to manifest to the human generations Our works for them - that while being united among Ourselves, each One of Us wants to manifest individually His love and His work toward the creatures.”

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**May 21, 1925**

***One who lives in the Divine Will must consider himself a citizen of Heaven. This is the living in Divine Will: never to leave the Creator alone, to admire all of His works, and to give to Him, in return for His great acts, the little acts of a creature.***

I was thinking to myself, and almost lamenting to my lovable Jesus, that sometimes He allows that He comes and makes me suffer in the presence of the confessor; and as much as I try to resist falling into that state of loss of consciousness and of pains, it is impossible for me. I say to Jesus: ‘My Love, there was time last night; and there is time today for You to come and make me suffer. For now, since the confessor is here, leave me free, and later You will do whatever You want - I will be at your disposal.’ But – no! I say this in vain; an irresistible force surprises me and puts me in a state as if I were dying. So, I was lamenting to Jesus about this, and I prayed Him not to allow it. And He, all goodness, told me: “My daughter, if I allow it, it is because of the firmness of the confessor, who does not cease to pray Me to make you suffer, always for the purpose of my glory, and of placating Me. If I did not concur, I would remain dishonored in you, and you would cause the truths which I have manifested to you, both on my Will and on the other virtues, to be put into doubt. One could say: ‘Where is the obedience of the victim, whose very nature must be transformed into what obedience wants?’ So, you would want to dishonor Me, and cause others not to believe that it is I

who speaks and operates in you.

Furthermore, you must know that in order to entrust to you the mission of my Will, though I did not remove you from the original sin, as I did with my beloved Mama, I removed from you the source of concupiscence and the seed of corruption, because it befitted the decorum and the sanctity of my Will for It not to take Its place in a corrupted will and nature. These would have been like clouds before the sun of my Will; and the knowledges about It, like rays, would not have penetrated and taken possession of your soul. Now, since my Will is in you, all Heaven, the Most Holy Virgin, all the Saints and Angels, are bound to you, because my Will is life of each one of them. Therefore, when you hesitate, even slightly, or when you reflect on whether you should adhere or not, Heaven and earth feel shaken from their very foundations, because that Will which is life of all, and which, by Its highest goodness, wants to reign in you as It does in Heaven, does not have Its full dominion, Its just honor. Therefore, I recommend to you: never again call your will to life, if you want your Jesus to be honored in you, and my Will to remain with Its full dominion.”

I was frightened in hearing of the great evil I do by merely reflecting on whether or not I should surrender to what Jesus wants of me, even though I always end up surrendering. What would happen if – may this never be – I did not surrender? I felt distressed, fearing I might do that; and my lovable Jesus, having compassion for my distress, as I felt crushed, fearing that – may this never be – I might not always do His Most Holy Will, came back and told me: “My daughter, courage, do not fear. I have told you this, and I have showed you how all of Heaven is bound to that Will of Mine which reigns in you, so that you may never surrender to your will, because the Divine Will and the human will are the fiercest enemies of each other. And since the Divine Will is stronger, holier, more immense, it is befitting that Its enemy – the human will – remain under Its feet, and serve as the footstool of the Divine Will. In fact, one who must live in my Will must not consider himself a terrestrial citizen, but must regard himself as a citizen of Heaven. And it is with just reason that all the Blessed feel shaken, because one who lives with their same Will is thinking of letting the human will enter the field – cause of disorder, which has never entered the celestial regions. You must be convinced that by living of my Will, the life of your will is ended - it no longer has reason to exist. This is why I have told you many times that living in my Will is very different: those who do my Will are free to give their own and to take it back, because they live as terrestrial citizens; but one who lives in It is bound to an eternal point, flows together with my Will, is surrounded by an impregnable fortress. Therefore, do not fear, and be attentive.”

Then, as though wanting to cheer me and to strengthen me in His Most Holy Will, He took my hand in His and told me: “My daughter, come and do your round in my Will. See, my Will is one, but It flows as though divided in all created things, and yet, without being divided. Look at the stars, the azure heavens, the sun, the moon, the plants, the flowers, the fruits, the fields, the earth, the sea - everything and everyone: in each thing there is an act of my Will; and not only an act, but my Will has remained in each created thing as the preserver of my very act. My Will does not want to remain alone in Its act, but wants the company of your act – It wants your requital. This is why I have placed you in my Will – that you may keep company with my acts, and together with my Will, you will want what I want: that the stars twinkle, that the sun fill the earth with light, that the plants bloom, that the field become golden, that the bird warble, that the sea murmur, that the fish dart. In sum, you will want whatever I want. My Will will no longer feel alone in the created things, but will feel the

company of your acts. Therefore, go around through each created thing, and constitute yourself act for each act of my Will. This is the living in my Will: never to leave the Creator alone, to admire all of His works, and to give to Him, in return for His great acts, the little acts of a creature.” I don’t know how, I found myself in that immense void of light, in order to find all those acts come out of the Will of God, so as to place in them the requital of my act of adoration, of praise, of love, and of thanksgiving. And then, I found myself inside myself.

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**May 30, 1925**

***The free will in the Blessed in Heaven and in the soul who lives in the Divine Will on earth. Knowledge opens the doors of the good which is known, in order to possess it.***

I was feeling oppressed because of the loss of my adorable Jesus. Oh! how I longed for His return! I called Him with my heart, with my voice, with my thoughts, which His privation rendered alert. Oh, God! how long the nights without Jesus, while together with Him they go by like a single breath! And I was saying: ‘My Love, come, do not leave me, I am too little, I need You; and You know that my littleness cannot be without You. And yet, You leave me? Ah! come back, come back, O Jesus.’

At that moment, He extended one arm around my neck, and He made Himself seen as a child, pressing His head, so very strongly, against the inside of my chest, and knocking with His head against my chest, to the point that I felt it as though break down; so much so, that I trembled and feared. And Jesus, with strong and gentle voice, told me: “My daughter, do not fear, It is I, and I do not leave you. And besides, how could I leave you? The living in my Will renders the soul inseparable from Me. My Life is for her more than the soul to the body; and just as the body without the soul turns into dust, because it lacks the life that sustains it, in the same way, without my Life within yourself, you would remain empty of all the acts of my Will in you. You would no longer hear my voice in the depth of your soul, repeating and whispering to you the way to have you carry out your office in my Will. If there is my voice, there is also my Life which emits it. How easily you think that I might leave you - I cannot do it; first you would have to leave my Will, and then you could think that I have left you. But for you to leave my Will will also be difficult, not to say almost impossible.

You are in the condition which is almost similar to that of the Blessed in Heaven. They have not lost their free will; this is a gift which I gave man, and what I give once, I never take back. Slavery has never entered Heaven; I am the God of sons and daughters, not of slaves; I am the King who makes everyone reign – there is no division between Me and them. But the knowledge of my goods, of my Will and of my happiness is so great and so vast, that they are filled with it to the brim, to the point of overflowing outside, and their will finds no place to act. And while they are free, the knowledge of an infinite Will and of the infinite goods in which they are immersed, leads them with an irresistible force to use their will as if they did not have it, considering this their greatest fortune and happiness, but spontaneously free, and of their own will.

The same for you, my daughter. Making my Will known to you has been the greatest grace I have given you; and while you are free to do your will or not, before Mine your will feels incapable of operating - it feels annihilated. And knowing the great good of my Will, you abhor yours, and

without anyone forcing you, you love to do my Will in view of the great good which comes to you from It. The many knowledges which I have manifested to you about my Will are divine bonds, eternal chains that surround you, possessions of celestial goods. And if it tries to escape from these eternal chains, break these divine bonds, lose these celestial possessions also in this life, your will, though free, does not find its way out, it becomes confused, it sees its littleness, and fearing itself - some trick of its own, it dives and plunges itself into my Will with more spontaneous love. Knowledge opens the doors of the good which is known, and the more knowledges I have manifested to you about my Will, the more different doors of goods, of light, of grace and of divine sharings, I have opened for you. These doors are open for you; and as these knowledges reach into the midst of creatures, these doors will open for them, because knowledge makes love arise for the good which is known. And the first door I will open will be my Will, in order to close the little door of theirs. My Will will make them abhor their own, because before my Will the human will is incapable of acting; with the light of my Will it sees how insignificant and good at nothing it is; therefore, as though consequently, they will put their will aside. Moreover, you must know that when I manifest to you one knowledge about my Will, only when you have let all the good of what I have manifested to you enter into your soul - then do I decide to open for you another door of my knowledge. If I did not do so, yours would only be the news of that good, but not the possession of it. I do not know how to do this; whenever I speak, I want the good which I manifest to be possessed. Therefore, be attentive in the exercise of my Will, that I may open for you more doors of my knowledges, and you may enter more into the divine possessions.”

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**June 3, 1925**

***Everything was done in Creation; in It, the Divinity manifested all of Its majesty, power and wisdom, and made display of His complete love toward the creatures. If man does not take the Divine Will as life, the works of Redemption and Sanctification will not have their copious effects.***

I was fusing myself in the Holy Divine Volition according to my usual way, and I was thinking to myself: ‘Where has Our Lord God done more for the creature: in the Creation, in the Redemption, or in the Sanctification?’ And my always lovable Jesus, moving in my interior, showed me the whole Creation. How much sublimeness! What magnificence! How many harmonies! What order! There is not one point, either in Heaven or on earth, in which God has not created something special and distinct – and with such mastery that the greatest scientists, before the smallest thing created by God, feel that all of their science and mastery is an absolute nothing compared to the things created by God, which are full of life and of motion. Oh! how true it is that to look at the universe and not to recognize God, not to love Him and not to believe in Him, is true folly! All created things are like many veils that hide Him; and God comes to us as though veiled in each created thing, because man is incapable of seeing Him unveiled in his mortal flesh. The love of God for us is so great, that in order not to dazzle us with His light, frighten us with His power, make us feel ashamed in front of His beauty, annihilated before His immensity, He veils Himself in the created things, so as to come in each created thing and be with us - even more, to make us swim in His very Life. My God, how much You have loved us, and how much You love us!

Then, after He had me look at the whole universe, my sweet Jesus told me: “My daughter, everything was done in Creation. In It, the Divinity manifested all of Its majesty, power and wisdom, and made

display of His complete love toward the creatures. There is not one point, either in Heaven or on earth, or in any created thing, in which the completeness of Our works cannot be seen - not one thing was left half-done. In Creation, God showed off all His works for the creatures; He loved with complete love, and did complete works – there was nothing to be added or to be removed. So, I did everything, nor can We do incomplete works; on the contrary, in Creation, a distinct and complete love toward each creature was placed in each created thing.

The Redemption was nothing other than a reparation of the evils that creatures had done; It added nothing to the work of Creation. And Sanctification is nothing other than help, grace, light, so that man may return to his original state of creation, to his origin, and to the purpose for which he was created. In fact, in Creation, by virtue of my Will, the sanctity of man was complete, because he came out of a complete act of God. He was holy and happy in the soul, because my Will brought to him the reflections of the sanctity of his Creator; and he was also holy and happy in the body.

Ah! my daughter, in spite of Redemption and the work of Sanctification, the sanctity in man is incomplete, and for some it is as though useless. This says that if man does not turn back in order to take my Will as life, as rule and as food, to be purified, ennobled, divinized, and to take the first act of Creation, so as to take my Will as his inheritance, assigned to him by God, the very works of Redemption and Sanctification will not have their copious effects. So, everything is in my Will – if man takes It, he takes everything. It is one single point, which embraces and encloses the goods of Redemption and of Sanctification. Even more, for one who lives in my Will, because he has taken the first point of Creation, all these goods serve him, not as remedy, as for those who do not do my Will, but as glory and as his special inheritance, carried upon earth by the Will of the Celestial Father in the Person of the Word. And if I came upon earth, the first act was precisely this: to make known the Will of my Father, in order to bind It again to the creatures. The pains, the humiliations, my hidden life and the whole immense sea of the pains of my Passion, were remedies, medicines, supports, light, in order to make my Will known, because, with this, I would have man, not only saved, but holy. With my pains I placed him in safety; with my Will I gave him back the sanctity lost in the terrestrial Eden. Had I not done this, my love, my work, would not have been complete as they were in Creation, because my Will alone has the virtue of rendering complete Our works toward the creatures, and the works of the creatures toward Us. My Will makes one think differently; It makes one look at my Will in all created things, speak with the echo of my Will, operate through the veils of my Will. In a word, one does everything, all at once, according to my Supreme Volition, while the other virtues act slowly, little by little. My Redemption Itself, without the first act of my Will, serves to dress the deepest wounds; as medicine for man, so as not to let him die; as antidote, so as not to let him fall into hell. Therefore, take to heart my Will alone, if you really want to love Me and make yourself a saint.”

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**June 11, 1925**

***The good that one loses by not doing the Divine Will is irreparable. How the Divine Will is the balance of the attributes of God, and was to be the balance of the man's operating.***

I felt my poor mind immersed in the Most Holy Will of God. Oh! how I wished I would do not even one breath, one heartbeat, one movement, outside the Supreme Volition! It seemed to me that



everything which is done outside the Will of God makes us lose new beauty, new grace and light, and places us as though in dissimilarity with our Creator, while Jesus wants us to be similar to our Supreme Maker in everything. And in what easier way can we be like Him other than by receiving into ourselves the continuous Life of His Most Holy Will? It brings us the reflections, the features of our Celestial Father; It maintains whole within us the purpose of Creation; It surrounds us in such a way as to preserve us beautiful and holy, as God created us, and It gives us that something, ever new, of beauty, of light, of love never interrupted, which can be found only in God.

Now, while my mind was wandering in the Eternal Volition, my sweet Jesus, clasping me to Himself, with sensible voice, told me: "My daughter, there is nothing which can equal the great evil of not doing my Will. There is no good which can equal It; there is no virtue which can stand before It. So, the good that one loses by not doing my Will is irreparable; and only by returning again into It can one find the remedy, and be given back the goods which Our Will had established to give to the creature. In vain do creatures flatter themselves that they can do more works, virtues, sacrifices; if these are not a birth from my Will and are not done in order to fulfill It, they are not recognized by Me. More so, since it is established that grace, aids, light, goods and the just reward, be given to one who operates in order to fulfill my Will. Moreover, my Will is eternal - It has no beginning nor will It have an end; and who can calculate one act done in my Will, without beginning and without end? That act is surrounded and filled with goods without end; that which my Will is, so It renders the act. On the other hand, the other virtues, the works and sacrifices without my Will, have a beginning, as well as an end. What great reward can things subject to perishing ever receive?

Furthermore, my Will is the balance of my attributes. If my power did not have this Holy Will, it would unfold into tyranny toward those who so much offend Me; while, by balancing my power, my Will makes Me pour graces there where I should pour fury and destruction. If it were not for my Will which gives it ever new life, my wisdom would not manifest so much art and mastery in Our works. Our beauty would be faded and without attraction if it were not sustained by this eternal Will. Mercy would turn into weakness if it were not balanced by my Will; and so with all the rest of Our attributes. Now, Our paternal goodness has so much love for the creatures, that it has established the balance of man within Our Will. Since man had come out of the Supreme Will, it was right that this Will make Itself the life and maintain the balance of all the operating of man, giving him the likeness of his Creator. So, such dignity, majesty and order in acting were to be seen in him, as to make him to be recognized as a birth from his Maker. Therefore, also from one's acting, it can be seen whether there is the balance of my Will or that of the human will. And this is the cause of so many works, maybe even good, in which, however, balance, regimen, order, cannot be seen: the execution of my Will is missing; therefore, instead of being admired, they are blamed; and instead of shedding light, they cast darkness. If all that is good comes from my Will, without It, those are apparent goods, without life, and maybe even poisonous, which poison those who take part in them."

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**June 18, 1925**

***How all things contain the seed of regeneration. How the Divine Will must regenerate in the human will in order to turn it into Divine.***

I was fusing myself in the Holy Divine Volition according to my usual way, and as that immense

empty space of the Most Holy Supreme Will came before my mind, I thought to myself: 'How can it ever be that this void will be filled by the requital of the human acts done in this adorable Divine Will? In order to do this, all the barriers of the human will must be removed, which prevent the step in order to enter into this eternal and celestial sphere of the Supreme Will, in which it seems that God awaits these acts, so that man may return to his origin in the order of Creation, and to those first steps and path in which he had had his beginning. Yet, nothing new, of good, can be seen in the world. Sins have remained as they were; or rather, they are worse. And if some awakening can be heard, of religion, of pure works by Catholic circles, they seem to be masked with that good, but deep inside, in their substance, there are such vices as to be horrifying, more than before. So, how can it ever be that man may give death to all vices as though in one blow, to give life to all virtues, as is required in order to live in this sphere of the Supreme Will? In fact, in order to live in It, there are no compromises, or lives divided between virtues and vices; rather, it is necessary to sacrifice everything, so as to convert all things into Will of God. The human will and human things must have life no more, but must exist in order to fulfill the Will of God in them, and so that It may carry out Its Life within us.'

Now, while I was thinking about this and other things, my sweet Jesus, interrupting my thought, told me: "My daughter, yet, it will be so – this immense void of my Will will be filled with the human acts done by creatures in my Will. My Will came out of the eternal Womb of the Supreme Being for the good of man. While this Will of Ours did one single act in coming out of Us in order to overwhelm man, in such a way that he might find no way out, It then multiplied Itself into many innumerable acts, in order to surround him and say to him: 'See, this Will of Mine not only envelops you, but is in continuous attitude of immediate acts, to make Itself known and to receive the requiting act into my Will.' All things receive their return, and if they don't, they can be called useless works and without value. The seed sowed by the sower under the earth wants its return: that the seed generate more seeds - ten, twenty, thirty times more. The tree planted by the farmer wants the return of the generation and multiplication of the fruits. The water drawn from the fount gives the return of quenching one's thirst, of washing and cleaning the one who has drawn it. The fire that is lit gives the return of warming. In the same way, all the other things created by God, who has the power to generate, contain the virtue of regeneration; they multiply and give their return. Now, is only this Will of Ours, which came out of Us with so much love, with so many manifestations and with so many continuous acts, to remain without Its return of the regeneration of other human wills into Divine? A seed gives more seeds, a fruit generates another fruit, man generates another man, a teacher forms another teacher. Is Our Will alone, powerful as It is, to remain isolated, without return and without generating Our Will in the human will? Ah! no, no - this is impossible. Our Will will have Its return; It will have Its divine generation in the human will; more so, since this was Our first act for which all things were created – that Our Will transform and regenerate the human will into Divine. Will is what came out of Us – will is what we want. All other things were done in the secondary order, while this was done, established, in the primary order of Creation. At the most, it may take time, but the centuries will not end until my Will obtains Its purpose. If It has obtained the purpose of regeneration in secondary things, much more must It obtain it in the primary purpose. Our Will would never have departed from Our Womb, if It knew that It would not obtain Its complete effects – that is, that the human will be regenerated in the Divine Will.

Do you think that things will always be as they are today? Ah! no. My Will will overwhelm

everything; It will cause confusion everywhere – all things will be turned upside down. Many new phenomena will occur, such as to confound the pride of man; wars, revolutions, casualties of every kind will not be spared, in order to knock man down, and to dispose him to receive the regeneration of the Divine Will in the human will. And everything I manifest to you about my Will, as well as everything you do in It, is nothing other than preparing the way, the means, the teachings, the light, the graces, so that my Will may be regenerated in the human will. If this were not to occur, I would not have manifested so much to you, nor would I have kept you sacrificed in a bed for such a long time in order to lay in you the foundations of the regeneration of my Will in yours, and therefore keep you in continuous exercise within my Will. Do you think that my continuous being within you, feeding you my prayer, making you feel my pains, which, together with Me, acquire a different value, different effects, a different power – is trivial? I could say that I am making the first statue - the first soul of the regeneration of my Will in her; then, making facsimiles will be easier. This is why I always say to you: ‘Be attentive, for this is about something too great, and about the most important thing that exists in Heaven and on earth: this is about placing the rights of Our Will in safety, about giving back to Us the purpose of Creation, about returning to Us all the glory for which all things were made, and about making Us give all the graces which Our Will had established to give to creatures, had they fulfilled Our Will in everything.’”

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**June 20, 1925**

***How the soul who lets the Divine Will live within herself puts divine joys and beatitudes in motion, in which the Blessed remain enraptured.***

I felt immersed in the Holy Will of God, and my sweet Jesus, drawing me to Himself, clasped me in His arms, very tightly, and then He said to me: “My daughter, oh! how beautiful is my rest in the soul who has my Will as life, and who lets my Will act and love, entirely and completely, within herself! You must know that as the soul breathes, palpitates, operates, and everything else that takes place in her, since my Will is in her as center of life, it is my Will that breathes in her, that palpitates, that gives motion to her work, circulation to her blood, and to everything. Now, since this Will is the same as that which the Three Divine Persons have, it happens that They feel within Themselves the breath of the soul, her heartbeat, her motion. Also, every time Our Will decides to do an act, It makes new joys, new beatitudes, new happinesses come out of Us, which, harmonizing everything among the Divine Persons, form immense seas of new happinesses which, enveloping all the Blessed, cause them to remain enraptured within these joys, and to be shaken by this rapture when Our Will wants to form more acts of Will in order to delight Us and make Us issue more beatitudes; and while they are shaken, they remain yet more strongly enraptured within Our immeasurable beatitudes. Now, because of this, the soul who lets Our Will live within herself reaches such a point that, as she lets It operate, she gives Us the occasion to put Our beatitudes, the harmonies and the infinite joys of Our love in motion; she makes Us issue new beauties of Ours. Our Will operating in the creature is so very pleasing, tender and lovable to Us; It gives Us new surprises; It puts Our things in motion, to give Us the return of Our glory, of Our love, of Our happinesses. And all this, by means of the creature who has given the place within herself to let Our Will live. How not to love this birth from Our Will? More so, since Our Will renders this creature more lovable, gracious, beautiful to Us, in such a way that in no one else do We see her prerogatives. She is a work done by Our Will, with such mastery as to enchant the whole of Heaven, and to render her lovable to all – and even more so,

to the Sacrosanct Trinity.” And while He was saying this, He clasped me more tightly, and letting me place my mouth in His Heart, He added: “You too - drink Our beatitudes in large gulps; satiate yourself, as you want, and as much as you want.”

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**June 25, 1925**

***How pains and crosses open the doors to new manifestations, to more secret lessons, to the greatest gifts. In order to live in the Divine Will the soul must sacrifice everything, but everything is in understanding the great good that comes to her by doing the Divine Will and living in It.***

As I was in my usual state, my adorable Jesus, all love and tenderness, came to my poor soul. First He placed Himself near me and He fixed on me as if He wanted to tell me many things; but He wanted to expand my intelligence, because it was incapable of receiving and comprehending what He wanted to tell me. Then, He laid Himself over my whole person, and He hid me under Himself; He covered my face with His, my hands and my feet with His. It seemed to me that He was all attentive on covering me and hiding me under Himself, so that nothing of myself might appear any more. Oh! how happy I felt, all hidden and covered by Jesus! I could see nothing but Jesus – everything had disappeared from me. The joys, the happiness of His lovable presence had all come back, as if by magic, to live again in my poor heart. Pain had been banished from me, nor did I remember His privation any more, which had cost me mortal pains. Oh! how easy it is to forget everything while being with Jesus! Now, after He kept me all covered and hidden within Himself for some time, to the point that I thought He would never leave me again, I heard Him call the Angels, the Saints, to come and see what Jesus was doing with me, and the way He kept me covered under His adorable person. Then, afterwards, He shared His pains with me, and I let Him do everything. Even though I felt as though being crushed by those pains, I felt happy and I experienced the joys which the Divine Will contains when the soul abandons herself in It, even while suffering.

Then, after He made me suffer, He told me: “My daughter, my Will wants to give Itself to you more and more; and in order to give Itself more, It wants to make Itself understood more. And in order to render what It manifests to you more stable, safer, more estimable, It gives you new pains so as to dispose you more, and to prepare in you the empty space in which to place Its truths. It wants the noble cortege of pain in order to be sure about the soul, and to be able to trust her. It is always pain and crosses that open the doors to new manifestations, to more secret lessons, to the greatest gifts which I want to place in you. In fact, if the soul bears my suffering and sorrowful Will, she will become capable of receiving my delighting Will, and will acquire the hearing in order to understand the new lessons of my Will. Pain will make her acquire the celestial language, in such a way that she will be able to repeat the new lessons she has learned.”

On hearing this, I said to Him: ‘My Jesus and my Life, it seems to me that it takes complete sacrifice in order to do your Will and live in It. At first sight, it seems nothing; but then, in the practice, it seems difficult. Not having a single breath of one’s own will, even in holy things, in good itself, seems to be too painful for the human nature. Therefore, will souls never be able to come to living in your Will with the complete sacrifice of everything?’ And Jesus added: “My daughter, everything is in understanding the great good that comes to her by doing my Will, what this Will is which wants this sacrifice, and how this Will does not adapt Itself to mixing and living with a low, small and finite

will. It wants to render the acts of the soul who wants to live in my Will eternal, infinite and divine. And how can It do this, if she wants to put in the breath of her human will, be it even a holy thing, as you say? It is always a finite will; and then the living in my Will would no longer be a reality, but a way of speaking. On the other hand, the office of my Will is total dominion, and it is right that the little atom of the human will be conquered, and that it lose its field of action in my Will. What would you say if a little lamp, a match, or a spark of fire, wanted to enter into the sun to make its own way and form its field of light and of action in the center of the sun? If the sun had reason, it would become indignant, and its light and heat would annihilate that little lamp, that match, that spark; and you would be the first one to mock them, condemning their boldness in wanting to form their own field of action within the light of the sun. Such is the breath of the human will within Mine - even in good. Therefore, be attentive, so that in nothing may your will have life. I covered you and hid you completely within Myself, that you may have no eye but to look at my Will alone, to give It free field of action in your soul. Rather, the difficulty will be in comprehending the living in my Will – not in sacrificing oneself. In fact, once they have understood the great good that comes to them – that, from poor, they will become rich; from slaves to vile passions, they will become free and dominating; from servants, masters; from unhappy, happy, even amid the pains of this poor life – and all the goods which are in my Will, the total sacrifice of everything will be an honor for them; it will be desired, wanted, and longed for. This is why I push you so much to manifest what regards my Will – because everything will be in comprehending It, knowing It and loving It.”

And I: ‘My Jesus, if You so much love and want that this Will of Yours be known, that It may have Its field of divine action within souls, O please! You Yourself, manifest Its truths to souls, the great good which your Will contains, and the great good which they will receive. Your direct word contains a magic force, a powerful magnet, the virtue of the creative power. Oh! how difficult it is not to surrender to the sweet enchantment of your divine word! So, if things are said directly by You, all will surrender.’ And Jesus: “My daughter, it is my usual way, and the order of my eternal Wisdom, to manifest my greatest works first to one soul alone, to centralize in her all the good that my work contains, to deal with her one on one, as if no one else existed. When I have done everything, in such a way as to be able to say that I have accomplished my work completely within her, so much so, that nothing must be lacking to her – then do I let it flow, as though from a vast sea, for the good of the other creatures. So I did with my Celestial Mama: first I dealt with Her, as though one on one, for the work of Redemption; no other creature knew anything at all. She disposed Herself to all sacrifices, to all the necessary preparations in order to make Me descend from Heaven to earth; I did everything as if She were the only Redeemed One. But after She delivered Me to the light, in such a way that all could see Me and take the goods of Redemption, I gave Myself to all, provided that they wanted to receive Me. The same will happen with my Will: once I have completed everything within you, in such a way that my Will will triumph of you, and you of It, then, like water, will It flow for the good of all. But it is necessary to form the first soul, in order to have the second ones.”

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**June 29, 1925**

***Neither fears, nor doubts, nor any danger at all, can enter into the Divine Will. Just as the works of Jesus had their complete fruit after His death, so it will be with Luisa. In the Divine Will there are no nights, nor sleep; it is always full daylight and full vigil.***

I was feeling oppressed, and a thought wanted to disturb the serenity of my mind: ‘And if you found yourself at the point of death, and doubts and fears came to you about the way you conducted yourself during your life, to the point of making you doubt about your salvation – what would you do?’ But as I was thinking about this, my sweet Jesus gave me no time to reflect any further, or to answer my thought. Moving in my interior, He made Himself seen shaking His head; and as though saddened by my thought, He told me: “My daughter, what are you saying? To think about this is an affront to my Will. Neither fears, nor doubts, nor any danger at all, can enter into It. These are things which do not belong to It; rather, they are the miserable rags of the human will. My Will is like a placid sea that murmurs peace, happiness, safety, certainty; and the waves It releases from Its bosom are waves of joys and of contentments without end. Therefore, in seeing you think about this, I was shaken. My Will is not capable of fears, of doubts, of danger, and the soul who lives in It becomes estranged to the miserable rags of the human will. And besides, what could my Will fear? Who can ever raise doubts about Its operating, if before the Sanctity of my operating Will all tremble and are forced to lower their foreheads, adoring the operating of my Will?

Even more, I want to tell you something very consoling for you, and of great glory for Me. It will happen with you, at your dying in time, just as it happened with Me at my death. In life, I operated, I prayed, I preached, I instituted Sacraments, I suffered unheard-of pains, and even death itself; but I can say that my Humanity saw almost nothing, compared to the great good It had done, nor did the very Sacraments have life as long as I remained on earth. As soon as I died, my death put a seal upon all my works, my words, my pains, the Sacraments; and the fruit of my death confirmed everything I did, and made my works, my pains, my words, my Sacraments which I instituted, as well as the continuation of their life until the consummation of the centuries, rise again to life. So, my death put all my works in motion, and made them rise again to perennial life. All this was right; in fact, since my Humanity contained the Eternal Word and a Will which has no beginning and no end, and which is not subject to dying, nothing was to perish of all that It did - not even a single word, but everything was to have continuation until the end of the centuries, in order to pass into Heaven to beatify all the Blessed eternally. The same will happen with you: my Will which lives in you, speaks to you, makes you operate and suffer, will let nothing perish, not even a single word, of the so many truths I have manifested to you about my Will; It will put everything in motion, It will make everything rise again. Your death will be the confirmation of everything I have told you; and since, in the living in my Will, everything that the soul does, suffers, prays and says, contains an act of Divine Will, all this will not be subject to dying, but will remain in the world, like many lives - all in the act of giving life to creatures. Therefore, your death will tear the veils which cover all the truths I have spoken to you; and they will rise again like many suns, such as to dispel all the doubts and difficulties with which they seemed to be covered in life. So, as long as you live in this low world, you will see little or nothing in others, of all the great good which my Will wants to do through you. But after your death, it will have its full effect.”

After this, I spent the night without being able to close my eyes, either to sleep, or to receive the usual visits of my lovable Jesus, since, when He comes, I doze off within Him, and for me this is more than sleep. However, I spent that time doing the hours of His Passion, and doing the usual rounds in His adorable Will. Then I saw it was daylight (but this happens to me often), and I said to myself: ‘My Love, neither did You come, nor did You let me sleep. So, how shall I go on today without You?’ At that moment, my sweet Jesus moved in my interior, telling me: “My daughter, in my Will there

are no nights, nor sleep - it is always full daylight and full vigil. There is no time to sleep because there is much to do, to take and to be happy in It. Therefore, you must learn to live in the long day of my Will, so that my Will may have Its life of continuous attitude within you. However, you will find the most beautiful rest, because my Will will make you rise more and more into your God, and will make you comprehend Him more; and the more you comprehend Him, the more your soul will be expanded in order to receive that eternal rest, with all the happinesses and joys which the divine rest contains. Oh! what a beautiful rest will this be for you – a rest which can be found only in my Will!” Now, while He was saying this, He came out from within my interior, and throwing His arms around my neck, He clasped me tightly to Himself; and I stretched out my arms and clasped Him tightly to myself. In the meantime, my sweet Jesus was calling many people who were clinging to His feet; and Jesus was saying to them: “Rise up to my Heart, and I will show you the portents which my Will has done in this soul.” Having said this, He disappeared.

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**July 9, 1925**

*Suffering together with Jesus serves as a continuous knocking, with which Jesus knocks at the doors of the soul, and the soul at His.*

I felt I could no longer be without my sweet Jesus. For several days I had to long for His return – but in vain. I would say to Him from the heart: ‘My Love, come back to your little daughter; don’t You see that I can take no more? Ah! to what a hard martyrdom You expose my poor existence by depriving me of Yourself!’ And, tired and exhausted, I would abandon myself in His Most Holy Will.

Now, while I was in this state, I was reading, and I felt someone extending his arms around my neck. My mind became drowsy, and I found myself clasped in the arms of Jesus, all overshadowed and hidden in Him. I wanted to tell Him of my sorrow, but He gave me no time to do it. Then Jesus spoke, telling me: “My daughter, don’t you want to convince yourself that when my justice, out of a just reason, wants to chastise the people, I am forced to hide from you? In fact, you are nothing other than a little particle which binds all other particles of the other creatures; and being in a familiar relationship with you, and as though in feast, and wanting to strike the other particles bound to you, my justice finds itself in a contrast, and feels dissuaded from striking the other particles. So, during these past days there have been chastisements in the world, and I have remained hidden from you, but always within you.”

Now, as He was saying this, I found myself outside of myself, and He showed me how in various points of the earth there had been earthquakes at some places, grave fires with death of people at some other places, and other troubles some place else; and it seemed that more grave evils would follow. I was frightened, and I prayed. Then my lovable Jesus came back, and, before Him, I saw myself totally ugly, as though withered; and I said to Him: ‘My Life and my All, look at me – how ugly I have become; how I am about to wither. Ah! how I change without You! Your privation makes me lose the freshness, the beauty; I feel I am under a scorching sun which, draining me of all vital humors, makes me wither and be consumed.’ Then Jesus made me suffer a little bit together with Him. That suffering turned into celestial dew over my soul, which restored the vital humors in me. Then, taking my poor soul in His hands, He added: “Poor daughter of mine, do not fear; if my privation made you wither, my return will give you back freshness, beauty, color, and all of my

features. And your suffering together with Me will not only be like dew which rejuvenates you, but will serve as a continuous knocking, with which I can knock at the doors of your soul, and you at mine, so that the doors may remain always open, and you may enter freely into Me, and I into you. And my breath will serve you as breeze, to preserve in you the beautiful freshness with which I created you.” And as He was saying this, He blew very strongly over me, and, clasping me to Himself, He disappeared from me.

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**July 20, 1925**

***The state of immobility in which grace is put by souls. The soul who lives in the Divine Will is the favorite of grace.***

As I was in my usual state, after going through most bitter privations of my sweet Jesus, finally He made Himself seen; and without saying even a word to me, He put me in a painful position, in perfect immobility. I felt the life, but I had no motion; I felt the breath, but I could not breathe; my whole person had not even the slightest motion. And while feeling pain, I was unable to writhe because of the pain that I felt, but I was forced by the presence of Jesus and by His Most Holy Will to remain immobile. Then, when my blessed Jesus pleased to do so, He extended His arms as though to grab me and clasp me to His bosom; and He said to me: “My daughter, have you seen how painful is the state of immobility? It is the hardest state, because even while feeling bitter pains, motion is a relief – it is a sign of life. Contortions are mute voices, which ask for help and stir those who are around to compassion. You have experienced how painful that is. But do you know why I put you in this state of immobility? To make you comprehend the state in which my grace finds itself, and to receive a reparation from you.

Oh! in what a state of immobility does my grace find itself! It is life and continuous motion, and is in continuous act of giving itself to creatures; but creatures reject it and render it immobile. It feels the life, it wants to give life; but it is forced by human ingratitude to remain immobile and without motion. What pain! My grace is light and, as light, it naturally spreads; but creatures do nothing but release darkness; and while my light wants to enter into them, the darkness which they spread paralyzes my light and renders it as though immobile and without life for creatures. My grace is love, and contains the virtue of being able to ignite all; but the creature, loving something else, renders this love as though dead for herself, and my grace feels the most harrowing pain of the state of immobility in which creatures put it.

Oh! in what most painful constraints does my grace find itself! And this, not only from those who, openly, are said to be evil, but also from those who are said to be religious, pious souls; and, many times, because of trifles, because of something which is not to their liking, a whim, a most vile attachment, or because they do not find the satisfaction of their own wills in the very holy things. While my grace is all motion and life for them, they render it immobile, and they cling to what they like, to their whim, to human attachments, and to everything in which they feel the satisfaction of their own self. So, in the place of my grace they put their own self, as life and as their own idol.

But do you know who is the comforter, the indivisible companion, the enrapturer who raptures the motion and the life of my grace – even more, she accelerates its motion more and more, and does not



render it immobile, not even for one instant? One who lives in my Will. Where my Will reigns, my grace is always in motion, it is always in feast, it has always something to do, it is never left grieving or idle. The soul in whom my Will reigns is the favorite of my grace; she is its little secretary, in whom it deposits the secrets of its sorrows and of its joys. It entrusts everything to her, because my Will has sufficient space to receive the deposit which my grace contains; because she is nothing other than a continuous birth from my Supreme Will.”

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**August 2, 1925**

***The ‘I love you’ is everything. The work of Luisa with the Celestial Mama.***

I was praying and fusing myself in the Holy Divine Volition. I wanted to go around everywhere, up into the Empyreum, in order to find that supreme ‘I love you’ which is not subject to any interruption. I wanted to make it my own, so that I too might have an ‘I love you’ never interrupted, which might echo the eternal ‘I love you’; and by possessing within myself the source of the true ‘I love you’, I might have an ‘I love you’ for all, for each one, for each motion, for each act, for each breath, for each heartbeat, and for each ‘I love you’ of my Jesus Himself. And as I seemed to reach the bosom of the Eternal One, making Their ‘I love you’ my own, I kept repeating, everywhere and upon each thing, a singsong of ‘I love you’s’ for my Supreme Lord. Now, while I was doing this, my thought interrupted my ‘I love you’, telling me: “What are you doing? You could be doing something else. And besides, what is this ‘I love you’? How special at all is it?” And my sweet Jesus, as though moving hurriedly in my interior, told me: “What? How special at all is the ‘I love you’ for Me? My daughter, the ‘I love you’ is everything! The ‘I love you’ is love, is veneration, is esteem, it is heroism, it is sacrifice, it is trust toward the one to whom it is directed. The ‘I love you’ is to possess the One who encloses the ‘I love you’. The ‘I love you’ is a small word, but it weighs as much as the whole eternity! The ‘I love you’ encloses everything, envelops everyone; it diffuses, it restricts itself, it rises up high, it descends down below, it impresses itself everywhere, but it never stops. How can you say this, my daughter - how special at all is the ‘I love you’? Its origin is eternal; in the ‘I love you’ the Celestial Father generated Me, and in the ‘I love you’ the Holy Spirit proceeded. In the ‘I love you’ the Eternal Fiat issued the whole Creation, and in the ‘I love you’ It forgave guilty man and redeemed him. So, in the ‘I love you’ the soul finds everything in God, and God finds everything in the soul. Therefore, the value of the ‘I love you’ is infinite, it is full of life and of energy, it never tires, it surpasses everything and triumphs of everything. And so, this ‘I love you’ for Me I want to see on your lips, in your heart, in the flight of your thoughts, in the drops of your blood, in the pains and in the joys, in the food you take – in everything. The life of my ‘I love you’ must be very, very long in you, and my Fiat reigning in you will place on it the seal of the Divine ‘I love you’.”

After this, a sun made itself present before my mind, at an extremely high point. Its light was inaccessible. From the center of it came out continuous little flames, each one containing an ‘I love you’; and as they were coming out, they placed themselves as though in order, around this inaccessible light. However, these little flames remained as though bound with a thread of light to that inaccessible light, which nourished the life of the little flames. These little flames were so many as to fill Heaven and earth. I seemed to see our God as the beginning and origin of everything; and the little flames - the whole of Creation - as a divine birth, and of pure love. I too was a little flame, and my sweet Jesus pushed me to take flight through each little flame, in order to place on them the

double 'I love you'. I don't know how, I found myself outside of myself, to go around in the midst of those little flames and impress my 'I love you upon each one of them. But they were so many that I would get lost; however, a supreme force would make resume the order and the round of my 'I love you'.

Then, afterwards, I found myself inside a vast garden, and, to my surprise, I found my Queen Mama who, drawing near me, told me: "My daughter, come with Me to work in this garden. We must plant in it celestial and divine flowers and fruits. It is now almost empty, and if there is any plant at all, it is terrestrial and human; therefore we have to root them out, so that this garden may be fully pleasing to my Son Jesus. The seeds which we must plant are all my virtues, my works, my pains, which contain the seed of the Fiat Voluntas Tua. There was nothing I did which did not contain this seed of the Will of God. I would have contented Myself with doing nothing, rather than operating or suffering without this seed. All my glory, the dignity of Mother, the height of Queen, the supremacy over all, came to Me from this seed. The whole of Creation, all beings, recognized Me as dominating over them, because they saw in Me, reigning, the Supreme Will. Therefore, we will unite everything I did together with everything you have done with this seed of the Supreme Volition, and we will plant it in this garden. So we fused the seeds which my Celestial Mama had, which were many, together with the few mine, which I don't know how I found; and we began to form little holes in which to place the seeds. But while we were doing this, from behind the walls of the garden, which were extremely high, we heard noises of weapons, of cannons, and they were fighting in a horrible way. So, we were forced to run in order to give help. As we arrived there, we saw peoples of various races, of different colors, and many nations united together, which were battling and striking terror and fright. But while I was seeing this, I found myself inside myself – but with such fright, and also with the sorrow of having said not even a word to my Celestial Mama about my hard state. May the Most Holy Will of God be always blessed, and may everything be for His glory.

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**August 4, 1925**

***One who lives in the Divine Will is in communication with all Creation, and is sustained by all the works of her Creator.***

After going through various days of total privation of my most sweet Jesus, I kept repeating my sorrowful refrain: 'Everything is over for me. Ah! I will never see Him again! I will never again hear His voice, which so much delighted me! Ah! I have been abandoned by the One who formed all my contentment and was everything to me! What a prolonged martyrdom! What life without life – without Jesus!' But while my heart was drowned with pains, my sweet Jesus came out from within my interior, and as He took me in His arms, I threw my arms around His neck, abandoning my head upon His breast, as I could take no more. And Jesus, squeezing me tightly to Himself, leaned His knees on my breast, pressing on it very strongly, and He said to me: "My daughter, you must die continuously." And as He was saying this, He shared various pains with me. Then, assuming a more affable look, He added: "My daughter, what do you fear if in you there is the power of my Will? And it is so true that this Will of Mine is in you, that in one instant I transformed you into my pains, and you, with love, offered yourself to receive them. And as you were suffering, you stretched out your arms to embrace my Will; and while you were embracing It, everything that lives in my Will – that is, the Angels, the Saints, my Celestial Mama, the very Divinity – felt the tightness of your

embrace, and they all ran toward you to embrace you in return; and, in chorus, they said: ‘How pleasing and dear is the embrace of our little exiled one, who lives on earth to do the Will of God alone, just as we do it in Heaven. She is our joy; she is the new and only feast which comes to us from the earth.’

Oh, if you knew what it means to live in my Will! There is no division between the soul and Heaven - wherever my Will is, she is also. Her acts, her pains, her words, are in act and operating in any place in which my Will is present. And since my Will is everywhere, the soul places herself in the order of Creation, and through the electricity of the Supreme Volition, she is in communication with all created things. And just as created things are in order and harmony among themselves, each one is the support of the other, and not one of them can move; and – may this never be – if even just one thing created by Me should move, the Creation would be all upset; there is a secret among them, a mysterious force, such that, while they live suspended in the air, without any support, by the force of communication which they have among themselves, each one sustains the other – in the same way, one who does my Will is in communication with all, and is sustained by all the works of her Creator. Therefore, all recognize her, love her, and offer to her the electricity, the secret of living together with them, suspended between Heaven and earth, all sustained only by the force of the Supreme Will.”

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[1] Fr. Gennaro De Gennaro.

[2] See February 10, 1919 Volume 12.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 18**



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## VOLUME 18

J.M.J.

**August 9, 1925**

***How requiting God in love for all created things enters the first duty of the creature. The Divine Will was given as primary life of the creature.***

My Jesus, give me strength; You who see the great repugnances I feel in writing, such that, if it wasn't for blessed obedience and for fear of displeasing You, I would not have written a single word any more. Your long privations daze me and render me incapable of anything, therefore I need greater help in order to put on paper what your Holy Will whispers to me. Therefore, give me your hand, and be always with me.

Now, while I was fusing myself in the Holy Divine Volition in order to requite God in love for everything He had done in Creation for love of creatures, a thought was telling me that it was not necessary to do that; that this way of praying was not pleasing to my Jesus; that these are inventions of my mind. And my always lovable Jesus, moving in my interior, told me: "My daughter, you must know that this way of praying – that is, to requite God in love for all the things created by Him – is a divine right, and it enters the first duty of the creature. The Creation was made for love of man; even more, Our love was so great that, had it been necessary, We would have created as many heavens, as many suns, stars, seas, earths, plants and all the rest, for as many creatures as were to come to the light of this world, so that each one of them might have a Creation for herself, a universe of her own. And, in fact, when everything was created, Adam was the only spectator of all Creation - he could enjoy all the good he wanted. And if We did not do so, it was because man could enjoy everything anyway, as if it were his own, even if others also might enjoy it. In fact, who cannot say, 'the sun is mine', and enjoy the light of the sun as much as he wants? Or, 'the water is mine', and quench his thirst and make use of it there where he needs it? Or, 'the sea, the earth, the fire, the air, are my things', and so with many other things created by Me? And if it seems that man lacks something, that life suffers hardships, it is because of sin which, barring the way of my benefits, prevents the things created by Me from being abundant for the ungrateful creature.

So, given all this – that in all created things God bound His love toward each creature – hers was the duty to requite God with her little love, with her gratitude, with her 'thank You' to the One who had done so much for her. Not requiting God in love for everything He has done for man in Creation, is the first fraud that the creature makes against God; it is to usurp His gifts without even recognizing where they come from, and the One who has loved her so much. Therefore, this is the first duty of the creature, and this duty is so indispensable and important, that She who took to heart all Our glory, Our defense, Our interest, did nothing but go around through all the spheres, from the smallest to the greatest thing created by God, in order to impress Her requital of love, of glory, of thanksgiving, for all and in the name of all human generations. Ah! yes, it was precisely my Celestial Mama who filled Heaven and earth with the requital for everything that God had done in Creation. After Her came my Humanity, which fulfilled this duty so sacrosanct, in which the creature had so very much failed, and rendered my Celestial Father benevolent toward guilty man. So, these were my prayers, and those of my inseparable Mama. Don't you want, then, to repeat my very prayers? Even more, this



is why I have called you into my Will – that you may associate yourself with Us, and follow and repeat Our acts.”

So I tried, as much as I could, to go around through all created things, to give to my God the requital of love, of glory, of gratitude, for everything He had done in Creation. I seemed to see in all created things the requital of love of my Empress Mama and of my beloved Jesus. This requital formed the most beautiful harmony between Heaven and earth, and bound the Creator to the creature. Each requital of love was a key, a little sonata of enrapturing celestial music. And my sweet Jesus added: “My daughter, all created things were nothing other than an act of Our Will that issued them; nor can they move, or change the effects, the position or the office which each of them received by its Creator. They are nothing other than mirrors in which man was to admire the reflections of the qualities of his Creator: in some the power, in some the beauty, in other created things the goodness, the immensity, the light, etc. In sum, each created thing preaches to man the qualities of its Creator, and with mute voices they tell him how much I love him. On the other hand, in creating man, it was not just Our Will, but an emanation that came out of Our womb - a part of Ourselves that We infused in him; and this is why We created him with a free will – that he might grow always, in beauty, in wisdom, in virtue. In Our likeness, he could multiply his goods, his graces.

Oh! if a sun had a free will and could make two suns from one, four suns from two, what glory, what honor would it not give to its Creator, and how much glory also to itself? Yet, what the created things cannot do, because they are without a free will, and because they were created to serve man, man can do, because he was to serve God. So, all Our love was centralized in man, and this is why We placed all Creation at his disposal, all ordered around him – that man might make use of Our works like as many stairs and ways in order to come to Us, to know Us, and to love Us. But what is Our sorrow in seeing man below Our created things - even more, his beautiful soul, given by Us, transformed into ugliness by sin, and not only ungrown in good, but horrid to the sight? Yet, as if everything that was created for him were not enough to Our love, in order to preserve this free will, We gave him the greatest gift, which surpassed all other gifts: we gave him Our Will, as preserver, as antidote, as prevenience and help for his free will. So, Our Will placed Itself at his disposal, to give him all those aids which man might need. Our Will was given to him as primary life, and as the first act of all his works. Having to grow in grace and in beauty, he needed a Supreme Will, which would not only keep company with his human will, but would substitute for the operating of the creature. But this great gift also he despised and did not want to know. See, then, how Our Will enters the primary life of the creature; and as long as It maintains Its first act, Its life, the creature grows always in grace, in light, in beauty; she preserves the bond of the first act of her creation, and We receive the glory of all created things, because they serve Our Will operating in the creature – the only purpose of all Creation. Therefore, I recommend to you – let Our Will be more than life for you, and the first act of all your actions.”

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**August 15, 1925**

***All created things run toward man. The Feast of the Assumption should be called Feast of the Divine Will.***

I continued to fuse myself in the Holy Divine Volition to requite my Jesus with my little love for

everything He has done for mankind in Creation; and my beloved Jesus, moving in my interior, in order to give more value to my little love, did what I was doing together with me. Meanwhile, He told me: “My daughter, all created things were made for man, and all of them run toward man. They have no feet, but they all walk, they all have motion, either to find him, or to be found. The light of the sun departs from the height of the heavens in order to find the creature, illuminate him and warm him. The water walks in order to reach even into the human bowels, to quench his thirst and to refresh him. The plant, the seed, walks, rips the earth and forms its fruit to give itself to man. There is not one created thing which does not have a step, a motion, toward the one to whom the Eternal Maker had directed it in its creation. My Will maintains the order, the harmony, and keeps them all on their way toward the creatures. So, it is my Will that walks constantly toward the creature within created things; It never stops, It is all motion toward the one whom It loves so much. Yet, who says a ‘thank you’ to my Will, which brings him the light of the sun, the water for drinking in order to quench his thirst, the bread to satisfy his hunger, the fruit, the flower to cheer him; and many other things which It brings to him to make him happy? Is it not right that, since my Will does everything for man, man should do everything to fulfill my Will?

Oh, if you knew the feast that my Will makes in created things, when It walks to and serves one who fulfills my Will! My Will, operating and fulfilled in the creature, and my Will operating in created things, kiss each other as they meet, they harmonize, they love each other, and form the hymn of adoration for their Creator and the greatest portent of all Creation. Created things feel honored when they serve a creature who is animated by that same Will which forms their very life. On the other hand, my Will takes the attitude of sorrow in those same created things when It has to serve one who does not fulfill my Will. This is why it happens that many times created things place themselves against man, they strike him, they chastise him – because they become superior to man, as they keep intact within themselves that Divine Will by which they were animated from the very beginning of their creation, while man has descended down below, for he does not keep the Will of his Creator within himself.”

After this, I began to think about the feast of my Celestial Mama Assumed into Heaven; and my sweet Jesus, with a tender and moving tone, added: “My daughter, the true name of this Feast should be Feast of the Divine Will. It was the human will that closed Heaven, broke the bonds with its Creator, made miseries and sorrow enter the field, and put an end to the feast that the creature was to enjoy in Heaven. Now, this creature, Queen of all, by doing the Will of the Eternal One always and in everything – even more, it can be said that Her life was Divine Will alone – opened the Heavens, bound Herself to the Eternal One, and restored in Heaven the feasts with the creature. Every act She did in the Supreme Will was a feast that She started in Heaven, it was suns that She formed to adorn this feast, it was melodies that She sent to delight the Celestial Jerusalem. So, the true cause of this feast is the Eternal Will operating and fulfilled in my Celestial Mama. It operated such prodigies in Her as to astonish Heaven and earth, chain the Eternal One with indissoluble bonds of love, and capture the Word even into Her womb. The very Angels, enraptured, repeated among themselves: ‘From where comes so much glory, so much honor, such greatness and prodigies never before seen, in this excelling Creature? Yet, it is from the exile that She is coming.’ Astonished, they recognized the Will of their Creator as Life operating in Her; and, trembling, they said: ‘Holy, Holy, Holy - honor and glory to the Will of Our Sovereign Lord. And glory, and trice Holy - She who let this Supreme Will operate.’

So, it is my Will that, more than anything, was and is celebrated on the day of the Assumption into Heaven of my Most Holy Mother. It was my Will alone that made Her ascend so high as to distinguish Her among all. Everything else would have been as nothing, had She not possessed the prodigy of my Will. It was my Will that gave Her Divine Fecundity and made Her the Mother of the Word. It was my Will that made Her see and embrace all creatures together, becoming the Mother of all, and loving all with a love of Divine Maternity. And making Her the Queen of all, It made Her rule and dominate. On that day, my Will received the first honors, the glory and the abundant fruit of Its work in Creation, and It began Its feast, which It never interrupts, for the glorification of Its operating in my beloved Mother. And even though Heaven was opened by Me, and many Saints were already in possession of the Celestial Fatherland when the Celestial Queen was assumed into Heaven, however, She Herself was the primary cause, having fulfilled the Supreme Will in everything, and therefore we waited for She who had honored It so much and contained the true prodigy of the Most Holy Will, to make the first feast for the Supreme Volition. Oh! how the whole of Heaven magnified, blessed and praised the Eternal Will, upon seeing this sublime Queen enter the Empyreum, in the midst of the Celestial Court, all circumfused by the Eternal Sun of the Supreme Volition! They saw Her all studded with the power of the Supreme Fiat; there had been not even a heartbeat in Her which did not have this Fiat impressed on it. And, astonished, they looked at Her and said to Her: 'Ascend, ascend higher. It is right that She who so much honored the Supreme Fiat, and through whom we find ourselves in the Celestial Fatherland, have the highest throne and be our Queen.' And the greatest honor that my Mama received, was to see the Divine Will glorified."

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**September 16, 1925**

***Jesus was always the same in His pains. To be always the same is a divine virtue. The silence of Jesus.***

My days are ever more bitter because of the long privations of my sweet Jesus. His Will alone is left to me, as precious inheritance of the so many visits He made to my poor soul. And now I have been left alone, forgotten by the One who formed my life; so much so, that it seemed to me that we were fused together, and that neither could He be without me, nor I without Him. And while I think: 'Where - where did the One go who loved me so much? What have I done that He has left me? Ah! Jesus, come back, come back, for I can take no more!'; and while I would like to abandon myself to sorrow, and think of my great misfortune of having lost the One in whom I had enclosed all my hopes and my happiness, the Holy Divine Volition imposes Itself on me, making me follow the course of my acts in His adorable Will. And It almost prevents me from grieving more for being without my only good. So I remain as though petrified, intrepid, all alone, without the slightest comfort, either from Heaven or from the earth.

Now, while I was in this state, I was thinking about various pains of the Passion of Jesus, who, making Himself seen for a little while, told me: "My daughter, in all my pains I was always the same – I never changed. My gaze was always sweet, my face always serene, my words always calm and dignified. In my whole person I had such equality of manners, that if they had wanted to recognize Me as their Redeemer, merely by my way, always the same, in everything and for everything, they would have recognized Me. It is true that my pains were so many as to eclipse Me and surround Me like many clouds, but this says nothing: after the heat of the pains, I would reappear in the midst of

my enemies like majestic sun, with my usual serenity, and with my same manners, always equal and peaceful. To be always the same is only of God, and of the true children of God. The way that is always equal to itself impresses the divine character in the soul, and reveals the operating of creatures as pure and holy. On the other hand, a changing character is of creatures, and it is a sign of passions that roar within the human heart, that tyrannize it, in such a way as to show an unpleasant character also on the outside, which displeases everyone. Therefore, I recommend to you that you be always the same, with Me, with yourself, and with others – the same in the pains, and even in my very privation. The unchanging character must be indelible in you; and even though the pains of my privation knock you down and form the clouds of sorrow inside and outside of you, your unchanging manners will be light which will dispel these clouds, and will reveal how, though hidden, I dwell within you.”

After this, I continued to think about the pains of the Passion of my adorable Jesus, with the nail of His privation in my heart; and my lovable Jesus made Himself seen in my interior, all taciturn and so afflicted as to arouse pity. And I said to Him: ‘My love, why are You silent? It seems to me that You don’t want to tell me anything any more, nor confide to me your secrets and your pains any longer.’ And Jesus, all goodness, but afflicted, told me: “My daughter, being silent says something greater than what speaking says. To be silent is the decision of one who, not wanting to be dissuaded, keeps silent. The silence of a father with a beloved son of his, while in the midst of other unruly sons, is a sign that he wants to strike the perverted sons. Do you think it is nothing that I do not come to you and that I am sparing in the sharing of my pains with you? Ah! my daughter, it isn’t nothing; on the contrary, it is something great. As I do not come to you, my Justice becomes filled with scourges in order to strike man; so much so, that all the past evils, the earthquakes, the wars, will be as nothing compared to the evils which will come, and to the great war and revolution which they are preparing. Sins are so many that men do not deserve that I share my pains with you in order to free them from the scourges deserved. Therefore, have patience; my Will will make up for my visible presence, though I remain hidden in you. And if it were not so, you could not have kept the pace in doing your usual rounds in my Will. It is I who, though hidden, do them within you; and you follow the One whom you do not see. However, once my Justice has completed the filling of scourges, I will be with you like before. Therefore, courage, wait for Me and do not fear.”

Now, while He was saying this, I found myself outside of myself, in the midst of the world. In almost all nations one could see preparations for war, new more tragic ways of fighting, which struck fright at the mere sight; and then, the great human blindness which, becoming yet more blind, acted like a beast, not like a man; and because it was blind, it could not see that, while wounding others, it wounded itself. Then, all frightened, I found myself back inside myself, all alone, without my Jesus, and with the nail in my heart that the One whom I love had departed from me, leaving me alone and abandoned. And while I raving and agonizing because of the pain, my sweet Jesus, moving in my interior and sighing because of my hard state, told me: “My daughter, calm yourself, calm yourself, I am within you, I do not leave you. And besides, how can I leave you? Look, my Will is everywhere; if you are in my Will, I do not know where to go, nor do I find a place in order to move away from you. I would have to render my Will limited and gather It in one point in order to leave you – but I cannot do this either. My immensity extends everywhere, and my nature renders all that belongs to Me immense; therefore, immense is my Will, my power, my love, my wisdom, etc. So, how can I leave you if I find you everywhere in my Will? Therefore, be sure that I do not leave you,

and plunge yourself ever more deeply into the immensity of the abyss of my Will.”

\* \* \*

**October 1, 1925**

***The Divine Will is the center of the Humanity of Our Lord. One who lives in It, lives in this center.***

I was accompanying the pains of the Passion of my sweet Jesus according to my usual way, and I offered the very privation of Him and the torture it caused me, as attestation of my sorrowful love, for His relief and as compassion for His pains. Now, while I was doing this, my beloved Good moved one arm within my interior, raising His right hand and letting rivulets of blood and of light flow from His fingers over my poor soul, which was withered and burned by the powerful blowing of His privation - and with such sadness that Jesus Himself was shaken; and moved to compassion, wanting to cheer me, He said to me: “My daughter, courage, do not fear. One who lives in my Will is in the center of my Humanity, because the Divine Will is in Me like the sun within its sphere: even though the rays invade the earth, it never departs from up high, from its center; it remains always encircled within its sphere, in its majestic throne; and while its light reaches everywhere, dominating everything, everything serves as its footstool, as all await its beneficial light. So was my Divine Will within Me – like center in the sphere of my Humanity; and from my sphere started the light, reaching everyone and every place. This had been the first act of man - to reject my Supreme Will; therefore it was appropriate for my Humanity to take the first step toward It, centralizing this Eternal Will within Me, as center of life, and bringing It to man once again, through my life, my works and pains, so that he might return to his Creator, placing himself in the order for which he had been created.

Do you see, then, my daughter? The soul who lives in my Will is in the center of my Humanity, and everything I did and suffered is all around her, and for her help. If she is weak, it administers to her my strength; if shaded, my blood washes her and embellishes her; my prayers sustain her; my arms hold her tightly and cover her with my works. In sum, everything is for her defense and help. This is why the thought of my pains is as though natural in you – because, since you live in my Will, they surround you like many clouds of light and of grace. Within the sphere of my Humanity, my Will placed my works, my steps, my words, my blood, my wounds, my pains, and everything I did, as though on the way, in order to call man and give him sufficient aids and means to save him and to make him come back again into the womb of my Will. If my Will had wanted to enter the field on Its own in order to call man, he would have been frightened. Instead, I wanted to call him with everything I did and suffered, like many enticements, pushes, encouragements and means, to make him return into my arms. So, everything I did and suffered is the carrier of man to God. Now, one who lives in my Will, by living in the center of my Humanity, takes all the fruits of everything I did and suffered, and enters the order of Creation; and my Will fulfills in him the full purpose for which he was created. Others, then, who do not live in my Will, find the means to be saved, but do not enjoy all the fruits of Creation and of Redemption.”

Now, while my lovable Jesus was saying this, I said to Him: ‘My Love, I don’t know – You tell me that I live in your Will, and then You leave me? Ah! what a hard martyrdom You make me go through. As You leave me, everything changes for me; I myself no longer recognize myself; everything dies for me – the light dies, the love, the good. You alone maintain the beating of life in

my poor soul; as soon as You depart and leave me, everything dies. See, then, in what hard and painful conditions You leave me. O please! have pity on me and do not leave me any more, for I can take no more.’ And while I wanted to say more, my Jesus, sighing, added: “My daughter, be quiet, do not go any further - your words wound my Heart. Oh! how I would like to remove from your heart this nail so hard – that I leave you, that I might leave you. I too know that, for one who loves Me, this nail is unbearable, it kills one continuously, without pity. Therefore, lay down the thought that I might leave you. You should be convinced that, instead of leaving you, I penetrate more deeply into you, and I remain silent in the little ship of your soul; and this is so true, that nothing has moved within you: the preparations that were there, are still there – they are all in the order; so much so, that it is enough for my Will to want it, and I give a little spin to the preparations which are there, and quickly I am with you. And besides, how can I leave you? One who does my Will and lives in It maintains whole the bonds of Creation which exist between Creator and creature, the bonds of Redemption, and the bonds between the Sanctifier and the ones who are being sanctified. My Will seals all these bonds and renders the creature inseparable from Me. Therefore, be sure that your Jesus does not leave you.”

Now, while He was saying this, I saw as though many threads of light bound to my heart. Some of them were bound to all the created things; other threads of light were coming out from all that Jesus had done and suffered; others from the Sacraments. May everything be for the glory of God, and for the good of my soul and of all souls. Amen.

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**October 4, 1925**

***Repeating the same good serves to form the water with which to water the seed of the virtues. Everything that Our Lord has done is suspended in the Divine Will, in waiting, to give itself to creatures.***

I was fusing myself in the Most Holy Will of God according to my usual way, and while going around in It to place my ‘I love You’ upon all things, I wished that my Jesus would see or hear nothing but my ‘I love You’, or through this ‘I love You’ of mine. And while repeating the singsong of my ‘I love You’, I thought to myself: ‘It shows that I am really a little child, who can say nothing but the little story she has learned. And then, what good comes to me by repeating ‘I love You, I love You...’ over and over again?’ But while I was thinking of this, my adorable Jesus came out from within my interior, showing my ‘I love You’ impressed everywhere in all of His Divine Person: on His lips, on His face, on His forehead, in His eyes, in the middle of His breast, on the back and in the center of the palms of His hands, on the tips of His fingers – in sum, everywhere. And with a tender tone, He told me: “My daughter, aren’t you happy that none of the ‘I love You’s’ that come out of you go lost, but all remain impressed in Me? And then, do you know what good comes to you by repeating them? You must know that when the soul decides to do some good, to exercise a virtue, she forms the seed of that virtue. By repeating those acts, she forms the water with which to water that seed in the earth of her heart; and the more often she repeats them, the more she waters that seed, and the plant grows beautiful and green, in such a way that it quickly produces the fruits of that seed. On the other hand, if she is slow in repeating, many times the seed remains suffocated; and if it comes out at all, it grows thin and never gives fruit. Poor seed, without enough water in order to grow. My Sun does not rise over that seed, to give it fecundity, maturity and a beautiful color to its

fruits, because it is not fecund. On the other hand, by always repeating those same acts, the soul contains much water with which to water that seed; my Sun rises over that seed every time It sees it being watered; and It delights so much, knowing that it has much strength in order to grow, that It makes its branches reach up to Me; and in seeing its many fruits, I pick them with pleasure, and I rest under its shadow.

So, repeating your 'I love You' for Me procures for you the water with which to water and form the tree of love. Repeating patience waters and forms the tree of patience; repeating your acts in my Will forms the water with which to water and form the divine and eternal tree of my Will. Nothing can be formed with one single act, but with many upon many repeated acts. Only your Jesus contains the virtue of forming all things, and the greatest things, with one single act, because I contain the creative power. But the creature, by dint of repeating the same act, forms the good she wants to do, bit by bit. Through habit, that good or that virtue becomes her nature, and the creature becomes the possessor of it, and it forms all of her fortune. This happens also in the natural order. No one becomes a teacher by having read the vowels and the consonants once or a few times, but by repeating them constantly, to the point of filling his mind, his will and his heart with all that science that is needed in order to be able to be a teacher to others. No one feels satiated if he does not eat, bite after bite, the food that is needed in order to be satiated. No one harvests the seeds if he does not repeat, who knows how many times, his work in his little field; and so with many other things. To repeat the same act is a sign that one loves, appreciates and wants to possess that very act which he does. Therefore, repeat, and repeat incessantly, without ever tiring."

Afterwards, I found myself outside of myself, and my sweet Jesus carried me around, through all those places in which, while being on earth, He had operated, suffered, prayed, and also cried. Everything was in act – everything He had done. And my beloved Good told me: "My daughter, daughter of my Supreme Volition, my Will wants to make you take part in everything. Everything you see is all the works I have done while being on earth, which my Will keeps suspended within Itself, because creatures do not dispose themselves to wanting to receive them, partly because they still do not know what I have done. See, here are the prayers I did at nighttime, covered with bitter tears and with ardent sighs for the salvation of all. They are all in waiting, to give themselves to creatures, in order to give them the fruits which they contain. Daughter, enter into them, cover yourself with my tears, clothe yourself with my prayers, so that my Will may accomplish in you the effects which are in my tears, prayers and sighs. My Will keeps, as though lined up within Itself, the pains of my childhood, all of my interior acts of my hidden life, which are prodigies of grace and of sanctity; all the humiliations, glories and pains of my public life, and the most hidden pains of my Passion. Everything is suspended - the complete fruit has not been taken by creatures; and I am waiting for the ones who must live in my Will, so that they may no longer be suspended, but may pour themselves upon them, to give them their complete fruit. Only the ones who must live in my Will will make my goods no longer be suspended. Therefore, enter into my every act and pain, that my Will may be fulfilled in you. Between you and Me I do not want suspended things, nor do I tolerate being unable to tell you what I want. This is why I want to find my own Will in you – so that nothing may oppose what my Will Itself wants to give you." And while Jesus was saying this, I moved from one act of Jesus to another, and I remained as though transformed, covered with His own acts, prayers, tears and pains. But who can say what I experienced? I hope that blessed Jesus will give me the grace to correspond, and to fulfill His adorable Will in me, and in all. Amen.

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**October 10, 1925**

***Exchange of wills between the Celestial Father and the Most Holy Virgin, and Luisa. The Most Holy Virgin repeats for the soul who lives in the Divine Will that which She did for Her Son.***

As I was in my usual state, my poor mind found itself within an extremely high atmosphere. I seemed to see the Divinity, and upon one knee of the Celestial Father, the Queen Mama, dead, as if She had no life. Surprised, I thought to myself: 'My Mama is dead; but what a happy death – to die on the knees of our Creator!' But, looking more closely, I saw Her will as though detached from Her body, held in the hands of the Divine Father. Amazed, I looked, and I could not give myself a reason for what I was seeing; but a voice coming from the divine throne said: "This is the elect among all the elect; She is the all beautiful; She is the only creature who gave Us Her will as gift, and left it, dead, upon Our knees, in Our hands. And We, in exchange, gave Her the gift of Our Will. Greater gift We could not give Her, because by acquiring this Supreme Will, She had the power to make the Word descend upon earth, and to have the Redemption of mankind be formed. A human will would have no power nor attraction over Us; but a Divine Will, given by Ourselves to this incomparable creature, won over Us, conquered Us, enraptured Us; and unable to resist, We surrendered to Her petitions to make the Word descend upon earth. Now We are waiting for you to come to die upon Our other knee, giving Us your will; and We, in seeing it dead in Our hands, as if it no longer existed for you, will give you the gift of Our Will, and through you – that is, through this Will of Ours given to you – Our Fiat will return to live upon earth. These two wills, dead upon Our knees, will be the ransom for many rebellious wills, and We will keep them as a precious pledge, which will repay Us for all the evils of the other creatures, because with Our Will they will be able to satisfy Us."

The voice could no longer be heard, and I found myself on the other paternal knee, in the act of breathing my last, and dying. But at that moment I found myself inside myself, but I am unable to say what I felt within me; only, I prayed from the heart that my will might never again enter into me, but only the Divine might have life in me. Ah! It alone is the bearer of all goods and the repeater of Jesus within souls; and echoing the Fiat of Creation, It embraces everything and everyone as though in one breath, and requites God for the work of Creation, Redemption and Sanctification. The Divine Will operating in us can do anything; It is the true Queen who reigns and rules over everything.

Then, afterwards, I saw my Celestial Mama with Baby Jesus in Her arms, as She kissed Him and placed Him to Her breast to give Him Her most pure milk; and I said to Her: 'My Mama, and what about me - don't You give anything to me? O please! allow me at least to place my 'I love You' between your mouth and that of Jesus while You kiss, so that my little 'I love You' may run within everything You do. And She said to me: "My daughter, please do, place your little 'I love You', not only in the mouth, but in all the acts that pass between Me and my Son. You must know that everything I did toward my Son, I intended to do toward those souls who were to live in the Divine Will, because, being in It, they would be disposed to receive all the acts I did toward Jesus, and I would find sufficient space in which to place them. So, if I kissed my Son, I kissed them, because I found them together with Him in His Supreme Will. They were the first to be as though lined up within Him, and my maternal love pushed Me to let them partake in everything I did to my Son. Great graces were needed for those who were to live in this Holy Will, and I placed all my goods, my graces, my sorrows, at their disposal, as their help, as defense, as strength, as support and as light;



and I felt happy and honored with the greatest honors, to have, as my children, the children of the Will of the Celestial Father, which I too possessed; and therefore I looked at them also as births from Me. Even more, it can be said of them what is said about my Son: that the first generations found salvation in the merits of the future Redeemer. In the same way, these souls, these future daughters, by virtue of the Divine Will operating in them, are the ones who incessantly implore salvation and graces for the future generations. They are with Jesus, and Jesus is in them; and they repeat together with Jesus that which Jesus contains. Therefore, if you want Me to repeat for you what I did for my Son, let Me always find you in His Will, and I will be generous with my favors toward you.”

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**October 17, 1925**

***The Eternal Wisdom has established that the food of man's soul be the Will of God.***

After two days of most bitter privations of my highest Good, Jesus, I felt Him move in my interior. I seemed to see Him in my interior, sitting, with His head leaning on one side, upon my shoulder; with His mouth turned toward my mouth, in the act of administering the words to me. I clasped Him to myself, and I began to listen to Him, abandoning all of myself in Him. So, it seemed that He was saying to me: “My daughter, my Will is more than food. Food gives strength to the body, it warms it, it increases the blood, it enlivens the intelligence if it is dim, it puts liveliness in all the members, and pushes the creature to new works and sacrifices. On the other hand, one who is on an empty stomach, not giving the necessary food to her body, is weak, cold, lacking in blood, her intelligence dim, exhausted in all of her members; and this leads her to melancholy and pushes her to do nothing, with no desire to sacrifice herself in anything. Poor one, she feels life missing in all of her person; and this is so true that, when an illness is mortal for a creature, she abandons food, and by abandoning food, she disposes herself to death.

Now, since the Eternal Wisdom has established that the soul too should have food, she was assigned the Supreme Will as delicious food. So, one who takes this food is strong in doing good; she is as though soaked with love for her God. This food increases the divine blood in order to form the growth of the Life of God within her. Like sun, it is reflected in her intelligence, to make her know her Creator and be formed in His likeness. It puts liveliness in the whole soul, in order to put all virtues in force, and it pushes her to new works and to sacrifices unheard-of. The food of my Will gives itself in every instant, at each breath, at night, during the day, in each thing, and as many times as one wants; nor is there any danger, as with corporal food, that in taking too much of it, it may do harm and even produce illnesses - no, no; rather, the more one takes of it, the more it fortifies and raises the soul to the likeness of her Creator. One can remain with one's mouth always opened, in the act of taking this celestial food. All the opposite for one who does not take this food of my Will. For one who does not take it at all, it can be said that she disposes herself to die eternally. As for one who seldom feeds herself, she is weak and inconstant in good, she is cold in love, she is lacking in divine blood, in such a way that the Divine Life grows as though anemic within her. The light of her intelligence is so dim, that she knows little or nothing of her Creator; and not knowing Him, His likeness is so far away from her, for as much as she is far away from the food of His Will. She is without liveliness in doing good, because she does not have sufficient food; and now patience escapes her, now charity, now detachment from everything; so, the poor virtues live as though strangled, without enough food of my Will. Ah! if one could see a soul without this celestial food, one would

weep over her, so many are the miseries and the rubbish with which she is covered. However, there is more for one to compassionate if one sees a creature starved of corporal food, because many times she lacks the means in order to buy it; but the food of my Will is given out for free, therefore one who does not take it deserves condemnation; and the condemnation is formed by herself, because she has rejected the food which gave her life.”

Then, afterwards, I heard that various people had suffered contrasts, humiliations and other things; and my sweet Jesus resumed His speaking: “My daughter, just as the body contains bad blood which infects the good one, and it is necessary to apply vesicants, leeches, bloodlettings, in order to draw out the bad blood, otherwise one is in danger of remaining paralyzed for the rest of one’s life; in the same way, the soul who lacks the continuous food of my Will, contains many bad humors, and it is necessary to apply the vesicants of humiliations, in order to draw out the bad humor of self-esteem; the bites of leeches, in order to extract the infected humor of the vainglory of one’s own self; immediate bloodlettings, to block and draw out the bad blood of the little attachments which she keeps forming in her heart toward the people whom she approaches in doing good. Otherwise, those humors would grow so much as to infect everything she does, in such a way as to remain paralyzed in good for the rest of her life. Punctures always do good; they are the sentries of the heart which maintain the blood pure – that is, the intention of the soul upright in doing good. Therefore, if all did good only in order to fulfill my Will, punctures would not be necessary, because my Will is the safeguard against all bad humors. So, punctures are also the penalties for those who do not take enough food of my Will.”

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**October 21, 1925**

***Effects of one act in the Divine Will. The sorrow of Jesus is suspended in the Divine Will, waiting for the sinner.***

This morning, on coming, my sweet Jesus told me: “My daughter, I bring you the kiss of all Heaven.” And as He was saying this, He kissed me and added: “All of Heaven is in my Will, and because they are in this Supreme Volition, whatever I do, they feel the echo of my acts, and as though responding to my echo, they repeat what I do.” Having said this, He disappeared. But after a few hours He came back, telling me: “My daughter, return to Me the kiss I gave you, because all of Heaven, my Mama, our Celestial Father and the Divine Spirit, are awaiting the requital of your kiss, because, since an act of theirs has come out in my Will toward the creature who lives in the exile, they yearn for the requital of it to be returned to them in my same Will.” So, as He drew His mouth close to mine, almost trembling, I gave Him my kiss, which produced a harmonious sound, never before heard, which rose up high and diffused in everything and to everyone. And Jesus, with unspeakable love, added: “How beautiful are the acts in my Will. Ah! you do not know the power, the greatness, the marvel of one act in my Will. This act moves everything - Heaven and earth - as if they were one single act; and all Creation, the Angels, the Saints, give and receive the return of that act. Therefore, an act done in my Will cannot be without return, otherwise all would feel the sorrow of a divine act which has moved everyone, everyone putting of his own into it; and yet, it is not requited. The operating of the soul in my Will is like the silvery sound of a vibrant and shrill bell, which sounds so loudly as to call the attention of all; and it sounds and sounds again, so sweetly, that all recognize, at that sound, the operating of the soul in my Will, all receiving the glory and the honor of a divine

act.” Having said this, He disappeared.

Then, I was continuing the fusing of myself in the Divine Will, feeling sorrow for each offense which has ever been given to my Jesus, from the first to the last man who will come upon earth. And while feeling sorrow, I asked for forgiveness. But while I was doing this, I said to myself: ‘My Jesus, my Love, it is not enough for me to feel sorrow and to ask for forgiveness, but I would like to annihilate any sin, so that You may never – never again be offended.’ And Jesus, moving in my interior, told me: “My daughter, I had a special sorrow for each sin, and upon my sorrow hung the pardon for the sinner. Now, this sorrow of mine is suspended in my Will, waiting for the sinner when he offends Me, so that, as he feels sorrow for having offended Me, my sorrow may descend to feel sorrow together with his, and immediately grant him forgiveness. But, how many offend Me and do not feel sorrow? So, my sorrow and forgiveness are suspended in my Will, and as though isolated. Thank you, my daughter, for coming into my Will to keep company with my sorrow and with my forgiveness. Please continue to go around in my Will; and making my sorrow your own, cry out, for each offense: ‘Sorrow! Forgiveness!’, so that I may not be the only One who feels sorrow and impetrates forgiveness, but I may have the company of the little daughter of my Will, who feels sorrow together with Me.”

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**October 24, 1925**

***The Divine Will is one single act, immense and eternal, which contains, all together, Creation, Redemption and Sanctification. One who lives in the Divine Will possesses this single act and takes part in all Its works, forming one single act with her God.***

As I was in my usual state, I felt my sweet Jesus move in my interior, in the act of laying Himself within me, as if He were placing Himself in agony. I could hear His rattle of agony, and I too felt I was agonizing together with Him. Then, after I had suffered for a little while together with Jesus, He said to me: “My daughter, thinking about my Passion, compassionating Me in my pains, is very pleasing to Me. I feel I am not alone in my pains, but I have with Me the company of the creature, because of whom I suffer, and whom I love so much; and as I have her with Me, my suffering becomes sweeter for Me. How hard is isolation in suffering! When I see Myself alone, I have no one to whom to entrust my pains, nor anyone to whom to give the fruit which my pains contain; and so I remain as though drowned with pains and love. Therefore, as my love can endure no more, I come to You, to suffer within you, and you with Me, the pains of my Passion, in act, in order to repeat what I did and suffered in my Humanity. To repeat my Passion in act in the creature is different from one who only thinks about and compassionates my pains. The first is an act of my Life, which takes my place in order to repeat my pains, and I feel I am given back the effects and the value of a Divine Life. On the other hand, when one thinks about my pains and compassionates Me, it is the mere company of the creature that I feel. But do you know in whom I can repeat the pains of my Passion in act? In one who has my Will as center of life.

My Will alone is one single act which has no succession of acts. This single act is as though fixed to one point which never moves; and this point is Eternity. And while being one single act, prime act, endless act, Its circumference is so immense that nothing can escape It; It embraces everything and everyone with one single embrace, because everything starts from that prime act, as one single act.

So, the Creation, the Redemption and the Sanctification are one single act for the Divinity; and only because it is one single act, it has the power to make all acts its own, as if they were one alone. Now, one who lives in my Will possesses this single act, and it is no wonder that she takes part in the pains of my Passion, as though in act. In this single act she finds, as though in act, her Creator creating the Creation; and forming one single act with her God, she creates together with Him, flowing as one single act in all created things, and forming the glory of Creation for her Creator. Her love shines over all created things; she enjoys and takes pleasure in them; she loves them as things belonging to herself and to her God. In that single act she has a note that echoes the whole of the divine operating; and in her emphasis of love, she says: 'What is yours is mine, and what is mine is yours. Be glory, honor and love to my Creator.' In this single act she finds the Redemption in act; she makes It all her own, she suffers my pains as if they were her own, she flows within everything I did - in my prayers, in my pains, in my words - in everything; she has a note of reparation, of compassion, of love and of substitution for my Life. In this single act she finds everything; she makes everything her own, and places her requital of love everywhere. This is why the living in my Will is the prodigy of prodigies; it is the enchantment of God and of all Heaven, as they see the littleness of the creature flow in all the things of their Creator. Like solar ray, bound to this single act, she diffuses everywhere and in everyone. Therefore I recommend to you: even at the cost of your life, never go out of this single act of my Will, that I may repeat in you, as though in act, the Creation, the Redemption and the Sanctification.

See, also nature contains the similes of this single act. In the atmosphere, the sun has one single act; from the moment it was created by God, it always does one single act. Its light, its heat, are so transfused together as to become inseparable from each other, and, from up high, it remains always in the act of sending light and heat. And while, from up high, it knows how to do but one single act, the circumference of its light which descends down below is so great as to embrace all the earth, and with its embrace it produces innumerable effects, constituting itself life and glory of all created things. By virtue of this single act, it has the virtue of enclosing each plant within itself, and to some it administers development, to some maturation of fruits, to some sweetness, to some fragrance. It can be said that the whole earth begs life from the sun, and that each plant, even the littlest blade of grass, from the sun beseeches its growth and each fruit it must produce. But the sun never changes its action; it glories in doing always one single act.

The human nature also contains the simile of one single act, and this is contained in the beating of the heart. Human life begins with the heartbeat. The heartbeat does always one single act - it can do nothing but beating; however, the virtue of this heartbeat, its effects in the human life, are innumerable. As it palpitates, and at each heartbeat, it makes the blood circulate in the members, up to the outermost parts. And as it palpitates, it gives strength to the feet in order to walk, to the hands in order to work, to the mouth in order to speak, to the mind in order to think; it administers warmth and strength to the whole person. Everything depends on the heartbeat; so much so, that if the heartbeat is a little labored, one loses energy and the will to operate; the intelligence becomes dim, one is full of pains: a general ill-being. And if the heartbeat ceases, life ceases. The power of a single act repeated continuously is great; much more so, for the single act of an Eternal God, who has the virtue of doing everything with one single act. Therefore, neither past, nor present, nor future exist in this act, and one who lives in my Will already finds herself in this single act; and just as the heart does always a heartbeat in the human nature, which constitutes itself life of it, so does my Will

palpitate continuously in the depth of the soul - but with one single heartbeat. And as It palpitates, It gives her beauty, sanctity, strength, love, goodness, wisdom. This heartbeat encloses Heaven and earth; it is like blood circulation; like circumference of light, it can be found in the highest points and in the outermost parts. Wherever this single act, this heartbeat of the soul, has full vigor and reigns completely, there is a continuous prodigy – the prodigy which only a God can do; and therefore new heavens, new abysses of graces, surprising truths are discovered in her. But if one asks: ‘Where does so much good come from?’, she would answer, united with the sun, together with the human heartbeat, and with the single act of the Eternal God: ‘I do only one thing - I do always the Will of God and I live in It. This is all my secret and all my fortune.’

Having said this, He disappeared; but later I found myself outside of myself, with little Baby Jesus in my arms. He was very pale, He was shivering all over, His lips were blue, and He was cold and so emaciated as to arouse pity. It seemed to me that He had taken refuge in my arms in order to be defended. I pressed Him to my heart to warm Him; I took His little hands and feet in my hands, and I squeezed them so that He would not shiver; I kissed Him and kissed Him, over and over again; I told Him that I loved Him very, very much. And while I was doing this, the little Baby regained color, He stopped shivering, He was all restored and He clung more tightly to me. But while I thought that He would remain always with me, to my surprise I saw that, very gently, He was going down from my knees. I cried out, pulling Him by one arm: ‘Jesus, where are You going? How can this be - You leave me?’ And He: “I must go.” And I: ‘And when are You coming back?’ And Jesus: “In three years from now”; and He took His way to leave. But who can say my sorrow? I repeated to myself, among tears and convulsions: ‘I will see Him again in three years from now – oh! God, how shall I go on?’ And the pain was so great that I fainted and could not understand anything any more. But while I was languishing, faint, I just barely opened my eyes and I saw that He had turned back and was coming up from my other knee, and, very gently, He crouched down on my lap, and He caressed me with His little hands, He kissed me, and repeated to me: “Calm yourself, calm yourself, for I do not leave you.” And as He would say: “I do not leave you”, I would feel myself come round and life given back to me. And I found myself inside myself, but with such fear that I felt myself dying.

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**November 1, 1925**

***The pain of the privation of Jesus surpasses the very pains of hell. What it means to suffer in the Divine Will.***

I went through most bitter days, without my sweet Jesus. The thought of not seeing Him any more hammered my poor heart, like an anvil - with repeated cruel hammer blows. Ah! Jesus, You have put me in a living hell; even more, my pains surpass the very infernal pains. Ah! the damned do not love You, and since the seed of love is missing, they run away from You, nor do they long for your embrace; their pains would become harsher with your presence. A love that is hated cannot stand the presence of the person who is hated; therefore, for them your privation is more bearable; but for me, unhappy one, it is all the opposite. I love You; I feel the seed of love deep inside my bones, in my nerves, in my blood. Ah! don't You remember that, having lived together for as long as forty years, You filled my bones, my nerves, my blood – all of myself, with Yourself? I felt like a garment that covered You and concealed You within me. And now, without You, I feel emptied of everything;

so, my bones cry out, my nerves and my blood cry out - for they want the One who used to fill them. There is a continuous cry inside me, that lacerates me, tortures me – for they want You, who used to fill my life. Do You see, then, how many cruel tearings my poor existence suffers? Ah! in hell there aren't these atrocious pains, these cruel tearings, this void of a God, possessed and loved! Ah! Jesus, come back to the one who loves You; come back to the unhappy one among the unhappy, but rendered unhappy only for You, only because of You. Ah! I can say this – You alone have rendered me unhappy; other unhappinesses I do not know!

Now, while I was swimming in the bitter sea of the privation of my Jesus, I began to consider the pains of the Heart of my Jesus, to make a comparison with the pains of my poor heart. But instead of finding comfort in the pains of Jesus, my pains became harsher, thinking to myself that my pains surpassed the pains of my Jesus, because, as great as they were, the pains of the Heart of Jesus were pains given to Him by creatures; and even if, ungrateful, they offend Him and run away from Him, they are always finite creatures - not the Infinite Being. But, for me, these are pains that a God gives me; it is not a creature that runs away from me, but a God - the Infinite Being. Jesus does not have another God who might leave Him, nor can He have Him; therefore, He cannot suffer the pain which surpasses every pain – that of being without a God. Instead, my pain of being without a God is great, is infinite, as great and infinite as God is. Ah! His pierced Heart has not suffered this pain, and the piercing of the pain of the divine privation is missing in His pierced Heart. And besides, as many pains as creatures might give Him, my Jesus never loses His sovereignty, His dominion, even over those who offend Him; neither do they make Him smaller, nor do they fade Him - He loses nothing of what He is. He is always dominant over all; He is always the Eternal, Immense, Infinite, lovable and adorable Being. But, as for me, I do not have sovereignty, nor dominion, and by being without Jesus, I become smaller, I fade, I feel reduced to nothing, I become nauseating and unbearable, even to myself. See, then, O Jesus, how my pains are greater than Yours. Ah! You know the pains that creatures give You, but do not know the pains that a God can give, and how heavy is your privation.

My poor mind was speaking nonsense; I felt that there was no pain which could be compared to the pain of the privation of Jesus. It is a pain without beginning and without end, incalculable and irreparable - that which Jesus is, such becomes the pain. My poor heart was drowned and without life; and in order not to speak more nonsense, I forced myself to stop comparing my pains with those of Jesus, and to move on to something else. Only, I prayed that He would give me strength; and since the pain of His privation was so great and had a mysterious and divine sound which other pains do not have, and a weight which surpasses the weight of all other pains together, I prayed that, by His goodness, He would accept my pain, and in view of it, He would grant me the greatest grace: that all may know His Most Holy Will, and with Its mysterious and divine sound, It may resound in all hearts, and call everyone to fulfill the Most Holy Will, crushing with Its weight the human will, the passions and sin, so that all may know You, love You, and comprehend what the loss of a God means. But who can say all that I was thinking? I would be too long; rather, I would have wanted to keep everything in silence and not to entrust my secrets to the paper, but obedience imposed itself, and I had to say Fiat.

Then, I felt exhausted and I could take no more. And my sweet Jesus, having compassion for me, came out from within my interior, all labored, with His mouth all filled with blood. The blood was so much that it prevented Him from speaking; but with His sad gaze, He asked for my help. Before

the pains of Jesus, I forgot about my own; even more, since He was present, I had no more pain, and I prayed Him to let us suffer together. Then, after we suffered together for a little while, the blood from His mouth stopped, and looking at the way I had reduced myself because of His privation, He clasped me to Himself, He laid Himself within me in order to fill me with Himself; and then He told me: “Poor daughter, how you have reduced yourself. You are right, the pain of the privation of a God is the greatest pain; and because it is great, it took all the strength of my Will to sustain you. But you do not know what it means to suffer in my Will. Wherever my Will was, there ran your pain – on earth, in Heaven, within the Saints and the Angels. And as it reached them, all placed themselves in the act of looking at you and of helping you. So, all were turned toward you; and if paradise were capable of suffering, it would have changed all of their joys and happinesses into sorrow; but since it is not capable of suffering, all beseeched graces in exchange for a pain so great. The pains of the soul who lives in my Will are the cross of all, they satisfy for everything, and convert the fury of Divine Justice into celestial dew. Therefore, pluck up courage and never want to go out of my Will.” I remained confused; I was expecting a reproach from Jesus because of my nonsense, but – nothing; and we remained in perfect peace.

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**November 5, 1925**

***The moans of the Holy Spirit in the Sacraments. The requital of love of the soul.***

I was fusing myself in the Holy Divine Volition according to my usual way; and while I was trying, as much as I could, to requite my Jesus with my little love for all that He has done in Redemption, my lovable and sweet Love, Jesus, moving in my interior, told me: “My daughter, with your flight in my Will, reach all the Sacraments instituted by Me; descend into the depths of them, to give Me your little requital of love. Oh! how many of my secret tears you will find, how many bitter sighs, how many suffocated moans of the Holy Spirit. His moaning is continuous, before the many disillusionings of Our love. The Sacraments were instituted in order to continue my Life on earth in the midst of my children. But, alas!, how many sorrows. This is why I feel the necessity of your little love. It may be small, but my Will will make it great. My love does not tolerate for one who must live in my Will not to associate herself with my sorrows, and not to give Me her little requital of love for all that I have done and that I suffer. Therefore, my daughter, see how my love moans in the Sacraments.

If I see a newborn being baptized, I cry with sorrow, because, while through Baptism I restore his innocence, I find my child again, I give back to him the rights over Creation which he had lost, I smile at him with love and satisfaction, I make the enemy flee from him, that he may no longer have any right over him, I entrust him to the Angels, and all of Heaven makes feast for him – soon my smile turns into sorrow, the feast into mourning. I see that the one who is baptized will be an enemy of mine, a new Adam, and maybe even a lost soul. Oh! how my love moans in each Baptism; especially, then, if one adds that the minister who is baptizing does not do it with that respect, dignity and decorum which befit a Sacrament that contains the new regeneration. Ah! many times they pay more attention to a bagatelle, to whatever show, than to administering a Sacrament. So, my love feels itself being pricked by the baptizer and by the one who is baptized, and it moans with unutterable moans. Would you not want, then, to give Me a requital of love, a loving moan, for each Baptism, so as to keep company with my sorrowful moans?

Move on to the Sacrament of Confirmation. Ah! how many bitter sighs. While, through Confirmation, I restore his courage, I give back to him the lost strengths, rendering him invincible to all enemies and to his passions, and he is admitted to the ranks of the militia of his Creator, that he may fight for the acquisition of the Celestial Fatherland, and the Holy Spirit gives him His loving kiss again, lavishes a thousand caresses on him, and offers Himself as the companion of his career – yet, many times He feels Himself being requited with the kiss of a traitor, His caresses being despised, His company shunned. How many moans, how many sighs for his return, how many secret voices to the heart, for the one who shuns Him - to the point of tiring Himself from speaking. But – no, it is in vain. Therefore, do you not want to give your requital of love, your loving kiss, your company to the Holy Spirit, who moans because of so much neglect?

But, do not stop, keep flying, and you will hear the anguishing moans of the Holy Spirit in the Sacrament of Penance. How much ingratitude, how many abuses and profanations, on the part of those who administer it and on the part of those who receive it. In this Sacrament, my Blood places Itself in act over the contrite sinner, in order to descend upon his soul, to wash him, embellish him, heal him and strengthen him, to give back to him the lost grace, to place in his hands the keys of Heaven, which sin had snatched away from him; to impress on his forehead the peacemaking kiss of forgiveness. But, ah! how many harrowing moans, in seeing souls approaching this Sacrament of Penance without sorrow, out of habit, almost as a vent of the human heart. Others – horrible to be said – instead of going to find the life of their souls, of grace, go to find death, to pour out their passions. So, the Sacrament is reduced to a mockery, to a nice chat; and my Blood, instead of descending as a bath, descends as fire, which withers them even more. And so, in each Confession, Our love cries inconsolably and, sobbing, repeats: ‘Human ingratitude, how great you are. Everywhere you try to offend Me; and while I offer you life, you turn the very life I offer you into death.’ See, then, how Our moans await your requital of love in the Sacrament of Penance.

Do not let your love stop; go through all the Tabernacles, through each Sacramental Host, and in each Host you will hear the Holy Spirit moan with unutterable sorrow. The Sacrament of the Eucharist is not only their own life that souls receive, but is my very Life that gives Itself to them. So, the fruit of this Sacrament is to form my Life in them, and each Communion serves to make my Life grow, to develop It, in such a way that one may be able to say: ‘I am another Christ’. But, alas!, how few take advantage of it. Even more, how many times I descend into hearts and they make Me find the weapons to wound Me, and repeat for Me the tragedy of my Passion. And as the sacramental species are consumed, instead of pressing Me to stay with them, I am forced to leave bathed with tears, crying over my sacramental lot; and I find no one who calms my crying and my sorrowful moans. If you could break those veils of the Host, which cover Me, you would find Me bathed with crying, knowing the lot that awaits Me in descending into hearts. Therefore, let your requital of love for each Host be continuous, in order to calm my crying, and to render less sorrowful the moans of the Holy Spirit.

Do not stop, otherwise We will not find you always together with Us in Our moans and in Our secret tears; We will feel the void of your requital of love. Descend into the Sacrament of Ordination. Here, yes, you will find Our most intimate hidden sorrows, the most bitter tears, the most harrowing moans. The Ordination constitutes man to a supreme height, to a divine character – the repeater of my Life, the administer of the Sacraments, the revealer of my secrets, of my Gospel, of the most



sacred science; the peacemaker between Heaven and earth, the bearer of Jesus to souls. But, alas!, how many times We see, in the ordained one, how he will be a Judas for Us, a usurper of the character which is being impressed in him. Oh! how the Holy Spirit moans in seeing, in the ordained one, the most sacred things, the greatest character which exists between Heaven and earth, being snatched away from Him. How many profanations! Each act of this ordained one, not done according to the character impressed, will be a cry of sorrow, a bitter crying, a harrowing moan. The Ordination is the Sacrament which encloses all other Sacraments together. Therefore, if the ordained one is able to preserve whole within himself the character he has received, he will almost place all other Sacraments in safety, he will be the defender and the savior of Jesus Himself. But, not seeing this in the ordained one, Our sorrows are sharpened more, Our moans become more continuous and sorrowful. Therefore, let your requital of love flow in each priestly act, to keep company with the moaning love of the Holy Spirit.

Lend Us the ear of your heart and listen to Our profound moans in the Sacrament of Marriage. How many disorders in it! Marriage was elevated by Me to a Sacrament, in order to place in it a sacred bond, the symbol of the Sacrosanct Trinity, the divine love which It encloses. So, the love which was to reign in the father, mother and children, the concord, the peace, was to symbolize the Celestial Family. I was to have on earth as many other families similar to the Family of the Creator, destined to populate the earth like as many terrestrial angels, to then bring them back to populate the celestial regions. But, ah! how many moans in seeing families of sin being formed in the Marriage, which symbolize hell, with discord, with lack of love, with hatred, and which populate the earth like many rebellious angels, who will serve to populate hell. The Holy Spirit moans with harrowing moans in each Marriage, in seeing so many infernal dens being formed on earth. Therefore, place your requital of love in each Marriage, in each creature which comes to the light; in this way, your loving moan will render less sorrowful Our continuous moans.

Our moans are not yet finished; therefore, let your requital of love reach the bed of the dying one when the Sacrament of the Extreme Unction is administered. But, ah! how many moans, how many of Our secret tears! This Sacrament has the virtue of placing the dying sinner in safety at any cost; it is the confirmation of sanctity for the good and the holy; it is the last bond which it establishes, through its Unction, between the creature and God; it is the seal of Heaven which it impresses in the redeemed soul; it is the infusion of the merits of the Redeemer, in order to enrich her, purify her and embellish her; it is the final brush stroke which the Holy Spirit gives her in order to dispose her to depart from the earth, so as to make her appear before her Creator. In sum, the Extreme Unction is the final display of Our love, and the final clothing of the soul; it is the rearranging of all the good works; therefore, it acts in a surprising way in those who are alive to grace. With the Extreme Unction, the soul is as though covered by a celestial dew, which extinguishes, as though in one breath, her passions, her attachment to the earth and to all that does not belong to Heaven. But, alas!, how many moans, how many bitter tears, how many indispositions, how many negligences. How many losses of souls; how few the sanctities it finds to be confirmed; how scarce the good works to be reordered and rearranged. Oh! if all could hear Our moans, Our crying, over the bed of the dying one, in the act of administering the Sacrament of the Extreme Unction - all would cry with sorrow. Do you not want, then, to give Us your requital of love for each time this Sacrament is administered, which is the final display of Our love toward the creature? Our Will awaits you everywhere, to have your requital of love and your company with Our moans and sighs.”

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**November 9, 1925**

***Fusing oneself in the Divine Will is the greatest act, and the one which most honors our Creator.***

I was fusing myself in the Holy Divine Volition according to my usual way, to then do my adoration to my crucified Good; and since, more than once, while doing my acts in the Supreme Volition, I had been caught by sleep – which would never happen before – I had not completed the first thing, nor done the adoration. So I said to myself: ‘First I will do the adoration to the crucifix, and then, if I am not caught by sleep, I will fuse myself in the Divine Volition to do my usual acts.’

But while I was thinking this, my sweet Jesus came out from within my interior, and placing His face close to mine, told me: “My daughter, I want you to fuse yourself in my Will first, coming before the Supreme Majesty to reorder all human wills in the Will of their Creator, to repair with my own Will for all the acts of the wills of creatures opposed to Mine. Will came out of Us in order to divinize the creature, and Will do We want. And when this Will is rejected by them, to do their own will, it is the most direct offense to the Creator – it is to deny all the goods of Creation and to move away from His likeness. And do you think it is trivial that, fusing yourself in my Will, you place the whole of this Will of Mine as though on your lap, which, though it is one, brings Its divinizing act to each creature; and reuniting all these acts of my Will together, you bring them before the Supreme Majesty, to requite them with your will together with Mine, with your love, redoing all the acts opposite those of creatures, and you press this same my Will of Mine to surprise the creatures once again with more repeated acts, that they may know It, receive It within themselves as prime act, love It, and fulfill this Holy Will in everything? The adoration of my wounds - more than one does it for Me; but giving Me back the rights of my Will, as the prime act which I did toward man – this, no one does for Me. Therefore, it is your duty to do it, as you have a special mission about my Will. And if sleep catches you while you are doing it, our Celestial Father will look at you with love, in seeing you sleep in His arms - seeing His little daughter, who, even while sleeping, holds on her little lap all the acts of His Will, to repair them, requite them in love, and give to each act of Our Will the honor, the sovereignty, and the right that befits It. Therefore, first fulfill your duty, and then, if you can, you will also do the adoration of my wounds.”

May Jesus be always thanked. Last night, by His goodness, I did both one and the other.

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**November 12, 1925**

***How one who is called to be the head of a mission must enclose all the goods pertaining to that mission in order to communicate them to others. It is the usual way of the Eternal Wisdom to establish the acts of the creature in order to give completion to the good which It wants to do to her.***

I was fusing myself in the Holy Divine Volition according to my usual way, and my sweet Jesus, moving in my interior, clasped me all to Himself, placed Himself in the act of giving me a lesson and correction, and told me: “My daughter, be attentive in doing your acts in my Will. You must know that for one who is called to be the head of a mission, the more he encloses of the good pertaining to that mission, the more good he will be able to communicate to others. Those goods will be like

many seeds which he will lend to others, so that whoever has the fortune of wanting to acquire those seeds, may become the possessor of the harvest of those seeds. This happened in Adam who, being the first man, was constituted the head of all generations; and, he being the head, it was necessary for him to possess the seeds in order to give to others what is necessary for the development of human life. Regardless of the fact that these seeds have been expanded, dilucidated, known more, according to the goodwill of the following generations, to capacity and the application they have used over these very seeds; nevertheless, Adam had them all within himself, and it can be said that everything comes from him. So, it can be said that, in being created by God, he was endowed with all sciences. What others learn with so many efforts, he possessed as gift in a surprising way. So, he possessed the knowledge of all the things of this earth; he had the science of all plants, of all herbs and of the virtue which each of them contained; he had the science of all species of animals and of how he should use them; he had the science of music, of singing, of writing, of medicine – in sum, of everything. And if the generations possessed each one its special science, Adam possessed them all. See, then, how it is necessary for one who must be the head to enclose within himself all the good which he must share with others.

The same with you, my daughter. Since I have called you as the head of a special mission, more than a new Adam – and here it is not about human sciences, but about the science of sciences, which is my Will, science all of Heaven – I want you to enclose within yourself all the seeds which my Will contains. And the more acts you do in It, and the more knowledges you acquire, the more rays of light you will place on the Sun of my Will, so that, with greater fullness of light, It will be able to diffuse more for the good of the generations; in such a way that, stirred by the fullness of light, they will be able to know with greater clarity the good which my Will contains, what it means to live in It, and the great good with which they are enriched.

It will happen as with the sun which, because it possesses such great fullness of light, can easily take the whole earth as though in its power, warm it, illuminate it and fecundate it, in such a way that all may know, some more, some less, the good it does by bringing its light to all. But if the sun, in the height of its sphere, were poor in light, the light which descends down below could not fully illuminate all the earth. At the most, some small portion of the earth which rotates closer to the sun. And if to the sun, which was to illuminate the earth naturally, I gave such fullness of light for the good of all generations, much more do I want to fill with fullness of light the Sun of my Will, which must illuminate souls, warm them, and cast into them the fecundity of the seed of Divine Sanctity. Just as I chose Adam as the head, just as I chose a point in the heavens in which to fix the center of the sun which was to illuminate the earth, so did I choose you as the center of the Sun of my Will; and the fullness of light must be so great, that all may be able to enjoy it and be invested by this light, and each one may make it his own. This is why your complete acts in my Will are needed, as well as the knowledge which I keep manifesting to you, in order to form the fullness of this light.

It is the usual way of the Eternal Wisdom to establish the acts of the creature in order to give completion to the good which It wants to do to her. So it happened for the coming of Redemption upon earth by the Eternal Word. It took the course of four thousand years; and during this time, all the acts which creatures were to do in order to dispose themselves to earn the great good of Redemption had been established, as well as all the graces and knowledges which the Supreme Majesty was to give in order to make known that same good which the descent of the Word would

bring into their midst. And so, here come the patriarchs, the holy fathers, the prophets and all the good of the Old Testament, who, with their acts, were to cover the way, the staircase, in order to reach the fulfillment of the longed-for Redemption.

But this is not enough. As good and holy as their acts were, there was the so very high wall of original sin, which maintained the division between them and God. This is why a Virgin was needed, conceived without original sin, innocent, holy, and enriched by God with all graces, who made all the good acts of the course of four thousand years as though Her own. She covered them with Her innocence, sanctity and purity, in such a way that the Divinity would see those acts through the acts of this innocent and holy Creature, who not only embraced all the acts of the ancients, but surpassed them all with Her own; and this is why She obtained the descent of the Word upon earth. It happened to all the good acts of the ancients as to one who has much gold and silver, but the image of the king, which gives the value of money to that precious metal, is not impressed on it. So, even though it contains value in itself, it cannot be called value of money, which can circulate in the kingdom with the right of currency. However, suppose that that gold or silver were acquired by the king, and that, giving it the shape of coins, he impressed his image upon them: here is the right of currency acquired by that gold. So the Virgin did: She impressed Her innocence, Her sanctity, the Divine Will which She possessed as whole, upon them; She presented them all together to the Divinity, and She obtained the longed-for Redeemer. So, the Virgin completed all the acts which were needed in order to make the Word descend upon earth.

But this was not the end. So that the Redeemer might have His field of action upon earth, and whoever wanted to, might use those acts as coins with which to purchase Heaven for himself, the imprint of innocence, of sanctity and of the Divine Will was needed; and the imprint of the operating of the Word Himself was needed in order to make man rise to Heaven. If that of the Virgin was enough to make Me descend into the midst of creatures, in order to make man rise, my divine operating was needed. And so, this is why I embraced all those acts and I made them my own, I made up for all, I accomplished everything, and for all I placed the divine imprint on all the good acts, from the first to the last man who is to come upon earth. And this imprint was made by Me with unheard-of pains, and with the shedding of my Blood. And so, like magnanimous King, I gave to all the coins with which to purchase Heaven for themselves. All this had been established by the Uncreated Wisdom, and not even one act of all this could be missing in order for Redemption to take place.

Now, my daughter, just as it was with Redemption, so it will be with my Will. In order to make It known and to make It reign as prime act of life in the creature, the fulfillment of the acts is needed. You too, on the example of my Celestial Mama and of mine, must embrace in my Will all the acts done in the Old Testament, those of the Queen of Heaven, those done by Me, those which are done and will be done by all the good and the saints, up to the last day; and upon each one of them you will place your seal of requital of love, of blessing, of adoration, with the Sanctity and the Power of my Will. Nothing must escape you. My Will embraces everything; you too must embrace everything and everyone, and place my Will alone at the first place of honor upon all the acts of creatures. It will be your imprint, with which you will imprint the image of my Will on all the acts of creatures. Therefore, your field is vast; I want to see you in my Will, flowing over all the graces and the prodigies which I did in the Old Testament, to give Me your requital of love and of thanksgiving; and

in the acts of the patriarchs and prophets, to make up for their love. There is not one act in which I do not want to find you. I would not be satisfied nor content if I did not find you in all the acts of creatures which have been done and will be done; nor would you be able to say that you have completed everything in my Will - you would lack something of the true living in my Will. Therefore, be attentive, if you want the fullness of light to be enough as to be able to illuminate all peoples with the Sun of my Will. One who wants to give light to all must embrace all as though in one single embrace, by making himself life and substitution of everything and of everyone. Is my Will perhaps not life of everything? And is this life not requited with so many bitternesses? Is there not the need, then, for one who would flow in everyone in order to sweeten these bitternesses, by substituting, as act of life with my own Will, for each act of the ungrateful creature?"

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**November 19, 1925**

***The Divine Will wants the company of the creature to be able to enrich her, instruct her and give her the possession of the good which It makes known to her.***

I felt as though immersed in the immense sea of the Supreme Will, and I would have wanted - as my lovable Jesus tells me - to let nothing escape me of all the acts It has done, does and will do, which for Jesus are one single act; and to be always with this Divine Will in order to give It my little requital of love and of thanksgiving. I would have wanted to at least make a long note of all the acts of this Supreme Will, in order to admire and praise what It can do, and to be always with It, never leave It alone. But, alas!, my littleness is such that I get lost and I don't know from what point to take It in order to follow It, because I find It everywhere, and always in the act of operating surprising things, both in the great and in the small things. But while I was thinking of this, my sweet Jesus, coming out from my interior, told me: "Daughter of my Holy Will, one who is daughter must know what her father does; she must know what he possesses, and must be able to say to her father: 'What is yours is mine'. If it is not so, it means that there isn't highest accord between father and daughter, or that maybe she is not a legitimate daughter of this father. In the same way, one who is a true daughter of my Will, must know what It does and the immense goods It possesses.

To live in my Will is precisely this: to keep company with all the acts which my Will does. My Will does not want to live isolated in the midst of Creation, but wants the company of the creature, because of whom - because It loves her so much - It maintains the order of the whole Creation and makes Itself life of each thing. And when It finds the soul who keeps It company in this life which It maintains in the whole universe, my Will rejoices, makes feast and feels happy. It finds the one whom It loves, and by whom It is loved in return; It finds one to whom It can make Itself known, and what It possesses; and in Its happiness, It narrates to the soul the secrets of Its Volition, Its value and Its surprising effects. But this is nothing. As It narrates Its knowledges, what It does and what It is, so It makes to her the donation of what It manifests to her. More than a valid script, it is knowledge itself that has impressed in the soul, with characters of light, the possession of the goods which the knowledge of It contains. Oh! how beautiful it is to see the sanctity, the power, the immensity of my Will, dwell with the littleness of the human will, in the act in which it keeps It company. It wants to give always, It never stops; It wants to see the littleness beautiful, rich, powerful; It wants to keep it always close to Itself, to be able to give to it always. There is nothing more beautiful, more gracious, more surprising to be seen, than a soul who tries to follow the acts

of the Will of her Creator. There is a continuous contest between them, a reciprocal love, a continuous giving and receiving. Oh! if you knew how rich you are. As many things as you know about my Will, so many goods do you possess; and if you enumerate them, you will get lost and will remain drowned within them. Therefore, be attentive in following the acts of my Will, if you want to keep It continuous company.”

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**November 22, 1925**

***The great good which the soul receives by living in the Supreme Will. The acts done in It form a celestial dew which covers all creatures.***

I was fusing myself in the Holy Divine Volition according to my usual way, trying, as much as is possible for me, to embrace everything in my little lap, in order to place my little ‘I love You’, my ‘thank You’, my adoration, my ‘I bless You’, upon all created things, with the power of the Supreme Fiat, so as to keep company with this Supreme Will, which is spread in the Creation with so much love. But while I was doing this, I thought to myself: ‘What does the soul receive by living in this celestial atmosphere of the Supreme Will?’ At that moment, my lovable Jesus came out from within my interior, and clasping me all to Himself, told me: “My daughter, do you want to know what the soul receives by living in my Will? She receives the union of the Supreme Will with hers, and in this union my Will takes on the task of giving the parity with Itself to the will of the soul. So, my Will is holy, is pure, is light, and It wants to make the soul equal to Itself in holiness, purity and light; and if the task of the soul is to live in my Will, the task of Mine is to give my likeness to the human will in a perfect way. And this is why I want you always in It – so that It may not only keep you in Its company, but It may make you grow in Its likeness. And this is why I feed you the food of Its knowledges – to make you grow in a divine manner and with Its perfect likeness. And it is for this reason that my Will wants you always with Itself, wherever It operates – that It may give you the act of Its operating, the value which the operating of a Divine Will contains; and you may receive it.”

On hearing this, I said: ‘My Love, your Will is everywhere; so, everyone lives in It; yet, not everyone receives this likeness.’ And Jesus immediately added: “And what does this has to do with it, my daughter? It is true that all live in my Will, because there is not one point in which my Will is not present, but almost all live in It as foreigners, or as mercenaries; others, by force; others, as rebels. These live in It but do not know It, nor do they know Its goods; on the contrary, they are the usurpers of that very life which they have received from my Will. Each act of these is a dissimilarity that they acquire between their will and that of their Creator; it is the confirmation of their poverty, of their passions, and of the thick darkness with which they fill themselves, in such a way that they are blind to all that is Heaven. In order to reach the parity with my Will, one cannot live as a foreigner, but as the owner; one must look at all things as one’s own, and have all the care for them. Therefore, it is necessary to know them, in order to love them and possess them. As beautiful and good as something may be, if it is not totally one’s own, one does not love it, does not esteem it, does not use all the care which it deserves; one always has a cold eye in looking at it, and a heartbeat without life for loving it. On the other hand, if that something is one’s own, one is all eyes to look at it, and all heart to love it; one esteems it, and reaches the point of making of it an idol for his heart. That something in itself has not become more beautiful; what it was, it still is - it has not gone through any change. It is the person who went through a change by acquiring it and keeping it as something

exclusively his own.

This is what the soul receives by living in my Will: she receives It as her own, she possesses It, she feels Its celestial aura, Its Life of Heaven, the likeness of the One who created her; and as she lives in my Will, she feels studded with the reflections of her Creator. In everything she feels the power of that Fiat which gives life to all things; and in the sea of goods which she possesses, she says: 'How happy I am, the Will of God is mine - I possess It and I love It.' Therefore, all the acts done in my Will diffuse over all, and all take part in them. See, when, at daybreak, you were saying: 'May my mind rise in the Supreme Will, in order to cover all the intelligences of creatures with your Will, so that all may rise in It; and in the name of all I give You the adoration, the love, the submission of all created intelligences...' - while you were saying this, a celestial dew poured upon all creatures, covering them, to bring the requital of your act to all. Oh! how beautiful it was to see all creatures covered by this celestial dew which my Will formed, symbolized by the night dew which can be found in the morning over all plants, to embellish them, to fecundate them, and to prevent those which are about to wither from drying up. With its celestial touch, it seems to place a touch of life in order to make them vegetate. How enchanting is the dew at daybreak. But much more enchanting and beautiful is the dew of the acts which the soul forms in my Will."

And I: 'Yet, My Love and my Life, with all this dew, creatures do not change.' And Jesus: "If the night dew does so much good to the plants, unless it falls on dry wood, severed from the plants, or upon things which contain no life, such that, even though they remain covered with dew and somehow embellished, the dew is as though dead for them, and as the sun rises, little by little It withdraws it from them - much more good does the dew which my Will makes descend upon souls, unless they are completely dead to grace. And yet, by the vivifying virtue It possesses, even if they are dead, It tries to infuse in them a breath of life. But all others, some more, some less, according to their dispositions, feel the effects of this beneficial dew."

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**December 6, 1925**

***The true living in the Supreme Will is precisely this: Jesus must find everything and everyone in the depth of the soul, and, with her love, everything must be bound in the soul. Communion of goods in the Divine Will. Example of the starry heavens.***

I was doing in my interior my usual acts in the Supreme Volition, embracing all Creation and all creatures, in order to make all of their acts my own, and requite my God with my little love, for everything He has done in Creation and for everything that all creatures should do. But while I was doing this, a thought told me: 'You take so much time in doing this; and what is the good that you do? What is the glory that you give to your God?' At that moment, my sweet Jesus moved in my interior, and stretching out His arms, He seemed to want to embrace everyone and everything. Then, raising them up, He offered everything to His Celestial Father; and then He said to me: "My daughter, the true living in the Supreme Will is precisely this: I must find everything and everyone in the depth of the soul; everything that my Will has issued in Creation for the good of creatures must be bound in the soul with her love. By living in my Will and by her requital of love, she is already bound to and in possession of all that my Will has done and will do; and she loves as my Will loves and can love. So, given all this, by her living truly in It and having bound everything to herself, I find

in the soul the starry heavens, the refulgent sun, the vastness of the seas, the prairies of flowers – I find everything in her. Therefore, is it not right that the soul, hopping from one thing to another, over all that is mine and hers, recognize it; and that playing upon all created things, she impress on each one of them her kiss and her little ‘I love You’ for the One who has created so many things to give them to creatures as gifts, displaying to man, by this, a variety of love for as many things as He created, and how He loves that man be happy, giving him not only what is necessary, but also the surplus?

But this is not all. Not only must I find the whole Creation, but the true living in my Will binds everyone, and therefore I must find in the soul, as though in act, Adam holy, as he came out of my creative hands, as well as Adam guilty, humiliated and crying, so that she may bind herself to him in the state of sanctity, and taking part in his innocent and holy acts, she may give Me glory and make the whole Creation smile again; and sharing in his tears, with him she may long for that Fiat rejected, which had caused so much ruin. I must find in her the prophets, the patriarchs, the holy fathers, with all their acts. And if those longed for the Redeemer, you will long for my Supreme Fiat, as the triumph and fulfillment of their sighs. I want to find my inseparable Mama, with all Her acts, in which my Will operated so many portents, having full dominion. I want to find all of Myself and all my acts. In sum, I want to find all my things, all that belongs to Me, all that my Supreme Will has done and will do, because these are all things which are inseparable from Me, and it is just and necessary that they become inseparable from one who lives in my Will. So, if I do not find everything, it cannot be said that she lives completely in my Will; and in looking at her, I do not find in her all of my things, but I see them scattered outside of the soul, and I cannot receive her requital of love for all that belongs to Me. Have I perhaps not created the creature so that she be a little world and a little god?

This is why I always say to you that the living in my Will is not yet known; and I keep teaching you now one thing, now another, and I expand your capacity so that all my things and all the good which my Will has issued, may enter into you. I want to hear you repeat to Me your requital of love in everything that belongs to Me. I do not tolerate for one who lives in my Will not to know all of my things, and not to love them and possess them. Otherwise, what would be the great prodigy of living in my Will?”

After this, my sweet Jesus remained silent, and I wandered in the Divine Volition. Oh! how I would have wanted to place my loving and grateful kiss upon all created things, and my little ‘I love You’ on all the supreme acts of the Divine Volition, so as to remain bound - I to them, and they to me, to be able to surround my Jesus in me, with all the acts of the Eternal Will. At that moment, I saw the starry heavens, and my lovable Jesus resumed His speaking: “My daughter, look at the heavens - what order, what harmony among the stars. One star cannot be without the other; they are so bound together, that each one sustains the other, each one is the strength of the other. If – may this never be – even a single star moved from its place, there would be such confusion and disorder in the atmosphere, that there would be the danger for everything to end up in ruin. So, all the beauty of the heavens lies in the star’s remaining each one in its place, in the common union and in the communicative and attractive force which they have among themselves, and which, more than electricity, keeps them suspended and bound to one another.

Man is the new heaven – more than the heavens above the earth. It can be said that each creature is



an animated star. That which the first man Adam did, up to the last one who will come - everything was to be in common among them. So, man was to possess, not his own strength alone, but the strength of all; all goods were to be in common among them. My Will, more than electricity, was to bring the bond among them and the communication of all that is good and holy; and even though each man was to do his own office and occupy himself with different actions, since all were to start from the primary point of my Will, all were to be converted into light, and therefore each one was to be light for the other. Therefore, my sorrow in seeing this heaven of creatures messed up was so great, as to be incomprehensible to human creature! Once my Will was removed, which binds everyone and links everything, entered disorder, confusion, disunion, weakness, darkness. Poor heaven of creatures, it can no longer be recognized. And only the living in my Will will reorder this heaven again, and will make it shine with new light. This is why I tell you that I want to find everyone and everything in you. My Will, primary act of all celestial and terrestrial creatures, will bring you the communication of all their acts, and you will remain bound to them, and they to you. So, the living in my Will encloses everything and everyone. Therefore, be attentive, for I want to give you the greatest thing that exists; but I want from you great things and highest attention. One who gives much, much wants to receive.”

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**December 20, 1925**

***The tears of Jesus; how He shed the tears of all creatures. To live in the Divine Will means to possess It as one's own.***

I was thinking of the tears that Baby Jesus shed at His birth, and I said to myself: ‘How bitter these tears must have been for Him; how they must have now frozen, now burned that tender face.’ In fact, from what I know, tears have two effects depending on the reason for which they are shed: if their cause comes from love, they burn and make one sob; if then they are produced by sorrow, they are ice-cold and make one shiver. For my royal little Baby there was intense and infinite love, and endless sorrow; so, His tears must have cost Him very much.’ Now, while I was thinking about this, my sweet Jesus moved in my interior, and showed His face wet with tears – but so many, that one flowed after the other, to the point of wetting His chest and His hands. And, sighing, He said to me: “My daughter, my tears began from the very first instant of my conception in the womb of my Celestial Mama, up to my last breath on the Cross. The Will of my Celestial Father entrusted to Me also the task of tears, and I was to shed so many of them from my eyes, for as many as all creatures together would shed. Just as I conceived all of their souls within Me, so was I to shed all of their tears from my eyes.

See, then, how much I had to cry. I had to shed from my eyes the tears which creatures shed out of passion, so that mine might extinguish their passions. I had to shed the tears which are needed after sin, to give them the sorrow for having offended Me and the conviction of the evil they had done, preparing, with my tears, the resolution not to offend Me any more. I had to shed the tears in order to move souls to compassion, to make them comprehend the pains of my Passion; and I also shed abundant tears of love, in order to electrify souls to love Me, to draw their sympathy and their hearts, all for Me. It is enough to tell you that there is not one tear that arises on the human eye, which I did not shed from my eyes. No one knew of my many tears, of my much crying, hidden and secret. How many times, even as a tender Child, I flew from earth up to Heaven, and leaning my little head upon

the knees of my Celestial Father, I cried and cried, and, sobbing, I said to Him: ‘My Father, You see, I am born in the world to tears and to sorrow, just like my brothers, who are born to tears, and die amidst crying. And I love these brothers so much, that I want to shed all of their tears from my eyes. Not even one do I want to let escape, so as to give to their tears, tears of love, of sorrow, of victory, of sanctification and of divinization.’ How many times my dear Mama, in looking at Me, was pierced in seeing Me all wet with crying; and because of the pain of seeing Me cry, She united Her tears to mine, and we cried together. And sometimes I was forced to hide Myself to give vent to crying, so as not to always pierce Her maternal and innocent Heart. Other times, I waited for the moment when my Celestial Mama, out of necessity, had to occupy Herself with housework, to give vent to my tears, in order to complete the number of tears of all creatures.”

On hearing this, I said to Him: ‘My Love, Jesus, so, your eyes have shed also my tears, as well as those of our first father Adam. And I want You to pour them upon my soul, to give me the grace not only to do your Most Holy Will, but to possess It as my own thing and my own will.’ At that moment, Jesus shook His head, and from His face tears flowed onto my poor soul; and He added: “Daughter of my Will, indeed I shed your tears, so that, as they would pass through my eyes, I might give you the great gift of my Will. That which Adam could not receive with his tears, even though they too passed through my eyes, you can receive. In fact, before sinning, Adam possessed my Will, and with the possession of my Will he grew in the likeness of his Creator; and he grew so much as to form the enchantment of all Heaven, and all felt honored in serving him. After sin, he lost the possession of my Will, and even though he wept over his fault and he sinned no more, he was able to do my Will, but not to possess It, because the Divine Offended One was missing, who was to form the new divine graft between the creature and the Creator, in order to let him cross again the thresholds of the possessions of the Eternal Volition.

This graft was made by Me, Eternal Word, after four thousand years, when Adam had already passed on to the thresholds of Eternity. But in spite of this divine graft done by Me with tears and sighs and unheard-of pains, how many reduce themselves to the conditions of Adam after sin – merely doing my Will? Others, do not want to know It; others rebel against It. Only one who lives in my Will rises to the state of Adam innocent, before falling into sin. In fact, there is great distance between those who do my Will and those who possess It – the same distance which passes between Adam innocent and Adam after sin. And I, in coming upon earth, was to act as God; I was to complete the work of man in everything; I was to raise him to the first point of his origin, by giving him the possession of my Will. And even though many make use of my coming as remedy for their salvation, and therefore take my Will as medicine, as strength and as antidote in order not to go to hell, I will wait still, that souls may arise who take It as life; and by making It known, they may take possession of It. In this way, I will complete the work of my coming upon earth, and the divine graft formed anew with the creature, will have fruit. Then will my tears turn into celestial and divine smiles, for Me and for them.”

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**December 25, 1925**

***The dispositions are needed in order to possess the gift of the Divine Will. Similes of It. The living in Supreme Volition is the greatest thing, it is to live Divine Life, and the soul operates in the unity of the Eternal Light.***

I was thinking about what is said above – that the Divine Will is a gift, and, as gift, one possesses It as one's own; on the other hand, one who does the Will of God must submit to commands, and ask very often what he must do, and to be lent the gift - not to be owner of it, but to do that action which God wants, and, once it is done, give back the gift he had borrowed. Many images and similes formed in my mind about one who lives in the Divine Volition and possesses It as a gift, and one who does the Most Holy Will of God, who not only does not possess the fullness of the gift, but, if he possesses It, it is at intervals and as a loan. I am going to tell some of those similes.

I imagined I had a gold coin, which had the virtue of making arise as many coins as I wanted. Oh! how rich I could become with this gift. On the other hand, someone else receives this gift as a loan for one hour, or in order to carry out one action of his, to then give it back immediately. What difference between my richness because of the gift I possess, and that of one who receives it as a loan! Or, [I imagined] I had received the gift of a light which never goes out; so, both at night and during the day, I am safe, I always have the good of seeing this light, which no one can take away from me. It becomes as though a natural part of me, and it gives me the good of knowing what is good in order to do it, and what is evil in order to escape it. So, with this light that I received as gift, I sneer at all – at the world, at the enemy, at my passions, and even at myself. This light is perennial source of happiness for me; it is without weapons, and it defends me; it is without voice, and it instructs me; it is without hands and feet, and it directs my way, making itself the sure guide to bring me to Heaven. On the other hand, someone else has to go and ask for this light when he feels the need for it, therefore he does not have it at his disposal. Not being used to always looking with this light, he does not possess the knowledge of good and evil, and has not enough strength to do good and to avoid evil. So, not possessing the light, turned on and continuous, in how many deceptions, dangers and narrow ways does he not find himself? What difference between one who possesses this light as his own gift, and one who has to go and ask for it when he needs it.

Now, while my mind wandered amid many similes, I said to myself: 'So, the living in the Will of God is to possess the Will of God, and this is a gift. Therefore, if the goodness of God does not condescend to give It, what can the poor creature do?' At that moment, my lovable Jesus moved in my interior, as though clasping me all to Himself, and told me: "My daughter, it is true that the living in my Will is a gift, and it is to possess the greatest gift; but this gift - which contains infinite value, which is currency that arises at each instant, which is light that never goes out, which is sun that never sets, which puts the soul in her place, established by God in the divine order, and therefore she takes her place of honor and of sovereignty in the Creation – is given but to one who is disposed, to one who will not waste it, to one who will esteem it so much and love it more than his own life; even more, he must be ready to sacrifice his own life so that this gift of my Will may have supremacy over everything, and be held as more than life itself - even more, his life be nothing compared to It.

Therefore, first I want to see that the soul really wants to do my Will and never her own, that she is ready to make any sacrifice in order to do Mine, and that in everything she does, she always asks Me for the gift of my Will, even just as a loan. Then, when I see that she does nothing without the loan my Will, I give it as gift, because by asking for it over and over again, she has formed the void within her soul, in which to place this celestial gift; and by becoming used to living with the loan of this divine food, she has lost the taste for her own will, her palate has been ennobled and will no longer adapt itself to the vile foods of her own self. Therefore, in seeing herself in possession of that gift

which she longed for, yearned for, and loved so much, she will live of the Life of that gift, she will love It, and will give It the esteem It deserves.

Would you not condemn a man who, taken by a childish affection for a child, only to have him around a little bit, to amuse himself with him, would give him a banknote worth a thousand; and the little boy, not knowing the value of it, tears it to a thousand pieces after a few minutes? But if, on the other hand, first he makes the child desire it, then he makes him know its value, then the good which that banknote of a thousand can do for him, and then he gives it to him - that child will not tear it to pieces, but will go put it under lock and key, appreciating the gift and loving the giver more; and you would praise that man who had the ability to make known to the little child the value of money. If man does so, much more I do, who give my gifts with wisdom, with justice and with true love. Here is, therefore, the necessity of the dispositions, of the knowledge of the gift, of the esteem and appreciation, and of love for the gift itself. Therefore, knowledge of It is like the herald of the gift of my Will which I want to give to the creature. Knowledge prepares the way; knowledge is like the contract I want to make of the gift I want to give; and the more knowledge I send to the soul, the more she is spurred on to desire the gift and to solicit the Divine Writer to place the final signature – that the gift is hers and she possesses it. So, the sign that in these times I want to give this gift of my Will is the knowledge of It. Therefore, be attentive not to let anything escape you of what I manifest to you about my Will, if you want Me to place the final signature on the gift which I yearn to give to creatures.”

After this, my poor mind was wandering in the Supreme Volition, and I did as much as I could in order to do all my acts in the Divine Will. I felt invested with a supreme light, and as my little acts came out of me, they took their place within that light and converted into light; and I could see neither the point of the light in which I had done them, nor where to find them. I could only see that they had become incorporated in that endless light and nothing else, and it was impossible for me to navigate through all that inaccessible light: to remain inside of it, yes, but to cross the whole of it was not given to my littleness. At that moment, my lovable Jesus moved in my interior and told me: “My daughter, how beautiful is the operating of the soul in my Will. Her act unites to the single act of her Creator, which knows no succession of acts. In fact, the eternal light is not divisible, and if it could be divided – which cannot be – the separated part would become darkness; and so, being light, the divine act forms one single act of all her operating. So, by operating in the light of my Volition, the soul unites herself to that single act of her Creator and takes her place within the atmosphere of the eternal light. This is why you cannot see your acts, either the point of the light in which you performed them, or where they are: because it is impossible for the creature to cross the whole of eternal light of God, although she knows that her act is certainly present in that light, and takes its place in the past, in the present, and in the future. See, the sun also, being the image of the shadow of the divine light, possesses this property in part. Suppose you were operating in a place upon which the sun spreads its solar light: you see its light in front of you, above and behind you, on the right and on the left. If you wanted to see which was the part of the light of the sun that surrounded you completely, you would not be able to find it, or distinguish it; you could only say that the light was certainly upon you. Now, that light was there from the first instant in which the sun was created; and it is and will be. If your act could convert into solar light as it converts into divine light, would you be able to find your particle of light, and the light which was given to you by the sun in order to let you operate? Certainly not. However, you know that an act has come out of you, which was

incorporated into the light of the sun. This is why I say that the living in the Supreme Volition is the greatest thing – it is to live Divine Life. As soon as He sees the soul in His Will, the Celestial Creator takes her in His arms, and placing her on His lap, He lets her operate with His very hands, and with the power of that Fiat with which all things were made. He lets all His reflections descend upon the creature, in order to give her the likeness of His operating. This is why the operating of the creature becomes light, it unites to that single act of her Creator, and constitutes itself eternal glory and continuous praise of her Creator. Therefore, be attentive, and let the living in my Will be for you your All, that you may never descend from your origin – that is, from the lap of your Creator.”

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**January 10, 1926**

***The way and the crafting which the Divine Will makes in all created things in order to reach the creature, so that she may place the final point of Its fulfillment.***

I was fusing all of myself in the Holy Divine Volition, and the littleness of my mind wandered within It. I could see It everywhere and in every place, always in the act of operating in the whole Creation. Oh! how I would have wanted to follow It, in order to give It my little requital of love in everything It was doing; my ‘thank you’, my profound adoration, my meager company. Now, while I was thinking of this, my adorable Jesus moved in my interior, telling me: “My daughter, my Will is always on the way in the created things, in order to go toward creatures. But who fulfills It? Who places the final point on the work of my Will? The creature; or rather, the creature who takes all created things as the fulfillment of my Will.

My Will makes Its way in the seed, as It makes the earth receive it, giving it the virtue of making it germinate and multiply. It performs Its crafting by calling the water to water it, the sun to fecundate it, the wind to purify it, the cold to make it take root, the heat to develop it and make it reach the proper maturity. Then It gives virtue to the machines to cut it, to thresh it, to grind it, so as to be able to give it the substance of bread; and calling the fire to cook it, It offers it to the mouth of the creature, that she may eat of it and preserve her life. See, then, how long a way and a crafting has my Will done in that seed; how many things It has called over that seed, to make it reach, as bread, the mouth of creatures! Now, who gives the final step to the way of my Will, and the fulfillment of the final act of my Supreme Volition? One who takes that bread and eats it as bearer of the Divine Will within it; and as she eats that bread, she eats my Will in it, to increase the strengths of her body and soul, as the Divine Will’s fulfillment of everything. The creature, one can say, is the center of the rest to which my Will aspires in all the ways and crafting It makes in all created things, in order to reach the creature. The same with all other created things which serve man. My Will makes Its way in the sea, and works in the multiplication of the fish; It makes Its way on the earth, and It multiplies plants, animals and birds; It makes Its way in the celestial spheres in order to have everything under Its eyes, so that nothing may escape It, and It may make Itself feet, hands and heart for each creature, to offer each of them the fruit of Its innumerable harvests. But all Its feast is only for those who take of Its own as the final point and fulfillment of Its Supreme Volition. If it wasn’t for my Will, which, as Its Fiat was released, left Itself on the way in all created things in order to make them reach man, so that the Supreme Fiat might have Its first place in the one for whom all things had been created, therefore being the ruler and the actor of the very life of the creature, all things would remain paralyzed and like many painted pictures in which the life of the things that they portray is absent.

So, poor creature, if my Will withdrew from making Its way in all created things, these would all remain like painted pictures, no longer producing the good that each thing contains toward man. Therefore, I can say that it is not created things that serve him, but it is my Will, veiled, hidden, that makes Itself the servant of man. Is it not right, then, and the most sacred duty, for him to look at my Supreme Will in all things, and to fulfill It in everything, and, returning the service, to serve the One who does not disdain to serve him even in the smallest things? And I feel as though compensated, repaid of my crafting, when I see that they reach him, and he takes them as the fulfillment of my Will. And therefore I make feast, because the purpose of my long way in the created things has obtained my intent and the fulfillment of my Will realized in the creature.

It happens to my Will as to an actor who must present his show to the audience. Poor one! How many hidden works, how many vigils, how many preparations; how much art does he not prepare even in his movements so that his postures may make the audience, now smile, now cry! In all this crafting, the actor does not make feast; on the contrary, he sweats, toils and labors. And when everything seems to be prepared, he prepares himself to call the public to see his show; and the more people he sees, the more he feels joy arise in his heart, for, who knows, he might be able to make a beautiful feast. But the true fulfillment of his feast is when, the show having been performed, full-handed, he feels coins of gold and silver flow in his hands, as appreciation and triumph of his show. But if after so many preparations, he sets everything up, he plays and plays toy trumpets, but nobody shows up, or just a few people who leave him alone at the first acts of the show – poor one, how he suffers, and the hope of his feast turns into mourning. Who is it that so much embittered that poor actor, so capable and kind in performing his scenes? Ah! the ungrateful people, who did not even want to be spectators of the scenes of that poor actor.

Such is my Will, which, like capable actor, prepares the most beautiful scenes in order to amuse man in the theater of the whole Creation – not to receive, but to give. It prepares scenes of light - of the most refulgent; scenes of flowerings and of beauties - the most radiant; scenes of strength in the roaring of the thunder, in the bursting of the thunderbolt, in the continuous rising of the waves, and even on the height of the highest mountains; the most moving scenes of a Baby who cries, shivers, and is numb with cold; sorrowful and tragic scenes of blood, and even of death, in my Passion. No actor, as capable as he might be, can match Me in the varieties of my loving scenes. But, alas!, how many do not look at my Will in all these scenes, and do not take the substance of the fruit which is in them, and turn the feasts which my Will prepared in Creation and in Redemption into mourning. Therefore, my daughter, let nothing escape you; take all things as a gift that my Will gives you; whether they are small or great, natural or supernatural, bitter or sweet, let them all enter into you as gifts and as the fulfillment of my Will.”

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**January 24, 1926**

***The Divine Will is Mother of all human wills. In the Divine Will there are no deaths.***

I felt all abandoned by Heaven and by the earth, and I thought to myself that Jesus had told me a long time before that I was to live in the hard exile of life as if there were no one else but Jesus and I; everyone was to disappear from my mind and from my heart. And now, after everything has disappeared from me and I am used to living only with Jesus, He too has run away, leaving me alone,

prey to unspeakable bitternesses, in this hard state of isolation. Oh! God, what pain. Have pity on me - come back to the one who feels the need of your Life, more than of her own life.

Now, while I was thinking of this, and of other yet more harrowing things, which it would be too long to say, my sweet Jesus moved in my interior, and sighing, told me: "Daughter of my Supreme Volition, courage in your isolation. This serves as company for my Will, abandoned by creatures. The sorrow of Its isolation – oh! how harder than yours it is. My Will is the Mother of all the wills of creatures. As most tender Mother, She left Herself in the center of Creation in order to deliver the human wills and keep them all around Herself, to raise them upon Her knees, nourish them with the milk of Her celestial teachings, and make them grow in Her likeness, giving them all Creation in which to amuse themselves. And since my Will is center of each created thing, wherever the creatures would go, She, as center of all things, would remain always near them, more than affectionate Mother, that they might never lack Her maternal cares, nor descend from Her nobility and likeness.

But, alas!, these daughters, the human wills, delivered by this Celestial Mother, my Will, despising and neglecting all Her maternal cares, Her love, Her tendernesses and attentions, even though my Will is near them - these human wills are far away from this Mother; many of them don't even know Her; others despise Her and make fun of Her. Poor Mother, which is my Will, in the midst of so many daughters delivered by Her - She remains isolated, abandoned; and while all of them take from Her own in order to live, they use it to grow in dissimilarity from Her, and to offend Her. Can there be greater sorrow for a mother than the abandonment of her children? Not to be known by the fruit of her own womb, which, turning into enemies, offend the one who brought them to the light? Therefore, the sorrow of isolation of my Will is great and inconceivable. So, may your isolation be the company of this isolated Mother, who cries and searches for Her children; but as much as She cries, shouts, and calls Her children, whether with the most tender voices, with the most bitter tears, with the most ardent sighs, or with the most thundering voices of chastisements, these unruly children keep far away from the womb of She who generated them. My daughter, do you not want to share, as true faithful daughter of my Will, in Her sorrow and in Her isolation?"

Then, after this, I began to do the adoration to my Crucified Good; but before my mind passed a long line of soldiers, all armed up, which never ended. I would have wanted to think about my Crucified Jesus, rather than see soldiers, but, against my will, I was forced to see these soldiers, equipped for anything. So I prayed my sweet Jesus to take that sight away from me, that I might be free to be with Him; and Jesus, all afflicted, told me: "My daughter, the more it seems that the world is apparently in peace, and they sing the praises of peace, the more they hide wars, revolutions and tragic scenes for poor humanity, under that ephemeral and masked peace. And the more it seems that they favor my Church, and sing hymns of victories and triumphs, and practices of union between State and Church, the closer the brawl is which they are preparing against Her. The same was for Me. Up until they acclaimed Me as King and received Me in triumph, I was able to live in the midst of the peoples; but after my triumphant entrance into Jerusalem, they no longer let Me live; and after a few days they shouted at Me: 'Crucify Him!'; and all taking arms against Me, they made Me die. When things do not start from a foundation of truth, they have no strength to reign for a long time, because, since truth is missing, love is missing, and the life that sustains it is missing. Therefore, what they were hiding easily comes out, and they turn peace into war, and favors into revenges. Oh! how many

unexpected things they are preparing.”

Jesus disappeared, and I remained all afflicted, thinking to myself: ‘My beloved Jesus has told me many times that I was the little newborn of the Divine Will – just newly born, without having formed my little life in this Supreme Volition. And now that I am most in need in order to form my growth, Jesus leaves me alone. So, I will be like an aborted birth in the Divine Will, without having existence. Don’t You see, then, my Love, in what pitiful state I find myself, and how your very designs upon Me are reduced to nothing? O please! if You do not want to have pity on me, have pity on Yourself, on your designs and on your works which You have made for my poor soul.’ But while my poor mind wanted to go further into the sorrowful state I was in, my beloved Good came out from within my interior, and looking at me thoroughly, from head to foot, told me: “My daughter, in my Will there are neither deaths nor abortions, and one who lives in It contains, as life, the Life of my Will; and even if she feels herself dying, or even dead, she is in my Will which, containing Life, makes her rise again, in every instant, to new light, to new beauty, grace and happiness, delighting in preserving her always little within Itself, so as to have her great with Itself – little but strong, little but beautiful, just newly born, so that she might have nothing human, but everything divine. So, her life is my Will alone, which will carry out all my designs, without dispersing anything. You will be like the drop of water submerged within the great sea; like the grain of wheat amidst the great masses of grains: as much as the drop of water seems as though disappeared within the sea, just as the grain amidst the innumerable grains, no one can deny or take away from them the right that their life exists. Therefore, do not fear, and make it so that you lose your life, in order to acquire the right to have my Will alone as life.”

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**January 28, 1926**

***After sin, Adam did the same acts as before, but because he had withdrawn from the Supreme Will, they were empty of the substance of Divine Life. The Humanity of Jesus, the Tree of Life which will produce the fruit of the Fiat Voluntas Tua on earth as It is in Heaven.***

I was thinking about the Holy Divine Volition, and I thought to myself: ‘How can it be that Adam, after sin, having broken his will from that of God, lost strength, dominion, and his acts were not so pleasing to God as to form His delight? Indeed, before sinning, Adam had done his acts toward God, he had learned them; why then, in repeating them afterwards, they no longer sounded the same sound, they no longer contained the fullness of divine love and the complete glory of God?’ Now, while I was thinking of this, my lovable Jesus moved in my interior, and through a light that He sent to me, told me: “My daughter, first of all, before he withdrew from my Will, Adam was my son; he contained my Will as center of his life and of all his acts, therefore he possessed a strength, a dominion, an attractiveness which was all divine. His breath, his heartbeat, his acts, gave of divine; all of his being gave off a celestial fragrance, which drew Us All toward him. So, We felt wounded from all sides by this son; if he breathed, if he spoke, if he did even the most innocent, indifferent and natural things, those were wounds of love for Us. And We, amusing Ourselves with him, filled him more and more with Our goods, because everything he did came from one single point, which was Our Will; therefore We liked him all - We found nothing which might displease Us.

Now, after sin, Adam descended from the state of son and reduced himself to the state of servant; and



as soon as he broke up with the Supreme Will, the divine strength, the dominion, the attractiveness, the celestial fragrance, went out of him. Therefore, his acts, his being, no longer gave of divine, but were filled with a human sensation, which, making him lose attractiveness, caused that We no longer felt wounded, but rather, we kept our distance – he from Us, and We from him. His repeating the same acts as those he did before sinning, as in fact he did, says nothing. But do you know what the acts of the creature are without the fullness of Our Will? They are like those foods without condiments and without substance, which, instead of being enjoyed, disgust the human palate; and so do they disgust the divine palate. They are like those unripe fruits, which contain neither sweetness nor taste; they are like those flowers without fragrance; they are like those vases, which are full, yes, but of old, fragile and ragged things. All this can serve a strict necessity of man, and maybe a shadow, a shade of the glory of God, but not the happiness and the complete well-being of the creature, and the fullness of the glory of God.

Now, on the other hand, with what pleasure does one not eat a food which is well flavored and nourishing? How it strengthens the whole person; the mere smell of its condiment whets one's appetite and the eagerness to eat it. In the same way, before sinning, Adam flavored all of his acts with the substance of Our Will, and therefore he whetted the appetite of Our love to take all his acts as the most enjoyable food for Us; and We, in return, gave him Our delicious food – Our Will. But after sin, poor one, he lost the direct way of communication with his Creator; pure love was no longer reigning in him; love was divided by apprehension, by fear, and since he no longer contained the absolute dominion of the Supreme Will, his acts of before, done after sin, no longer had the same value. More so, since the whole Creation, including man, came out of the Eternal Creator as their source of Life, in which they were to be preserved only with the Life of the Divine Will. Everything was to be founded upon It, and this foundation of the Divine Will was to preserve all things as beautiful and noble, just as they had come out of God. And, in fact, all created things are just as they were created – none of them has lost anything of its origin; only man lost the life, the foundation, and therefore he lost his nobility, the strength, and the likeness to his Creator.

But in spite of this, my Will did not leave man completely. Unable to still be his source of life and the foundation that would sustain him, because he himself had withdrawn from It, It offered Itself as medicine so that he might not perish completely. So, my Will is medicine, is sanity, is preservation, is food, is life, is fullness of the highest sanctity. In whatever way the creature wants It, so does It offer Itself. If she wants It as medicine, It offers Itself in order to take away from her the fever of passions, the weaknesses of impatience, the vertigo of pride, the sickliness of attachments; and so with all the rest of evils. If she wants It as sanity, It offers Itself to preserve her healthy, to free her from any spiritual illness. If she wants It as food, It gives Itself as food to make her strengths develop and grow more in sanctity. If she wants It as life and as fullness of sanctity – oh! then my Will makes feast, because It sees man returning into the womb of his origin, from which he came; and It offers Itself to give him the likeness of his Creator, the only purpose of his creation. My Will never leaves man; if It left him, he would resolve into nothing. And if man does not give himself to letting my Will make him a saint, my Will uses the ways to at least save him.”

On hearing this, I said to myself: ‘Jesus, my Love, if You love so much that your Will operate in the creature as in the act in which You created her – as if there had been no fracture between your Will and that of the creature – why, in coming upon earth to redeem us, did You not give us this great

good - that your Will, triumphant of everything, would place us in the order of Creation, just as we came out of the hands of our Celestial Father?’ And Jesus, coming out from my interior, pressed me all to His Heart, and with unspeakable tenderness, told me: “My daughter, the primary purpose of my coming upon earth was indeed this one – that man would return into the womb of my Will, as he came out of it when he was created. But in order to do this, I had to form, by means of my Humanity, the root, the trunk, the branches, the leaves, the flowers, from which the celestial fruits of my Will were to come out. No one can have the fruit without the tree. This tree was watered by my Blood; it was cultivated by my pains, by my sighs and tears; the sun which shone upon it was the Sun of my Will alone. Therefore, the fruits of my Will will certainly come, but in order to desire the fruits, one must know how precious they are, the good which they bring, the riches they produce. Here is the reason, then, for the many manifestations of my Will which I have made to you. In fact, knowledge will bring the desire to eat it; and once they have enjoyed what it means to live only to do my Will, if not all, at least part of them will return to the path of my Volition. The two wills will exchange the perennial kiss; there will be no more dispute between the human will and that of the Creator; and after the many fruits It has given, my Redemption will give also the fruit of the Fiat Voluntas Tua on earth as It is in Heaven. Therefore, you, be the first one to take this fruit, and want no other food, nor any other life but my Will alone.”

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**January 30, 1926**

***Death of the confessor Fr. Francesco De Benedictis. Fear that she might do her own will.***

I was at the summit of my affliction because of the almost sudden death of my confessor. To my many interior pains due to the frequent privations of my sweet Jesus, He wanted to add such a painful blow for my poor heart, depriving me of he who was the only one who knew my poor soul. But may the Fiat Voluntas Tua be always done, loved and adored. The earth was not worthy to possess such a person, therefore the Lord, to chastise us, brought him to Heaven with Himself. So, in my intense bitterness for having been left without confessor, not knowing, myself, to whom to turn, I prayed to my lovable Jesus for that blessed soul, saying: ‘My Love, if You took him away from me, at least bring him straight to Heaven with You.’ And, crying, I said to Him: ‘I place him in your Will. Your Will contains everything – love, light, beauty, all the good which has been done and will be done; may these purify him, embellish him, enrich him with all that is needed in order to be in your presence, so You will find nothing in him which might prevent his entrance into Heaven.’

Now, while I was doing and saying this, a globe of light came before me, and within that light there was the soul of my confessor, taking its way toward the vault of the Heavens, without saying to me even one word. I remained consoled, yes, for his destiny, but embittered to the summit for my own. And I prayed Jesus that, since He had taken the confessor away from me and I myself had no one to whom to turn, by His goodness He would free me from the bother I gave to the confessor – however, not because it was wanted by me, but as something wanted by Jesus; because I feel that if Jesus conceded this to me as something wanted by me, I would feel as if I were lacking the earth under my feet, the heavens above my head, the heartbeat in my heart; so, for me it would be disgrace rather than grace. And all abandoned in sorrow, I offered everything to Jesus, that He would give me the grace to do His Most Holy Will in everything. And Jesus, compassionating my sorrow, clasped me all to Himself, and told me: “My daughter, courage, do not fear, I do not leave you, I will always be

with you; and I promise you that if no priest wants to make himself available for your assistance, not wanting to follow my Will, I will free you from this bother for them – not because you want it, but because I Myself want it. Therefore, do not fear, for I will not let your will enter into this. I will do everything Myself; I will be jealous even of your breath, that your will may not enter into it, but only Mine.”

Then, when the night came, I felt such fear that blessed Jesus might take me by surprise and make me fall into the state of my usual sufferings, that I trembled and cried; more so, since I felt as if I wanted Him to free me. And blessed Jesus came out from within my interior, and placing His face close to mine, He cried - so much that I felt my face too wetted by His tears. And, sobbing, He said to me: “My daughter, have patience; remember that the destiny of the world weighs upon you. Ah! you do not know what it means to be in this state of pain together with Me, even for half an hour or five minutes. It is my real Life that is repeated upon earth; it is this Divine Life that suffers, that prays, that repairs in you, and transmutes my very Will into you, so that It may operate in you as It operated in my Humanity. And do you think this is trivial?” And, keeping silent, He continued to cry. I felt my heart break in seeing Jesus cry, and I comprehended that He was crying for me, to give me the grace that His Will have Its full rights over me, that It maintain Its Life whole within my soul, and that my will would never have life. So, the reason for His tears was to place His Will in safety within my poor soul. And He cried for priests, in order to give them the grace to comprehend His works, that they too would be willing to do His Will.

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**February 7, 1926**

***The Divine Will reigning in the soul raises her above everything; and loving with the love of a God, she can love all things with His very love, and is constituted possessor and queen of all Creation.***

I was fusing myself in the Holy Divine Volition according to my usual way, and taking the eternal ‘I love you’ of my sweet Jesus, and making it my own, I was going around throughout the whole Creation in order to impress it upon each thing, so that everything and everyone might have one single note, one single sound, one single harmony – ‘I love You, I love You, I love You’ – for myself and for all, toward my Creator, who so much loved me. Now, while I was doing this, my lovable Jesus came out from within my interior, and pressing me to His Heart, all tenderness, told me: “My daughter, how beautiful is the ‘I love You’ of one who lives in my Will. I hear the echo of mine together with hers over all created things, therefore I feel the requital of love of the creature for everything I have done. And then, to love means to possess what one loves, or wanting to possess that which is loved. So, you love the whole Creation because It is Mine, and I let you love It because I want to make It yours. Your repeated ‘I love You’ for Me upon each created thing is the way and the right of possession – the right to possess them. In feeling loved, all Creation recognizes their master, and therefore they make feast in hearing your ‘I love You’ being repeated upon them. Love makes one recognize what is one’s own, and they give themselves only to those by whom they are loved; and my Will reigning in the soul is the confirmation that what is mine is hers. Now, when something is in common between two persons, highest accord is needed, one cannot do without the other; and here is the necessity of their inseparable union, of continuous communications on what to do with what they possess. Oh! how my Will reigning in the soul raises her above everything; and

loving with the love of a God, she can love all things with His very love, and is constituted possessor and queen of all Creation.

My daughter, it is in this happy state that I created man; my Will was to make up for all that was lacking in him, and to raise him to the likeness of his Creator. And this is precisely my aim upon you - to make you return to the origin, as We created man. Therefore, I do not want division between Me and you, nor that what is mine be not yours; but in order to give you your rights, I want you to recognize what is mine, so that, as you love everything and your 'I love You' flows over all things, all of Creation may recognize you. They will feel in you the echo of the beginning of the creation of man, and delighting in it, they will yearn to be possessed by you.

I act for you like a king who is despised by his peoples, offended, forgotten; these peoples are no longer under the regime of the laws of the king; and if they observe any of the laws, it is force that imposes itself on them, not love. So, the poor king is forced to live in his royal palace, isolated, without the love, the subjection and the submission of the peoples to his will. But among many, he notices that there is one alone who maintains himself whole in letting himself be subdued, entirely and completely, by the will of the king. Even more, he repairs, he cries for the rebellious wills of the whole people, and would want to compensate the king by making himself act for each creature, so that he might find in him everything that he should find in all the rest of the people. The king feels drawn to love this one, and keeps him always under his eyes to see whether he is constant - and not for one day, but for a period of his life, because only constancy is what the king can rely upon, so as to be sure of what he wants to make of the creature. To sacrifice oneself, to do good for one day, is something easy for the creature; but to sacrifice oneself and do good for one's own life - oh! how difficult it is. And if it happens, it is a divine virtue operating in the creature. So, when the king feels sure about him, he calls him to himself into his royal palace, he gives to him all that he should give to the whole people, and putting the others aside, he makes the new generation of his chosen people come out from this one, which will have no other ambition than to live of the will of the king alone, all submitted to him, like many births from his womb.

Don't you think, my daughter, that this is precisely what I am doing for you? My continuous calling you into my Will, so that, not yours, but Mine may live in you; my wanting from you that you let Me find the note of your 'I love You', of your adoration for your Creator, of your reparation for each offense, upon all created things and from the first to the last man that will come - does this not say in clear notes that I want everything in order to give you everything, and that, raising you above everything, I want my Will to be restored in you, whole, beautiful, triumphant, just as It came out of Us in the beginning of Creation? My Will was the prime act of the creature; the creature had her prime act in my Will, and therefore It wants to do Its course of life in her. And even though It was suffocated at Its very first arising in the creature, It was not extinguished, and therefore It awaits Its field of life in her. Don't you want to be Its first little field? Therefore, be attentive; when you want something, never do it on your own, but pray to Me that my Will may do it in you. In fact, that same thing, if you do it yourself, sounds bad, gives of human; but if my Will does it, it sounds good, it harmonizes with Heaven, it is sustained by a divine grace and power, it is the Creator that operates in the creature, its fragrance is divine; and rising everywhere, it embraces everyone with one single embrace, in such a way that all feel the good of the operating of the Creator in the creature."

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**February 11, 1926**

***The human will is the wood worm that gnaws at all goods and the key that opens all evils. Each act of human will not connected with that of God forms an abyss of distance between Creator and creature.***

I was thinking to myself: ‘Why so much fear in me, to the point of feeling my life missing in me, that – may this never be – I might not do the Most Holy Will of God entirely and completely? The mere thought of this destroys me; what would it be, then, if I came to the point of withdrawing, even for one single instant, from the Supreme and Adorable Will of my Creator?’ Now, while I was thinking of this, my lovable Jesus came out from within my interior, and taking my hands in His, He kissed them with unspeakable love. Then He pressed them so very tightly to His breast, and, all tenderness, told me: “My daughter, how beautiful is my Will operating in your hands. Your motions are wounds for Me – but divine wounds, because they come from the depth of my Will, dominating, operating and triumphant in you; so, I feel wounded as though by another Me. With just reason do you fear. If you went out of my Supreme Will even for one instant – oh! how low you would descend. You would reduce yourself as though from the state of Adam innocent to the state of Adam guilty. And since Adam had been created as the head of all generations, his will, withdrawn from his Creator, formed the wood worm in the root of the tree of all generations. Therefore, all feel the ruins which the wood worm of the human will formed from the very beginning of the creation of man. Each act of human will not connected with that of God forms an abyss of distance between Creator and creature, and therefore distance of sanctity, of beauty, of nobility, of light, of science, etc.

So, by withdrawing from the Divine Will, Adam did nothing but put himself at a distance from his Creator. This distance debilitated him, impoverished him, unbalanced him completely, and caused imbalance in all generations, because when evil is in the root, the whole tree is forced to feel the malignant effects, the bad humors, which are in the root. Therefore, my daughter, since I have called you as the first, and as the head of the mission of my Will, this Will of Mine must lay in you the balance between you and the Creator, and therefore remove the distance which exists between the human will and the Divine, so as to be able to form in you the root of the tree without bad humors, making only the vital humor of my Will flow, so that the tree may not be jeopardized in its vegetation, in the development and in the preciousness of its fruits.

Now, if you wanted to do an act of your will, not connected with Mine, you would come to form the wood worm to the mission which I have entrusted to you, and like a second Adam, you would ruin the root of the tree of my Will, which I want to form in you, and would jeopardize all those who will want to graft themselves to this tree, because they would not find all the fullness of my Will in the one in whom It had Its beginning. Therefore, it is I who cast this fear into your soul, so that my Will may always be dominant in you, and all the manifestations which I have made to you may always be in vegetation, in order to form the divine root, trunk, branches, flowers and fruits, without the shadow of your human will. In this way, you would return to your origin, into the womb of your Creator, all beautiful, grown and formed with the fullness of the Supreme Will. And the Divinity, satisfied in you of the work of the creation of man, would make Its chosen people of the Fiat Voluntas Tua on earth as It is in Heaven come out from you and from the mission entrusted to you. Therefore, be attentive, my daughter, and do not want to ruin the work of my Will in you. I love it so much and

it costs Me so much, that I will use all my infinite jealousies; I Myself will guard my Will, so that yours may never have life.”

I remained surprised, and I comprehended with such clarity what an act of human will means, compared to an act of Divine Will, and how the soul, by doing her own will, loses the physiognomy of her Creator; and stripping herself of the beauty with which she was created, she clothes herself with miserable rags, she barely drags herself in good, she acquires the diabolical likeness, she feeds herself with dirty foods. My Jesus, give us all the grace never to do our own will, which is like calling all passions back to life. So, almost trembling, I tried to plunge more deeply into the Supreme Will, and I called my Celestial Mama to my help, so that, together, in the name of all, we might adore the Supreme Will on behalf of all the human wills opposed to It. Now, while I was doing this, the Heavens opened, and my Jesus came out from within my interior, all in feast, and told me: “Daughter of my Volition, you must know that when my Will reigns in the soul, It integrates everything she does and the development of the Life of my Eternal Will in her. So, it was not you who called my Divine Mama, but it was my Will that called Her. And She, feeling called by a Divine Will which has always been whole and triumphant within Her, immediately perceived that one from the Celestial Family was calling Her upon earth; and She said to all Heaven: ‘Let us go, let us go. It is one from our Family that is calling us to fulfill the duties of the Family to which we belong.’ And here they are – look at them, all around us: the Virgin, the Saints, the Angels, to do the act of adoration which you want to do; and the Divinity, to receive it.

My Will has such power as to enclose everything and make everyone do the same thing, as if it were one single act; hence the great difference that passes between one who lets my Will reign within herself and one who lives of her own self. In the first one there is a Divine Will that prays, that operates, that thinks, that looks, that suffers. At each motion of hers, It moves Heaven and earth and connects everything together, in such a way that all feel the power of the Divine Will operating in the creature, and recognize in her the nobility, the likeness, the offspring of their Creator; and, as daughter of the Celestial Family, all protect her, assist her, defend her and long to have her together with them in the Celestial Fatherland. All the opposite for one who lives of her own will, which is the key of hell, of miseries, of inconstancy; whatever place it opens, it can open only there where evil is. And if she does any good at all, it is apparent, because inside of it there is the wood worm of her will which gnaws at everything. Therefore, even if it should cost you your life, never – never go out of my Will.”

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**February 18, 1926**

***Each manifestation on the Divine Will is a beatitude that is released by God. Each act of the human will rejects this beatitude.***

I felt oppressed because of many thoughts that went through my mind, with the addition of the privation of my sweet Jesus. And while I struggled between the hope that He would not leave me without Him for too long and the fear of no longer seeing Him, my lovable Jesus took me by surprise and filled me all with Himself, in such a way that I could no longer see myself, but only Jesus, who formed around Himself an immense sea of many little flames, and these were all the truths that regarded His Divinity and His lovable Will. I would have wanted to take all those little flames, in

order to know the One who is everything for me, and to make Him known to all, but – no: now I could not find the human terms in order to express them; now the littleness of my mind, to contain them; now the infinity, which it was not given to me to embrace; now the immensity, in which I remained lost. I could comprehend a little bit of everything, but, alas!, the celestial language is very different from the terrestrial language, therefore I could not find the right words to make myself understood. More so, since when I am with Jesus, I have the same language as Jesus, we understand each other perfectly; but once Jesus has withdrawn and I find myself inside myself, I feel such a change, that I am just barely able to say a few things, and maybe half-mangled, and while babbling like a little child.

Then, while I was swimming inside that sea of little flames, my beloved Jesus told me: “It is right that the little newborn of my Supreme Volition take part in the beatitudes, joys and happinesses of She[1] who delivered her to the light. All these little flames that you see in the endless sea of my Will are the symbol of the secret beatitudes, joys and happinesses which It contains. I say secret because, since I have not yet manifested the fullness of the knowledge which the Eternal Will contains, nor are there the right dispositions in creatures in order to manifest them, all these beatitudes remain ‘ad intra’, inside the Divinity, as We are waiting to put them out for the one who would be born, live and carry out her life in Our Will, with no interruption, because, her will being one with Ours, all the divine doors are opened and Our most intimate secrets revealed. The joys and the beatitudes are placed in common, as much as it is possible for a creature, and as much as she is capable of. So, you see, my daughter, each manifestation that I make to you about my Will is a beatitude released from the womb of the Divinity, which not only makes you happy and disposes you more to live in my Will, but prepares you for more new knowledges. And not only this, but all of Heaven remains inundated by that new beatitude which has come out of Our womb. Oh! how grateful they are to you, and how they pray that I continue the manifestations on my Will! These beatitudes were closed into Ourselves by the human will, and each act of human will is a lock to these celestial beatitudes – not only in time, but also in Eternity, because each act of my Will done on earth sows in the soul the seed of that beatitude which she will enjoy in Heaven. Without the seed, it is useless to hope for the plant. Therefore, deeper and deeper do I want you, inside my Will.”

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**February 21, 1926**

***Each manifestation on the Divine Will is a birth from It. Each act done in It is water which is formed in order to expand the sea of the Eternal Will around the soul.***

I was feeling all immersed in the Holy Divine Volition. A celestial and divine air surrounded me, and an inaccessible light made present to me, as though in act, all the acts of the Supreme Will, which, finding the same Will in me, gave me their kiss and their love, and I gave them my kiss in return, and I impressed my ‘I love You’ in each act of the Eternal Volition. It seemed to me that all of them wanted to be recognized by me, in order to have my requital, perfect accord and mutual possession. Now, while I was in this state, my sweet Jesus came out from within my interior, and with His divine hands He bound me within that light, in such a way that I could see nothing else but Jesus, His Will and everything that It was doing. How happy I felt - how many inexpressible joys I experienced. Jesus Himself was all in feast, and felt such contentment in seeing me all for His Will and in His Will, that it seemed He would forget about everything, to occupy Himself only with His Will, so that It

might be complete in me, and, triumphing in everything, It might obtain the purpose for which all things were created.

Then, afterwards, He said to me: “My daughter, little newborn of my Will, you must know that one who is born in my Will can also be a mother, by giving birth to many children for my Supreme Volition. In order to be mother, it is necessary to have sufficient matter in one’s own interior, so as to be able to form, with one’s own blood, with one’s own flesh and with continuous nourishment, the birth which one wants to give to the light. If there is no seed and not enough matter, it is useless to hope to become a mother. Now, since you have been born in my Will, in you there is the seed of fecundity, and there is also the fully sufficient matter of all the manifestations I have made to you on my Will. It can be said that each knowledge I have given you can give birth to a child for my Will. Your continuous acts in my Will are abundant nourishment in order to first form these children of Heaven within yourself, and then deliver them as triumph, honor, glory and crown of my Will, and as perennial joy of the mother who delivered them. See, then, what each additional manifestation means - it is one more birth that my Will delivers, it is a Divine Life that goes out for the good of creatures, it is to debilitate the strengths of the human will in order to establish in it the fortress of the Divine Will. How attentive, then, you must be not to disperse anything, even from the smallest manifestations I make to you, because you would deprive Me of the honor of having one more child, which can narrate to all one more good about my Will in order to give it to creatures, that they might love It more and let themselves be subdued by the power of my Supreme Volition.”

Then, I don’t know how, I felt the usual fear that I might, even just slightly, go out of the Most Holy Will. And my always lovable Jesus came back again, and, all love, told me: “My daughter, why do you fear? Listen: when you worry and afflict yourself for fear that you might go out of my Will, I laugh to Myself and I make it a joke for you, because I know that the water of the sea of my Will that surrounds you is so much, that you would not be able to find its boundaries in order to get out. Wherever you wanted to turn your step – to the right, to the left, to the front or to the back – you would be walking, yes, but always inside the water of the sea of my Will. And you yourself have formed this water with the many acts you have done in It; in fact, since my Will is endless, by doing your acts in It, you have formed a sea around yourself from which you cannot go out. So, each act you do comes to form new water to expand even more the sea of the Supreme Will, inside and outside of you. Your very fears that you might go out of the origin in which you were born, are waves that you form, which, in agitating you, plunge you more deeply into the abyss of the sea of my Will. This is why I do not reproach you – because I know where you are, and how you are. Rather, I call your attention to live in peace in my Will, or I give you a surprise by telling you more surprising things on the Eternal Volition, in such a way that, surprised, you forget about everything, including your fears, and with peace you navigate the sea of my Will. And I, Divine Helmsman, delight in guiding the one who lives in Our Supreme Will, and is all for It.”

May everything be for the glory of God and to my confusion, as I am the most miserable of all creatures. Deo gratias

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[1] The Divine Will.



*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 19**



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## VOLUME 19

J.M.J.

Fiat, always.

**February 23, 1926**

***Jesus calls her “the little newborn” so that she may be reborn continuously in His Holy Will to new beauty, to new sanctity, to new light, to new likeness of her Creator.***

My Love and my Life, Jesus, come to the help of my weakness and of my reluctance in writing; even more, let your own Will come to write, that I may put nothing of my own, but only all that You want me to write. And You, my Mama and Celestial Mother of the Divine Will, come to guide my hand while I write. Lend me the words, facilitate for me the concepts which Jesus places in my mind, that I may worthily write about the Most Holy Will, so as to make my sweet Jesus content.

I was thinking to myself: ‘Why does blessed Jesus so often call me “the little newborn of His Most Holy Will”? Maybe because I am still bad, and since I have not taken one step in His Will, with reason He calls me just newborn....’

Now, while I was thinking of this, my adorable Jesus clasped His arms around my neck, and squeezing me tightly to His Heart, told me: “To my little newborn of my Will I want to deny nothing. Do you want to know, then, why I call you little newborn? Newborn means to be in the act of being born, and you must be reborn in each one of your acts in my Will. Not only this, but in order to be repaid for all the oppositions of the human wills, my Will wants to call you into my Volition to make you be reborn so many times for as many times as the human wills have opposed It. Therefore, it is necessary to keep you always a newborn. When one is in the act of being born, it is easy to make her be reborn as many times as one wants, and to preserve her without the growth of the human will. But when the soul grows, it becomes more difficult to keep her without the life of her own self.

But this is not all. It was necessary, befitting and decorous for the newborn of my Will and for Our Will Itself, that she would unite herself to that single Act of the Eternal One, which has no succession of acts. And just as this single Act gives the Divine Being all the greatness, the magnificence, the immensity, the eternity, the power – in sum, It encloses everything, to make whatever It wants come out of this one Act – in the same way, Our little newborn of Our Will, uniting with the single Act of the Eternal One, was to do always one single act – that is, to remain always in continuous act of being born, doing always one single act: Our Will. And while doing one single act, she would be reborn continuously - but reborn to what? To new beauty, to new sanctity, to new light, to new likeness of her Creator. And as you are reborn in Our Will, the Divinity feels repaid of the purpose for which It issued the Creation, and It feels the joys and the happiness that the creature was to give It, come back to It. Clasp you to the divine bosom, It fills you with joy and with infinite graces, and It manifests to you more knowledges about Our Will; and giving you no time, It makes you be reborn again in Our Will.

Moreover, these continuous births make you die continuously to your will, to your weaknesses, to miseries, and to all that does not belong to Our Will. How beautiful is the destiny of my little

newborn! So, aren't you happy?

See, I too was born one time, but that birth makes Me be born continuously. I am reborn in each consecrated Host; I am reborn every time the creature returns to my grace. The first birth gave Me the field to make Me be reborn always. This is how divine works are: after they are done once, their continuous act remains, without ever ending. The same will be with my little newborn of my Will: after she is born once, the act of her continuous birth will remain. This is why I am so careful not to let your will enter into you, and I surround you with so much grace – so that you may always be reborn in my Will, and my Will may be reborn in you.”

\* \* \*

**February 28, 1926**

***Every time the soul occupies herself with herself, she loses one act in the Divine Will. What it means to lose this act.***

I continued amid my usual fears, and my always lovable Jesus, making Himself seen, all goodness told me: “My daughter, do not lose time, because every time you occupy yourself with yourself it is an act of my Will that you lose; and if you knew what it means to lose one single act in my Will...! You lose a divine act - that act which embraces everything and everyone, and which contains all the goods that exist in Heaven and on earth. More so, since my Will is a continuous act which never stops Its course, nor can It wait for you when you stop with your fears. It is more appropriate for you to follow It in Its continuous course, than for It to wait for you to place yourself on the way in order to follow It. And not only do you lose time, but having to pacify you and to raise you from your fears in order to put you on the way in my Will, you force Me to occupy Myself with things which do not regard the Supreme Volition. Your very Angel, who is near you, remains on an empty stomach, because every act you do in It, as you follow Its course, is one more accidental beatitude which he enjoys, being near you; and it is a doubled paradise of joys that you offer him, in such a way that he feels happy in his destiny of having you in his custody. And since the joys of Heaven are communal, your Angel offers the accidental beatitude he has received from you, his doubled paradise, to the whole Celestial Court as the fruit of the Divine Will of his protected one. All make feast and magnify and praise the power, the sanctity, the immensity of my Will. Therefore, be attentive; in my Will one cannot lose time - there is much to do; you have to follow the act of a God, which is never interrupted.”

Having said this, He disappeared, and I remained concerned in seeing the evil I was doing; and I said to myself: ‘How can it ever be possible that by placing myself in the Divine Volition, forgetting about everything else, as if nothing else existed for me but the Eternal Will alone, I take part in all that this lovable Will contains?’ And Jesus, returning, added: “My daughter, it is just for one who is born in my Will to know the secrets It contains; and besides, the thing in itself is very easy and as though natural. Suppose that you went to live in a house, either for a short time or forever, in which there is beautiful music and a fragrant air, through which one feels infused with new life. Indeed you had not put that music or that balsamic air in it, but since you find yourself in that house, which is not yours, you come to enjoy both the music and the fragrant air, which regenerates your strengths to new life. Add that this house contains enchanting paintings, beautiful things that enrapture, gardens which you had never seen before, with so many different plants and flowers that it is impossible to

count them all; delicious lunches which you had never enjoyed before.... Oh! how you amuse yourself; how you delight and enjoy yourself in admiring so many beauties, in savoring foods so tasty. However, of all this, nothing was made or placed by you; yet, you take part in everything just because you are in that house.

Now, if this happens in the natural order, much more easily can it happen in the supernatural order of my Will. By entering into It, the soul forms one single act with the Divine Will, and as though naturally she takes part in what It does and contains. More so, since in order to live in my Will, the soul is first stripped of the garments of the old guilty Adam, and is clothed anew with the garments of the new and holy Adam. Her garment is the light of the Supreme Will Itself, through which all Its divine manners are communicated to her, which are noble and communicative to all. This light makes her lose the human features and restores in her the physiognomy of her Creator. What is the wonder, then, if you take part in all that the Divine Will possesses, since one is the life and one the Will? Therefore, be attentive. I recommend to you - be always faithful to Me, and your Jesus will keep the pace of making you live always in my Will. I will be on guard, that you may never go out of It."

\* \* \*

**March 2, 1926**

***Silence on that which regards the truths of the Divine Will forms the tomb of these truths, while the word forms the resurrection. The "Glory Be" of the soul in the Divine Will.***

I felt oppressed and with such reluctance to open my soul to manifest what my blessed Jesus tells me, that I would rather have remained silent forever, so that nothing would be known any more. I lamented to my sweet Jesus, saying to Him: 'Oh! if You told me not to say anything to any one, ever again, of what passes between You and me, from what an enormous weight You would free me - how happy I would be. Don't You see my great repugnance, and the effort I have to make?'

But while I was saying this, my always lovable Jesus, moving in my interior, told me: "My daughter, would you want to bury the light, the grace, the truth, and so prepare the tomb for your Jesus? Silence on anything which is truth forms the burial of the truth, while the word forms the resurrection of the truth - it makes light, grace and good rise again; more so, since the word on the truth comes from the Supreme Fiat. The word had its divine field when, in Creation, with the word "Fiat" I issued the whole Creation. I could have created It remaining silent also, but I wanted to use the word "Fiat" so that the word too might have divine origin; and since it would contain the creative power, whoever would use it to manifest what belongs to Me might have the power to communicate those truths to whomever would have the fortune to listen to him. For you, then, there is a stronger reason. In fact, since the greater part of everything I tell you are things which regard my Supreme Will, it is not only the original word, but the Fiat Itself which, entering the field again as in Creation, wants to make known the immense goods that my Will contains. And It communicates so much power to everything I manifest about It, as to be enough to form the new Creation of my Will within souls. Is this the love you have for Me, that with your silence you want to form the tomb for my Will?"

I remained frightened and more afflicted than before; and I prayed Jesus to give me the grace to fulfill His Most Holy Will. And my beloved Jesus, as though wanting to cheer me, came out from within my interior, and squeezing me tightly to His Most Holy Heart, infused new strength in me. At that

moment, the Heavens opened and I heard everyone say, in chorus: “Glory be to the Father and to the Son and to the Holy Spirit”. I don’t know how, but it was my turn to answer: ‘As it was in the beginning, is now, and ever shall be, world without end. Amen.’ But who can say what was happening? In the word “Father” one could see the creative power flowing everywhere, preserving everything, giving life to everything. The mere breath of this word was enough to maintain everything He had created intact, beautiful and ever new. In the word “Son” one could see all the works of the Word, renewed, ordered, and all in act of filling Heaven and earth to give themselves for the good of creatures. In the word “Holy Spirit” one could see all things being invested with a speaking, operative and vivifying love. But who can say everything? I felt my poor mind immersed in the eternal beatitudes, and my adorable Jesus, wanting to call me back into myself, told me: “My daughter, do you know why it was your turn to say the second part of the ‘Glory be’? Since my Will is in you, it befitted you to bring the earth up to Heaven, in order to give, in the name of all, together with the Celestial Court, that glory which will never end - ‘world without end’. Eternal things, which never end, can be found only in my Will, and one who possesses It is in communication with Heaven. This soul takes part in everything they do in the celestial regions, and she is as though in act together with the celestial Blessed.”

\* \* \*

**March 6, 1926**

***Only the most important thing was known about the Celestial Mama – that the Son of God was Her Son. The same will happen with the daughter of the Divine Will – the most important thing only will be known, so as to make the Divine Will known. A good which is not known has no ways to communicate itself.***

As I was in my usual state, my always lovable Jesus came, and holding my hand in His, He drew me to Himself - up high, between Heaven and earth. Almost fearing, I clung to Jesus, holding on tightly to His most holy hand; and wanting to pour out my pain with Him, which so much oppresses me, I said to Him: ‘My Love and my Life, Jesus, some time ago You told me that You wanted to make of me a copy of my Celestial Mama; yet, almost nothing was known about Her, of the many seas of grace with which, in every instant, She was inundated by You. She said nothing to no one – She kept everything within Herself; nor does the Gospel say anything. It is known only that She was your Mama, and that She gave You, Eternal Word, to the world; but everything that passed between You and Her – the favors, the graces – She kept all within Herself. With me, then, You want the opposite – You want me to manifest what You tell me; You do not want the secret of what passes between You and me. I feel sorrow because of this; where, then, is the copy You want to make between me and my Mama?’

And my sweet Jesus, clasping me tightly to His Heart, all tenderness told me: “My daughter, courage, do not fear. Nothing was known about my Mama but that which it was necessary and sufficient to be known – that I was Her Son; that through Her I came to redeem the generations, and that She was the first one in whose soul I had my first field of divine actions. Everything else – the favors and the seas of graces which She received – remained in the sacrarium of the divine secrets. However, the most important, the greatest, the holiest thing was indeed known – that the Son of God was Her Son. This was the greatest honor for Her, which raised Her above all creatures. Therefore, since the greatest was known about my Mama, the lesser was not necessary.

The same will happen with my daughter: it will be known only that my Will had Its first field of divine action in your soul, as well as everything that is necessary in order to make known what regards my Will; how It wants to enter the field so that the creature may return to her origin, and how It anxiously awaits her into Its arms, so that there may be no more division between her and Me. If this were not made known, how could creatures long for this great good? How could they dispose themselves to receive a grace so great? If my Mama had not wanted to make known that I was the Eternal Word and Her Son, what good would Redemption have produced? A good which is not known, as great as it may be, has no ways to communicate the good it possesses. And just as my Mama was not opposed, so must my daughter not oppose what regards my Will. All the rest of the secrets - the flights you do in my Will, the goods you take, and the most intimate things between you and Me – will remain in the sacrum of the divine secrets. Do not fear, your Jesus will content you in everything.”

\* \* \*

**March 9, 1926**

*Creation forms the mute glory of God. How, in creating man, God played a risky game; but it failed, and He has to make up for it.*

My poor mind was swimming in the endless sea of the Divine Volition, and my always lovable Jesus made me see the whole Creation in act. What order, what harmony, how many different beauties! Each thing carried the seal of an uncreated love that ran toward creatures, and in descending into the depth of each heart, all things cried out in their mute language: ‘Love – love the One who so much loves you!’ I felt a sweet enchantment in seeing the whole Creation. Its loving muteness, more than powerful voice, wounded my poor heart, to the point that I felt faint. And my sweet Jesus, sustaining me in His arms, told me: “My daughter, all Creation says: ‘Glory and adoration to our Creator - love to creatures!’ So, Creation is a mute glory and adoration for Us, because no freedom was conceded to It – either to grow, or to decrease. We issued It from Ourselves, but We kept It within Us – that is, in Our Will - to sing, though mute, the praises of Our power, beauty, magnificence and glory. So, We Ourselves sing the praises of Our own power, of Our glory, of Our infinite love, power, goodness, harmony and beauty. Creation gives Us nothing by Itself; although, being the outpouring of all Our Divine Being, It serves man as mirror in order to look at and to know his Creator, and It gives to him sublime lessons of order, of harmonies, of sanctity and of love. One can say that the Creator Himself, assuming the attitude of Divine Master, gives as many lessons for as many things as He created – from the greatest to the littlest work which came out of His creative hands.

It was not so in creating man. Our love for him was so great as to surpass all the love We had in Creation. Therefore We endowed him with reason, memory and will; and placing Our Will within his, as though on a counter, We wanted him to multiply It, to increase It a hundredfold - not for Us, who did not need it, but for his own good, that he might not remain like the other created things, mute and fixed in that point at which We issued them, but he might grow ever more in glory, in riches, in love and in the likeness of his Creator. And so that he might find all possible imaginable aids, We gave him Our Will at his disposal, that he might achieve, with Our very power, the good, the growth and the likeness of his Creator that he wanted to acquire.

In creating man, Our love wanted to play a risky game by placing Our things within the little circle

of the human will, as though on a counter: Our beauty, wisdom, sanctity, love, etc. And Our Will was to become the guide and the actor of his operating, not only to make him grow in Our likeness, but to give him the shape of a little god. Therefore, Our sorrow was great in seeing these great goods being rejected by the creature; and for the time being Our risky game failed. But, even though it failed, it was always a divine game, which could and had to make up for its failure. Therefore, after many years, my love wanted to gamble again, and It did so with my Immaculate Mama. In Her Our game did not fail; it obtained its full effect, and therefore We gave Her everything and We entrusted everything to Her. Even more, we competed – We in giving, She in receiving.

Now, you must know that Our love wants to play this risky game with you also, so that you, united with the Celestial Mama, may let Us win the game by allowing Us to make up for the failure which the first man, Adam, caused Us; and so that Our Will, restored in Its victories, may place Its goods in the field once again, which, with so much love, It wants to give to creatures. And just as through the Holy Virgin - because I had made up in my game - I made the Sun of Redemption rise in order to save the lost humanity; in the same way, through you, I will make the Sun of my Will rise again, that It may follow Its course in the midst of creatures. This is the reason for so many graces of mine which I pour into you, and for the many knowledges about my Will: it is nothing else but my risky game which I am forming in you. Therefore be attentive, that you may not cause Me the greatest sorrow I could receive in the whole history of the world: the failure of my second game. Ah, no, you will not do this to Me - my love will be victorious, and my Will will find Its fulfillment.”

Jesus disappeared, and I remained concerned about what He had told me, though all abandoned in the Supreme Volition. Jesus alone knows the torment of my soul about everything I am writing, and my great repugnance in putting these things on paper, which I would rather have buried. I felt like fighting against obedience itself, but the Fiat of Jesus won, and so I continue to write what I did not want to.

Then, my sweet Jesus came back, and seeing me concerned, told me: “My daughter, why do you fear? Do you not want Me to play with you? You will put in nothing of your own but the little flame of your will, which I Myself gave you in creating you; so, all the risk of my goods will be my own. Do you not want to be the copy of my Mama? Therefore, come with Me before the divine throne, and there you will find the little flame of the will of the Queen of Heaven at the feet of the Supreme Majesty, which She placed into the divine game. In fact, in order to play, one must always put something of one’s own, otherwise the one who wins has nothing to take, and the one who loses has nothing to leave. And since I won in the game with my Mama, She lost the little flame of Her will. But, happy loss! - by having lost Her little flame, leaving it as continuous homage at the feet of Her Creator, She formed Her life in the great divine fire, growing within the sea of the divine goods; and therefore She could obtain the longed for Redeemer.

Now it is your turn to place the little flame of your little will near that of my inseparable Mama, so that you too may be formed in the divine fire, and may grow with the reflections of your Creator, in order to find grace before the Supreme Majesty to be able to obtain the longed for Fiat. These two little flames will be seen at the foot of the supreme throne for all eternity, having had no life of their own; and one of them obtained Redemption, the other the fulfillment of my Will - the only purpose of Creation, of Redemption, and of my ‘return match’ in the risky game of creating man.”

In one instant, I found myself before that inaccessible light, and my will, in the shape of a little flame, placed itself near that of my Celestial Mama to do what it was doing. But who can say what I could see, comprehend and do? I lack the words, and so I stop here.

And my sweet Jesus added: “My daughter, I have won the little flame of your will, and you have won Mine. Had you not lost yours, you could not have won Mine. Now we are both happy – we are both victorious. But, look at the great difference which exists in my Will: it is enough to do an act, a prayer, an ‘I love You’ once, that, taking its place in the Supreme Volition, that same act, prayer or ‘I love You’, remains always in the act of being done, without ever ceasing. In fact, when an act is done in my Will, that act is no longer subject to interruption: after it is done once, it is done forever, as if it were continuously being done. The operating of the soul in my Will comes to partake in the ways of the divine operating: when it operates, it does always the same act, with no need of repeating it. What will your many ‘I love You’s’ in my Will be, always repeating their refrain: ‘I love You, I love You...’? They will be many wounds for Me, and will prepare Me to concede the greatest grace: that my Will be known, loved and fulfilled. Therefore, in my Will, prayers, works, love, enter into the divine order, and one can say that it is I Myself who prays, works, loves. And what could I deny to Myself? In what would I not delight?”

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**March 14, 1926**

***One who lives in the Divine Will must be the voice of all created things. In order to fulfill this office, the soul must be newly born in the Divine Will. The great difference that exists between one who is newly born in the Divine Will in time, like the Celestial Mama, and one who is reborn in the Divine Will at the thresholds of eternity.***

I continue to dissolve myself in the Holy Divine Will. I would like to embrace everything and everyone, to be able to bring everything to my God as my own things, given to me by Him as gifts, in order to give Him, for each created thing, a little word of love, a ‘thank You’, an ‘I bless You’, an ‘I adore You’. And my always lovable Jesus came out from within my interior, and with His Omnipotent Fiat, He called the whole Creation in order to place It on my lap, to give It to me as a gift; and with tenderness, all of love, He told me: “My daughter, all is yours. For one who must live in my Will, everything which came out of my Will, and which my Will preserves and possesses, must be fully hers by right.

Now, it was my Omnipotent Fiat that extended the heavens and studded them with stars; my Fiat called the light to life and created the sun, as well as all the other created things; and my Fiat remained inside the Creation as triumphant, dominating and preserving life. Now, one who has won the Divine Will has won the whole Creation, and even God Himself; therefore, by right of justice, she must possess all that my Will possesses. More so, since the Creation is mute for Its Creator; and I made It mute because the one to whom I was to give It and who was to live in my Will, would, herself, have speech in all created things, so that all things made by Me might be speaking, not mute. So, you will be the voice of the heavens; and echoing from one point to another, it will make your word heard, which, resounding through the whole celestial atmosphere, will say: ‘I love, I glorify, I adore my Creator...’. You will be the voice of each star, of the sun, of the wind, of the thunder, of the sea, of plants, of mountains – of everything, repeating continuously: ‘I love, I bless, I glorify, I adore, I

thank the One who created us...’. Oh, how beautiful will be the voice of my newborn of my Will - of the little daughter of my Volition - in all things! It will render the whole Creation speaking, and Creation will be more beautiful than if I had given It the use of the word. I love you so much that I want to hear your voice in the sun – loving, adoring, glorifying. I want to hear it in the celestial spheres, in the murmuring of the sea, in the darting of the fish, in the bird that sings and warbles, in the lamb that bleats, the turtledove that moans... I want to hear you everywhere. I would not be content if, in all created things, in which my Will has first place, I did not hear the voice of my little newborn who, rendering the whole Creation speaking, gives Me love for love, glory and adoration for each thing created by Me. Therefore, my daughter, be attentive; I have given you much, and much do I want. Your mission is great: it is the life of my Will that must be carried out in you, which embraces everything and possesses everything.”

Then, after this, I was thinking to myself: ‘How can I do all that blessed Jesus tells me – being present in all created things, having one act for everything that the Supreme Volition does, as if It were to be my echo, and I Its echo – if I am just newly born in the Divine Will? I should at least grow a little bit, to be able to diffuse myself a little more, as best I can, in all created things, as my beloved Jesus wants.’ Now, while I was thinking of this, He came out from within my interior and told me: “My daughter, do not be surprised if I tell you that you are the newborn of my Will. You must know that my Immaculate Mama Herself is the newborn of my Will, because in comparing what the Creator is and what the creature can be, and take from God, she can be called a little newborn. And because She was the newborn of my Will, She was formed in the likeness of Her Creator and could be Queen of all Creation; and, as Queen, She dominated everything, and Her echo ran well with the echo of the Divine Will. And not only the Celestial Sovereign Lady, but all Saints, Angels and Blessed can be called just newly born in the Eternal Volition. In fact, as soon as the soul leaves her mortal body, she is reborn in my Will; and if she is not reborn in It, not only can she not enter the Celestial Fatherland, but she cannot even be saved, because no one enters the eternal glory if one is not a birth from my Will.

However, I must tell you of the great difference that exists between one who is the newborn of the Supreme Will in time, and those who are reborn at the thresholds of Eternity. One example is my Queen Mama, who was the newborn of the Divine Will in time, and because She was newly born, She had the power to make Her Creator descend upon earth; and while He was still immense, She made Him become little within Her maternal womb, to clothe Him with Her own nature and to offer Him as the Savior of the human generations. By being newly born, She formed seas of graces, of light, of sanctity, of science, in which to contain the One who had created Her. By the power of the Life of the Supreme Will which She possessed, She was able to do everything and to impetrate everything. God Himself could not deny what this Celestial Creature was asking for, because it was His own Will that was asking, to which He could not, and should not, deny anything. So, one who is newly born in my Will in time, forms seas of grace while being in exile; and upon departing from the earth, she carries with herself all the seas of the goods which the Divine Will possesses, and therefore she carries with her God Himself. To bring from the exile that Will - that God who reigns in the Heavens - is a portent. You yourself cannot comprehend clearly the great goods - the prodigies of one who is newly born in my Will in time. Therefore, of all that I tell you, you can do everything; more so, since my Will Itself will do it, as though identified with your little being. On the other hand, for one who is reborn in my Will upon departing from the earth, it is the Divine Will that makes her find Its



immense seas to make the soul be reborn in It. She does not carry her God with herself - it is God that makes Himself found by her. What a difference between the two! Therefore, greater grace I could not give you than making of you the newborn of my Will; and if you love to grow, let my Will alone grow.”

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**March 19, 1926**

***How the Most Holy Will of God eclipses everything, even Creation and Redemption; and being Life of everything, It will produce greater fruits.***

I write only to obey and to fulfill the Will of God alone.

I was thinking to myself: ‘My always lovable Jesus tells me many times that I must be the copy of my Celestial Mama, and therefore embrace everything and make up for all, to be able to impetrate the longed for Fiat, just as the Sovereign Queen impetrated the longed for Redeemer. But how can I do this? She was holy, conceived without original sin; I, on the other hand, am one of the littlest and poorest creatures, conceived with original sin, like all the children of Adam, full of miseries and weaknesses. How, then, shall I be able to follow the flights of the Sovereign Lady in the Divine Volition, in order to impetrate upon the earth the so longed for Fiat, which my sweet Jesus wants to reign?’

Now, while I was thinking of this, my sweet Jesus came out from within my interior, and clasping me tightly in His arms, told me: “My daughter, my Mama was conceived without original sin so that She might be able to impetrate the longed for Redeemer, because it was right and decorous that not even the seed of guilt would ever have existence in the one who was to be my Mother. She was to be the noblest, the holiest of all creatures - but of a divine nobility and of a holiness all similar to Her Creator, that He might find in Her so much grace and capacity as to be able to conceive the Holy of Holies – the Eternal Word.

Many times creatures also do this, when, having to keep precious things and of great value, they prepare most clear vases, and of a value equivalent to the precious things which are to be kept in them. On the other hand, if those are ordinary things and of little value, they prepare vases of clay and of very little value, nor do they have the care of keeping them under lock and key, as they do with the most clear vase; rather, they keep them exposed. So, from the preciousness of the vase and from the way it is kept, one can know whether the things contained in it are precious and of great value. Now, since I was to receive Her blood in order to be conceived in Her womb, it was right that both Her soul and Her body be most clear, and that She be enriched with all possible imaginable graces, privileges and prerogatives that God can give and the creature can receive.

Now, my daughter, if all this happened in my dear Mama because She was to make the longed for Redeemer descend upon earth, to you also, since I have chosen you for the longed for Fiat – longed for by Heaven and by the earth; longed for with great love and yearning by the very Divinity; even more, longed for more by God than by men – I was to give you so much grace as not to place the knowledges pertaining to my Will in a corrupted soul and body; and not only the knowledges, but the very Life of my Will, which It was to form and carry out within you. Therefore, making use of Its

power, even though It did not exempt you from original sin, with Its power It repressed the inclination to sin and stood firm over it, that it might not produce its corrupted effects. So, in you my Will keeps original sin crushed and without life. This was right and necessary for the nobility, the decorum and the sanctity of the Supreme Will. If any effects which are not good were present in you, my Will would find shadows - fogs, and would not be able to spread Its rays of truth like the sun in its full midday; and even less could It form in you the center of the carrying out of Its Divine Life, because my Will is so clear and holy that It cannot be, nor adapt Itself to living together, with the slightest spot.”

On hearing this, trembling, I said: ‘Jesus, what are You saying? Is all this possible? Yet, I feel so miserable and little as to feel the need of You, of your assistance and of your presence to be able to continue to live. And You know to what a pitiful state I reduce myself when You deprive me of Yourself.’ And Jesus, interrupting my speaking, added: “My daughter, do not be surprised – it is the Sanctity of my Will that requires it; what this is about is the greatest thing that exists in Heaven and on earth: if in Redemption I came to save man, now it is about rescuing my Will in the creatures, and therefore making known the purpose of Creation and of Redemption, the goods which my Will wants to give, the life It wants to form within each creature, and the rights which befit It. Therefore, placing a Divine Will in safety in the midst of creatures is the greatest thing, and my Will, known and reigning, will surpass the fruits of Creation and of Redemption; It will be the crowning of my works and the triumph of Our works. And if my Will is not known, loved and fulfilled, neither Creation nor Redemption will obtain their full purpose and their complete fruit. Creation and Redemption came out from within my Omnipotent Fiat; and so that Our glory may be complete and the creature may receive all the effects and the goods which They contain, everything must return into Our Will.”

Now, who can say how my poor mind swam in the immensity of the Eternal Will, and what I comprehended? But the point that impressed me the most, was that the Fiat was to surpass even the good of Redemption, with the addition of a terrible reluctance to manifest what is written above, for fear that obedience would impose on me to write. Oh, how I would have wanted to keep silent! But with the Fiat one cannot argue, because in one way or another the victory must always be Its own.

Then, my sweet Jesus, always benign, coming back told me: “My daughter, it is necessary that you manifest this – not for yourself, but for the decorum and the sanctity which befit my Will. Do you think that all the crafting I have done in your soul, for forty years and more, has been only for yourself, and for the love I had and do have for you? Ah, no! It has been, above all, for the decorum of that which befitted my Will, so that, in coming to reign in you, It would find my crafting, my incessant prayers inviting It to come; the throne of my works and of my pains, on which It might dominate and form Its dwelling; the light of Its very knowledge, so that It might find in you Its honors and Its very divine glory. Therefore, my many manifestations about the Supreme Will were necessary for the decency that befitted It.

Now, you must know that my Will is greater and more endless than Redemption Itself; and what is greater always brings greater fruits and goods. My Will is eternal in time and eternity - It had no beginning, nor will It ever end. On the other hand, though being eternal in the divine mind, Redemption had Its beginning in time, and was a product of the Eternal Will. So, it was not Redemption that gave life to the Divine Will, but it was my Will that gave life to Redemption; and

whatever has the power to give life, by nature and by necessity must become more fruitful than the one who has received life.

But this is not all. In Creation, the Divinity issued from Itself the shadows of Its light, the shadows of Its wisdom, of Its power; It touched the whole Creation lightly with Its whole Being. So, the beauty, the harmony, the order, the love, the goodness of God, which can be seen in the whole Creation, are divine similes – shadows of the Supreme Majesty. On the other hand, my Will – not a simile or a shadow of Ours – came out into the field of Creation as the life of all created things; and so It is life, foundation, support, vivification and preservation of everything that came out of Our creative hands. Therefore, everything is owed to the Supreme Will; my Redemption Itself bent Its knees before It, to implore that It would constitute Itself life of each act, heartbeat and suffering of mine - and even of my breathing, so as to let vital aids flow within the creatures in order to save them. My Redemption can be called the tree, whose root is the Divine Will; and since It has produced the trunk, the branches, the leaves, the flowers of all the goods which are present in the Church, It must therefore produce the fruit of life, which the root of this tree contains. Moreover, the Creation came out from Ourselves with the only purpose that Our Will be known and loved more than life itself; and therefore Our Will constituted Itself life of everything, so as to be fulfilled. All the other things created by Us, and even Redemption Itself, were given as aids in order to facilitate Our purpose. So, if We do not obtain Our primary purpose, how can We obtain Our complete glory, and how can the creature receive the good established by Us?

Furthermore, Creation, Redemption and the Fiat Voluntas Tua on earth as It is in Heaven, symbolize the Sacrosanct Trinity. In fact, just as the Divine Persons are inseparable from one another, so these works are inseparable from one another: each one gives the hand to the other; each one helps the other – the triumph, the glory, belongs to all three of them. And since Our Will has held the primary place in all Our works, Creation and Redemption remain eclipsed and as though dissolved within the immensity and the endlessness of the Supreme Will. Our Will envelops everything and keeps the very things done by Us as Its throne, from which It reigns and dominates. So, if Our Will is everything, why are you surprised that It will produce greater fruits than Our other works? And man will receive that Life which he has, but does not know, because he keeps It as though compressed, drowned, weakened, while It moans and sighs, because It wants to carry out Its Life, but It is not allowed to do so.

Therefore, be attentive, because the knowledge of my Will will shake man, and will be like cement on the woodworm which original sin produced in the tree of the human generations; so that, once the root has been strengthened, the creature may allow that Life, which she had rejected with so much ingratitude, to live within herself.”

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**March 28, 1926**

***How, by living in the Divine Will, all goods are centralized within the soul. The primary purpose of Redemption was the Divine Fiat.***

Having received Holy Communion, I was calling everyone - my Queen Mama, the Saints, the first man Adam with the retinue of all generations, up to the last man who will come upon earth, and then

all created things - so that, all together, prostrate with me around Jesus, we might adore Him, bless Him, love Him; so that nothing might be missing around Jesus, of all the works which came out of His hands – not a heart that palpitates, nor a sun that shines, nor the vastness of the blue heavens studded with stars, nor the sea that murmurs, and not even the tiny little flower that gives off its fragrance. I wanted to centralize everything and everyone around Jesus-Host, so that we might render Him the honors due to Him. His Will made everything present to me as if everything were mine, and I wanted to give everything to Jesus.

Now, while I was doing this, it seemed to me that Jesus was happy in looking at all generations and all of His things around Himself; and clasping me to Himself, He told me: “My daughter, how content I am in seeing all of my works around Me! I feel I am given back the joy and the happiness which I gave them in creating them; and I repay them with new happiness. This is the great good which my Will contains and brings; and in one who lives in It, It centralizes the goods of all, because there is no good which my Will does not bring, and It binds the soul to everyone and to everything that belongs to It. So, if the creature had not withdrawn from my Will, I would have found everyone within each one, and each one in everyone. The goods, the light, the strength, the science, the love, the beauty, were to be common to all. There was to be neither ‘yours’ nor ‘mine’, both in the natural and in the spiritual order – each one could have taken as much as he wanted.

The human life in my Will was to be symbolized by the sun: everyone can take its light, as much as they want of it, without anyone lacking it. However, as man withdrew from my Will, the goods, the light, the strength, the love, the beauty, remained divided and as though halved among creatures. Therefore, there was no more order, nor harmony, nor true love - either toward God or among themselves. Oh, if the sun could be divided into many rays, these solar rays, detaching from the center of light, would end up becoming darkness. And what would happen to the earth? Ah, indeed no one could ever again have a light of his own, and all for himself. So it was with my Will. By withdrawing from It, man lost the fullness of goods, the fullness of light, of strength, of beauty, etc., and therefore he was forced to live a life of hardships. Therefore, be attentive; let your living in my Will be continuous, that you may contain everything, and I may find everything in you.”

Then, I was thinking to myself: ‘If the true living in the Supreme Will contains so much good, why did my Celestial Mama, who was all Will of God, not impetrate the “Fiat Voluntas Tua on earth as It is in Heaven” together with the longed for Redeemer, so as to let man return into that Supreme Fiat from which he came, to give back to him all the goods and the purpose for which he had been created? More so, since, being all Will of God, She had no nourishment extraneous to God, therefore She possessed the very divine power, and with It She could impetrate everything.’ And my sweet Jesus, moving again in my interior, sighing, added: “My daughter, the primary purpose of all that my Mama did, and of all that I did in Redemption, was that my Fiat would reign upon earth. It would not have been decorous, nor a true love, nor a great magnanimity, and even less an operating worthy of the God that I was, if in coming into the world I had given and wanted to give to creatures the smaller thing – which was the means to be saved – but not the greater one, which was my Will, which contains not only the remedies, but all possible goods that exist in Heaven and on earth; and not only salvation and sanctity, but that Sanctity which raises them to the very Sanctity of their Creator.

Oh, if you could penetrate into each prayer, act, word and pain of my inseparable Mama, you would

find in them the Fiat which She longed for and impetrated. If you could penetrate into each drop of my Blood, into each one of my heartbeats, breaths, steps, works, sorrows and tears, you would find the Fiat having primacy in them, which I longed and asked for, for creatures. But while the primary purpose was the Fiat, my goodness had to descend to the secondary purpose and act almost like a teacher who, though possessing the highest sciences and being able to give noble and sublime lessons, worthy of himself, since his students are all illiterate, has to lower himself to giving lessons in 'a b c', to then be able to reach, little by little, his primary purpose of imparting the lessons in the science he possesses, to make of them as many teachers worthy of such a teacher. If this teacher did not want to lower himself to giving lessons in inferior studies, and wanted to give lessons in his high science, the students, being illiterate, would not understand him and, confused by such a great science which they ignored, would leave him. And the poor teacher, by not wanting to lower himself, would give neither the small good, nor the great good of his science.

Now, my daughter, when I came upon earth creatures were all illiterate in the things of Heaven, and if I had wanted to speak about the Fiat and of the true living in It, they would have been incapable of comprehending. Since they did not know the way to come to Me, the majority of them being crippled, blind, sick, I had to lower Myself within the guise of my Humanity which covered that Fiat which I wanted to give, becoming their brother, associating with everyone, to be able to teach the first rudiments – the 'a b c' of the Supreme Fiat. And everything I taught, did and suffered, was nothing but preparing the way, the Kingdom and the dominion of my Will.

This is the usual way of Our works: to do minor things as a preparatory act for greater things. Did I not do the same with you? At the beginning, I certainly did not speak to you about the Supreme Fiat, or about the height, the sanctity which I wanted you to reach in my Will; nor did I ever mention the greater mission to which I was calling you; rather, I kept you like a little child, to whom I delighted in teaching obedience, love of suffering, detachment from everyone, death to your own self. And as you corresponded, I rejoiced because I could see, prepared in you, the place in which to put my Fiat and the sublime lessons that pertained to my Will.

The same happened in Redemption: everything was done for the purpose that the Fiat might reign again in the creature, just as when we issued him from Our creative hands. We have no hurry in Our works, because We have not only the centuries, but all eternity at Our disposal. Therefore We proceed at a slow pace - but for Our own triumph; first We prepare, and then We act. Nor do I have less power after returning to Heaven, than I would have if I continued to be on earth - my power is always the same, whether I am in Heaven or on earth. Did I not call and choose my Mama while being in my Celestial Fatherland? In the same way, I have called and chosen you for the longed for Fiat with the same power which no one can resist. Even more, I tell you that in order to obtain this, you have at your disposal greater and more important things than my beloved Mama did. Therefore, you are more fortunate because She did not have a mama, nor her works as help, in order to obtain the longed for Redeemer, but She had only the cortege of the acts of the prophets, the patriarchs and the good of the Old Testament, and of the great foreseen goods of the future Redeemer. You, on the other hand, have a Mama and all of Her works as help; you have the helps, the pains, the prayers and the very Life – not foreseen, but carried out – of your Redeemer. There are no goods nor prayers that have been done, and are being done in the Church, which are not with you, to help you to obtain the longed for Fiat. Since the primary purpose of all that was done by Me, by the Queen of Heaven

and by all the good was the fulfillment of my Will, everything is with you, to impetrate the realization of their purpose. Therefore, be attentive; I will always be with you, and so will my Mama. You will not be alone in longing for the triumph of Our Will.”

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**March 31, 1926**

***One who does the Divine Will must possess everything that belongs to It. The soul who lives in the Divine Will must do the Will of God as God does It.***

My poor mind was dissolving in the Divine Will, and an endless light invaded the little circle of my intelligence; and while it seemed that this light was as though centralized in my mind, it would spread outside and fill the whole atmosphere; and penetrating even into the Heavens, it seemed as though centralized in the Divinity. But who can say what one could feel and comprehend while being in that light? One could feel the fullness of happiness. Nothing could penetrate into that light which might shade the joy, the beauty, the strength, the penetration of the divine secrets and the knowledge of the supreme mysteries.

Then, while I was swimming in that light, my always lovable Jesus told me: “My daughter, this light, this dwelling so enchanting, which knows neither sunset nor night, is my Will. Everything is complete in It: happiness, strength, beauty, knowledge of the Supreme Being, etc. This light so endless, which is Our Will, came out of the womb of the Divinity as the heritage of man – the most beautiful inheritance We could give him. It came out of Our inmost womb, bringing with Itself a share of all Our goods, to let the creature inherit them, and to form him as all beautiful and holy, in the likeness of the One who had created him.

See, then, my daughter, what it means to do my Will and to live in It: there is no good that exists in Heaven and on earth, which It does not possess. I want you to know them; otherwise, how can you love them, possess them, and use them in the different circumstances, if you do not know them? If you do not know that you have a divine strength at your disposal, you will lose heart for a trifle. If you do not know that you possess a divine beauty, you will not have the courage to be with Me in a familiar way; you will feel dissimilar from Me, and will not have the audacity to snatch from Me that the Fiat may come to reign upon earth. If you do not know that everything I have created is yours, you will not love Me in all things, and will not have the fullness of true love; and so with all the other things. If you do not know all the goods which my Will possesses – that there is nothing which does not belong to It, and which you must possess - it would happen to you as to a poor one who was given a million, but without letting him know that such an amount had been placed in his little hovel. Poor one, because he does not know the good he possesses, he continues his poor life - his stomach half-empty, his clothes tattered; and he drinks in sips the bitternesses of his poverty. But if he knows it, he changes his fortune; he turns the hovel into a palace; he feeds himself abundantly, clothes himself with decency, and drinks the sweet sips of his richness. So, as many goods as one might possess, if he does not know them, it is as if he did not have them.

This is the reason why so very often I expand your capacity, I give you more knowledges about my Will, and I make known to you everything that belongs to It – so that you may possess, not only my Will, but everything that belongs to It. Besides, in order to come to reign in the soul, my Supreme

Will wants to find Its goods, Its dominions; and the soul must make them her own, so that, upon coming to reign within her, It may find Its own dominions over which to lay Its regime - Its command. If It does not find Heaven and earth within the soul, over what can It reign? Here is the necessity for which my Will wants to centralize all goods in you; and you must know them, love them and possess them, so that, being in you, It may find Its Kingdom, and It may dominate and rule over It.”

Afterwards, I was thinking about what Jesus had told me and, more than ever, I could see my littleness. I said to myself: ‘How can I centralize within myself everything that the Divine Will contains? It seems to me that the more He speaks, the littler I become and the more incapable I feel. So, how can this be?’ And Jesus, coming back, added: “My daughter, you must know that my Celestial Mama was able to conceive Me, Eternal Word, within Her most pure womb, because She did the Will of God as God did It. All the other prerogatives which She possessed – that is, virginity, conception without original sin, sanctity, and seas of grace that She possessed – were not sufficient means to be able to conceive a God, because all these prerogatives gave Her neither the immensity, nor the all-seeingness to be able to conceive a God who is immense and who sees everything; and even less the fecundity to be able to conceive Him. In sum, She would have lacked the seed of divine fecundity. But by possessing the Supreme Will as Her own life, and by doing the Will of God as God does It, She received the seed of divine fecundity and, with it, the immensity and the all-seeingness. Therefore, in a natural way, I could be conceived in Her, because I lacked neither immensity nor all that belongs to my Being.

Now, my daughter, the centralization of everything that belongs to my Will will be as though natural for you also, if you arrive at doing the Divine Will as God Himself does It. The Will of God in you and That which reigns within God Himself will be one. What is the wonder, then, if everything which is of God, and which this Will rules, preserves and dominates, is also yours? Rather, what is needed is that you know what belongs to It, so that you may love the goods you possess, and in loving them, you may acquire the right of possession. Doing the Will of God as God does It was the highest, the most substantial, the most necessary point for my Mama, in order to obtain the longed for Redeemer. All of Her other prerogatives were the superficial part, the decency, the decorum which befitted Her. The same for you: if you want to obtain the longed for Fiat, you must arrive at this – doing the Will of God as God does It.”

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**April 4, 1926**

***Everything that Our Lord does in the soul who lives in the Divine Will surpasses all that He did in Creation. The Divine Will forms the complete resurrection of the soul in God.***

Finding myself in my usual state, I felt all immersed in my lovable Jesus, and my poor mind wandered through the divine knowledges; but everything was silence, on my part and on the part of Jesus, nor am I able to say what my mind comprehended. Afterwards, however, He resumed His speaking, and said to me: “My daughter, everything I do in the soul – oh, how it surpasses all that I did in Creation! See, each knowledge of my perfections which I manifest, each truth which pertains to the Divinity, is a new heaven that I extend within the soul. And as the soul rises in the truths she has known in order to resemble her Creator, it is new suns that I come to form within the space of these heavens.

Each grace I pour and each time I renew her union with Me, are seas that are laid in the soul; and her love and correspondence form the sweet murmuring of these seas, as well as mighty waves which rise up to Heaven and come to unload themselves at the foot of the divine throne. As the soul practices her virtues, since the body too contributes to the exercise of them, the body can be called the little field of the soul, over which I lay the most beautiful flowery meadows, in which I delight in creating ever new flowers, plants and fruits.

Just as I am one single act which, after it is done once, is done forever, Creation also was to be one single act; and just as in Creation my single act continues by preserving It ever new, whole and fresh, so is my creating in souls continuous - I never stop. I am always – always in the act of forming more beautiful things, surprising and new things, unless I find souls who close the doors to Me and arrest my continuous act of creation. Then I find another device: I abound, I multiply my continuous act in the souls who keep the doors open, and with them I delight and continue the office of Creator. But do you know where this continuous act of mine is never interrupted? In the soul who lives in my Will. Ah, yes, only in her can I do, freely, whatever I want, because my Will, which the soul contains, prepares her for Me to receive my Fiat that came out in Creation. So, my Will, possessed by the soul, and That which I Myself keep, extend hands to each other, kiss each other, and form the greatest portents. Therefore, be always attentive, and let your flight be always in my Will.”

After this, I was thinking about the Resurrection of Our Lord, and, coming back again, He added: “My daughter, my Resurrection completed, sealed and returned to Me all honors; It called to life all of my works, which I did in the course of my Life on earth, and formed the seed of the resurrection of the souls, and even of the bodies, on the Universal Judgment. So, without my Resurrection, my Redemption would have been incomplete, and my most beautiful works would have been buried. The same for the soul: if she does not rise again completely in my Will, all of her works remain incomplete. And if coldness for divine things creeps into her, if passions oppress her and vices tyrannize her, these will form the tomb in which to bury her, because, since the Life of my Will is missing, the one who makes the divine fire rise again will be missing; the one who, with one blow, kills all passions and makes all virtues rise again, will be missing. My Will is more than sun which eclipses everything, fecundates everything, converts everything into light, and forms the complete resurrection of the soul in God.”

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**April 9, 1926**

***Difference between the virtues and the Divine Will. The Divine Will, symbolized by the rising sun and the overflowing sea. Difference between the soul who lets herself be dominated by the Divine Will and the soul who lets herself be dominated by the human will.***

I was thinking to myself: ‘My sweet Jesus says many great, admirable, highest and wonderful things about the Will of God, yet it seems to me that creatures do not have that concept which It deserves, nor that great impression of the wonders which are in It. On the contrary, it seems that they place It on the same level as the virtues, and maybe they care more about those, than about the Most Holy Will of God.’ And my always lovable Jesus, moving in my interior, told me: “My daughter, do you want to know why? Because their palates are not purged, and they are accustomed to the ordinary foods of this low world, which are the virtues, and not to the celestial and divine food, which is my



Will. This celestial food is appreciated only by those who consider earth, things, and even people, as nothing, or as fully ordered in God. The virtues which can be practiced on earth are rarely exempt from human purposes, from self-esteem, from self-glory, love of appearing and of pleasing people. All these aims are like many tastes for the ordinary palate of the soul; and many times one operates more for these tastes than for the good that the virtue contains. This is why virtues breach more easily – because the human will always gains something. On the other hand, the first thing that my Will knocks down is the human will, and It tolerates no purpose which gives of human. My Will is from Heaven, and wants to place in the soul that which is divine and which belongs to Heaven; therefore one's own self remains on an empty stomach and feels itself dying. So, in feeling her own self dying and in losing the hope of having any other food left, the soul makes up her mind to take the food of my Will; and as she takes it, her palate being purged, she feels the taste of the food of my Will, which is such that she would not exchange it at the cost of her life.

My Will does not know how to compromise, as virtues do, with the low and little things that can be done on earth; rather, It wants to keep everything and everyone as a footstool at Its feet, and change the whole interior of the soul and the very virtues into Divine Will. In a word, It wants Its own heaven in the depth of the soul, otherwise It would remain hindered, and would not be able to carry out Its Divine Life. So, here is the great difference which exists between the virtues and my Will - between the sanctity of one and of the other: the virtues can be of creatures and can form a human sanctity at the most; my Will is of God and can form a Sanctity which is fully divine. What a difference! However, since the creatures are used to looking down below, they are more impressed by the little lamps of the virtues, than by the great Sun of my Will.”

Afterwards, I found myself outside of myself, in the act in which the sun was rising. All things changed their appearance: the plants became brilliant, the flowers received the life of their fragrance and of the different colors which the light of the sun brought to each flower; all things received, sip by sip, the life of the light of the sun in order to develop and to be formed. Yet, one was the light, one the heat – nothing else could be seen. But where did so many different effects, so many different colors, which it gave to nature, come from? And my sweet Jesus told me: “My daughter, why does the sun contain the seed of fecundity, the seed of the substance of all colors? Because light is greater than the goods it contains; therefore it keeps them all eclipsed within itself. One cannot give something if he does not possess it. In the same way, the sun would not be able to give either fecundity, or sweetness to fruits, or color to flowers, nor could it work so many wonders on earth as to transform it from an abyss of darkness into an abyss of light, if it did not contain within itself all the effects it produces. The sun is the symbol of my Will. As It rises over the soul, It vivifies her, It bejewels her with graces, It gives her the most beautiful shades of the divine colors, It transforms her in God. And It does this all at once - it is enough to let It rise for It to operate wonderful things. By giving, my Will loses nothing, just as the sun loses nothing by doing so much good to the earth; on the contrary, It remains glorified in the work of the creature. Our Being is always in perfect balance; It neither increases, nor can It decrease. But do you know how this happens? Imagine a sea full to the brim; a wind invests its surface and forms the waves, which overflow outside of the sea. In swelling, this sea has lost nothing, and just as the waters have overflowed outside, so have they immediately risen, and they appear at the same level as before. The same happens between the soul and God: she can be called the little wind which forms the waves in the divine sea, in such a way that she can take as much water as she wants; but Our sea will remain always at its level, because Our

nature is not subject to undergoing mutations. Therefore, the more you take, the more delight you will give Me and the more glorified I will be in you.”

Then, afterwards, I was thinking about the difference that exists between one who lets herself be dominated by the Will of God and one who lets herself be dominated by the human will. At that moment, I saw a person before my mind - bent over, her forehead touching her knees, covered with a black veil, enwrapped within a thick fog which prevented her from seeing the light. Poor one, she seemed to be drunk and staggering; she fell now to the right, now to the left. Truly, she aroused pity. Now, while I was seeing this, my sweet Jesus moved in my interior, telling me: “My daughter, this is the image of one who lets herself be dominated by her own will. The human will bends the soul so much, that she is forced to always look at the earth; and by looking at the earth, this is what she knows and loves. This knowledge and this love form many exhalations; they form that thick and black fog which enwraps her completely, and removes from her the sight of Heaven and the beautiful light of the eternal truths. Therefore, the endowment of the human reason is left drunk with the things of the earth, and so she does not have a firm step, but she staggers to the right and to the left, wrapping herself more in the thick darkness that surrounds her. Therefore, there is no greater misfortune than a soul who lets herself be dominated by her will.

The complete opposite for one who lets herself be dominated by my Will. My Will makes the soul grow straight, in such a way that she cannot bend toward the earth, but she always looks at Heaven. Her constant looking toward Heaven forms many exhalations of light which envelop her completely. This cloud of light is so thick that, eclipsing all the things of the earth, it makes them all disappear, and, in exchange, it makes reappear for her everything that is Heaven. So, it can be said that Heaven is what she knows, and all that belongs to Heaven is what she loves. My Will renders her step firm, therefore there is no danger that she might stagger, even slightly; and the beautiful endowment of a healthy reason is so illuminated by the light which envelops her, as to move from one truth to another. This light uncovers for her divine mysteries, ineffable things, celestial joys. Therefore, the greatest fortune for a soul is to let herself be dominated by my Will. She holds supremacy over everything; she occupies the first place of honor in the whole Creation; she never moves away from the point in which God delivered her. God finds her always on His paternal knees, singing to Him His glory, His love and His Eternal Will. So, since she is on the knees of the Celestial Father, the first love is for her, the seas of graces which overflow continuously from the divine womb are hers; the first kisses, the most loving caresses, are precisely for her. Only to her can We entrust Our secrets, because, being the one who is closest to Us and who remains more with Us, We let her share in all Our things. We form her life, her joy and happiness, and she forms Our joy and Our happiness. In fact, since her will is one with Ours, and since Our Will possesses Our very happiness, it is no wonder that, by possessing Our Will, the soul can give joys and happiness to Us. And so we make each other happy.”

Then, my poor mind continued to think about the difference that exists between one who lets herself be dominated by the Supreme Will and one who lets herself be dominated by the human will; and my highest and only Good added: “My daughter, my Will contains the creative power; therefore It creates in the soul the strength, the grace, the light and the very beauty with which It wants Its own things to be done by the soul. So, the soul feels a divine strength within herself, as if it were her own; a grace which is sufficient for the good that she must do, or for a pain that she is given to suffer; a light which, as though naturally, makes her see the good that she does. And attracted by the beauty

of the divine work that she performs, she rejoices and makes feast, because the works that my Will performs in the soul carry the mark of joy and of a perennial feast. This feast was started by my Fiat in Creation, but it was interrupted by the split of the human will from that of God; and as the soul lets the Supreme Will operate and dominate, the feast resumes its course, and the amusements, the games, the delights, continue between the creature and Us. There is no unhappiness or sorrow within Us – how could We give it to creatures? And if they feel unhappiness, it is because they leave the Divine Will and enclose themselves within the little field of the human will. Therefore, as they return to the Supreme Volition, they find the joys, the happiness, the power, the strength, the light, the beauty of their Creator; and making them their own, they feel within themselves a natural divine substance, which reaches the point of giving them joy and happiness even in sorrow. Therefore, it is always a feast between the soul and Us - we play and we delight together.

On the other hand, in the human will there is not a creative power which, if one wants to exercise the virtues, might be able to create patience, humility, obedience, etc. This is why one feels hardship, fatigue, in order to be able to practice the virtues: because the divine strength that sustains them, the creative power that nourishes them and gives them life, is missing. And so inconstancy appears, and one passes easily from virtues to vices, from prayer to dissipation, from church to amusements, from patience to impatience - all this mix of good and evil produces unhappiness in the creature. On the other hand, one who lets my Will reign within herself feels firmness in good; she feels that all things bring her happiness and joy. More so, since all the things created by Us carry the mark - the seed of the joy and the happiness of the One who created them; and they were created by Us so that all of them might bring happiness to man. Each created thing has the mandate from Us to bring to the creature the happiness and the joy it possesses. In fact, what joy and happiness does the light of the sun not bring? What pleasure do the blue heavens, a flowery field, a murmuring sea, not bring to one's sight? What enjoyment do a sweet and tasty fruit, some very fresh water, and many – many other things, not bring to one's palate? All created things say to man in their mute language: 'We bring you the happiness, the joy of our Creator.' But do you want to know in whom all created things find the echo of their joy and happiness? In one in whom they find my Will reigning and dominating, because that Will which reigns in them as whole, That which God Himself possesses, and That which reigns in the soul, become one and make seas of joys, of happiness and of contentments overflow into one another. Indeed, it is a true feast.

Therefore, my daughter, every time you fuse yourself in my Will, and you go around through all created things to impress your love, your glory, your adoration upon each thing I created to make you happy, I feel joy, happiness and glory being renewed in Me, as in the act in which We issued the whole Creation. You cannot understand the feast You make for Us, when We see your littleness, which, wanting to embrace everything in Our Will, repays Us in love and in glory for all created things. Our joy is so great, that We put everything aside to enjoy the joy and the feast that you give Us. Therefore, to live in the Supreme Will is the greatest thing for Us and for the soul - it is the outpouring of the Creator over the creature; and pouring Himself over her, He gives her His shape and makes her share in all the divine qualities, in such a way that We feel Our works, Our joy, Our happiness, being repeated by her."

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**April 16, 1926**

***How, in order to live in the Divine Will, it takes full abandonment in the arms of the Celestial Father. How 'the nothing' must surrender its life to 'the All'. How the Celestial Mama is the true image of the living in the Divine Will.***

I was feeling so very little and incapable of doing anything, and I called my Queen Mama to my help, so that, together, we might love, adore, glorify my highest and only Good, for all and in the name of all. In the meantime, I found myself within an immensity of light and all abandoned in the arms of my Celestial Father - even more, so identified with Him, as though forming one single thing with Him, in such a way that I no longer felt my own life, but that of God. But who can say what I experienced and did?

Then, afterwards, my sweet Jesus came out from within my interior and told me: "My daughter, everything you experienced – your full abandonment in the arms of our Celestial Father, no longer feeling your own life – is the image of the living in my Will. In fact, in order to live in It, the creature must live more of God than of herself; even more, 'the nothing' must give life to 'the All', to be able to do everything, and to have her act at the top of all the other acts of each creature. Such was the life of my Divine Mama. She was the true image of the living in my Will. Her living in It was so perfect, that She did nothing but receive from God, continuously, all that She was to do in order to live in the Supreme Volition. So, She received the act of supreme adoration, to be able to place Herself at the top of every adoration which all creatures were obliged to do for their Creator. In fact, true adoration has life within the Three Divine Persons. Our perfect concord, Our reciprocal love, Our one Will, form the most profound and perfect adoration within the Sacrosanct Trinity. Therefore, if the creature adores Me, but her will is not in accord with Me, it is vain word – not adoration.

So, my Mama took everything from Us, to be able to diffuse Herself in everything and to place Herself at the top of every act of creature – at the top of every love, of every step, of every word, of every thought; at the top of every created thing. She placed Her prime act upon all things, and this gave Her the right of Queen of all and of everything; and She surpassed, in sanctity, in love, in grace, all the Saints who have been and will be, as well as all Angels united together. The Creator poured Himself upon Her, giving Her so much love that She possessed enough love to be able to love Him for all. He communicated to Her the highest concord and the One Will of the Three Divine Persons, in such a way that She was able to adore for all in a divine manner, and to make up for all the duties of creatures. Had it not been so, it would not be a truth, but just a manner of speaking, that the Celestial Mama surpassed everyone in sanctity and in love. But whenever We speak, it is facts, not words. Therefore, We found everything in Her; and having found everything and everyone, We gave Her everything, constituting Her Queen and Mother of Her very Creator.

Now, daughter of my Supreme Will, one who wants everything must enclose everything and place herself at the top of the acts of all, as prime act. So, the soul must be at the top of every love, adoration, glory, of each creature. My Will is everything – this is why the mission of the Sovereign Queen and yours can be called one; and you must follow, step by step, the way She conducted Herself with God, to be able to receive the divine attitude in order to have within yourself a love which says love for all, an adoration which adores for all, a glory which diffuses throughout all created things. You must be Our echo, the echo of Our Celestial Mama, because She alone lived perfectly and fully

in the Supreme Volition, therefore She can be your guide and act as your teacher. Ah! if you knew with how much love I am around you, with how much jealousy I watch over you, so that your living in my Eternal Will may not be interrupted. You must know that I am doing more with you than with my very Celestial Mama, because She did not have your needs, nor any tendencies or passions which might, even slightly, prevent the course of my Will in Her. With greatest ease the Creator would pour into Her, and She into Him; my Will was always triumphant in Her, therefore She had no need of either spurs or admonitions. With you, on the other hand, I must use more attentions. When I see that some little passion, some little tendency, wants to arise within you, and also when your human will would want to have some act of its own life within you, I must admonish you. The power of my Will must remain in the act of knocking down whatever arises within you which does not belong to It; and my grace and my love must flow into that rot which the human will keeps forming, or, with anticipated graces, prevent the rot from forming in your soul. This, because I love so much the soul in whom my Will reigns, and in whom the Supreme Fiat has Its field of divine action – the only purpose of all Creation, and of Redemption Itself – and she costs Me so much, that I love her and she costs Me more than all Creation, and of Redemption Itself.

In fact, the Creation was the beginning of Our work toward the creatures, the Redemption was the means, and the Fiat will be the end; and when works are accomplished, they are loved more and they acquire their complete value. Until a work is accomplished, there is always something to do, to work on, to suffer, nor can one calculate its right value. But when it is accomplished, all that is left is to possess and to enjoy the work done; and its complete value comes to complete the glory of the one who has formed it. Therefore, Creation and Redemption must be enclosed in the Supreme Fiat. Do you see, then, how much you cost Me, and how drawn I am to loving you? The Fiat, operating and triumphant in the creature, is the greatest thing for Us, because the glory which was established by Us, to be received through Creation, is given back to Us, and Our purpose, Our rights, acquire their full power. This is the reason for my attentions, all for you; for my manifestations to you, and for my love for all Creation and Redemption, all centralized in you – because in you I want to see the triumph of my Will.”

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**April 18, 1926**

***The Divine Will symbolized by the wind. The Divine Will is the depository of the divine works, and It must also be the depository of the works of creatures.***

I felt all shrunken within myself, and I tried to fuse myself in the Holy Divine Will, to run along with It so as to keep It company in Its works, and to requite It at least with my little ‘I love You’. Now, while I was doing this, my sweet Jesus, coming out from within my interior, told me: “My daughter, courage, do not pay attention to your littleness. What you must care about is to keep your littleness in my Will, because by being in It you will be dissolved in It, and my Will, like wind, will bring the freshness It possesses into your act, as refreshment for all creatures. It will bring a warm wind to enflame them with my love; It will bring a cold wind to extinguish the fire of their passions; and finally, It will bring a humid wind to produce the vegetation of the seed of my Will. Have you ever experienced the effects of the wind – how It can turn the air, almost instantly, from warm into cold, from humid into a most fresh and refrigerating air? My Will is more than wind, and your acts in It, by agitating It, move the winds It contains and produce admirable effects. Then, all these winds,

united together, invest the divine throne and bring to their Creator the glory of His Will operating in the creature. Oh! if everyone knew what it means to operate in the Supreme Fiat and the prodigies It contains, they would all compete to operate in It.

See, Our Will is so great that We Ourselves make It the depository of Our works: in Our Will We deposited the Creation, that It might remain ever beautiful, fresh, whole, new, just as We issued It from Our creative hands; in Our Will We deposited the Redemption, that It might be always in the act of redeeming, and my birth, my life, my Passion and death might be always in the act of being born, of living, of suffering and of dying for the creature. In fact, Our Will alone has the virtue and the power to maintain the work done always in act, and to reproduce that good as many times as one wants. Our works would not be safe if they were not deposited in Our Will. If it is so with Our works, much more so should it be with the works of the creatures. To how many dangers are they not subject when they are not deposited in Our Will! How many changes do they not undergo! Therefore, all Our contentment is when We see that the creature makes the deposit of her acts in the Supreme Volition. These acts, though small, and also the trifles of the creature, compete with Our acts, and We delight in seeing her industriousness - that in order to place her trifles in safety, she deposits them in Our Will.

Now, if Our Will was the depository of Creation and of Redemption, It must also keep the deposit of the Fiat on earth as It is in Heaven. Here is the reason for my pushing so that you may do nothing without depositing it in It. If you do not form this deposit of all of yourself, of your little acts, and even of your trifles, not having Its full triumph over you, my Fiat will not be able to carry out Its Fiat on earth as It is in Heaven.”

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**April 25, 1926**

***Currents and waves of love among God, the Creation, and the soul who lives in Divine Will. How the Fiat is triumphant in Heaven, and conquering on earth.***

I am going through most bitter days because of the privations of my sweet Jesus. I feel I am breathing a poisonous air, which is enough to give me, not one death, but a thousand deaths. But as I am about to succumb under the mortal blow, I feel the vital and balsamic air of the Supreme Volition, which serves me as counter-poison so as not to let me die; and it keeps me alive, that I may suffer continuous deaths under the incalculable weight of the privation of my highest and only Good. Oh! privation of my Jesus, how painful you are! You are the true martyrdom of my poor soul! Oh, Supreme Will, how strong and powerful You are – by giving me life, You prevent my flight toward the Celestial Fatherland, to find the One whom I so much long for and desire. O please! have pity on my hard exile – pity on me, who live without the One who alone can give me life.

But while I was feeling crushed under the weight of His privation, my lovable Jesus moved in my interior and fixed His gaze on me. At His compassionate gaze, I felt restored from death to life; and since I was doing my usual acts in His Supreme Volition, He said to me: “My daughter, while you were impressing your ‘I love You’ in my Will upon all created things, all Creation felt the love of Its Creator being doubled; and since created things do not have reason, that love flowed with impetus toward the One who had created them. And the Celestial Father, in seeing the love that He issued

in Creation being doubled by the little newborn of His Will, so as not to be surpassed in love, redoubles His love and makes it flow over all created things, to follow the same course which His little daughter has followed. Then He centralizes all this love in the one who sent Him His love doubled, and with paternal tenderness He awaits the new surprise – that His newborn would double His love again.

Oh! if you knew the currents and the waves of love which come and go from earth to Heaven, and from Heaven to earth – how all the things of Creation, though in their mute language and without intellect, feel this doubled love of the One who created them, and of she for whom they were created; and they all assume the attitude of smile, of feast, and of letting flow, benevolent, their effects toward creatures.

The living in my Will moves everything, invests everything and fulfills the work of the Creator in the Creation. The Fiat on earth as It is in Heaven has a prodigy, a note more harmonious, a characteristic more beautiful, which It does not enjoy and possess even in Heaven. In fact, in Heaven It possesses the prodigy of a Fiat of absolute triumph, which no one can resist; and all the enjoyment in the celestial regions comes from the Supreme Fiat. But here in exile, in the depth of the soul, It contains the prodigy of a conquering Fiat, and of new conquests; while in Heaven there aren't new conquests, because everything belongs to It. In the pilgrim soul my Fiat is not absolute, but wants the soul with It in Its own work; and so It delights in manifesting Itself, in commanding, and even in praying her to operate with It. And when the soul surrenders and lets herself be invested by the Supreme Fiat, such harmonious notes are formed, produced on both sides, that the Creator Himself feels cheered by His own divine notes coming from the creature. These notes do not exist in Heaven, because Heaven is not a dwelling of works, but of enjoyments. Therefore my Fiat on earth has the beautiful characteristic of impressing Its own divine operating within the soul, and of making her the repeater of Its works. So, in Heaven my Fiat is triumphant, and no one in the celestial regions can say: 'Here I have done a work to prove my love, my sacrifice, to the Supreme Fiat. Here on earth It is conquering, and if one likes the throne, much more does one like new conquests. Indeed, what would my Fiat not do in order to conquer one soul, to make her operate in Its Volition? How much has It not done, and does It not do for you?'

Then, afterwards, my sweet Jesus made Himself seen crucified, and He was suffering very much. I did not know what to do to relieve Him; I felt annihilated by the privations suffered. And Jesus, unnailing Himself from the Cross, threw Himself into my arms, telling me: "Help Me to placate Divine Justice, for It wants to strike the creatures." A strong earthquake could be felt, such as to cause the destruction of towns. I was left frightened; Jesus disappeared, and I found myself inside myself.

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**April 28, 1926**

***The Creation and the Celestial Mama are the most perfect examples of the living in the Divine Will. How the Virgin surpassed everyone in suffering.***

I was thinking to myself: 'When my sweet Jesus speaks of His Will, He often unites with It the Sovereign Queen of Heaven or the Creation. He seems to delight so much in speaking of both one

and the other that He keeps looking for opportunities, pretexts and devices in order to manifest what His Most Holy Will does, both in the Celestial Mama and in the Creation.'

Now, while I was thinking of this, my lovable Jesus moved in my interior, and, all tenderness, squeezed me to Himself and told me: "My daughter, if I do so, I have strong reasons. You must know that only in the Creation and in my Celestial Mama has my Will remained ever intact, and has kept Its field of action free. Therefore, having to call you to live in my Will as one of them, I had to propose them to you as examples - as an image for you to imitate. So, in order to be able to do great things, in such a way that all may perceive that good, unless they did not want to, the first thing is that my Will must act wholly in the soul.

Look at Creation – how my Will is whole in it. And because It is whole, Creation remains always in its place and contains the fullness of that good with which it was created. This is why it remains always new, noble, pure, fresh, and can share the good it possesses with all. But the beautiful thing is that while it gives itself to all, it loses nothing, and remains always the same, just as it was created by God. What has the sun lost by giving so much light and heat to the earth? Nothing. What have the azure heavens lost by remaining extended in the atmosphere, or the earth by producing so many and so various plants? Nothing. And so with all the things created by Me. Oh! in what an admirable way does Creation sing that saying about Me: 'He is ever old and ever new'. So, my Will in Creation is center of life, is fullness of good, is order and harmony; It keeps all things in the place wanted by It. Where can you find a more beautiful example, a more perfect image of the living in my Will, if not in Creation? This is why I call you to live in the midst of created things as their sister, that you may learn to live in the Supreme Volition, and you too may remain in the place wanted by Me, to be able to enclose within yourself the fullness of good that my Will wants to enclose in you, so that whoever wants it, may take of that good. And since you are endowed with reason, you must surpass them all, and requite your Creator in love and glory for each created thing, as if they were all endowed with reason. So, you will be the substitutor for all Creation, and Creation will be a mirror for you in which you can reflect yourself in order to copy the living in my Will, so that you may not move from your place. It will be your guide and teacher, giving you the highest and most perfect lessons in the living in my Will.

But the one who surpasses all is my Celestial Mama. She is the new heaven, the most refulgent sun, the brightest moon, the most flowery earth; She encloses everything – everything within Herself. If each created thing encloses the fullness of its own good received by God, my Mama encloses all goods together, because, since She is endowed with reason and my Will lived wholly in Her, the fullness of grace, of light, of sanctity, grew in every instant. Every act She did was suns and stars that my Will formed in Her. So, She surpassed the whole Creation; and my Will, whole and permanent in Her, did the greatest thing and impetrated the longed for Redeemer. This is why my Mama is Queen in the midst of Creation - because She surpassed everything, and my Will found in Her the nourishment of Her reason, which made It live as whole and permanent in Her. There was highest accord, they held each other's hand, there was not one fiber of Her Heart, or word or thought, over which my Will did not possess Its Life. And what can a Divine Will not do? It can do everything. There is no power It lacks, or thing It cannot do. Therefore it can be said that my Mama did everything; and everything that all others together could not do, nor will be able to do, She did by Herself.



Therefore, do not be surprised if I point out to you the Creation and the Sovereign Queen, because I must point out to you the most perfect examples in which my Will has perennial life, and has never found an obstacle to Its field of divine action, in order to be able to operate things worthy of Itself. My daughter, if you want my Supreme Fiat to reign as It does in Heaven – which is the greatest thing that is left for Us to do for the human generations – let my Will have the place of sovereign in you, and live as whole and permanent. Do not be concerned about anything else, be it your incapacity, or the circumstances, or the new things which may arise around you, because as my Will reigns in you, they will serve as raw material and nourishment so that my Fiat may have Its fulfillment.”

Afterwards, I was thinking to myself: ‘It is true that my Queen Mama made the greatest of sacrifices, which no one else has made - that is, not even wanting to know Her own will, but only that of God; and through this She embraced all sorrows, all pains, up to the heroism of sacrifice, sacrificing Her own Son in order to do the Supreme Will - but once She made this sacrifice, everything She suffered afterwards was the effect of Her first act. Nor did She have to struggle as we do, in different circumstances, in unforeseen encounters, in unexpected losses... It is a constant struggle, to the point of making our hearts bleed for fear that we might surrender to our own belligerent human wills. How much attention one must have, so that the Supreme Will may always keep Its place of honor and Its supremacy over everything; and many times this struggle is harsher than the pain itself.’

But while I was thinking of this, my lovable Jesus moved in my interior, telling me: “My daughter, you are wrong. The maximum sacrifice of my Mama was not only one, but they were so great and so many - for as many as were the sorrows, the pains, the circumstances and the encounters to which Her existence and Mine were exposed. Pains were always doubled in Her, because my pains were Hers - more than Her own pains. Besides, my wisdom did not change direction with my Mama; in each pain She was to receive, I always asked Her whether She wanted to accept it, in order to hear that ‘Fiat’ being repeated to Me in each pain, in each circumstance, and even in each heartbeat of Hers. That ‘Fiat’ resounded so sweet, gentle and harmonious to Me, that I wanted to hear It being repeated in every instant of Her life. This is why I would always ask Her: ‘Mama, do you want to do this? Do you want to suffer this pain?’ And my Fiat would bring Her the seas of the goods It contains, and would make Her understand the intensity of the pain She was accepting. This understanding, through divine light, of that which, step by step, She was to suffer, gave Her such martyrdom as to infinitely surpass the struggle which creatures suffer. In fact, since the seed of sin was missing in Her, the seed of the struggle was missing, and so my Will had to find another device, that She might not be inferior to the other creatures in suffering, because, having to acquire by justice the right of Queen of Sorrows, She was to surpass in suffering all creatures together.

How many times have you yourself not experienced this – that while you felt no struggle within you, as my Will would make you understand the pains It inflicted upon you, you would remain petrified by the intensity of the pain; and while you were undone in that pain, you were the tiny little lamb in my arms, ready to accept yet more pains to which my Will would want you to be submitted. Ah, did you not suffer more than in the struggle itself? The struggle is a sign of vehement passions, while my Will, if It brings suffering, gives intrepidity; and with the knowledge of the intensity of the pain, It gives one such merit that only a Divine Will can give. Therefore, just as I act with you – that in everything I want from you, first I ask you whether you want it, whether you accept it – so I did with my Mama. This, so that the sacrifice may be always new, and may give Me the opportunity to

converse with the creature, to be with her, and my Volition may have Its field of divine action in the human will.”

Now, as I was writing what is written above, I could not continue on, because my mind was estranged from my senses by a beautiful and harmonious chant, accompanied by a sound never before heard. This chant called the attention of everyone, and harmonized with the whole of Creation and with the Celestial Fatherland. I write all this to obey. As I was hearing that chant, my Jesus told me: “My daughter, hear how beautiful it is! This sound and chant is a new canticle, formed by the Angels as homage, glory and honor to the union of the Divine Will with your human will. The joy of all Heaven and of all Creation is so great that, unable to contain it, they play and sing.” After He said this, I found myself inside myself.

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**May 1, 1926**

***How one who lives in the Divine Will is nourished by the Divine Breath, while one who does not live in It is an intruder and a usurper of the goods of God, and receives them as alms. The Divine Will has a continuous motion that never stops.***

I felt all immersed in the Supreme Volition, and my sweet Jesus came out from within my interior, and squeezing me tightly to Himself, He placed His mouth close to my lips, and sent me His omnipotent breath. But who can say what I felt within me? That breath penetrated deep into my most intimate fibers; it filled me completely, to the point that I no longer felt my littleness, my existence, but only Jesus within all of me. Then, after repeating several times this act of sending me His breath, as it seemed He was not content if He did not see me completely filled with that divine breath, He told me: “My daughter, since you are born in my Will, it is necessary, it is right and decorous that you live, grow and be nourished in It, and that you acquire the prerogatives of a true daughter of my Volition. No extraneous feature, nor anything which does not belong to my Will must appear in you. Therefore, from your physiognomy, from your manners, from your speaking, and even from the way you love and pray, it must be recognized that you are the daughter of my Will. Do you see, then, how I love you, and with what jealousy I keep you and nourish you? With my very breath, because only my breath can preserve, whole and permanent, the Life of my Will in one who must live in my Volition. And so, that breath which, with so much love, I released from my bosom in the creation of man, to infuse in him my likeness, I continue to infuse in the soul who lives in my Will, in order to form my true images and the great portents which I had established to form in Creation, and for which all things were made.

This is why I long so much for one who lives in my Will, because she alone will not leave Me disappointed in the purpose of Creation. She alone will enjoy, by right, the things created by Me, because since my Will is one with hers, what is mine is hers and, by right, she can say: ‘The heavens, the sun, the earth and all the other things, are mine. Therefore I want to enjoy them, also to give honor to that Supreme Will which created them, and which reigns in me.’ On the other hand, the soul in whom my Will does not reign has no right, and if she enjoys them, she is a usurper, because they do not belong to her – she is an intruder in my goods; and because my goodness is great, I let her enjoy them as alms, but not by right. This is why many times the elements unload themselves over man, to his harm – because he has no right, and what is left for him of the things of the earth is the

alms that the Creator sends to him. But one who lives in my Will is like a queen in the midst of Creation, and I greatly delight in seeing her reign in the midst of my goods.”

After this, I continued to pray, and my sweet Jesus came back, making Himself seen with two fountains of light coming out of His Most Holy hands. One of them descended over my poor soul, and through a device which was formed in the hands of Jesus, while descending, it went up again. It seemed to be a continuous current which, while descending, ascended. Jesus was all delighted in the midst of these fountains of light, and was all attentive so that one of them would remain all centralized in me. Then He said to me: “My daughter, this fountain of light which descends from my hands is my Will which descends from Heaven and makes Its way into the soul in order to accomplish what It wants to do within her. This action of my Will forms the other fountain of light which, through my hands, ascends again toward Heaven to bring the fulfillment of my Will from the creature to the Eternal Creator. But while ascending, at the same time it descends again doubled, to continue its divine action in the creature. My Will has a continuous motion – It never stops. If Its motion could be stopped, which cannot be, life would cease for the whole Creation – for the sun, for the starry heavens, for the plants, for the water, for the fire, for creatures – all of them would be reduced to nothing. Therefore, with Its continuous motion, my Will is life of each created thing; It binds everything; It is more than air which, with Its breath, makes all the things which came out of Our hands, breathe, develop and vegetate.

See, then, what an affront is given by creatures, because while my Will is life of everything and center of all things, and without It nothing and no good would exist, they do not want to recognize Its dominion, nor Its life which flows within them. This is why one who recognizes the Life of my Will within herself and in all things is the triumph of Our Will and the conquest of Our victories; she is the recompense of Our Love to Our continuous motion. Our Will binds this creature to the whole Creation, making her do all the good that my Will Itself does. So, everything is hers; and I love her so much that I am unable to do anything without her, because by virtue of my Will, we have the same life, the same love, one single heartbeat and one single breath.” And while saying this, He threw Himself into my arms, as though faint with love, and he disappeared.

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**May 3, 1926**

***How only in the Divine Will is prayer universal. How the Divine Will, bilocating, reigns in the soul as in Its own dwelling. The Divine Will holds supremacy over the Divine Being, and is the ruler of all the divine attributes.***

I was about to fuse myself in the Holy Divine Volition according to my usual way, and I said: ‘Supreme Majesty, I come in the name of all, from the first to the last man which will exist on earth, to give You all the homages, the adorations, the praises, the love that each creature owes You, and to make all reparations, for all and for each sin.’ Now, while I was saying this, my lovable Jesus moved in my interior and told me: “My daughter, this way of praying is only of my Will, because It alone can say: ‘I come in the name of all before the Supreme Majesty’. In fact, with Its all-seeingness and immensity, It sees everything and embraces everyone; so It can say – not as a manner of speaking, but in reality: ‘I come in the name of all, to do for You all that the creatures owe You’. No human will can say – in reality: ‘I come in the name of all’. This is the sign that my Will

reigns in you.”

While He was saying this, my Jesus continued to pray in a loud voice. I followed Him, and, together, we found ourselves before the Supreme Majesty. Oh! how beautiful it was to pray with Jesus. All things were invested by His words and acts; and since His Will was everywhere and in each created thing, one could hear His creative words, His adorations, and everything He was doing, being repeated everywhere. I felt myself becoming even smaller, being together with Jesus; I was all amazed, and He added: “My daughter, do not be surprised; it is my Will that, bilocating, while reigning in God, reigns in the soul at the same time; and with Its divine ways, It prays, loves and operates within her. So, it is impossible for Us not to enjoy, not to love, not to listen to Our Will bilocated in the creature; on the contrary, It alone brings to Us, as if on Its lap, Our joy, happiness and love which overflowed from Our womb in Our work ‘ad extra’ – the Creation. It repeats the feast for Us, It renews in Us the joy We felt in creating so many beautiful things, worthy of Us. How not to love the one who gives Us the occasion to bilocate Our Will, by letting It reign within herself, to give Us divine love, adoration and glory?

Therefore, the living in my Will is the prodigy of prodigies, because everything is in the will, both for God and for the creature. How many things We could do, but because We do not want them, We do not do them. When We want something, We are all love, all power, all eyes, hands and feet; in sum, all of Our Being is centralized in that act which Our Will wants to do. On the other hand, if Our Will does not want it, none of Our attributes moves; it seems they have no life for anything that Our Will does not want to do. So, Our Will holds supremacy - dominion over Our Being, and It is the ruler of all Our attributes. This is why the greatest thing We could give to the creature was Our Will, and in It We centralized Our whole Being. Could there be a love more intense, a miracle more sensational than this? Even more, as much as We can give to the creature, it seems nothing to Us compared to giving her Our Will, reigning and dominating in her. In fact, the other things We can give her are the fruits of Our works, of Our dominions; while by giving her Our Will, it is not fruits, but Our very Life and Our very dominions. What has more value: the fruits or the life? Certainly the life, because by giving the Life of Our Will, with It We give the fount of all Our goods; and one who possesses the fount of goods does not need the fruits. Even if the creature gave Us everything, or made the greatest sacrifices, but did not give Us her little will in order to let Ours reign, she would still give Us nothing. Even more, when things are not produced by Our Will, as great as they might be, We look at them as extraneous to Us – as things which do not belong to Us.”

I was thinking of what Jesus had told me, and I said to myself: ‘Is all this possible? That the Divine Will reaches the point of bilocating in order to reign in the creature as in Its own dwelling – in Its divine womb?’ And Jesus added: “My daughter, do you know how this happens? Imagine a little and poor hovel, in which a king, taken by love for it, wants to reside. So, the voice of the king can be heard coming from within that hovel; from it come his commands, as well as his works. Inside of the hovel there are foods apt to nourish the king, and the chair worthy of him, on which He can sit. So, the king has changed nothing of that which befits his royal person; he has only changed His residence – from the royal palace, of his own will and with greatest delight, he has chosen the hovel. The little hovel is the soul; the king is my Will. How many times do I not hear the voice of my Will that prays, speaks, teaches, in the little hovel of your soul? How many times do I not see my works come out of it, and I rule, vivify and preserve all created things from your little hovel? My Will does not take

into account your littleness - on the contrary, It likes it greatly; what It looks for is absolute dominion, because through absolute dominion It can do whatever It wants, and place whatever It likes.”

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**May 6, 1926**

***How the ones who live in the Divine Will are the first in the eyes of God and form His crown. The Divine Will unites all who live in It and the acts done in It, as one single act. The origin of one who lives in It is eternal.***

I was fusing myself in the Holy Divine Volition according to my usual way, and I prayed the Celestial Mama to be with me and to give me Her hand, so that, guided by Her, I might requite my God with all the love, the adoration and the glory that everyone owes Him. Now, while I was saying this, my beloved Jesus moved in my interior and told me: “My daughter, you must know that the first before the Supreme Majesty are those who have lived in my Volition and who have never gone out of my Will. My Mama came to the world after four thousand years; yet, in the eyes of God She came before Adam. Her acts, Her love, are in the first order of creatures, therefore Her acts come before all the acts of creatures, because She was the closest to God, bound to Him with the tightest bonds of sanctity, of union, and of likeness. By living in Our Will, Her acts became inseparable from Ours, and, being inseparable, these acts are the closest, as something natural to Her Creator. ‘Before’ and ‘after’ do not exist in Our Will, but everything is first act. Therefore, one who lives in Our Will, even if she came as last, comes always before everything. So, it is not the era in which souls come out to the light of time that will be considered, but whether the Life of my Will has been in them as center of life, reigning and dominating in all of their acts, just as It reigns and dominates in the womb of the Divinity. These will be the first; their acts done in Our Will will rise above all the acts of the other creatures, and all will remain behind; therefore these souls will be Our crown.

See, as you were calling my Mama in my Will, to give Me return of love, of adoration and of glory, my Will united the two of you together, and the love, the glory, the adoration which the Sovereign Queen did, have become your acts; and yours have become those of my Mama. My Will placed everything in common; the one has become inseparable from the other, and I heard in you the voice of my Mama - Her love, Her adoration, Her glory; and in my Mama I heard your voice, loving Me, adoring Me, glorifying Me. How happy I felt in finding and hearing the Mama in the daughter, and the daughter in the Mama! My Will unites everyone and everything. It would not be true living in my Will, nor a work of my Will, if It did not centralize everything that belongs to It and all of Its eternal works in the soul who lives in It, in whom It has Its Kingdom and dominion. If it were not so, the Kingdom of my Will would be a divided Kingdom – which cannot be, because my Will unites all Its works together and makes of them one single act. And even though it is said that It creates, It redeems, It sanctifies and so on, these are the effects of that single act, which never changes Its action. Therefore, the origin of one who lives in my Will is eternal – inseparable from her Creator and from all those in whom my Will has had Its Kingdom and Its dominion.”

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**May 10, 1926**

***Just as the sun is life of all nature, the Divine Will is life of the soul. Effects of the rising of the Sun of the Divine Will in the soul. The innumerable bilocations and the continuous course of***

*the Sun of the Divine Will in the acts of the creature.*

My poor mind was swimming in the immense sea of the Eternal Volition, and my sweet Jesus transported me outside of myself, in the act in which the sun was rising. What enchantment, to see the earth, the plants, the flowers, the sea, undergoing such a transformation! All of them freed themselves of a nightmare that oppressed them; all rose to the new life which the light gave to them, and acquired their beauty and development, which the light and the heat gave them in order to make them grow. The light seemed to take them by the hand in investing them to give fecundity to plants and color to flowers; to dispel the shadows of darkness from the sea and give it its silvery shades with its light. But who can say all the effects that the solar light produced by investing all the earth, covering everything with its garment of light? I would be too long if I wanted to describe everything.

Now, while I was seeing this, my beloved Jesus told me: “My daughter, how beautiful is the rising of the sun. How it changes all of nature; and by transforming it into its very light, it gives to each thing the effects needed to make them produce the good they contain. But in order to do this, the light must invest them, touch them, mold them, penetrate so deep into them as to give them sips of light, in order to infuse the life of the good which they must produce. So, if the plants, the flowers, the sea, did not let themselves be invested by the light, the light would be as though dead for them, and they would remain in the nightmare of darkness, which would serve as the tomb to bury them. The virtue of darkness is to give death; the virtue of light is to give life. So, if it wasn’t for the light of the sun, on which all created things are dependent, and from which all of them receive life, nothing good would be on earth – on the contrary, it would be frightening and horrible to the sight. Therefore, the life of the earth is bound to the light.

Now, my daughter, the sun is the symbol of my Will, and you have seen how beautiful and enchanting is its rising over the earth; how many effects it produces, how many different colors, how many beauties, how many transformations its light can produce, and how this sun has been placed there by its Creator in order to give life, growth and beauty to all nature. So, if this is what the sun does in order to fulfill its office given to it by God, much more does the Sun of my Will, which was given to man to infuse in him the Life of his Creator. Oh! how much more enchanting and beautiful is the rising of the Sun of my Will over the creature. By pounding on her, Its light transforms her, and gives her the different colors of the beauty of her Creator. By investing her and molding her, It penetrates into her and gives her sips of Divine Life, that she may grow and produce the effects of the goods which the Life of her Creator contains. Now, what would happen to the earth without the sun? Much more ugly and frightening would the soul be without my Will. How she decays from her origin! How the nightmare of passions and vices, more than darkness, makes her die, and prepares the tomb in which to bury her. But you have seen that the light of the sun can do good insofar as the plants, the flowers and the other things let themselves be touched and invested by the light, remaining with their mouths open in order to receive the sips of life which the sun gives to them. So it is with my Will. It can do so much good, it can infuse so much beauty and Divine Life, for as much as the soul lets herself be touched, invested, molded by the hands of light of my Will. If the soul gives herself prey to this light, abandoning herself completely in it, my Supreme Will will perform the greatest prodigy of Creation – the Divine Life in the creature.

Oh! if the sun could form with the reflection of its light as many other suns on each plant, in the seas,

on the mountains, in the valleys – what more beautiful enchantment, what beauty more radiant, how many more prodigies would there not be in the order of nature? Yet, what the sun does not do, my Will does in the soul who lives in It, and who remains with her mouth open, like a little flower, in order to receive the sips of light which my Will gives her, to form the life of the Divine Sun within her. Therefore, be attentive, take, in every instant, these sips of light of my Will, that It may accomplish in you the greatest of prodigies – that my Will may have Its Divine Life in the creature.”

After this, I was saying to my highest and only Good: ‘My Love, I unite my intelligence to yours, so that my thoughts may have life in yours; and diffusing in your Will, they may flow over each thought of creature. And rising together before our Celestial Father, we will bring Him the homages, the subjection, the love of each thought of creature, and we will impetrate that all created intelligences may be reordered and harmonized with their Creator.’ And the same with the gazes of Jesus, with His words, with His works, with His steps, and even with His heartbeat. I felt all transformed in Jesus, in such a way that I found myself, as though in act, in everything that my Jesus had done, and was doing to restore the glory of the Father, and in the good He had impetrated for creatures. His work was one with mine – one the love, one the Will. And my sweet Jesus added: “My daughter, how beautiful is the prayer, the love, the work of the creature in my Will! Her acts are filled with the whole of the divine fullness. Their fullness is such that they embrace everything and everyone – even God Himself. See, for all eternity your thoughts will be seen in mine, your eyes, your words in mine, your works and steps in mine, your heartbeat palpitating in mine, because one is the Will that gives us life, one the love that moves us, that pushes us, and that binds us in an inseparable way.

This is why the Sun of my Will surpasses in an infinite and more surprising way the sun present in the atmosphere. See the great difference: the sun created by God, while pounding on the earth, invests it, it produces admirable and innumerable effects, but it does not depart from its source. It descends down below, it rises up high, it touches the stars, but the fullness of light remains always within its sphere; otherwise it would not be able to invest everything with its light, always equally. But in spite of all this, the solar light does not penetrate into the heavens to invest the throne of God, to penetrate into God Himself and make its light one with the inaccessible Light of the Supreme Being; nor can it invest the Angels, the Saints, or the Celestial Mama. On the other hand, when the Sun of my Will reigns in the soul with all Its fullness, Its light penetrates everywhere – into the hearts and into the minds of the creatures who live down on earth. But what surprises is that It rises up high, It invests the whole Creation, and brings the kiss of the light of the Supreme Will to the sun, to the stars, to the heavens. The Divine Will which reigns in the Creation and the Sun of the Divine Will which reigns in the soul meet, they kiss each other, love each other and make each other happy. And while remaining in the Creation – because the Sun of my Will leaves nothing behind, but brings everything with Itself – It penetrates into the Heavens, It invests everyone, the Angels, the Saints, the Sovereign Queen; It gives Its kiss to all, It gives new joys, new contentments, new love. But this is not all. It pours Itself mightily into the womb of the Eternal One. The Divine Will bilocated in the creature, kisses, loves, adores the Will reigning in God Himself; It brings everyone and everything to Him, and as they dive into each other, It rises again to follow Its course. In fact, since the fullness of the Sun of the Eternal Will is in the soul, this Sun is at her disposal, and as she emits her acts, loving, praying, repairing, etc., this Sun continues Its course, to give to all the surprise of Its light, of Its love, of Its life. So, while this Sun of the Eternal Will rises and follows Its course to perform Its setting in the

womb of the Divinity, another one rises to follow Its way, enveloping everything, even the Celestial Fatherland, to then have Its golden sunset in the womb of the Supreme Majesty. So, the bilocations of my Will are innumerable; this Sun rises at each act of the creature done within the Sun of the Supreme Volition – which does not happen with the sun present in the atmosphere, which is always one, and does not multiply. Oh! if the sun had the virtue of making as many suns rise for as many times as it does its course over the earth - how many suns could one not see up there? What enchantment, how many more goods would the earth not receive? Therefore, how many goods does the soul who lives completely in my Will not do, by giving her God the occasion to bilocate His Will, to let Him repeat the prodigies which only a God can do?” Having said this, He disappeared, and I found myself inside myself.

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**May 13, 1926**

***In the fulfillment of one's duty there is sanctity. Image of one who operates for human purposes and of one who operates to do the Divine Will. How Our Lord is the heartbeat of all Creation.***

I was doing my usual adoration to my crucified Jesus, and while praying, I felt my sweet Jesus near me. Throwing His arm around my neck, He clasped me tightly to Himself, and at the same time He made me see my last late confessor[1]. I seemed to see him pensive, all recollected, but without saying anything to me. My Jesus looked at him and told me: “My daughter, your confessor has found great things before Me, because when he would undertake an office, a commitment, he would neglect nothing so as to fulfill that office exactly. He was most attentive, he would make great sacrifices, and if necessary, he would even dispose himself to lay down his own life so that his office might be fulfilled exactly. He had a fear that, if he did not operate as befitted his office in the works entrusted to him, he himself might be an obstacle to the very work entrusted to him. This means that he appreciated and gave the right value to my works, and his attentiveness attracted the grace which was needed for the fulfillment of his office. This may not appear to be such a great thing – but rather, it is everything. In fact, when one is called to an office and fulfills the duties pertaining to that office, it means that he does it for God; and in the fulfillment of one's duty there is sanctity. So, he came before Me with the fulfillment of his own duties, which had been entrusted to him – how could I not reward him as he deserved?”

Now, while Jesus was saying this, the confessor seemed to become more engrossed in more profound recollection, and the light of Jesus was reflected on his face; but he did not say even one word to me. Then Jesus resumed His speaking: “My daughter, when an individual occupies an office and makes a mistake, or is not attentive to the duties which his office demands, he may cause great troubles. Imagine one who has the office of judge, of king, of minister, or of mayor. If he makes a mistake, or is not attentive to his own duties, he may cause the ruin of families, of towns, and even of entire kingdoms. If that mistake, if that lack of attention, came from a private individual who does not occupy that given office, it would not cause so much trouble. Therefore, faults in offices weigh more heavily and cause graver consequences. So, when I call a confessor to give him an office, and in this office I entrust to Him a work of mine, if I do not see attention and the fulfillment of his duties pertaining to that office, I give him neither the necessary grace, nor enough light to make him comprehend all the importance of my work; nor can I trust him, because I see that he does not appreciate the work entrusted to him by Me. My daughter, if one carries out his office exactly, it



means that he does it to fulfill my Will; but if one does otherwise, it means that he does it for human purposes - and if you knew the difference between the two....”

In the meantime, I saw two people before me. One of them went on picking up rocks, old rags, rusty iron, pieces of clay - all things which are heavy and of very little value. Poor one, he struggled and sweated under the weight of that rubbish; more so, since it did not give him the value necessary to satisfy his hunger. The other one went on picking up grains of diamond, little gems and precious stones – all things which are very light but of incalculable value. My sweet Jesus added: “The one who keeps picking up rubbish is the image of one who operates for human purposes. That which is human always carries the weight of matter. The other is the image of one who operates in order to do the Divine Will. What a difference between the two! The grains of diamond are my truths – the knowledges regarding my Will which, picked up by the soul, form as many diamonds for her. Now, if one loses some of that rubbish or does not pick it up, he will cause almost no harm; but if one loses or does not pick up one of these tiny grains of diamond, he will cause great harm, because they are of incalculable value and they weigh as much as a God can weigh. And if it is lost because of someone who has the office of picking them up, what account will he not have to give, having caused the loss of a grain of infinite value, which could have done who knows how much good to the other creatures?”

After this, my sweet Jesus placed His Heart within me, and made me feel His heartbeat, saying to me: “My daughter, I am the heartbeat of all Creation. If my heartbeat were missing, life would be missing to all created things. Now, I love so much one who lives in my Will, that I do not know how to be without her, and I want her together with Me to do whatever I do. So, you will palpitate together with Me, and among the many prerogatives I will give you, I will give you the prerogative of the heartbeat of all Creation. In the heartbeat there is life, motion, heat; so, you will be with Me, giving life, motion and heat to everything.” As He was saying this, I felt myself moving and palpitating in all created things, and Jesus added: “One who lives in my Will is inseparable from Me, and I do not know how to be without her company. I do not want to be isolated, because company renders the works one undertakes more pleasant, more delightful, more beautiful. Therefore, your company is necessary to Me, in order to break my isolation, in which the other creatures leave Me.”

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**May 15, 1926**

***Diversity of sanctity and beauty in the souls who live in the Divine Will. How the whole order and variety of Creation will be veiled in the human nature.***

I was thinking: ‘If the creature had not withdrawn from the Supreme Will, one would be the sanctity, one the beauty, one the science, one the light, and there would be the same knowledge of our Creator for all.’ Now, while I was thinking of this, my beloved Jesus – and it seems to me that He Himself makes these thoughts, some doubts and difficulties, arise within my mind, in order to have the opportunity to speak to me and act as my Teacher – told me: “My daughter, you are wrong. My wisdom would not adapt itself to forming only one sanctity, only one beauty, or to communicating only one science and the same knowledge of Me to everyone. More so since, through highest accord between my Will and those of creatures, the Kingdom of my Will would have had free field of action. Therefore, all would have been saints, but one distinct from the other – all beautiful, but varied, one

more beautiful than the other. And according to the sanctity of each one, I was to communicate a distinct science; and with this science, some would know one attribute of their Creator more, some another. You must know that as much as We can give to the creature, she only takes the little drops of her Creator, so great is the distance between Creator and creatures; and We have always new and different things to give.

And besides, since Creation was created by Us so that We might delight in It, where would Our delight be, had We formed in the creature only one sanctity, or given only one beauty and only one knowledge of Our incomprehensible, immense and infinite Being? Our wisdom would have grown bored with doing only one thing. What would be said of Our wisdom, love and power, if in creating this terrestrial globe, We had made it all sky, or all earth, or all sea? What would Our glory have been? Instead, the multiplicity of so many things created by Us, while singing the praises of wisdom, love and power, speaks also of the variety of sanctity and beauty in which creatures were to arise, for love of whom they were created. See, the sky studded with stars is beautiful, but the sun also is beautiful, though they are distinct from each other, and the sky does one office, the sun, another. The sea is beautiful, but the flowery earth, the height of the mountains, the expanse of the plains also are beautiful, though the beauties and the offices are distinct among them. A garden is beautiful, but how many varieties of plants and beauties are in it? There is the tiny little flower, beautiful in its littleness; there is the violet, the rose, the lily – all beautiful, but distinct in color, in fragrance, in size. There is the little plant and the highest tree... What enchantment is a garden guided by an experienced gardener!

Now, my daughter, in the order of human nature also there will be some who will surpass the sky in sanctity and in beauty; some the sun, some the sea, some the flowery earth, some the height of the mountains, some the tiny little flower, some the little plant, and some the highest tree. And even if man should withdraw from my Will, I will multiply the centuries so as to have, in the human nature, all the order and the multiplicity of created things and of their beauty - and to have it even surpassed in a more admirable and enchanting way.”

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**May 18, 1926**

***Just as the Virgin had to embrace everything and do the acts of all, in order to obtain the longed for Redeemer and conceive Him, in the same way, the one who must obtain the Supreme Fiat has to embrace all and answer for all. Luisa feels the weight of her responsibility; Jesus reassures her.***

I was fusing myself in the Holy Divine Will, and after going around all created things in order to impress my ‘I love You’, so that my ‘I love You’ might resound everywhere and over all to requite my Jesus for His great love, I arrived at that point at which I would be requiting my God for all the love He had in the act of being conceived in the womb of the Celestial Mama. At that moment my beloved Jesus came out from within my interior and told me: “My daughter, in order to conceive Me, Eternal Word, my inseparable Mama was enriched with seas of grace, of light and of sanctity by the Supreme Majesty. And She did such and so many acts of virtue, of love, of prayer, of desire and of ardent sighs, as to surpass all the love, virtues and acts of all generations, which were needed in order to obtain the longed for Redeemer. So, when I saw in the Sovereign Queen the complete love of all

creatures and all the acts needed to deserve that the Word be conceived, I found in Her the requital of the love of all, Our glory restored, all the acts of the redeemed ones, and even of those for whom my Redemption was to serve as condemnation because of their ingratitude. Then did my love make Its final display, and I was conceived. Therefore, the right to the name of Mother is natural for Her – it is sacred, because by embracing all the acts of the generations, and substituting for all, it was as if She delivered them all to new life from her maternal womb.

Now, you must know that when We do Our works, We have to give so much love, light and grace to the creature who is chosen and to whom the work is entrusted, that she may be able to give Us all the requital and the glory of the work entrusted to her. Our power and wisdom would not deposit themselves in the bank of the creature from the very beginning of a work of Ours, as though in the act of going bankrupt. Our work must be safe in the creature who is called as primary act, and We must collect all the interest and the glory equivalent to Our work entrusted to her. And even if Our work were later communicated to the other creatures, and because of their ingratitude it ran the risk of failing, this would be more tolerable for Us, because the one to whom it was entrusted at the beginning allowed Us to collect all the interest in place of the failures of the other creatures. This is why We gave Her everything and received everything from Her: so that all the capital of Redemption might remain intact, and through Her, Our glory might be completed and Our love requited. Who is the wise man who, from the very beginning, would put his capital in a bank that is about to go bankrupt? First he makes sure, and then he entrusts his capital. However, it may happen that later on it fails, but this cannot cause him grave damage, because he has already made up for his capital through the much interest received. If man does so, much more so does God, whose wisdom is incomprehensible. And this was not about just any work, or a small capital, but it was about the great work of Redemption, and all the cost of the infinite and incalculable value of the Eternal Word. It was a unique work, nor could a new descent of the Eternal Word on earth be repeated. Therefore We had to place it in safety in the Celestial Sovereign Lady. And since We entrusted everything to Her – even the very Life of a God - She, as Our trustworthy one, had to answer for all, becoming the guarantor and the one responsible for this Divine Life entrusted to Her – as indeed She did.

Now, my daughter, what I did and wanted from my Celestial Mama in the great work of Redemption, I want to do with you in the great work of the Supreme Fiat. The work of the Divine Fiat is a work that must embrace everything - Creation, Redemption and Sanctification. It is the basis of everything, it is the life that flows in everything and encloses everything within itself. Because it has no beginning, it is the beginning of all things, and the end and fulfillment of Our works. See, then: the capital We want to entrust to you is exuberant - you have not calculated it. But do you know what it is that We entrust to you in the Supreme Fiat? We entrust to you the whole Creation, all the capital of Redemption, and that of Sanctification. My Will is universal, and in all things It has been the operator. So, it is right that what belongs to It be entrusted to you. Would you perhaps want my Will without Its works? We do not know how to give Our Life without Our works and Our goods - when We give, We give everything. And just as by giving the Word to the Celestial Queen, We centralized all His works and His goods in Her, in the same way, by giving you Our Supreme Will, reigning and dominating in you, We give you all the works that belong to It. This is why We are giving you so many graces, knowledges and capacities – so that from the very beginning the Supreme Fiat might suffer no failure. And you, placing It in safety, must give It the requital of love and glory of all Creation, Redemption and Sanctification. Your task is great – it is universal, and must embrace

everyone and everything, in such a way that if Our Will, communicated to the other creatures, should suffer some failure, in you We must find the compensation for the void of others. And as you place It in safety within yourself, and you give Us the love, the glory and all the acts that the other creatures should do for Us, Our glory will always be complete and Our love will collect Its just interest. So, you too will be Our trustworthy one, the one responsible for the Divine Will entrusted to you, and Its guarantor.”

Now, while Jesus was saying this, I was taken by such fright. I comprehended all the weight of my responsibility, and fearing strongly that I might put in danger nothing less than all the weight and works of a Divine Will, I said: ‘My Love, thank You for so much goodness of yours toward me, but I feel that what You want to give me is too much. I feel an infinite weight that crushes me, and my littleness and incapacity have neither strength nor ability. As I fear that I might displease You, and I might be unable to embrace everything – go to some other creature, more capable, so that all this capital of your Supreme Will may be safer, and You may receive all the interest equivalent to such a great capital. I had never thought of such a great responsibility, but now that You are making me understand it, I feel my strengths fail me and I fear my weakness.’ And Jesus, clasping me to Himself to relieve me from the fear that crushed me, added: “My daughter, courage, do not fear. It is your Jesus that wants to give you too much. Am I perhaps not free to give whatever I want? Do you perhaps want to put a limit to my complete work, which I want to entrust to you? What would you say if my Celestial Mama had wanted to accept Me, the Eternal Word, but without His goods and without the acts that were needed to be able to conceive Me? Would this be true love and true acceptance? Certainly not. So, would you want my Will without Its works and without the acts that befit It?

Now, so that you may remove this fright, you must know that everything I have told you – that is, this capital so great - is already in you. After I had you acquire the practice of giving Me the requital of the glory and the love of all Creation, Redemption and Sanctification, making you embrace everything and everyone, and having seen that the equivalent interest was coming to Me easily – only then did I want to make known to you, with more clarity, the great capital of my Will entrusted to you, so that you may know the great good you possess, and as you come to know it, I may sign the deed of the capital entrusted to you, and also make for you the receipt of the interest you give Me. If you did not know it, neither the deed of the capital, nor the receipt of the interest could be made. Here is, therefore, the necessity to make it known to you. Besides, why do you fear to the point of wanting to send Me to another creature? Do you not have a love within you that says, ‘I love You for everyone and for everything’, and a motion that repays Me for the motion of all, and that in everything you do, embraces everyone, to give Me the acts, the prayers, the glory and the reparations of all, as though in one single embrace? If you already do this, why do you fear?”

At that moment, I saw other souls around me. Jesus went to them, and checking them all, He seemed to touch them to see whether, at His touch, the motion of His Divine Life would come out – but nothing came out. Then He came back to me, and taking my hand, He squeezed it tightly. At His touch a light came out of me, and Jesus, all content, told me: “This light is the motion of the Divine Life in you. I went to the other creatures, as you saw, but I did not find my motion. How, then, can I entrust the great capital of my Will? This is why I have chosen you, and that’s enough. Be attentive and do not fear.”

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**May 23, 1926**

***The Divine Will is seed of life, and wherever It enters, It produces life and sanctity. Just as the Virgin had Her time, the one who must impetrate the Supreme FIAT also has her time.***

I was accompanying my sweet Jesus in His sorrowful agony in the Garden, especially when all the weight of our sins unloaded itself upon His Most Holy Humanity, to the point of making Him shed living blood. Oh! how I would have wanted to relieve Him from pains so excruciating. And while I compassionated His whole Being, He told me: “My daughter, my Will has the power to give death and to give life; and since my Humanity knew no other life but the Life of my Divine Will, as the sins crowded over Me, my Will made Me feel a distinct death for each sin. My Humanity moaned under the pain of the real death which my Supreme Will gave Me; but over that very death which this Divine Will gave Me, It made the new life of grace rise again for creatures. So, as evil and bad as a creature might be, if she has the fortune of letting one act of my Will enter into herself, even at the point of death, since my Will is life, It sows the seed of life in the soul. And as she possesses this seed of life, there is great hope that the soul may be saved, because the power of my Will will be careful so that this act of life of Its own, which has entered the soul, may not perish and turn into death. In fact, my Will has the power to give death, but my Will Itself and all of Its acts are untouchable and not subject to any death. Now, if one act alone of my Will contains the seed of life, what will not be the fortune of one who embraces within her soul, not one act alone, but continuous acts of my Will? This creature receives, not just the seed, but the fullness of life, and places her sanctity in safety.”

Then, afterwards, my poor mind was wandering in the Holy Divine Will, doing my usual acts in It. It seemed to me that everything was mine, and as I went around through all created things to impress everywhere my ‘I love You’, my adoration, my ‘Glory to my Creator’, I acquired new knowledge of what God has done for the creature, and of how much He has loved us. The Supreme Will seemed to delight in making known the new surprises of Its love, so that I might follow Its acts in order for It to give me the right to possess what has come out of Its creative Will. My littleness wandered amid Its immense goods. In the meantime, my sweet Jesus came out from within my interior, and told me: “My daughter, when my Queen Mama came out to the light of the day, everyone was turned toward Her, and as though having one single gaze, all pupils looked at She who was to dry their tears by bringing to them the Life of the longed for Redeemer. All Creation was centered in Her, feeling honored to obey Her wishes. The Divinity Itself was all for Her and all intent on Her, in order to prepare Her and to form in Her, with surprising graces, the space into which the Eternal Word was to descend to take on human flesh. If the virtue were not present within Us that, while We operate, deal with or speak with one creature, We do not neglect the others, all would have said to Us: ‘Leave all of us aside, think of this Virgin; give – centralize everything in Her, that She may let the One come in whom our hopes, our life, all of our good, are placed.’ Therefore, the time in which the Sovereign Queen came out to the light of the day can be called the time of my Mama.

This, my daughter, can be called your time. All are turned toward you; I hear the voice of all, as if it were one alone, praying Me, pressing Me, that my Will may reacquire Its absolute divine rights over you, so that, acquiring Its total dominion, It may pour into you all the fullness of goods It had established to give if the creature had not withdrawn from my Will. So, the whole of Heaven, the Celestial Mama, the Angels and Saints – all are turned toward you for the triumph of my Will,

because their glory in Heaven will not be complete if my Will does not have Its complete triumph on earth. Everything was created for the total fulfillment of the Supreme Will, and until Heaven and earth return into this circle of the Eternal Volition, they feel their works, their glory and beatitude as though halved, because, not having found Its complete fulfillment in the Creation, the Divine Will cannot give what It had established to give – that is, the fullness of Its goods, of Its effects, joys and happinesses which It contains. This is why they are all longing; my Will Itself is all for you and intent on you; It holds nothing back of graces, of light and whatever it takes to form in you the greatest of prodigies, which is Its fulfillment and Its total triumph. Which one do you think is a greater prodigy: that a little light remains enclosed in the sun, or that the sun remains enclosed in the little light?”

And I: ‘It would certainly be more prodigious if the little light enclosed the sun; and indeed, it seems impossible to me that this may happen.’ And Jesus: “What is impossible for the creature is possible for God. The little light is the soul, and my Will is the sun. Now, my Will must give so much to the little light as to be able to make of it a circle and be enclosed in It. And since the nature of light is to spread its rays everywhere, while remaining in triumph within this circle, It will spread Its divine rays to give the Life of my Will to all. This is the prodigy of prodigies, which the whole of Heaven longs for. Therefore, give broad field to my Will – be opposed in nothing, so that what was established by God in the work of Creation may have its fulfillment.”

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**May 27, 1926**

***The Divine Will envelops everything and everyone in the unity of Its Light. How the whole Creation possesses unity, and one who must live in the Divine Will also possesses this unity.***

I was doing my usual acts in the Supreme Volition, and an inaccessible light enveloped my little being; it made as though present to me all the works of my Creator, and I had an ‘I love You’ for each created thing, a motion for each motion, an adoration and a ‘thank You’ of gratitude for all Creation. However, I comprehended that it was the light itself that administered to me that ‘I love You’ for each thing, that motion, that adoration; I was just prey to that light, while it enlarged me, it made me smaller and did whatever it wanted with my littleness. Now, while in this state, I was sorrowful because I could not see my sweet Jesus, and I thought to myself: ‘Jesus has left me, and in this blessed light I do not know where to turn my steps in order to find Him, because one can see neither where it begins nor where it ends. Oh! holy light, let me find the One who is my whole life - my highest Good.’ But while I poured myself out because of the pain of the privation of Jesus, all goodness, He came out from within my interior, and, all tenderness, He told me: “My daughter, why do you fear? I do not leave you; rather, it is my Supreme Will that eclipses Me within you. The light of my Will is endless, infinite – Its boundaries cannot be found, neither where It begins nor where It ends. On the other hand, my Humanity does have Its boundaries, Its limits, and therefore, since my Humanity is smaller than my Eternal Will, I remain enwrapped and as though eclipsed within It; and while I am with you, I give the field of action to my Will, I enjoy Its divine operating in the littleness of your soul, and I prepare a new lesson to give you, to make known to you, more and more, the wonders of my Supreme Will. Therefore, when you swim in It, be certain that I am with you; even more, I do what you do together with you, and in order to give It complete field of action I remain as though hidden in you, to enjoy Its fruits.

Now, my daughter, you must know that true light is not separable. Look: the sun which is in the atmosphere also has this prerogative and possesses the unity of light; the light is so compacted together within its sphere as to lose not one atom; and even though it descends down below, filling the whole earth with light, the light never separates. It is so compact within itself, united, not separable, that it never loses anything of its solar light; so much so that, all together, it spreads its rays, dispelling everywhere the darkness from the earth, and, all together, it withdraws its light, leaving not even the traces of its atoms. If the light of the sun were divisible, for how long would the sun have been poor in light, having no more strength to illuminate all the earth. One could say: 'Divided light – desolate earth.' So, the sun can sing victory and it possesses all its strength and its effects thanks to the unity of its light; and if the earth receives so many admirable and innumerable effects, to the point that the sun can be called the life of the earth, everything comes from the unity of the light it possesses, which, after so many centuries, has lost not even one atom of light which was entrusted to it by God, and therefore it is always triumphant, majestic and fixed, and always stable in its light, in singing the praises of the triumph and the glory of the eternal light of its Creator.

Now, my daughter, the sun is the symbol of my Eternal Will; and if this symbol possesses the unity of light, much more so does my Will, which is not a symbol, but the reality of light, while the sun can be called the budding of the inaccessible light of my Will. And you have seen Its immensity, and how one does not see a globe of light like the sun, but vastness, such that the human eye cannot arrive at seeing where It ends or where It begins. Yet, all this endlessness of light is one single act of the Eternal Will. All this uncreated light is so compacted together as to become inseparable, indivisible; and so, more than sun, it possesses the eternal unity, in which the triumph of God and of all Our works is founded. Now, this triumph of the unity of the Supreme Will, the center of its dwelling place, of its throne, is the center of the Sacrosanct Trinity. From this divine center start its most refulgent rays, which invest the whole Celestial Fatherland; all Saints and Angels are invested by the unity of my Will, they all receive Its innumerable effects, and abducting them all to Itself, It makes of them one single unity with the supreme unity of my Will. These rays invest the whole Creation and form its unity with the soul who lives in my Will. Look: the unity of this light of my Will which resides in the center of the Three Divine Persons is already fixed in you; so, one is the light and the act, one is the Will. Now, while you do your acts in this unity, they are already incorporated in that single act of the center, and the Divinity is already with you, doing what you do. The Celestial Mama, the Saints and Angels, and the whole Creation – all in chorus repeat your act, and feel the effects of the Supreme Will. Watch - listen to the prodigy never before seen of that single act which fills Heaven and earth, with the very Trinity unifying Itself with the creature and placing Itself as the primary act of the act of the creature.”

At that moment I could see the eternal light fixed in me, and I could hear the chorus of the whole of Heaven and of all Creation in its mute language. But who can say everything and what I comprehended of the unity of the light of the Supreme Will? Jesus added: “My daughter, in order for each act to be good and holy, its origin must come from God, and - behold, for the soul who lives in my Will, in the unity of this light, her adoration, her love, her motion and everything she may do, begin from the Divine Trinity. So, she receives the origin of her acts from God Himself, and here is how her adoration, her love, her motion, are the same adoration which the Three Divine Persons have among themselves, the same reciprocal love which reigns among the Father, the Son and the Holy Spirit, and her motion is that eternal motion which never ceases and gives motion to all. The unity

of this light places everything in common; whatever God does, the soul does, and whatever the soul does, God does – God by His own virtue, the soul by virtue of the unity of the light that envelops her. Therefore, the prodigy of living in my Will is the prodigy of God Himself - it is primary prodigy, while all other prodigies, all other works, even good and holy ones, remain eclipsed - they disappear before the acts done in the unity of this light. Imagine the sun, spreading its rays in the unity of its light, invading all the earth; and then the creatures, placing before the blazing light of the sun all the lights that exist in the low world – electric light, private lights. As many as they would want to put there, their light would always be meager before the sun, almost as if they did not exist, and no one would use all those lights to give light to their steps in order to walk, to their hands in order to work, to their eyes in order to see, but all would use the sun; and all those lights would remain idle, without doing good to anyone.

Such are all the other works which are not done in the unity of the light of my Will. They are the little lights before the great sun, which one almost does not notice. However, those very lights which are useless, which make no impression and do no good when the sun is present, once the sun disappears, acquire their little value, do their little good, are light in the darkness of the night, serve the work of man. However, they are never sun, nor can they do the great good which the sun can do. Yet, the purpose of Creation was that, all things having come out from within the unity of this light of the Supreme Fiat, all should have remained in the unity of It. Only the creature did not want to recognize this purpose; he went out of the unity of the light of the sun of my Will, and reduced himself to begging for the effects of this light, almost as the earth begs its vegetation and the development of the seeds it hides in its womb, from the sun. What sorrow, my daughter – to reduce oneself from king to beggar, and to beg from those which were to be at his service.”

All afflicted and sorrowful, Jesus kept silent, and I comprehended all the sorrow that pierced Him. I could feel His sorrow within me, penetrating deep into the inmost fibers of my soul. But I wanted to cheer Jesus at any cost, so I returned to my usual acts in the unity of His Will, knowing that He easily passes from sorrow to joy when my littleness dives into the inaccessible light of His Will. And Jesus loved together with me, and love healed His sorrow. Then He resumed His speaking: “My daughter, since I am raising you in my Will, O please! do not want ever to give Me this sorrow, so piercing, of going out of the unity of the light of the Supreme Fiat. Promise Me - swear that you will always be the newborn of my Will.” And I: ‘My Love, be consoled, I promise - I swear; and You must promise me to keep me always in your arms and sunken in your Will. You must never leave me if You want me to be always, always, the little daughter of your Will, for I tremble and I fear myself; more so, since the more You speak about this Supreme Volition, the more I feel that I am no good, and the nothingness of my nothing makes itself felt more.’

And Jesus, sighing, added: “My daughter, feeling your nothingness more does not oppose the living in my Will; on the contrary, it is a duty of yours. All of my works are formed over nothing, and this is why the All can do what He wants. If the sun had reason, and someone asked it: ‘What good do you do? What are your effects? How much light and heat do you contain?’; it would answer: ‘I do nothing, I just know that the light given to me by God is invested with the Supreme Will, and I do whatever It wants. I extend wherever It wants, and I produce the effects It wants; and while I do so much, I remain always nothing and the Divine Will does everything in me.’ The same for all my other works - all their glory is to remain in their nothingness in order to give the whole field to my Will, to



let It operate. Only man wanted to do without the Will of his Creator, he wanted to make his nothingness operate, believing himself to be good at something; and the All, feeling Himself placed after the nothing, went out of man, who reduced himself from superior to all, to inferior to all.

Therefore, let your nothingness be always at the mercy of my Will, if you want the unity of Its light to operate in you and call the purpose of Creation back to new life.”

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**May 31, 1926**

***Difference between one who lives in the Divine Will and one who is resigned and submitted to It. The first one is sun, the second is earth, which lives of the effects of the light.***

The light of the Divine Will continues to envelop me; and my little intelligence, while swimming in the immense sea of this light, can just barely take a few drops of light and a few little flames of the so many truths, knowledges and happinesses that this endless sea of the Eternal Will contains. And many times I cannot find the right words in order to put on paper that little bit of light; I say little compared to the much I leave out, because my little and poor intelligence takes as much as is enough to fill me – the rest I have to leave out. It happens as to a person who dives into the sea: he becomes all wet, water flows everywhere on him, and maybe even in his bowels; but as he goes out of the sea, how much of all the water of the sea does he carry with himself? Very little – indeed almost nothing compared to the water that remains in the sea. And by having been in the sea, can he perhaps say how much water, how many species of fish and quantities of them there are in the sea? Certainly not; but he will be able to speak of the little he has seen of the sea. Such is my poor soul.

Then, while I was in this light, my sweet Jesus came out from within my interior and told me: “My daughter, this is the unity of the light of my Will, and so that you may love It more and more and be confirmed more in It, I want to make known to you the great difference which exists between one who lives in my Will, in the unity of this light, and one who resigns and submits himself to my Will. In order to make you comprehend this well, I will give you a simile from the sun which is there on the horizon. The sun, being in the vault of the heavens, spreads its rays over the surface of the earth. Look: between the earth and the sun there is a sort of agreement – the sun touches the earth, and the earth receives the light and the touch of the sun. Now, by receiving the touch of the light, submitting to the sun, the earth receives the effects which the light contains, and these effects transmute the face of the earth; they make it turn green again, they make it flower - plants develop, fruits mature, and many other wonders which can be seen on the face of the earth, always produced by the effects contained in the solar light. But by giving its effects, the sun does not give its light; on the contrary, it jealously preserves its unity, and its effects are not lasting, and therefore one sees the poor earth, now all flowery, now all stripped – it changes almost at each season, and undergoes continuous mutations. If the sun gave to the earth effects and light, the earth would change into sun and would have no more need to beg for the effects, because, containing the light within itself, it would become the owner of the source of the effects which the sun contains.

Now, such is the soul who resigns and submits to my Will: she lives of the effects contained in It. Not possessing the light, she does not possess the source of the effects contained in the Sun of the Eternal Volition, and therefore she looks almost like the earth – now rich in virtues, now poor; she

changes at every circumstance. Even more, if she is not always resigned and submitted to my Will, she would be like an earth that does not want to let itself be touched by the light of the sun. In fact, if the earth receives its effects it is because it lets itself be touched by its light, otherwise it would remain squalid, unable to produce a single blade of grass. So remained Adam after sin; he lost the unity of the light, and therefore the source of the goods and effects which the Sun of my Will contains. He could no longer feel the fullness of the Divine Sun within himself; he could no longer see within himself that unity of light which his Creator had fixed in the depth of his soul, and which, communicating His likeness to him, made of him His faithful copy. Before sinning, since he possessed the source of the unity of light with his Creator, each little act of his was a ray of light which, invading the whole Creation, went to fix itself in the center of his Creator, bringing Him the love and the return for all that had been made for him in the whole Creation. He was the one who harmonized everything and formed the note of accord between Heaven and earth. But as soon as he withdrew from my Will, his acts no longer invaded Heaven and earth like rays, but they shrank, almost like plants and flowers, within the little circle of his field. So, losing the harmony with all Creation, he became the clashing note of all Creation. Oh! how low he descended, and cried bitterly over the lost unity of light, which, raising him above all created things, made of Adam the little god of the earth.

Now, my daughter, from what I have told you, you can comprehend that the living in my Will is to possess the source of the unity of the light of my Will, with all the fullness of the effects contained in It. So, light, love, adoration... arise in each act of the creature, which, constituting itself act for each act, love for each love, like solar light invades everything, harmonizes everything, centralizes everything within itself; and like a shining ray it brings to her Creator the return for all that He has made for all creatures and the true note of accord between Heaven and earth. What a difference between one who possesses the source of the goods which the Sun of my Will contains, and one who lives of the effects of It! It is the difference that exists between the sun and the earth. The sun always possesses the fullness of its light and effects, it is always blazing and majestic in the vault of the heavens, nor does it need the earth. While it touches everything, it is untouchable, it does not let itself be touched by anyone; and if anyone dared even to fix on it, it would eclipse him, blind him and knock him down with its light. On the other hand, the earth is in need of everything, it lets itself be touched and stripped; and if it wasn't for the light of the sun and its effects, it would be a gloomy prison, full of squalid misery. Therefore, there is no comparison that holds between one who lives in my Will and one who submits to It.

So, before sinning, Adam did possess the unity of light, but he could no longer recover it during his life; it happened to him as to the earth that turns around the sun: not being fixed, in turning around, it opposes the sun and forms the night. Now, in order to render him firm again so that he might sustain the unity of this light, a repairer was needed, and this repairer was supposed to be superior to him; a divine strength was needed in order to straighten him up. Here is the necessity of Redemption.

My Celestial Mama also possessed the unity of this light, and this is why, more than sun, She can give light to all. It was never nighttime, nor was there ever a shadow between Her and the Supreme Majesty, but always full daylight. Therefore, in each instant, this unity of the light of my Will made the whole of the Divine Life flow within Her, which brought Her seas of light, of joys, of happinesses, of divine knowledges, seas of beauty, of glory, of love. And She, as though in triumph, brought all

these seas to Her Creator as Her own, to attest to Him Her love, Her adoration, and to charm Him with Her beauty; and the Divinity made flow yet more and new beautiful seas. She possessed so much love that, as though naturally, She could love all, adore and make up for all. Her littlest acts done in the unity of this light were superior to the greatest acts and to all the acts of all creatures together. Therefore, the sacrifices, the works, the love of all other creatures can be called little flames before the sun, little drops of water before the sea, compared to the acts of the Sovereign Queen; and this is why, by virtue of the unity of this light of the Supreme Volition, She triumphed over everything and conquered Her very Creator, making Him a Prisoner in Her maternal womb. Ah! only the unity of this light of my Will, which She who ruled over everything possessed, was able to form this prodigy which had never before occurred, administering to Her acts worthy of this Divine Prisoner.

By losing this unity of light, Adam turned himself upside down and formed night, weaknesses, passions, for himself and for the generations. By never doing Her own will, this excelling Virgin remained always straight, and facing the Eternal Sun; therefore it was always daylight for Her, and She made the day of the Sun of Justice arise for all generations. If this Virgin Queen had done nothing else but preserve the unity of the light of the Eternal Volition in the depth of Her immaculate soul, this would have been enough to give Us back the glory of all, the acts of all, and the requital of love of all Creation. Through Her, by virtue of my Will, the Divinity felt come back to Itself, the joys and the happiness which It had established to receive through Creation. Therefore She can be called the Queen, the Mother, the Foundress, the Base and the Mirror of my Will, in which all can reflect themselves to receive Its Life from Her.”

After this, I felt as though soaked with this light, and I comprehended the great prodigy of living in the unity of this light of the Supreme Volition; and my sweet Jesus, coming back, added: “My daughter, Adam in the state of innocence and my Celestial Mama possessed the unity of light of my Will - not by their own virtue, but by virtue communicated by God. On the other hand, my Humanity possessed it by Its own virtue, because in It there was not only the unity of the light of the Supreme Volition, but there was the Eternal Word; and since I am inseparable from the Father and the Holy Spirit, the true and perfect bilocation occurred – that while I remained in Heaven, I descended into the womb of my Mama; and since the Father and the Holy Spirit are inseparable from Me, They too descended into it, and at the same time They remained in the heights of the Heavens.”

Now, while Jesus was saying this, the doubt came to me about whether the Three Divine Persons had suffered, all Three of Them, or the Word alone; and Jesus resumed His speaking, saying: “My daughter, because They are inseparable from Me, the Father and the Holy Spirit descended with Me and I remained with Them in the Heavens; but the task of satisfying, of suffering, and of redeeming man was taken by Me. I, Son of the Father, took on the role of reconciling God with man. Our Divinity was untouchable by the suffering of the slightest pain; it was my Humanity that, united with the Three Divine Persons in an inseparable way, placing Itself at the mercy of the Divinity, suffered unheard-of pains and satisfied in a divine manner. And since my Humanity possessed not only the fullness of my Will as Its own virtue, but the Word Himself, as well as the Father and the Holy Spirit as a consequence of Our inseparability, It surpassed in a more perfect way both innocent Adam and my very Mama. In fact, in them it was grace, in Me it was nature; they had to draw light, grace, power, beauty from God; in Me there was the springing fount of light, beauty, grace.... So, the difference between Me, as nature, and my very Mama, as grace, was so great, that She remained

eclipsed before my Humanity. Therefore, my daughter, be attentive, your Jesus possesses the springing fount, and has always something to give you, and you have always something to take. As much as I may tell you about my Will, I have always something to tell you, and neither the short life of the exile nor the whole eternity will be enough to make known to you the long story of my Supreme Will, and to enumerate for you the great prodigies contained in It.”

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**June 6, 1926**

***Jesus wants our link with everything He has done. Just as God established the epoch and the time of Redemption, so it is for the Kingdom of His Will. The Redemption is means to help man, the Divine Will is origin and end of man.***

I was doing my acts in the Supreme Will according to my usual way, and I tried to trace everything that my Jesus, my Celestial Mama, the Creation and all creatures did. Now, while I was doing this, my sweet Jesus helped me by making present to me all of His acts which I omitted to trace, not having the capacity to do it. And Jesus, all goodness, would make his act present to me, telling me: “My daughter, in my Will all of my acts are all present, as though lined up together. Look – here are all the acts of my childhood; there are all my tears, my wailings; there is also when, as a little child, I picked flowers while walking through the fields. Come to place your ‘I love You’ on the flowers I pick, and on my hands that stretch out to pick them. It was you that I looked at in those flowers; it was you that I picked, as tiny little flower of my Will. Don’t you want, then, to keep Me company with your love in all my acts as a child, amusing yourself with Me in these innocent acts? Keep looking: there is when, a little child, tired from crying for souls, I would have some very short sleep; but before closing my eyes I wanted you, so that you might favor my sleep. First I wanted to see you kiss my tears by impressing your ‘I love You’ in each tear, and to have Me close my eyes to sleep with the lullaby of your ‘I love You’. But, do not leave Me alone while I sleep – wait until I wake up, so that, just as you closed my sleep, you may open my vigil in your ‘I love you’.

My daughter, one for whom it was established that she would live in my Will was inseparable from Me, and even though at that time you were not there, my Will made you present and gave Me your company, your acts, your ‘I love You’. And do you know what an ‘I love You’ in my Will means? That ‘I love You’ encloses an eternal happiness, a divine love, and for my tender age that was enough to make Me happy and to form a sea of joy around Me - enough to make Me put aside all the bitternesses that the other creatures gave Me. If you do not follow Me in all my acts, there will be a void of your acts in my Will, and I will remain isolated, without your company. But I want your link with everything I have done, because, since one is the Will that unites us, as a consequence, one must be the act. But, keep following Me - look at Me here, when at my tender age of two or three years I would withdraw from my Mama and, kneeling, with my little arms stretched in the shape of the cross, I prayed to my Celestial Father that He would have pity on mankind, and in my open little arms I embraced all generations. My position was excruciating – so little, on my knees with my arms stretched out, crying, praying.... My Mama could not have endured seeing Me; Her maternal love that loved Me so much would have made Her succumb. Therefore, come, you who do not have the love of my Mama – come to sustain my little arms, to dry my tears; place an ‘I love You’ of your own upon that ground against which my little knees were leaning, so that it may not be so hard for me. And then, throw yourself into my little arms, that I may offer you to my Celestial Father as daughter

of my Will. Even from that time I called you, and when I saw Myself alone, abandoned by all, I would say to Myself: 'If everyone leaves Me, the newborn of my Will will never leave Me alone.' Isolation is too hard for Me, therefore my acts await yours and your company."

But who can say all that my sweet Jesus made present to me of all the acts of His life? If I wanted to tell them all I would be too long - I should fill entire volumes, therefore I stop here.

Then, after this, I was saying to my lovable Jesus: 'My Love, if You so much love that your Most Holy Will be known and reign with Its full dominion in the midst of creatures, why did You not form, together with Redemption, the fulfillment of your Most Holy Will when You came upon earth, united with your Celestial Mama who, just as She obtained the longed for Redeemer, could also obtain the longed for Fiat? Your visible presence would have helped and facilitated the Kingdom of the Supreme Will upon earth in an admirable way. But, doing it through this poor, wretched and incapable creature... it seems to me as if it would not have all the glory and the total triumph.' And my sweet Jesus, moving in my interior, told me: "My daughter, everything was established – the epoch and the time, both that of Redemption and that for making my Will known upon earth, so that It might reign. It was established that my Redemption was to serve as means of help; Redemption had not been the origin of man, but It arose as means, after man moved away from his origin. On the other hand, my Will was the origin of man and the end in which he must enclose himself. All things have their origin from my Will and everything must return into It; and if not everyone will do it in time, no one will be able to escape It in eternity. Therefore, also for this reason, the primacy is always of my Will.

Now, in order to form Redemption I needed a Virgin Mother, conceived without the shadow of original sin, because, having to take on human flesh, it was decorous for Me, Eternal Word, not to take an infected blood to form my Most Holy Humanity. Now, in order to make my Will known, so that It might reign, I do not need to have a second mother according to the natural order, but rather, I need a second mother according to the order of grace. In fact, in order for my Will to reign, I have no need of another Humanity, but to give such knowledge of It that, drawn by Its prodigies, by Its beauty and sanctity, and by the immense good that comes to them, creatures may submit with all love to Its dominion. Therefore, in choosing you for the mission of my Will, I took you from the common stock according to the natural order, but for the decorum of my Will I had to raise you so high according to the order of grace, that not one infected shadow might remain in your soul, because of which my Will might feel reluctant to reign in you. Just as the pure blood of the Immaculate Virgin was needed to form my Humanity, to be able to redeem man, so was the purity, the candidness, the sanctity, the beauty of your soul needed to form in you the Life of my Will. And just as by forming my Humanity in the womb of my Mama, this Humanity gave Itself to all – it is understood, to those who want It – as means of salvation, of light, of sanctity; in the same way, this Life of my Will which has been formed in you, will give Itself to all, to make Itself known and to acquire Its dominion.

Had I wanted to free you of original sin as I did with my Celestial Mama, so that my Will might take life in you, no one would have given a thought to letting my Will reign within himself. They would have said: 'One needs to be a second Mother of Jesus and to have Her privileges so that the Life of the Supreme Will might reign in us.' On the other hand, by knowing that you are from their stock, conceived just like them, if they want it, helped by their own good will they too will be able to know

the Supreme Will – what they must do to let It reign within them, the good that comes to them, the terrestrial and celestial happiness prepared in a distinct way for those who will let my Will reign. My Redemption was to serve to plant the tree of my Will which, watered with my Blood, cultivated and hoed with my sweats and unheard-of pains, fertilized with the Sacraments, first would make the tree develop, then would make the flowers bloom, and finally would make the celestial fruits of my Will mature. And in order to make these precious fruits mature, the course of my thirty-three years was not enough, nor were the creatures prepared and disposed to receive a food so delicate, all of Heaven, which I was giving. Therefore I contented Myself with planting the tree, leaving all possible means to make it grow, beautiful and gigantic; and at the appropriate time, as the fruits are about to mature and so that they may be picked, I chose you in a way all special, to make known to you the good it contains, and how I want to raise the creature back to her origin. Banishing her will, the cause for which she descended from her happy state, she will eat of these precious fruits, which will give her such taste as to remove from her all the infection of passions and of her own will, and give back the dominion to my Will. Embracing everything as though in one single embrace, my Will will unite everything together: Creation, Redemption, and the fulfillment of the purpose for which all things were created - that is, that my Will be known, loved and done on earth as It is in Heaven.”

And I: ‘Jesus, my Love, the more You tell me, the more I feel the weight of my littleness, and I fear that I might be an obstacle to the Kingdom of your Will on earth. Oh! if You and my Mama had done this directly while being on earth, your Will would have had Its full effect.’ And Jesus, interrupting my speaking, added: “My daughter, Our task was perfectly accomplished – now you be attentive on accomplishing your own. This is your task; more so, since the Sovereign Queen and I are untouchable by pains, We are in the state of impassivity and of complete glory, and therefore pains can no longer have anything to do with Us. You, on the contrary, have the pains as help to impetrate the Supreme Fiat, new knowledges, new graces; and even though I am in Heaven, I will be hidden in you to form the Kingdom for my Will. My power is always the same; while being in Heaven I can do what I would have done while being visible on earth. When I want it, and the creature lends herself, giving all of herself prey to my Will, I invest her and make her do what I Myself should do. Therefore be attentive, and mind your own task.”

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**June 15, 1926**

***How the ‘nothing’ is frightened and trembles under the ‘All’. How the Virgin loves Her celestial children and performs in Heaven Her office of Mother. Just as knowledge gave life to the fruits of Redemption, so it will give life to the fruits of the Divine Will.***

I was feeling all full of defects, especially because of the great repugnance I feel when it comes to writing of the intimate things between myself and Our Lord. The weight I feel is so great, that I don’t know what I would do in order not to do it; and since the obedience of the one who is above me imposes itself, though I would like to oppose myself and tell my reasons for not doing it, I always end up surrendering.

So, having gone through a similar contrast, I felt full of defects and totally bad; therefore, as blessed Jesus came, I told Him: ‘Jesus, my life, have pity on me – look at how full of defects I am, and how much badness there is in me.’ And He, all goodness and tenderness, told me: “My daughter, do not

fear, I am here, watching over you and keeping your soul in custody, so that not even the slightest sin may enter into your soul. And where you or others see defects and badnesses, I find none; rather, I see that your 'nothing' feels the weight of the 'All'. In fact, the more I elevate you intimately to Me and I make known to you what the 'All' wants to do with your 'nothing', the more you feel your nothingness and, almost frightened and crushed under the All, you would want escape from manifesting and, even more, from writing on paper that which the 'All' wants to make of this 'nothing' of yours. More so since, as much reluctance as you feel, I always win and make you do what I want.

This happened also to my Celestial Mama, when She was told: 'I hail You, Mary, full of grace; You will conceive the Son of God.' On hearing this, She was frightened, She trembled, and said: 'How can this happen?' But She ended up saying: 'Fiat Mihi secundum verbum tuum.' She felt all the weight of the All over Her nothing and, naturally, She was frightened. So, when I manifest to you what I want to do with you, and your nothing is frightened, I see the fright of the Sovereign Queen being repeated; and compassionating you, I lift your nothing, I strengthen it, that it may endure sustaining the All. Therefore, do not be concerned about this, but rather, think of letting the All operate in you."

Then, after this, I was doing my usual acts in the Supreme Volition, embracing everything and everyone to be able to bring to my Creator the acts of all as one single act. Now, while I was doing this, my sweet Jesus came out from within my interior, and embracing everything together with me, He united Himself with me, doing what I was doing. Then, all love, He told me: "My daughter, I love so much the acts done in my Will, that I Myself take on the commitment to keep them in custody in the unity of my supreme light, in such a way as to render them inseparable from Me and from my own acts. If you knew how jealous I am of these acts, how they glorify Me in a wholly divine way.... It can be said that each of these acts is a new feast that starts in the whole Creation and in the whole Celestial Fatherland. Flowing in my Will like ray of light, these acts bring new joys, feasts and happinesses wherever my Will is. These acts are the joys, the feast and the happiness that the creature forms in the Will of her Creator. And do you think it is trivial that the creature can form and bring feast, joy and happiness to her Creator and wherever Our Will reigns?"

The same happened with my Queen Mama. As She always operated in the unity of the light of the Supreme Will, all of Her acts, Her office of Mother, Her rights of Queen remained inseparable from Her Creator; so much so, that when the Divinity unleashes the acts of beatitude to make the whole Celestial Fatherland happy, It unleashes with them all the acts of the Celestial Mama. So, all the Saints feel invested, not only with Our joys and beatitudes, but also with the maternal love of their Mother, with the glory of their Queen, and with all of Her acts converted into joys for the whole Celestial Jerusalem. Every fiber of Her maternal Heart loves all the children of the Celestial Fatherland with love of Mother, and She shares Her joys of Mother and Her glory of Queen with everyone. So, on earth She was Mother of love and of sorrow for Her children, who cost Her so much, as much as the Life of Her Son God, and by virtue of the unity of the light of the Supreme Will which She possessed, Her acts remained inseparable from Ours; while in Heaven She is Mother of love, of joys and of glory for all of Her celestial children; so, all the Saints have greater love, more glory and more joys, by virtue of their Mother and Sovereign Queen. Therefore, I love so much one who lives in my Will, that I lower Myself to her, to do what she does together with her, to raise her

up to the bosom of the Eternal One, to render her act one with her Creator.”

After this, I remained thinking about the blessed Will of God, and many things wandered through my mind, which it is not necessary to put on paper; and my sweet Jesus, coming back, added: “My daughter, the triumph of my Will is connected with Creation and with Redemption – it can be called one single triumph. Since a woman was the cause of the ruin of man, it was a Virgin Woman that, after four thousand years, letting my Humanity, united to the Eternal Word, be born of Her, provided the remedy for the ruin of fallen man. Now that the remedy for man is formed, is my Will alone to be left without Its full completion, while It has Its prime act both in Creation and in Redemption? This is why, after two thousand years more, We have chosen another virgin as the triumph and fulfillment of Our Will. Forming Its Kingdom in your soul and making Itself known, with Its knowledge, my Will has given you Its hand to raise you to living in the unity of Its light, so that you may form your life in It and the Divine Will may form Its Life in you. And having formed Its dominion in you, It forms the connection through which to communicate Its dominion to the other creatures; and just as, in descending into the womb of the Immaculate Virgin, the Word did not remain in it for Her alone, but I formed the connection of communication for creatures, and I gave Myself to all and as a remedy for all - the same will happen with you: by having formed Its Kingdom in you, my Supreme Volition forms the communications to make Itself known to creatures. Everything I have told you about It, the knowledges I have given you, the ‘way’ and the ‘how’ of the living in my Will, my making known to you how It wants – how It yearns for man to return into Its arms and enter once again into his origin of the Eternal Will from which he came - are all ways of communication, bonds of love, transmission of light, a breeze to make them breathe the air of my Will and therefore disinfect the air of the human will, and a mighty wind to conquer and uproot the most rebellious wills.

Each knowledge I have given you about my Will contains a creative power; and everything is in letting these knowledges out, because the power they contain will know how to breach its way into the hearts, to submit them to its dominion. Did the same perhaps not happen in Redemption? As long as I remained with my Mama in the hidden life of Nazareth, everything was silent around Me, although this hiddenness of mine, together with the Celestial Queen, served in an admirable way to form the substance of Redemption and so that I might announce Myself as being already present in their midst. But when did Its fruits communicate themselves in the midst of the peoples? When I went out in public, made Myself known, and spoke to them with the power of my creative word. And as all that I did and said spread and keeps spreading still now in the midst of the peoples, then did the fruits of Redemption have their effects, and still do. Indeed, my daughter, if no one had known that I had come upon earth, Redemption would have been something dead and without effects for creatures. So, knowledge gave life to Its fruits.

The same will be for my Will: knowledge will give life to the fruits of my Will. This is why I wanted to renew what I did in Redemption, choosing another virgin, remaining hidden with her for forty years and more, segregating her from everyone as if in a new Nazareth, to be free with her to tell the whole story, the prodigies and the goods contained in It, so as to be able to form the life of my Will in you. And just as I chose Saint Joseph to be together with Me and my Mama, as our cooperator, tutor and vigilant sentry for Me and for the Sovereign Queen, in the same way, I have placed near you the vigilant assistance of my ministers, as cooperators, tutors and depositories of the knowledges, goods and prodigies contained in my Will. And since my Will wants to establish Its Kingdom in the midst



of peoples, through you I want to deposit this celestial doctrine in my ministers as my new apostles, so that first I may form with them the link of connection with my Will, and then they may transmit it into the midst of peoples. If it were not so, or were not to be so, I would not have insisted so much on having you write, nor would I have permitted the daily coming of the priest, but I would have left all my work between Me and you. Therefore, be attentive and leave Me free to do what I want in you.”

Now, who can say how confused I remained at this speaking of Jesus? I remained mute, and from the depth of my heart I repeated: ‘Fiat, Fiat, Fiat...’

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**June 20, 1926**

***“Ecce Homo”. Jesus felt as many deaths for as many as were those who cried out: “Crucify Him!” One who lives in the Divine Will takes the fruit of the pains of Jesus. The ideal of Jesus in Creation was the Kingdom of His Will in souls.***

After going through most bitter days because of the privation of my sweet Jesus, I felt I could take no more; I moaned under a press that crushed my soul and body, and I longed for my Celestial Fatherland, in which not even for one instant would I be without the One who is all my life and my highest and only Good. Then, when I reduced myself to the extremes without Jesus, I felt myself being filled completely with Him, in such a way that I remained like a veil that covered Him. And since I was thinking about the pains of His Passion and accompanying Him, especially in the act in which Pilate showed Him to the people, saying, ‘Ecce Homo’, my sweet Jesus told me: “My daughter, as Pilate said ‘Ecce Homo’, all cried out: ‘Crucify Him, crucify Him – we want Him dead!’ And so did my very Celestial Father and my inseparable and pierced Mama, and not only those who were present, but all the absent and all generations, past and future. And if someone did not say it with words, he said it with facts, because there was not a single one who said he wanted Me alive, and to keep silent is confirmation of what others want.

This cry of death from all was so very painful for Me; I felt as many deaths for as many as were the people who cried out: ‘Crucify Him!’ I felt as though drowned with pains and with death; more so, since I could see that each death of mine would not bring life to each one, and those who received life because of my death would not receive all the complete fruit of my Passion and Death. My sorrow was so great, that my moaning Humanity was about to succumb and breathe Its last; but while I was dying, with Its all-seeingness my Supreme Will made present to my dying Humanity all those who would let the Eternal Volition reign in them with absolute dominion, who would take the complete fruit of my Passion and Death. Among them there was my dear Mother, as their head. She took all the deposit of all my goods and of the fruits contained in my Life, Passion and Death – not even one breath of mine did She allow to be lost, nor did She fail to keep its precious fruit in Her custody. And from Her they were to be transmitted to the little newborn of my Will and to all those in whom the Supreme Volition would have Its Life and Its Kingdom.

When my extinguishing Humanity saw the complete fruit of my Life, Passion and Death placed in safety and secured, It was able to resume and continue the course of Its sorrowful Passion. So, it is my Will alone that brings all the fullness of my goods and the complete fruit contained in Creation,

Redemption and Sanctification. Wherever It reigns, Our works are all full of life – nothing is halved or incomplete; while where It does not reign, even if some virtues were present, everything is misery, everything incomplete, and if they produce any fruit at all, it is unripe and without maturity. And if they take the fruits of my Redemption, they take them with measure and without abundance, therefore they grow as weak, sick and feverish; and if they do a little bit of good, they do it strained and they feel crushed under the weight of that bit of good that they do. On the other hand, my Will empties the human will and in that void It places the divine strength and the life of good. Therefore, one who lets It reign within herself does good without strain, and the life she contains leads her to operate good with an irresistible strength. So, my Humanity found life in my Passion and Death, and in those in whom my Will would reign; therefore Creation and Redemption will always be incomplete until my Will has Its Kingdom in souls.”

After this, I was doing my usual acts in the Supreme Volition, and my sweet Jesus, coming out from within my interior, followed everything I did with His gaze. And since He saw that all my acts identified with His, and by virtue of the Supreme Will, they followed the same course as His acts, and repeated the same good and the same glory for our Celestial Father, taken by emphasis of love He clasped me to His Heart and told me: “My daughter, even though you are little and newly born in my Will, and you live in the Kingdom of my Will, your littleness is my triumph; and when I see you operate in It I find Myself in the Kingdom of my Will like a king who has fought a long war. Since his ideal was victory, in seeing himself victorious he feels cheered of the bloody battle, from the hardships suffered and from the wounds still impressed on his person, and his triumph is formed as he sees himself surrounded by the conquests he has made. The king wants to look at everything, his gaze wants to delight in the kingdom conquered, and, triumphant, he smiles and makes feast.

So I am. My ideal in Creation was the Kingdom of my Will in the soul of the creature; my primary purpose was to make of man the image of the Divine Trinity by virtue of the fulfillment of my Will upon him. But as man withdrew from It, I lost my Kingdom in him, and for as long as six thousand years I had to sustain a long battle. But, long as it has been, I have not dismissed my ideal and my primary purpose, nor will I dismiss it; and if I came in Redemption, I came to realize my ideal and my primary purpose – that is, the Kingdom of my Will in souls. This is so true, that in order to come, I formed my first Kingdom of the Supreme Volition in the Heart of my Immaculate Mama - outside of my Kingdom I would never have come upon earth. Then I suffered hardships and pains, I was wounded and killed at last, but the Kingdom of my Will was not realized; I laid the foundations, I made some preparations, but the bloody battle between the human will and the Divine has yet continued.

Now, my little daughter, when I see you operate in the Kingdom of my Will and, as you operate, Its Kingdom is established more and more in you, I feel victorious in my long battle and everything around Me takes the attitude of triumph and feast. My pains, the hardships, the wounds, smile at Me, and my very death gives Me back the life of my Will in you. So I feel victorious in Creation and in Redemption; even more, they serve to form the long rounds for the newborn of my Will – her rapid flights, her endless strolls in the Kingdom of my Will. And so I boast in triumph, and delighting, I follow with my gaze all the steps and acts of my little daughter.

See, all have their ideal, and when they realize it, only then are they content. The little baby also has

his ideal – to attach himself to the breast of his mama – and while he cries and sobs, as soon as his mama opens her lap to him, the baby stops crying, takes on a smile, and flinging himself, he attaches himself to the breast of his mama and, victorious, he suckles and suckles until he is full; and while he suckles, triumphant, he takes his sweet sleep. So I am. After long crying, when I see the lap of a soul who opens the doors to Me, to give place to the Kingdom of my Will, my tears stop, and flinging Myself onto her lap, I attach Myself to her, and suckling her love and the fruits of the Kingdom of my Will, I take my sweet sleep and I rest victorious. Even the tiny little bird - its ideal is the seed, and when it sees it, it beats its wings, it runs, hurls itself over the seed; victorious, it grabs it with its beak and, triumphant, it continues its flight. So I am. I fly and fly, I go round and round to form the Kingdom of my Will in the soul, that she may form for Me the seed to nourish Me, because I use no other food but that which is formed in my Kingdom; and when I see this celestial seed, more than little bird, I fly to make of it my food.

So, for each, everything is in realizing the ideal one has set for himself. This is why, when I see you operate in the Kingdom of my Will, I see my ideal realized, and I feel repaid for the work of Creation and Redemption, and the triumph of my Will established in you. Therefore be attentive, and let the victory of your Jesus be permanent in you.”

Then after this, my sweet Jesus moved in my interior, and, all tenderness, told me: “My daughter, tell Me, what about your ideal, your purpose – what is it?” And I: ‘My love, Jesus, my ideal is to fulfill your Will, and all my purpose is to reach the point at which no thought, word, heartbeat and work of mine may ever go out of the Kingdom of your Supreme Will; even more, in It may they be conceived, nourished, raised and form their life, and if needed, also their death, though I know that in your Will no act dies, but once it is born it lives eternally. So, it is the Kingdom of your Will in my poor soul that I long for, and this is all my ideal and my primary and ultimate purpose.’ And Jesus, all love and making feast, added: “My daughter, so, my ideal and yours are one, and therefore one is our purpose. Brava, brava, the little daughter of my Will! And since your ideal and mine are one, you too have sustained the battle of long years to conquer the Kingdom of my Will. You had to endure pains, privations, and have been even a prisoner in your little room, bound to your little bed, to conquer that Kingdom so much wanted and longed for by Me and by you. It cost much to both of us, and now we are both triumphant and conquerors. So, you too are the little queen in the Kingdom of my Will, and even though little, you are always queen because you are the daughter of the great King - of our Celestial Father. Therefore, as conqueror of a Kingdom so great, take possession of all Creation, of all Redemption and of all Heaven – everything is yours, because your rights of possession extend wherever my Will reigns as whole and permanent. All are waiting for you to give you the honors that befit your victory.

You too are the little baby who has so much cried and longed for her Jesus. But as soon as you have seen Me your tears have stopped, and flinging yourself onto my lap, you have attached yourself to my breast and, victorious, you have suckled my Will and my love. As though in triumph, you have taken rest in my very arms, and I rocked you so that your sleep might be longer, and I might enjoy my newborn in my own arms; and, triumphant, I extended the Kingdom of my Will in you. Also, you are the tiny little dove that has gone around and around Me, and while I spoke to you about my Will, manifesting to you the knowledges about It, Its goods, Its prodigies and even Its sorrow, you beat your wings, and hurling yourself over the many seeds I placed before you, you grabbed them with

your beak and, triumphant, you continued your flight around Me, waiting for more seeds of my Will which I would place before you. And, again, grabbing them with your beak, you nourished yourself and, victorious, continued your flight, manifesting the Kingdom of my Will. So, my prerogatives are yours, my Kingdom and yours are one; we have suffered together – it is right that together we enjoy our conquests.”

I remained surprised on hearing this, and I thought to myself: ‘But, is it really true that in my poor soul there is this Kingdom of the Supreme Will?’ I felt all confused, and if I wrote this, I did it to obey. But, as I am writing, Jesus has surprised me, and coming out from within my interior He has thrown His arms around my neck, squeezing me so very tightly, to the point that I could not write any more because my poor head was no longer in me. But immediately Jesus disappeared, and I continue writing....

So, while I was afraid, Jesus told me: “My daughter, my Celestial Mama was able to give Me to others because She conceived Me within Herself, She raised Me and nourished Me. No one can give something he does not have, and if She gave Me to the other creatures it was because She possessed Me. Now, I would never have told you so much about my Will had I not wanted to form Its Kingdom in you; nor would you have loved It so much had It not been yours. The things that are not one’s own are kept reluctantly, and cause bother and weight. Had you not had the springing fount of the Kingdom of my Will within you, you would not have been able to repeat what I have told you, nor put it on paper; lacking the possession, you would lack the light and the love to manifest it. So, if the Sun shines in you, and with Its rays It feeds you the words, the knowledges, and how It wants to reign, it is a sign that you possess It, and therefore your task is to make It known, just as the task of the Sovereign Queen was to make Me known and to give Me for the salvation of all.”

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**June 21, 1926**

***Saint Aloysius was a flower that bloomed from the Humanity of Our Lord, made bright by the rays of the Divine Will. The souls who will possess the Kingdom of the Divine Will will have their roots within Its Sun.***

This morning, having received Holy Communion, I received It as usual in the Most Holy Will of God, offering It to my dear Saint Aloysius – not only the Communion, but all the goods contained in the Most Holy Will of God, for his accidental glory. Now, while doing this, I saw that all the goods contained in the Supreme Volition, like many rays of light, rays of beauty and of multiple colors, inundated the dear Saint, giving him an infinite glory. And my sweet Jesus, moving in my interior, told me: “My daughter, Aloysius is a flower and a Saint bloomed from the earth of my Humanity and made bright by the reflections of the rays of the Sun of my Will. In fact, though, holy, pure, noble and united hypostatically to the Word, my Humanity was earth; and Aloysius, more than flower, bloomed from my Humanity - pure, holy, noble, possessing the root of pure love, in such a way that in each leaf of his flower one can see written, ‘love’. But what renders him more beautiful and brilliant are the rays of my Will, to which he was always submitted - rays which gave such development to this flower as to render it unique on earth and in Heaven. Now, my daughter, if Aloysius is so beautiful because he bloomed from my Humanity, what will be of you and of all those who will possess the Kingdom of my Will? These flowers will not bloom from my Humanity, but will

have their roots within the Sun of my Will. In It is formed the flower of their life; they grow and bloom in the very Sun of my Volition which, jealous of these flowers, will keep them eclipsed within Its own light. In each petal of these flowers one will see, written, all the specialties of the divine qualities; they will be the enchantment of all Heaven, and all will recognize in them the complete work of their Creator.”

And while He was saying this, my sweet Jesus opened His breast and showed, inside it, an immense Sun, in which He was to plant all these flowers; and His love and jealousy toward them was so great, that He would not let them bloom outside His Humanity, but inside Himself.

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**June 26, 1926**

***One who possesses the Kingdom of the Divine Will operates in a universal way and will possess universal glory. Universal requital to the Sovereign Queen.***

I was doing my usual acts in the Supreme Volition according to my usual way, that is, embracing everything - Creation, Redemption and everyone - to be able to give back to my Creator the return of love and of glory that everyone owes Him. And my sweet Jesus, moving in my interior, told me: “My daughter, the little daughter of my Will must not only think about and occupy herself with defending the universal rights of her Creator, giving Him the return of love and of glory that everyone owes Him as if all were one, in such a way that He may find everything in her - because Our Will involves everything and everyone, and one who lives in It possesses universal ways, therefore she can give Us everything and We can recover everything - but, as Our daughter, she must also defend the rights of the Sovereign Queen. She operated in a universal way, and therefore She had a love, a glory, a prayer, a reparation, a sorrow, for Her Creator, for all and for each creature. She let not one act escape Her which creatures owed their Creator; and enclosing all in Her maternal Heart, She loved all and each one in a universal way. So, in Her We found all Our glory - She denied nothing to Us; She gave Us not only that which She was supposed to give Us directly, but also that which the other creatures denied to Us. And to act as a magnanimous and most loving Mother, who pours Her own self out for Her children, She generated everyone in Her sorrowful Heart. Each fiber of It was a piercing sorrow in which She gave life to each of Her children, up to the fatal blow of the death of Her Son God. The sorrow of this death placed the seal of the regeneration of life upon the new children of this sorrowful Mother.

Now, a Virgin Queen who loved Us so much, who defended all of Our rights, a Mother so tender who had love and sorrows for all, deserves that Our little newborn of Our Supreme Will love Her for all, requite Her for all, and embracing all of Her acts in Our Will, place her act united to Hers; because She is inseparable from Us - Her glory is Ours, and Ours is Hers; more so, since Our Will places everything in common.”

On hearing this, I remained a little confused, and as though unable to do what Jesus was saying; and I prayed Him to give me the ability to do it. And Jesus, resuming His speaking, told me: “My daughter, my Will contains everything, and as though jealous, It preserves all of Its acts as if they were one alone; so It preserves all the acts of the Sovereign Queen as if they were all Its own, because She did everything in It. Therefore, my Will Itself will make them present to you.

Now, you must know that one who has done good to all, who has loved all, and has operated in a universal way for God and for all, has rights over everything and over everyone - and with justice. Operating in a universal way is the divine way, and my Celestial Mama was able to operate with the ways of Her Creator because She possessed the Kingdom of Our Will. Now, having operated in Our Supreme Will, She has the rights of the possessions which She formed in Our Kingdom; and who else can requite Her if not one who lives in the same Kingdom? In fact, only in this Kingdom is there universal operation – the love that loves everyone, that embraces everything, and from which nothing escapes. But you must know that one who possesses the Kingdom of my Will on earth, has the right to universal glory in Heaven; and this, in a natural and simple way. My Will embraces everything and involves everyone; so, from one who possesses It come all goods along with the glory that these goods contain; and while universal glory comes from her, she also receives it. And do you think it is trivial to possess universal glory in the Celestial Fatherland? Therefore, be attentive, the Kingdom of the Supreme Will is immensely rich; there are coins that spring forth; so, everyone expects something from you, and also my Mama wants the return for the universal love She had for all generations. And you, in return, are due universal glory in the Celestial Fatherland – the exclusive inheritance of one who has possessed the Kingdom of my Will on earth.”

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**June 29, 1926**

***Each created thing contains an image of the divine qualities, and the Divine Will glorifies these qualities in each created thing.***

After I had gone through most bitter days of privations, when my beloved Jesus came, to cheer me, He spent several hours with me. He made Himself seen of a very young age, of a rare enrapturing beauty; He sat on my bed, near me, and told me: “My daughter, I know, I know that you cannot be without Me, because I am more than your very life for you; so, if I did not come you would lack the substance of life. Besides, we have so many things to do together in the Kingdom of the Supreme Will. Therefore, when you see that I do not come quickly do not oppress yourself so much – be sure that I will come, because my coming is necessary for you and for Me, because I must see the things of my Kingdom, and while directing It, I must enjoy It. How can you have the slightest doubt that in a Kingdom so longed for by Me, the King of triumph might be missing? Therefore, come into my arms, that your Jesus may strengthen you.” And while saying this, He took me in His arms, He clasped me tightly to His breast, and rocking me He told me: “Sleep, sleep on my breast, my little newborn of my Will.”

In the arms of Jesus I was so very little, and did not feel like sleeping; I wanted to enjoy Jesus, I wanted to tell Him so many things, now that I had the good of His prolonged presence with me. But Jesus continued to rock me, and I, without wanting to, fell into a sweet, sweet sleep; but while sleeping I could hear the beating of the Heart of Jesus speaking. It was saying: “My Will”; and then another heartbeat, as though answering: “Love do I want to infuse in the little daughter of my Will.” In the heartbeat “My Will” a large circle of light was formed, and in the heartbeat “Love” another circle, smaller, in such a way that the large one would enclose the small one. While I was sleeping, Jesus would take these circles formed by His heartbeat and would seal them in my whole person. I felt I was being all fortified and strengthened in the arms of Jesus – how happy I felt! But, clasping me more tightly to His breast, Jesus woke me up and told me: “My little daughter, let us go around

throughout the whole Creation in which the Supreme Will contains Its Life, does Its distinct act in each created thing and, triumphant of Itself, magnifies and glorifies all of Its supreme qualities in a perfect way. If you look at the sky, your eye cannot see its boundaries - wherever it looks there is sky, nor can you tell where it ends or where it begins. This is the image of Our Supreme Being, which has no beginning and no end; and in the azure sky Our Will praises and glorifies Our Eternal Being which has no beginning and no end. This sky, studded with stars, is the image of Our Being: just as the sky is one, so is the Divinity one single act. But in the multiplicity of the stars, Our works ad extra which descend from this single act, and the effects and the works of this single act, are innumerable; and in the stars Our Will magnifies and glorifies the effects and the multiplicity of Our works, which include the Angels, man and all created things.

See how beautiful it is to live in my Will, in the unity of this supreme light, and to be aware of the meaning of all created things, and to praise, magnify, glorify the Supreme Creator with His very Will in all of Our images which each created thing contains. But, move on to look at the sun. Under the vault of the heavens one can see a limited circumference of light which contains light and heat, and descending down below, invests all the earth. This is the image of the light and love of the Supreme Maker, who loves everyone and does good to all. From the height of His Majesty He descends down below, deep into the hearts, even into hell, but He does it quietly, without clamor, wherever He is. Oh! how Our Will glorifies and magnifies Our eternal light, Our inextinguishable love and Our all-seeingness. Our Will murmurs in the sea; and in the immensity of the waters which hide innumerable fishes of every species and color, It glorifies Our immensity that envelopes everything and holds all things as though in the palm of Its hand. Our Will glorifies the image of Our immutability in the firmness of the mountains; the image of Our justice in the roaring of the thunder and in the bolt of lightning; the image of Our joy in the little bird that sings, trills and warbles; the image of Our moaning love in the turtledove that moans; the image of the continuous call that We make to man in the lamb that bleats, saying in each bleating: 'Me, Me, come to Me, come to Me...'; and Our Will glorifies Us in the continuous call We make to the creature. All created things have a symbol of Ours, an image of Ours; and Our Will has the commitment to magnify Us and glorify Us in all Our works, because, since the work of Creation is work of the Supreme Fiat, it was befitting for It to preserve Our glory, whole and permanent, in all created things.

Now, Our Supreme Will wants to give this commitment as inheritance to one who must live in the unity of Its light, because It would not be befitting to live in Its light and not identify with the acts of the Supreme Fiat. Therefore, my little daughter, all created things as well as my Will await you in each created thing, to repeat Its very acts, to glorify and magnify your Creator with the very Divine Will." Now, who can say all the images of our Creator that all Creation encloses? If I wanted to say everything I would never end; so, in order not to be too long I had to say just a few things, and I did it to obey, and for fear of displeasing Jesus....

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**July 1, 1926**

***There is no sanctity without the Will of God. The coming of Jesus upon earth served to form the ways and the stairs to reach the Kingdom of His Will.***

I was doing my usual acts in the Supreme Volition, and I thought to myself: 'How is it possible that

among the many Saints of the Old Testament who have so distinguished themselves with the power of miracles, like a Moses, an Elijah and the many prophets; and among so many Saints after the coming of Our Lord, who have rendered themselves so marvelous because of their virtues and miracles – none of these has possessed the Kingdom of the Divine Will and has lived in the unity of Its light? It seems incredible.’ Now, while I was thinking of this, my sweet Jesus came out from within my interior, and clasping me to Himself, told me: “My daughter, yet it is really true that until now no one has possessed the Kingdom of my Will or enjoyed all the fullness of the unity of the light It contains. Had it been so, since it is the thing that interests Me the most, that glorifies Me the most and that, no less, will place all the divine rights in safety and will complete the work of Creation and Redemption - and not only this, but will bring to the creature the greatest good that can exist in Heaven and on earth - I would have acted in such a way as to make it known. Just as I have made known the many virtues and wonders of my Saints, I would have made known the one who had possessed the Kingdom of my Will, which I hold so dear, so as to transmit It to others, by imitating the one who had possessed It.

Now, the Saints of the Old Testament found themselves in the same condition as Adam: a Divine Repairer was missing who, while rejoining the human will and the Divine, was to pay the debt of guilty man in a divine way. However, both the ancient Saints and the modern ones have taken of my Will as much as they have known. The very miracles they performed were particles of the power of my Will communicated to them. So, all my Saints have lived, some in the shadow of my Will, some in the reflections of Its light, some submitted to Its power, some to the order of Its commands, because there is no sanctity without my Will. But they have possessed of It the little they have known - no more, because only when a good is known, does one then long for it and arrives at possessing it. No one can possess a good, a property, without knowing it; and suppose one did possess it without knowing it – that good is as though dead for him, because the life of knowledge is missing.

Now, since my Will is the greatest thing, which encompasses everything, and all things from the greatest to the smallest remain dissolved before It, so many things should be known about my Will as to surpass what is known about Creation, about Redemption, about all virtues and all sciences. My Will was to be a book for each step, for each act, a book for each created thing; the whole earth was to be filled with volumes of knowledges regarding the Kingdom of my Will, such as to surpass the number of created things. Now, where are these books? There is no book – only a few sayings are known about It, while It should be at the origin of each knowledge - of anything. Being the life of each thing, It should be on everything, like the image of the king impressed on the currency that circulates in a kingdom; like the light of the sun that shines over each plant to give it life; like water that quenches the thirst of burning lips; like food that satiates the hungry man after a long fast. Everything should be filled with the knowledges regarding my Will; and if it is not so, it is a sign that the Kingdom of my Will is not known, and therefore not possessed.

Would you perhaps be able to tell me which Saint said that he possessed this Kingdom and the unity of the light of the Supreme Volition? Certainly not. I Myself spoke little about it. Had I wanted to speak extensively about the Kingdom of my Will and about wanting to form It in man just as innocent Adam possessed It, since this is the highest point, the most proximal to God and the closest to the divine likeness, and since the fall of Adam was still fresh, they would all have become discouraged, and turning their backs to Me, would have said: ‘If innocent Adam could not manage, nor had the



constancy to live in the sanctity of this Kingdom, so much so as to cause his own fall and that of all generations into miseries, into passions and irreparable evils, how can we, guilty ones, live in a Kingdom so holy? Beautiful, yes, but we can say that It is not for us.' Not only this, but since my Will is the highest point, the ways, the means of transportation, the stairs, the decent clothes, the appropriate foods were needed in order to be able to dwell in this Kingdom. So, my coming upon earth served to form all this; each one of my sayings, works, pains, prayers, examples, instituted Sacraments, were ways that I formed, means of transportation to let them arrive more quickly, stairs to let them ascend. It can be said that I gave them the clothes of my Humanity reddened with my Blood to let them be clothed decently in this Kingdom of my Will, so holy, which, in Creation, the Uncreated Wisdom established to give to man as inheritance. So, even though I spoke little about this – because when I speak, I speak at time and circumstance, as the necessity and the utility of the good which my word contains must be enclosed in it – instead of speaking I did the deeds, intending to speak to you about the Kingdom of my Will.

Now, how could they possess It if they did not have full knowledge of It? On the other hand, you must know that all the manifestations I have made to you about It – Its prodigies, Its goods, what the soul must do to be able to settle in this Kingdom, my very expressed Will for man to return into my Kingdom, and how I have done everything – Creation, Redemption - so that he might come to possess my Kingdom which he had lost – are bonds of transmission, are doors to let him enter, are donations that I make, are laws, instructions on how to live in It, intelligence to make them comprehend and appreciate the good they possess. If all this was missing, how could they possess this Kingdom of my Will? It would be as if someone wanted to go to live in another kingdom without a passport, without knowing either its laws or its customs or its dialect. Poor one, his entrance would be impossible; and if he did enter as an intruder, he would be so ill-at-ease, that he himself would rather go out of a kingdom he knows nothing about.

Now, my daughter, does it not seem easier to you, more encouraging, more within the reach of the human nature, that after they have known the Kingdom of Redemption in which the blind, the lame and the sick can be healed - because the blind cannot enter the Kingdom of my Will, for in It all are straight and glowing with health - finding all possible means in the Kingdom of Redemption and the very passport of my Passion and death in order to pass into the Kingdom of my Will, animated at the sight of such a great good, they will decide to take possession of It? Therefore, be attentive, and do not want to constrain or reduce the goods which are in the Kingdom of my Will – and you do this when you do not manifest everything of what I make known to you – because knowledge is the bearer of the gift; and if now I abound in the knowledges about It, it is gifts that I make, and in these gifts I establish the more or the less to be placed in the Kingdom of my Will for the good of those who are to possess It.”

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**July 2, 1926**

***The great difference between the sanctity of virtues and that of living in the unity of the light of the Divine Will.***

As I was in my usual state, my sweet Jesus showed Divine Justice in the act of unloading Himself over the earth, commanding the elements to rage against creatures. I trembled in seeing that somewhere

there were waters inundating towns almost to bury them; somewhere the wind transported and eradicated plants, trees and houses with a mighty power, to the point of making a heap of them, leaving various regions in the most squalid misery; somewhere else there were earthquakes crawling with considerable damage. But who can say all the evils that are about to swoop down on earth? In addition to this, my always lovable Jesus made Himself seen in my interior as suffering in a harrowing way because of the many offenses that creatures were giving Him, especially because of the many hypocrisies. It seemed that under the apparent good, they had poison, swords, spears and nails hidden, to wound Him in every way. Then, as if Jesus wanted me together with Him, to suffer, He told me: “My daughter, the scale of my Justice is full and is overflowing upon creatures. As daughter of my Will, do you want me to place you in the reflections of my Justice, that you may share in Its blows? Indeed, It is about to make a heap of the earth, and while satisfying Justice, with your suffering you will spare your brothers. One who lives in the high Kingdom of the Supreme Will must defend and help those who are down below.”

Now, while He was saying this, I felt as if Divine Justice was pouring Its reflections over me, and as Jesus identified me with Himself, I suffered His blows, His wounds and His pains together with Him. They were so many that I myself did not know whether I would be left alive or dead. But to my highest sorrow, withdrawing, my Jesus mitigated my pains, and I remained, once again, crossing my hard and long exile. But, always Fiat! Fiat!... I would rather have passed over all this, but obedience imposed itself, and to my greatest reluctance I had to make a little mention of it. Who can say how I was left? And my sweet Jesus, to cheer me, resumed His speaking about His Most Holy Will: “My daughter, come with Me in the midst of Creation. Heaven and earth await you – they want the one who, animated by that same Will that animates them and gives them life, would make the whole Creation resound with that most sweet echo of the eternal love of their Maker. They want your voice which, flowing in each created thing, would animate their mute language with that perennial glory and adoration to their Creator. And since all things are bound to one another, and one is the strength of the other because one is the Supreme Will that vivifies them and preserves them, one who possesses It is bound to them with the same strength and with the same union. So, if you are not present in the midst of Creation, because of your absence they would feel the universal strength and the bond of inseparability lacking to them. Therefore, come into Our dominions, for everyone longs for you, and at the same time I will make you comprehend more things about the great distance that exists between the sanctity of one who possesses the unity of the light of the Kingdom of my Will and the sanctity of submission, of resignation and of virtues.”

Now, while He was saying this, I found myself outside of myself, and I tried to make my ‘I love You’, my adoration, resound over all created things. And Jesus, all goodness, added: “My daughter, look at the heavens, the stars, the sun, the moon, the plants, the flowers, the sea... look at everything. Each created thing has its distinct nature, its own color, its littleness and its height; each of them has its distinct office, and one cannot do what the other does, nor produce the same effects. So, each created thing is a symbol of the sanctity of virtues, of submission and resignation to my Will. According to the virtues they have practiced, souls have drawn a distinct color within themselves; therefore it can be said that one is red flower, another, purple, another, white; one is plant, one is tree, another is star; and according to how they have submitted to the reflections of the Supreme Will, so have they developed in fecundity, in height, in beauty. But one is their shade, because my Will, like solar ray, gave them the color of the seed which they themselves had placed in their souls. On the

other hand, the sanctity of one who lives in the unity of the light of my Will is a birth from that single act of her Creator, which is one in the creative hands, and yet, the rays of His Will, coming out of God, invade everything and produce works and effects so innumerable that man cannot arrive at counting them all. So, since this sanctity is a birth from that single act, it will be the Supreme Will's care and jealousy for it to enclose all colors, all the different beauties and all possible imaginable goods within itself. And so, more than blazing sun, it will enclose and eclipse within itself all of Creation with its different beauties; one will see all the goods of Redemption enclosed in it, as well as all sanctities; and I, showing off my love more than ever, will place the seal of my very sanctity within one who has possessed the Kingdom of my Will.

Do you know how it will be for your Creator with regard to this sanctity of living in my Will? It will happen as to a king who has no offspring. This king never enjoys the affection of a child of his own, nor does he feel like lavishing all his paternal caresses and his affectionate kisses, because in no one does he see his own progeny, his own features, someone to whom to entrust the destiny of his kingdom. Poor one, he lives always with a nail in his heart; he lives always surrounded by servants, by people who do not resemble him, and if they remain around him, it is not out of pure love, but out of self-interest, to gain riches and glory, and maybe even to betray him. Now, suppose that a son comes to the light for him after a long time – what is not the feast of this king? How he kisses him, caresses him - he cannot remove his gaze from his son, in whom he recognizes his own image. Just newly born, he gives him his kingdom and all of his goods as inheritance; and his complete joy and feast is that his kingdom will no longer belong to some strangers, to his servants, but to his dear son. So it can be said that what belongs to the father belongs to the son, and what belongs to the son belongs to the father.

Now, one who will possess the Kingdom of my Will will be for Us like a child born after about six thousand years. What joy, what feast will not be Ours in seeing Our image in him, intact, beautiful, just as We delivered it from Our paternal womb. All the caresses, the kisses, the gifts, will be for this child; more so since, having given in Creation the Kingdom of Our Will to man as his special inheritance, and since this Kingdom of Ours has been in the hands of strangers, of servants, of traitors for so long a time, in seeing this son who will possess It as a son and will give Us the glory of the Kingdom of Our Will, Our inheritance will be placed in safety on the part of this son. Is it not right that We give him everything, even Our very Selves, and that he enclose everything and everyone?"

While Jesus was saying this, I became concerned and I said to Him: 'How can all this be possible, my love?' And Jesus added: "My daughter, do not be surprised. By possessing the Kingdom of the Supreme Will, the soul will possess a divine, infinite, eternal Will, which encloses all goods; and one who possesses everything can give Us everything. What will be Our contentment, Our happiness and his, in seeing the littleness of the creature in this Kingdom of Ours, taking from Us continuously as the owner - as Our true child! And since what he takes from Us is divine, he takes the divine, and the divine he gives to Us; he takes the infinite, and the infinite he gives to Us; he takes immense things from Us, and immense things he gives to Us; he takes light from Us, and light he brings to Us. He will do nothing but take and give to Us. We will place all Our things at his disposal, so that, in the Kingdom of Our Will, given to him by Us, nothing extraneous to Us may enter any more, but only Our own things, and We may receive the fruits, the glory, the love, the honor of the Kingdom of Our Will. Therefore, be attentive, and let your flight in Our Volition be continuous."

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**July 5, 1926**

***Jesus makes Himself seen while writing what He says about His Will in the depth of the soul; and then He gives a short account of it in words.***

I was feeling invested by and prey to the supreme light of the Eternal Volition, and my always lovable Jesus made Himself seen standing in the depth of my soul, with a pen of light in His hand, in the act of writing on thick light, which seemed to be a canvas, but was light extended within my soul. And Jesus was writing and writing in the depth of this light. How beautiful it was to see Him write with indescribable mastery and speed. Then, after He had written, as though opening the doors of my interior, He called the confessor with His hand, saying to him: "Come to see what I Myself write in the depth of this soul. I never write on paper or canvas, because they are subject to perishing; but I delight in writing in the depth of the light enclosed in this soul by virtue of my Will. My characters of light are indelible and of infinite value. So, when I have to manifest to her the truths about my Will, first I do the work of writing them in the depth of her being, and then I speak to her, giving a short account of what is written in her. This is why when she says what I have told her, she says it with few words, while when she writes, she does it at length: it is my writing that, overflowing outside of her soul, does not give a short account, but my extended truth, just as I Myself wrote it in her inmost interior."

I remained surprised and with an unspeakable joy in seeing my sweet Jesus writing inside of me; and I could touch with my own hand that while in speaking I am able to say little of what He tells me – even more, it seems to me that He has only given me the topic – then, in writing, it is His interest to help me develop it as He pleases. And Jesus, all goodness, told me: "My daughter, now your marvel ceases that while you write you feel the truths arise within you as though from within a fount. It is the work of your Jesus done in you that, overflowing from every part of your soul, pours order on paper, and the truths written in you, marked with characters of light. Therefore, let your fears cease, and do not want to limit yourself to the short account of my words, nor resist Me when I want to go into more details and have you write on paper what I wrote in your soul with so much love. How many times you force Me to use my power and to overwhelm you, so that you may not resist Me in writing what I want. Therefore, let Me do - it will be your Jesus' care that the truth may shine in everything."

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**July 8, 1926**

***Threats of new chastisements. How one who must do a universal good must do and suffer more than anyone.***

I was fusing all of myself in the Holy Divine Will, and my sweet Jesus made Himself seen in my interior with His arms raised, in the act of preventing Divine Justice from pouring over the creatures, putting me also in His same position, to have me do what He Himself was doing. But creatures seemed to incite Divine Justice to strike them; and Jesus, as though tired, lowering His arms, told me: "My daughter, what human perfidy! But it is right - it is necessary that after so much tolerance I free Myself of so many old things that occupy Creation, which, being infected, bring the infection to the new things, to the new little plants. I am tired of the fact that Creation, my dwelling given to man

– but still mine, because preserved and vivified by Me continuously – is occupied by servants, by ungrateful ones, by enemies, and even by those who don't even recognize Me. Therefore I want to move on by destroying entire regions and what serves as their nourishment. The ministers of Justice will be the elements which, investing them, will make them feel the divine power over them. I want to purify the earth in order to prepare the dwelling place for my children. You will be always with Me; my Will will always be your starting point even in your littlest acts, because even in the littlest things my Will wants to have Its Divine Life, Its beginning and Its end, nor does It tolerate that the human will may make its little appearances into Its Kingdom. Otherwise, you would often go out into the kingdom of your will, which would disenoble you – and this does not at all befit one who must live in the Kingdom of my Will.

Now, my daughter, just as the pains of the Celestial Queen and mine, as well as my death, like sun made the fruits present in the Kingdom of Redemption mature, fecundate and become sweet, in such a way that everyone can take them, and they are fruits which bring health to the sick and sanctity to the healthy – in the same way, your pains, grafted with Ours and matured with the heat of the Sun of my Will, will make the fruits present in the Kingdom of my Will mature. They will be so many and so sweet and delicious, that whoever wants to take them and enjoy them will no longer adapt himself to the unripe, tasteless and noxious fruits of the miserable and squalid kingdom of the human will. You must know that one who must be the first to form a kingdom, to bring a good, to form a work, must suffer more than anyone, and do more than anyone; he must direct, facilitate things and means, and prepare what is needed so that, finding the raw materials of that work and seeing it done, others may imitate it. This is why much have I given you, and do give you, so that you may form the raw materials for those who must live in the Kingdom of my Will. Therefore, be attentive and disposed to what I give you, and to do what I want from you.”

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**July 11, 1926**

***Just as it was necessary to make known who They were who suffered more than anyone to form the Kingdom of Redemption, so it is necessary to make known she who has suffered for the Kingdom of the Supreme Fiat.***

For quite a few days my sweet Jesus had not told me anything about His Most Holy Will; rather, He would make Himself seen sad, in the act of striking the creatures. Today, as though wanting to go out of His sadness – because when He speaks about His Will it seems He puts Himself in feast, coming out from within my interior, He told me: “My daughter, I want to cheer Myself up – let Me speak of the Kingdom of my Supreme Will.” And I: ‘My Love and my Life, Jesus, if You do not tell me all the secrets that are in It, not knowing everything, I will not enjoy the fullness of the goods that this Kingdom possesses, nor will I be able to give You the return of love for the goods that You hide; and I would feel unhappy in the midst of so much happiness, because my “I Love You” would not be flowing in everything that You possess in It. It may be small, but it is the “I love You” of your little daughter, whom You love so much.’

And Jesus, taking my own words, told me: “My little daughter, you yourself are saying how necessary knowledge is. If it is necessary for you, much more so for others. Now, you must know that in order to form the Kingdom of Redemption, those who distinguished themselves the most in

suffering were my Mama and I. And even though apparently She suffered none of the pains that the other creatures knew, except for my death which was known by all, and which was the fatal and harrowing blow for Her maternal Heart, more than any most sorrowful death, however, since She possessed the unity of the light of my Will, this light brought to Her pierced Heart, not only the seven swords told by the Church, but all swords, spears and pricks of all sins and pains of creatures, which martyred Her maternal Heart in a harrowing way. But this is nothing. This light brought Her all my pains, my humiliations, my torments, my thorns, my nails, the most intimate pains of my Heart. The Heart of my Mama was the true Sun: though one can see nothing but light, this light contains all the goods and effects that the earth receives and possesses; so, one can say that the earth is enclosed in the Sun. The same for the Sovereign Queen: one could only see Her person, but the light of my Supreme Will enclosed in Her all possible imaginable pains; and the more intimate and unknown these pains were, the more valuable and powerful they were over the Divine Heart, to impetrate the longed for Redeemer; and more than solar light, they descended into the hearts of creatures, to conquer them and bind them in the Kingdom of Redemption.

So, the Church knows so very little of the pains of the Celestial Sovereign Queen, that one can say that She knows only the visible pains, and this is why She gives the number of the seven swords. But if She knew that Her maternal Heart was the refuge, the deposit of all pains, and that the light of my Will brought everything to Her, sparing Her nothing, the Church would not speak of seven swords, but of millions of swords. More so, since they were intimate pains, and therefore God alone knows the intensity of the sorrow. This is why, by right, She was constituted Queen of martyrs and of all sorrows. Creatures can give a weight, a value to exterior pains, but they do not know enough of the interior ones to be able to attribute to them the right price. Now, in order to form in my Mama, first the Kingdom of my Will, and then that of Redemption, so many pains were not necessary because, since She had no sin, the inheritance of pains was not for Her – Her inheritance was the Kingdom of my Will. But in order to give the Kingdom of Redemption to creatures, She had to submit Herself to so many pains. So, the fruits of Redemption were matured in the Kingdom of my Will possessed by Me and by my Mama. There is nothing beautiful, good or useful, which does not come from my Will.

Now, united to the Sovereign Queen came my Humanity. She remained hidden in Me, in my sorrows, in my pains, therefore little was known about Her; but as for my Humanity, it was necessary that what I did, how much I suffered and how much I loved be known. If nothing were known, I could not form the Kingdom of Redemption. The knowledge of my pains and of my love is magnet and spur, incitement and light to draw souls to taking the remedies, the goods contained in It. Knowing how much their sins and their salvation cost Me is chain that binds them to Me and prevents new sins. If, on the other hand, they had known nothing of my pains and of my death, not knowing how much their salvation cost Me, no one would have given a thought to loving Me and saving his soul. See then, how necessary it is to make known how much he or she who has formed within him or herself a universal good to give it to others, has done and suffered.

Now, my daughter, just as it was necessary to make known to creatures who He and She were, and how much it cost Them to form the Kingdom of Redemption, so it is necessary to make known she whom my paternal goodness has chosen, first, to form the Kingdom of the Supreme Fiat within her, and then, to give rise to Its transmission to others. Just as it was for Redemption, which was formed

between Me and my Celestial Mama first, and then became known to creatures, so it will be for the Supreme Fiat. Therefore, it is necessary to make known how much this Kingdom of my Will costs Me; that - so that man might enter once again into the Kingdom he had lost - I had to sacrifice the littlest of all creatures, keeping her nailed to a bed for forty years and more, without air, without the fullness of the light of the sun that everyone enjoys; how her little heart has been the refuge of my pains and of those of creatures; how she has loved all, prayed for all, defended all; how many times she has exposed herself to the blows of Divine Justice to defend all of her brothers; and then, her intimate pains, and the very privations of Me that martyred her little heart, giving her continuous death. In fact, since she has known no other life but mine, no other Will but mine, all of these pains laid the foundations of the Kingdom of my Will, and, like solar rays, matured the fruits of the Supreme Fiat. So, it is necessary to make known how much this Kingdom cost you and Me, so that, from Its cost, they may know how much I yearn for them to acquire It; and from Its cost they may appreciate It, love It and aspire to enter, to live in the Kingdom of my Supreme Will.”

I wrote this to obey, but the effort has been so great, that I could just barely mention my poor existence, since, because of the great reluctance, I feel my blood freeze in my veins. However, I can but repeat always: ‘Fiat! Fiat! Fiat!...’

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**July 14, 1926**

***How Jesus kept the Kingdom of His Will prepared in His Humanity to give It back to creatures. All divine and human interests are in danger if one does not live in the Divine Will.***

I continue my usual fusions in the Holy Will. Many times my sweet Jesus accompanies me in the repetition of these acts; other times He stays there, to see whether anything escapes me of all that He has done, both in Creation and in Redemption; and, all goodness, He makes it present to me, that I may place even just one little ‘I love You’, one ‘thank You’, one adoration, telling me that it is necessary to recognize to what point His Will has extended the boundaries of the Kingdom of His Volition for love of the creature, that she may go around in this Kingdom to enjoy It, and through her love, her possession of It may become more stable; and seeing her always in It, everyone – Heaven and earth – may recognize that the Kingdom of His Will has now delivered Its heiress, who loves It and is happy to possess It.

Now, while I was feeling sunken in this Eternal Volition, my always lovable Jesus made Himself seen with His Heart open, and at each heartbeat of His a ray of light came out, at the tip of which one could see a ‘Fiat’ impressed. And since the beating of the Heart is continuous, as one ray would come out another would follow, and then another one – they never stopped coming out. These rays invaded Heaven and earth, but all of them carried the ‘Fiat’ impressed on them. And not only His Heart, but as He looked, rays would come out of His eyes; as He spoke, as He moved His hands and feet, rays would come out, all of them carrying the Supreme Fiat as glory and triumph. It was an enchantment to see Jesus – beautiful, all transfused in these rays of light that came out of His adorable Person. But what gave Him sumptuousness, majesty, magnificence, glory, beauty, was the ‘Fiat’. Its light eclipsed me, and I would have stayed there for centuries before Jesus, without saying anything to Him, if He Himself had not broken the silence, telling me: “My daughter, the perfect glory and the complete honor were given to my Will by my Humanity. It was precisely in my interior,

in the center of this Heart, that I formed the Kingdom of the Supreme Will. And since man had lost It and there was no hope that he might be able to acquire It, my Humanity reacquired It through intimate and unheard-of pains, giving It all the honors due to It and the glory that the creature took away from It, so as to give It back to the creature. So, the Kingdom of my Will was formed inside my Humanity, therefore everything that was formed in my Humanity and came out of It carried the mark of the Fiat. Each one of my thoughts, gazes, breaths, heartbeats, each drop of my Blood, everything – everything carried the seal of the Fiat of my Supreme Kingdom. This gave Me so much glory and embellished Me so much, that Heaven and earth remained below and as though obscured before Me, because my Divine Will is superior to everything, and puts everything under Itself as Its footstool.

Now, in the round of the centuries I looked for one to whom to entrust this Kingdom, and I have been like a pregnant mother, who agonizes, who suffers because she wants to deliver her baby but cannot do it. Poor mother, how much she suffers, for she cannot enjoy the fruit of her womb! More so, since the existence of this birth, which is mature and does not come out, is always in danger. More than pregnant mother have I been for so many centuries – how much I have suffered! How I have agonized in seeing the interests of my glory in danger – both of Creation and of Redemption. More so, since I kept this Kingdom as though in secret and hidden in my Heart, without even the outlet of manifesting It; and this made Me agonize even more, because not seeing in the creatures the true dispositions, that I might give this birth from Myself, and since they had not taken all the goods contained in the Kingdom of Redemption, I could not venture to give them the Kingdom of my Will, which contains greater goods. More so, since the goods of Redemption will serve as provision, as antidote, so that on entering the Kingdom of my Will, they might not repeat a second fall, like that of Adam. So, if not all of these goods had been taken – on the contrary, they have been tampered with and trampled upon - how could this birth, my Kingdom, come out from within my Humanity?

Therefore I contented Myself with agonizing, suffering, waiting - more than a mother, so as not to expose this dear birth from Myself, my Kingdom, to any danger. And so, while agonizing, for I wanted to deliver of It to give It to the creature as gift, and to secure the interest of Creation and Redemption which were all in danger – in fact, until man returns into the Kingdom of the Supreme Will, Our interests and his will always be in danger, because outside of Our Will man is always a disorder in Our creative work, he is a clashing note that takes the perfect harmony away from the sanctity of Our works – I looked at the round of centuries, waiting for my little newborn in the Kingdom of my Will, placing around her all the goods of Redemption for the safety of the Kingdom of my Will. And more than a suffering mother, who has agonized for so long, I entrust to you this birth from Myself and the destiny of this, my Kingdom. And it is not only my Humanity that wants to deliver of this birth that cost Me so much, but the whole Creation is pregnant with my Will, and agonizes because It wants to deliver of It for the creatures, to establish once again the Kingdom of their God in the midst of creatures. Therefore Creation is like a veil that hides my Will, which is like a birth within It; but creatures take the veil and reject the birth present inside of It. The Kingdom of my Will is the sun, but while they take the effects of the sun which, like veil, conceals my Will and the goods It produces, they reject my Will, they do not recognize It, nor do they let themselves be dominated by It. So, they take the natural goods present in the sun, but reject the goods of the soul – the Kingdom of my Will that reigns in the sun and wants to give Itself to them. Oh, how my Will agonizes in the sun, wanting to give birth from the height of its sphere in order to reign in the midst



of creatures! The Kingdom of my Will is the sky, looking at the creatures with its eyes of light, which are the stars, to see if they want to receive It so that It may reign in their midst. The Kingdom of my Will is the sea; It makes Itself heard with its roaring waves, and its waters hide It like a veil. But man makes use of the sea, he takes its fish, but does not bother about my Will, and causes It to agonize, like a birth constrained in the womb of the waters. So, all the elements are pregnant with my Will: the wind, the fire, the flower, the whole earth – they are all veils that conceal It.

Now, who will give this outlet and relief to my Humanity? Who will break these veils of so many created things that conceal It? One who will recognize in all things the bearers of my Will, and paying the honors due to It, will let It reign in her soul, giving It dominion and her subjection. Therefore, my daughter, be attentive, give this contentment to your Jesus, who has agonized so much until now to release this birth of my Supreme Kingdom; and together with Me, the whole Creation, as a single act, will break the veils and will deposit in you the birth of my Will that all things conceal.”

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**July 18, 1926**

***Why Our Lord did not manifest the Kingdom of His Will when He came upon earth.***

My poor mind was thinking about what is written above, and my sweet Jesus continued on the same topic, telling me: “My daughter, see then, the necessity for Me not to give the Kingdom of my Will and not to make It known when I came upon earth. I wanted to test the creature once again; I wanted to give her things inferior to those which I gave her in Creation – remedies and goods to heal her. In fact, when I created man he was not ill, but healthy and holy, therefore he could very well live in the Kingdom of my Will. But as he withdrew from the Supreme Volition, he fell ill, and I came upon earth as the Celestial Doctor to see whether he would accept the remedies, the medicines for his illness; and after this test, then would I give him the surprise of manifesting the Kingdom of my Will, which I kept in my Humanity, prepared for him. Those who think that Our highest goodness and infinite wisdom would have left man with only the goods of Redemption, without raising him again to the original state in which he was created by Us, deceive themselves. In that case Our Creation would have remained without Its purpose, and therefore without Its full effect, which cannot be in the works of a God. At the most, We might let centuries pass and turn, giving now one surprise, now another; entrusting now one little good to the creature, now a greater one. We will act like a father who wants to give his property to his children, but these children have wasted much of the goods of their father. In spite of this, he is determined to give his property to his children, so he thinks of another device: he no longer gives large amounts to his children, but a little bit at a time, lira by lira; and as he sees that his children preserve that little, he keeps increasing the small amounts. Through this, they come to recognize the love of the father and to appreciate the goods he entrusts to them, which they would not do before, when they had large amounts. This serves to strengthen them and to teach them how to preserve the goods received. So, once he has trained them, the father confirms his decision and gives his property to his children.

Now, this is how the paternal goodness is acting. In Creation I placed man in the opulence of goods, with no restriction at all; but only because I wanted to test him in something that did not cost him much, with an act of his will contrary to mine he wasted all these goods. But my love did not stop; more than a father, I began to give him a little at a time - and before that, to heal him. Many times

one uses more attention with the little than when he possesses great things. In fact, if one possesses great properties and they are wasted, there is always something from which to take; but if the little is wasted, he remains on an empty stomach. However, the decision of giving the Kingdom of my Will to man I have not changed; man changes, God does not change. Now things are easier, because the goods of Redemption have made their way, they have made known many surprises of my love for man – how I have loved him, not by the Fiat alone, but by giving him my very Life, though my Fiat costs Me more than my very Humanity, because the Fiat is divine, immense, eternal, while my Humanity is human, limited and has its beginning in time. However, not knowing in depth what the Fiat means - Its value, Its power and what It can do - the human minds let themselves be conquered more by all that I did and suffered in coming to redeem them, not knowing that under my pains and my death there was my Fiat, hidden, which gave life to my pains.

Now, had I wanted to manifest the Kingdom of my Will, either when I came upon earth or before the goods of Redemption would be recognized and, for the most part, possessed by creatures, my greatest Saints would have been frightened; all would have thought and said: ‘Adam, innocent and holy, was unable to live nor to persevere in this Kingdom of endless light and of divine sanctity – how can we do it?’ And you yourself – how many times have you not become frightened? And trembling before the immense goods and the sanctity, fully divine, of the Kingdom of the Supreme Fiat, you wanted to draw back, saying to Me: ‘Jesus, think of some other creature – I am incapable of this.’ You were not so much frightened by the suffering; rather, many times you prayed Me - you incited Me to let you suffer. Therefore my more than paternal goodness acted with you as with a second Mother of mine: from Her I hid my conception in Her womb; first I prepared Her, I formed Her, so as not to frighten Her; and when the appropriate time came, in the very act in which I was to be conceived, then I made it known to Her through the Angel; and even though at first She trembled and was troubled, immediately She became serene again, because She was used to living with Her God, in the midst of His light and before His sanctity. So I have done with you: for many years and years I hid from you that I wanted to form this Supreme Kingdom in you; I prepared you, I formed you, I enclosed Myself in you, in the depth of your soul in order to form It; and when everything was done, I manifested the secret to you, I spoke to you about your special mission, I asked you in a formal way whether you wanted to accept living in my Will; and even though you trembled and feared, I reassured you, saying to you: ‘Why do you trouble yourself? Have you perhaps not lived with Me until now in the Kingdom of my Will?’ And you, serene again, would make more of a practice of the living in It, and I would delight in expanding ever more the boundaries of my Kingdom; because it is established up to what point the creature must take possession of this Kingdom, since Its boundaries are endless, and the creature is incapable of embracing them all, because she is limited.”

And I: ‘My love, yet, my fears have not completely ceased, and many times I am so frightened that I fear I might act like a second Adam.’ And Jesus: “My daughter, do not fear, you have more help than Adam did - you have the help of a Humanate God, and all His works and pains as your defense, as your support, as your cortege, which he did not have. Why, then, do you want to fear? Rather, be attentive to the sanctity that befits the living in this Celestial Kingdom, and on your happiness and fortune, because by living in It, one gaze of mine is enough for you – it is enough for you to hear one of my words alone to comprehend Its goods; while for those who are outside, one can say that they understand only that the Kingdom of my Will exists, but as for what is inside of It, what it takes to comprehend It, they can just barely understand the alphabet of my Will.”

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**July 20, 1926**

***The word of Jesus is work, His silence is rest. The rest of Jesus in the midst of His works.***

As I continued to feel all abandoned in the Supreme Volition, my always lovable Jesus made Himself seen all silent, in the act of looking at the whole Creation - at all of his works. While looking at them, He was as though enraptured profoundly before the magnificence, sanctity, multiplicity and greatness of His works; and I, together with Jesus, felt a profound silence within me in contemplating His works. Many things could be comprehended, but everything would remain in the depth of my intelligence, with no words whatsoever. How beautiful it was to be together with Jesus in profound silence. Then, afterwards, my dear Good, my sweet Life, told me: "My dearest daughter, you must know that my word is work, while my silence is rest; and my word is work not only for Me, but also for you. It is my usual way that, after I have worked, I want to rest in the midst of my very works - they are my softest bed in my rest; and since you have listened to my word and have worked together with Me, with Me you must take rest. Look, my daughter - how beautiful the whole Creation is! It was the word of your Jesus that worked It with one Fiat. But do you know what is the enchantment that enraptures Me? Your little 'I love You' on each created thing. With this little 'I love You' of yours impressed on each of them, they all speak to Me of your love, they speak to Me of my newborn of my Will; I hear the harmonious echo of the whole Creation that speaks to Me about you. Oh! how it enraptures Me, how happy I am to see that my Fiat in Creation and the one taught to you hold hands, intertwine together, and fulfilling my Will, they give Me rest.

But I am not content with resting alone, I want the one who gives Me rest together with Me, that she may take rest, and we may enjoy together the fruits of our work. Look - do all Creation and all the works of my Redemption not seem to you more beautiful with your 'I love You', with your adoration and with your will transfused in mine, carrying out its life in the midst of the celestial spheres? There is no more solitude, nor that sepulchral silence that was there before in the celestial spheres and in all my works; but there is the little daughter of my Will keeping them company, making her voice heard, loving, adoring, praying. Holding on to her rights, given to her by my Will, she possesses everything, and when there is someone who possesses, there is no more solitude, nor the silence of a grave. This is why, after having spoken to you at length, I keep silent - it is the rest necessary for Me and for you, so that I may be able to resume my word again, and therefore continue my work and yours. But while I rest I contemplate all my works; my love rises within Me, and as it is reflected in Me, I delight, and I conceive within Myself more images similar to Me; and my Will places them outside of Me as triumph of my love, and as the beloved generation of my Supreme Fiat. So, in my rest I generate children for my Will, all similar to Me, and in my word I deliver them and give them development, beauty, height; and my word keeps forming them as worthy children of the Supreme Fiat. Therefore, my daughter, each word of mine is a gift that I give you; and if I call you to rest it is so that you may contemplate my gift, and delighting in it and loving it, you may let more gifts arise within you, similar to those I have given you; and as you release them, they may form, together, the generation of the children of the Supreme Fiat. How happy we will be!"

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**July 23, 1926**

***Fears of being left by Jesus. One who lives in the Divine Will loses every way out: neither can***

***Jesus leave her, nor can she leave Jesus. The Creation is mirror, the Divine Will is Life.***

After much waiting and longing for the coming of my sweet Jesus, I was thinking to myself: 'How shall I go on, if the One who forms my life leaves me alone and abandoned! How can I possibly live? And if I do live... because now I understand how it is not the pains that make one die; if it were so, after so many of His privations I would be dead; at the most, they make one feel death, but they are unable to give it; they make one live as though under a press - squeezed, crushed, but the Supreme Will alone has the power of death....' But while I was thinking of this, my adorable Jesus moved in my interior and made Himself seen with a little gold chain in His hands, delighting in making it pass between me and Himself, in such a way that we remained bound together. And with love and goodness, all paternal, He told me: "My daughter, why do you fear that I may leave you? Listen: I cannot tolerate this fear in you. You must know that the condition in which I have placed you, the sea of my Will that flows inside and outside of you, to which - voluntarily, not by force - you gave yourself, has expanded its boundaries so much that neither I nor you will find the way out. So, if you want to leave Me, you will not find the way, and as much as you may go around, you will always go around within the endless boundaries of my Will; more so, since your acts done in It have closed every way out for you. And if I wanted to leave you, I could not, because I would not know where to go to place Myself outside of the boundaries of my Will. My Will is everywhere, and wherever I might go, I would always find Myself together with you. At the most, I act like someone who possesses a large house, and since he loves someone else who is inferior to him, in mutual agreement, one takes the house and the other goes. Now, since the house is large, he ranges about and moves around within his house. The other person loses sight of him and laments - but wrongly: if the house belongs to him, how can he leave her? One does not leave his own things; so, either he will come home soon, or maybe he is already there, in some apartment of his own house.

Therefore, since I have given you my Will as your house, how can I leave you and separate from It? As powerful as I am, in this I am impotent, because I am inseparable from my Will. At the most I range within my boundaries and you lose sight of Me, but it is not that I leave you; and if you went around within our boundaries, immediately you would find Me. So, instead of fearing, wait for Me, and when you least expect it, you will find Me all clasped to you."

After this, I was doing my usual acts in the Supreme Volition, and the whole order that one must have in the Divine Will, what one must do and where one can reach - in sum, everything that Jesus Himself has taught me, became present before my mind. So I thought to myself: 'How will creatures be able to do all this? If it seems to me that I, who draw from the source, don't do everything, leave many things behind and do not reach that height that Jesus tells me, what must it be for those who will draw from my tiny little fount?' And Jesus, moving in my interior, told me: "My daughter, of the many things that I created in Creation, you do not use nor enjoy all of them, and many others you do not know. But if they don't serve you, they serve others; if you are not the one who enjoys them and knows them, others do enjoy them and know them. And if creatures don't take everything, all things still serve my great glory, and to make known my power, my majesty, my great love; and the multiplicity of many created things makes known the wisdom, the value of the Divine Maker, who is so skillful that there is nothing He cannot do. Now, if in the Creation of the world He released so many things which were to serve man's nature, and which were to be like a mirror in which, by reflecting himself in it, man was to recognize his Creator, and all created things were to be paths

through which he could return to the paternal womb from which he came – much more necessary is it to make known more things about the Kingdom of my Will, which is to serve as life of the soul, and as the center in which God must have His throne. Now, the multiplicity of the things I have made known to you serves to show what this Divine Will is, how there is nothing more important, more holy, more immense, more powerful, more beneficial and which has the virtue of giving more life than It does. All other things, as good and holy as they may be, are always in the secondary order; It alone has always the first place, and wherever It is not present, there cannot be life.

So, the many knowledges about my Will will serve my Will Itself as glory and triumph, and will serve the creatures as path to find life and to receive it. The height and immensity of my Will will serve creatures so as to never let them stop, but always move forward in order to reach It as much as they can; and the multiplicity of these knowledges will serve the freedom of each one to take what they want. In fact, each knowledge contains Life; if the veil of each knowledge is broken, they will find in it, as queen, the Life of my Will. The more they take and do, the more the Life of my Will will grow in them. Therefore, be attentive in manifesting the qualities, the infinite riches It possesses, so that the Heaven of my Will may be more beautiful, more charming, more majestic - as indeed It is - than the heaven of Creation; so that, enraptured by Its beauty, by the goods It contains, all may yearn to come to live in the Kingdom of my Will.”

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**July 26, 1926**

***The four degrees of the living in the Supreme Will.***

I continue in my usual abandonment in the Supreme Volition, and my always lovable Jesus, on coming, told me: “My daughter, the light of the sun is not enjoyed equally by all - not because of the sun, since my works, containing the universal good, do good to all with no restriction of any kind; but because of creatures. Imagine a person who remains in his room: he does not enjoy all the vividness of the light; and if he enjoys a mild light, he does not enjoy its heat. There is someone else, then, who is outside of the built-up area: he enjoys more light, he feels the heat of the sun; the heat purifies and disinfects the putrid air, and in enjoying the purified air he becomes stronger and feels healthier. So, the second person enjoys more of the goods that the sun brings to the earth. But, move forward. There is a third person who goes and puts himself at that point in which the solar rays hit the surface of the earth. This one feels invested by its rays, he feels burned by the heat of the sun; the vividness of its light is such that, his eyes being filled with it, he can hardly look at the earth. He sees himself as though transfused, one could say, into the very light; he feels little of the earth, of himself, and only because he has his feet on the ground, but he lives only for the sun. See what a great difference exists between the first, the second and the third. But, move even further. A fourth person takes flight into the solar rays, and rises up to the center of its sphere. This one remains burned by the intensity of the heat that the sun contains in its center; the intensity of the light eclipses him completely, in such a way that he remains dissolved, consumed, within the sun itself. This fourth person can no longer look at the earth nor think of himself; and if he does look, he will look at light, he will feel fire. So, for him all things have ended; light and heat have taken the place of his life. What a difference between the third and the fourth! However, all this difference does not depend on the sun, but on creatures, and on how they expose themselves to the light of the sun.

Now, the sun is the image of my Will which, more than sun, shoots its rays to convert those who want to live in Its Kingdom completely into light and love. These people are the image of the four degrees of the living in my Will. One can say that the first one does not live in Its Kingdom, but only in the light which, from my Kingdom, the Sun of my Will diffuses to all. One can say that he is outside of Its boundaries, and if he enjoys a limited light, it is because of the nature of light, which diffuses everywhere. His nature, his weaknesses and passions form as though a house around him; they form infected and putrid air; and in breathing it, he lives as sickly and without liveliness of strength in doing good. But in spite of all this, he is resigned; he bears to his best the encounters of life, because the light of my Will, mild as it may be, always brings its good. The second is the image of one who has entered the first steps of the boundaries of the Kingdom of the Supreme Will. This one enjoys not only more light, but also the heat, therefore the air he breathes is pure; and in breathing it, he feels passions die within him, he is constant in good, he bears the crosses not only with resignation, but with love. However, since he is at the first steps of the boundaries, he looks at the earth and feels the weight of the human nature. On the other hand, the third is the image of one who has advanced into the boundaries of this Kingdom; and Its light is such and so great as to make him forget everything. He no longer feels anything of himself; good, virtues, crosses, change into his own nature; the light eclipses him, transforms him, and just barely allows him to look from afar at what no longer belongs to him. The fourth is the happiest, because he is the image of one who not only lives in my Kingdom, but has acquired It. This one undergoes the total consummation in the Supreme Sun of my Will; the eclipse caused by Its light is so intense, that he himself becomes light and heat, nor can he look at anything else but light and fire; and all things convert for him into light and love.

Therefore, there will be a difference of degrees in the Kingdom of my Will according to how much creatures will want to take from Its goods. But the first degrees will be spurs and paths in order to reach the last one. For you, then, who must make It known, there is all the necessity to live in the last degree."

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**July 29, 1926**

***Everything that Our Lord did invested the whole Creation by virtue of the Divine Will. Who will put all Creation in feast once again?***

I was doing my usual rounds in the Kingdom of the Supreme Volition, and as I arrived at the point of what the Divine Will had done in the Humanity of Our Lord, I looked at His tears, His sighs, His moans and everything He did, invested with the light of His Will. Its rays were beaded with the tears of Jesus, filled with His sighs, invested with His sorrowful and loving moans; and since the Creation is filled and invested with the Divine Will, as Its rays of light invested everything, they beaded all created things with His tears. All things were invested with His sighs, with His love, and all moaned together with Jesus. Now, sweet Jesus came out from within my interior, and leaning His head on my forehead, told me: "My daughter, by sinning, the first man lost a Divine Will, and therefore my Humanity was needed, united with the Eternal Word, which was to sacrifice the human will of my Humanity entirely and completely in order to reacquire this Divine Will, so as to give It back to the creature. So, my Humanity gave not even a breath of life to Its human will, but kept it only to sacrifice it, and to pay for the freedom that man had taken, of rejecting this Supreme Will with so much ingratitude; and as he lost It, all of Its goods, Its happiness, Its dominion, Its sanctity, failed him

– everything failed him. If man had lost something human given to him by God, a Saint could have rendered it back to him, but since he lost a Divine Will, another Man and God was needed, who would be able to give It back to him.

Now, had I come upon earth to redeem him, one drop of my Blood, one little pain of mine would have been enough to put him in safety; but since I came not only to save him, but to give him back my Will, which he had lost, this Divine Will wanted to descend into all my pains, into my tears, into my sighs and moans – into everything I did and suffered, in order to reacquire the dominion in all and over all human acts, and therefore be able to form, once again, Its Kingdom in the midst of creatures. So, as a little child, when I cried, wailed, moaned, my Divine Will, more than solar ray, invested all Creation with my tears, with my moans and sighs. The stars, the sun, the starry sky, the sea, the little flower – all cried, moaned, wailed and sighed, because the Divine Will present in Me was the same as That which reigned in all Creation, and therefore, as though naturally, the stars cried, the sky moaned, the sun wailed, the sea sighed. The light of my Will brought my echo into all created things, and repeating my acts, they kept company with their Creator.

Oh, if you knew the assault that the Divine Majesty received in hearing my crying, my moans and sighs in all Creation! All created things, animated by my Will, prostrate at the foot of the divine throne, deafened It with their moans, drew It with their tears, moved It to pity with their sighs and prayers; and my pains, reverberating in them, bound It to surrender the keys of Heaven, and implored that the Kingdom of the Divine Will come upon earth once again. My Celestial Father, moved to compassion and tenderness by His own Will that cried, moaned, prayed and suffered in all His works, surrendered the keys and gave His Kingdom once again. But in order to be sure, He placed It in my Humanity, so that at the appropriate time He might give It back again to the human family. Here is the necessity for Me to do the human actions and to descend into the order of the human actions – because my Divine Will was to take Its dominion and substitute the order of Its Divine Will in all the acts of creatures. See, then, how much this Kingdom cost Me, with how many pains I ransomed It. This is why I love It so much, and I want to establish It in the midst of creatures at any cost.”

And I: ‘But, tell me, my love, if everything You did was invested with the unity of the light of the Supreme Volition, since this Will is one and cannot be detached nor separated from Its acts, the Creation is no longer alone, but has the company of your acts, of your love, of your moans. Therefore, there isn’t that sepulchral silence You told me about the other time.’ And Jesus, all goodness, added: “My daughter, you must know that as long as my Humanity remained on earth, and as long as the Sovereign Queen also was there, there was no solitude nor sepulchral silence in the Creation, because by virtue of the light of the Divine Will, wherever this Will was It spread as light, and diffusing in everything, It multiplied in all created things, and everywhere my act was repeated – because one was the Will. This is so true, that the Creation gave sensible signs both at my birth, and even more so at my death, to the point that the sun became dark, the stones split, the earth trembled, as if all were crying for their Creator, for their King. They cried for the One who had kept them in feast, who had broken their solitude and sepulchral silence; and, all feeling the bitterness of such a hard privation, they gave signs of sorrow and crying, and returned once again to the mourning of their solitude and silence. In fact, as I departed from the earth, the One who, in the light of my Will, emitted the voice which, forming the echo, rendered the Creation speaking and operating, was no longer there. It happened as to those metal instruments which, with artfulness, enclose the voice

of one who speaks or sings: the instrument speaks, sings, cries, laughs, but this happens by virtue of the echo of the voice that has spoken; however, if the intelligence that produces that singing is taken away, the instrument remains mute. More so, since I did not come upon earth for the Creation, but I came for man, and therefore everything I did – pains, prayers, moans, sighs... – I left for the good of souls as more than a new Creation. In fact, since everything I did was done by virtue of my creative power, everything is in the act of saving man.

In addition to this, Creation was made for man – in It he was to be the king of all created things. But by withdrawing from my Divine Will, man lost the regime, the dominion, nor could he form laws in the Kingdom of Creation as is usual with a king when he possesses a kingdom. In fact, having lost the unity of the light of my Will, he was no longer able to rule, he had no more strength of dominion, his laws had no value; Creation was for him like a people that rebels against the king and makes of him its laughing-stock. And this is why my Humanity was immediately recognized by the whole Creation as Its King – because It felt in Me the strength of the union of one single Will. But as I departed, It remained without King again, enclosed in Its silence, waiting again for someone who, in the Kingdom of my Will, would emit his voice to let It resound in it. But do you know who she is who will put all Creation in feast once again – the one who will form Its echo and will render It speaking again? It is you, my daughter, who will take back the dominion, the regime, in the Kingdom of my Will. Therefore, be attentive, and let your flight in my Volition be continuous....”

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**August 1, 1926**

***The secret of Jesus. The power and goodness of His secret.***

I was longing for my sweet Good, the Life of my life, and since He was not coming I thought to myself: ‘How hard is His privation. Ah! Jesus does not love me any more; and not only have the caresses, the kisses, His great shows of love which He so abundantly gave me before ended, but His lovable and enrapturing presence also keeps me waiting longer and longer. Oh, God, what pain! What a continuous martyrdom...! What a life without life, without air, without breath...! My Jesus, have pity on me, on your little exiled one.’ But while I was thinking of this and other things, my always lovable Jesus came out from within my interior, and leaning His arms on my breast, told me: “My daughter, you deceive yourself in saying that I no longer love you as before. On the contrary, you must know that my kisses, my caresses, the shows of love I gave you, were the outpouring of my love. Unable to contain it in my interior, I showed it to you with many loving signs; and since between you and Me there wasn’t a great work to do, I amused Myself with you with many signs and stratagems of love. But this served to prepare you for the great work that was to be carried out between you and Me; and when one works there is no time to amuse oneself. However, in spite of this, love does not cease, but is increased a hundred times, strengthened and sealed.

Now, my daughter, having shown to you the outpouring of my constrained love, I wanted to move on to give you what I contained within Me; I wanted to communicate to you the great secret of the Kingdom of my Will, giving you the goods It contains. And when important secrets are communicated – and this is the most important secret of the whole history of Creation – amusements, kisses and caresses are put aside; more so, since the work of the Kingdom of the Supreme Volition is exuberant, and the greatest that can exist in the whole history of the world. Therefore, manifesting



my secret to you surpasses all loves together, because in the secret there is the sharing of one's life, of one's goods; in the secret there is trust, there is reliance. And do you think it is trivial that your Jesus has trust in you, and that you are the object of my hope? But not just any trust and hope; rather, the trust of entrusting to you the Kingdom of my Will, and the hope that you will place Its rights in safety and that you will make It known for Me. Now, having entrusted to you the secret of my Will, my Will being the essential part of the Divine Life, I would not know what to give you that is greater than this. How can you say, then, that I love you less than before? Rather, you must say that this is the great work required of you and of Me in the Kingdom of my Will. You must know that I am always occupied and all intent on working in you: now I expand your capacity, now I instruct you, many times I move on to work together with you, other times I make up for you; in sum, I am always occupied, and this says that I love you more and more - but with stronger and more substantial love."

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**August 4, 1926**

***One who is in the Divine Will is safe, wherever she might be, because in It there are four floors.***

My days, my hours, are always in the nightmare of the so very hard privations of my sweet Jesus. Oh! how painful it is to pass from light to darkness; and while one thinks she is going to enjoy the light, He escapes like a flash, and one remains in the dark, more than before. Now, while I was under the press of the privation of the light of my sweet Jesus, and feeling that I could take no more, my dear Life, my highest Good, moved in my interior, and as I felt Him I said to Him: 'Jesus, how can You leave me! Without You I don't know where I am.' And He, all goodness, told me: "My daughter, what? You don't know where you are? Are you not in my Will? The house of my Will is large, and if you are not on one floor you must be on another. In fact, my Will contains four floors: the first one is the low level of the earth - that is, the sea, the earth, the plants, the flowers, the mountains, and everything else that exists in the lower part of the universe. My Will dominates and rules everywhere; Its place is always of Queen, and It holds everything in the palm of Its hand. The second floor is the sun, the stars, the spheres. The third is the azure sky. The fourth is the Fatherland, mine and of the Saints. In all of these floors my Will is Queen, It occupies the first place of honor; therefore, whichever of these floors you might be on, be certain that you are always in my Will. If you go around in the lower part of the universe, you will find It awaiting you in the sea, that you may unite with It to do what It does. As It carries out Its love, Its glory, Its power, It awaits you on the mountains, down below in the valleys, in the flowery fields - It awaits you in all things, that you may keep It company, so that you may omit nothing. Even more, you will be the repeater of Its acts, and once you have gone through the first floor, move on to the second, and you will find It awaiting you with majesty in the sun, so that its light and its heat may transform you and make you lose your being, and you may know how to love and glorify as a Divine Will knows how to love and glorify.

Therefore, go around within Our house, in the works of your Creator, because He awaits you everywhere, that you may learn His ways and repeat what my Will does in all created things. In this way you will be sure of being always in the Supreme Volition. Not only this, but you will be always with Me; and even though you do not always see Me, you must know that I am inseparable from my Will and from my works, and therefore, since you are in It, I will be with you and you will be with

Me.”

Having said this, He disappeared like a flash, and I remained in the dark, more than before, continuing my acts in the Supreme Volition. But while I was doing this, I prayed Him to come back to His little daughter, saying to Him: ‘My Jesus, I pray You by virtue of your own Will; and since your Will is spread throughout the whole Creation, filling It completely, it is your very Will that prays You in the sun to come back to your little newborn; It prays You in each star, It prays You in the azure sky to hasten to come to the one who cannot live without You; It supplicates You in the sea, in its roaring waves, in its sweet murmuring, to come quickly to your little exiled one. Don’t You hear, my Love, my voice in your Will resounding in all created things, and all Creation praying, supplicating, sighing, crying for You to return to the little one of your Will? How can so many voices not move You to pity? How can so many sighs not push You, and not make You fly? Don’t You know, O Jesus, that it is your Will that prays You, and if You do not listen to It, it is your Will that pays the price? And I believe You cannot do without listening to It.’ But while I was saying this and yet more, my sweet Jesus moved in my interior, transforming me completely in Him and sharing His bitternesses with me, which were already too many. Oh, God, how many sad things He showed! – and His Heart was pierced.

Then, afterwards, as though wanting to cheer Himself, making Himself seen with His usual pen of light in His hand, He told me: “My daughter, let us put everything aside – let us speak of the Kingdom of the Supreme Will, which interests Me so much. Don’t you see how I am always in the act of writing Its qualities, Its celestial laws, Its power, Its divine prodigies, Its enchanting beauty, Its infinite joys, the order and the perfect harmony that reigns in this Kingdom of the Divine Fiat - in the depth of your soul? First I make the preparations, I form in you all the properties of It, and then I speak to you, so that, by feeling Its properties within yourself, you may be the spokesperson of my Will, the crier of It, Its telegraph and the little trumpet which, with a shrill sound, may call the attention of those passing by to listen to you. The teachings I give you about the Kingdom of my Will will be like many electric wires, which are such that, when the appropriate communications are established and the necessary preparations are made, a single wire is enough to give light to entire cities and provinces. The power of the electricity, with rapidity greater than that of the wind, gives light to public and private places. The teachings about my Will will be the wires; the power of the electricity will be the Fiat Itself which, with enchanting rapidity, will form the light that will cast away the night of the human will, the darkness of passions. Oh, how beautiful the light of my Will will be! In seeing it, creatures will dispose the devices in their souls in order to connect the wires of the teachings, so as to enjoy and receive the power of the light that the electricity of my Supreme Will contains. Do you want to see what will happen? Look: I take one wire of my teachings linked to your soul, and you emit your voice within the wire. Say: ‘I love You, I adore You, I bless You...’ – whatever you want to say, and be attentive on looking.”

I said ‘I love You’, and that ‘I love You’ changed into characters of light and the electric power of the Supreme Volition multiplied it, in such a way that that ‘I love You’ of light would go through the whole vault of the heavens, fix itself in the sun and in each star, penetrate into Heaven, fix itself in each Blessed, form its crown of light at the foot of the divine throne, and enter even into the bosom of the Supreme Majesty – in sum, wherever the Divine Will was, there it would form its electric light. And Jesus continued: “My daughter, have you seen what power the electricity of the Supreme Fiat

has, and how it reaches everywhere? The electricity of the earth diffuses down below at the most – it does not have the power to reach even the stars; but the power of my electricity diffuses down below, up high, in the hearts – everywhere; and when the wires are disposed, with enchanting rapidity it will make its way into the midst of creatures.”

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**August 8, 1926**

***The more the soul is identified with God, the more He can give her and she can take. Example of the sea and the little stream.***

As I was in my usual state, I felt all abandoned in the arms of Jesus; and He, moving in my interior, told me: “My daughter, the more the soul is identified with Me, the more I can give her and she can take from Me. It happens as between the sea and a little stream which is separated from the sea only by a wall; so much so, that if the wall were removed, the sea and the little stream would become one single sea. Now, if the sea overflows, being near it, the little stream receives the water of the sea. If its roaring waves rise, in lowering again they unload themselves into the nearby little stream. The water of the sea pours into it through the cracks of the wall. So, the tiny little stream constantly receives the waters of the sea, and because it is little, it keeps swelling up and it gives back to the sea the water it has received, to then receive it again. However, this happens because the little stream is near the sea; but if it were far away, neither could the sea give, nor could it receive – its distance would put it in the condition of not even knowing the sea.”

While saying this, He showed to my mind, in practice, the act of the sea and of the little stream; and then He continued: “My daughter, the sea is God, the tiny little stream is the soul, the wall that separates them is the human nature, which makes one distinguish God and the creature; the overflowings, the waves which rise continuously to unload themselves into the little stream, are my Divine Will that wants to give so much to the creature, that the little stream, being filled and swelling up, may overflow, may form its waves, swollen by the wind of the Supreme Will, and may pour back into the divine sea, to be filled again, in such a way as to be able to say: ‘I live the life of the sea, and even though I am little, I too do what it does; I overflow, I form my waves, I rise and I try to give to the sea what it gives to me.’ So, the soul who is identified with Me and lets herself be dominated by my Will is the repeater of the divine acts. Her love, her adorations, her prayers and everything she does, is the outpouring of God which she receives, so as to be able to say: ‘It is your love that loves You, your adorations that adore You, your prayers that pray You; it is your Will that, investing me, makes me do what You do, to give it back to You as your own things’.”

Jesus kept silent; but then, as though taken by an irresistible emphasis of love, He added: “Oh, power of my Will, how great You are! You alone unite the greatest and highest Being with the littlest and lowest being, making them one. You alone have the virtue of emptying the creature of all that does not belong to You, to be able to form in her, with your reflections, that Eternal Sun which, filling Heaven and earth with Its rays, goes to blend with the Sun of the Supreme Majesty. You alone have this virtue of communicating the supreme strength, in such a way that, with your strength, the creature can rise to that single act of God the Creator. Ah, my daughter, when the creature does not live in the unity of my Will, she loses the one strength and remains as though disunited from that strength that fills Heaven and earth and sustains the whole universe as if it were the littlest feather.

Now, when the soul does not let herself be dominated by my Will, she loses the one strength in all of her actions, therefore all her acts, not coming out of the same single strength, remain divided among themselves – love is divided, the action separated, the prayer disjointed. Being divided, all the acts of the creature are poor, meager, without light; and so patience is poor, charity is weak, obedience is crippled, humility is blind, prayer is mute, sacrifice is without life, without vigor, because since my Will is missing, the one strength is missing which, uniting everything, gives the same strength to each act of the creature. Therefore, they are left not only divided among themselves, but adulterated by the human will, and so each one is left with its own defect.

This happened to Adam. By withdrawing from the Supreme Will, he lost the one single strength of His Creator, and since he was left with his limited human strength, he felt hardship in his operating; more so, since the strength that he employed in performing one action would debilitate him, and in having to do another, he would not feel the same strength. So, he touched the poverty of his actions with his own hand: not having the same strength, they were not only divided, but each one had its own defect. It happened as to a rich lord who possesses most extensive properties: as long as they belong to one owner only, he shows off, he makes big purchases; who knows how many servants he maintains under himself, and with the large proceeds he receives, he keeps making new purchases. But, suppose that this property were to be divided among other heirs: that's it - his great power is already lost; he can no longer show off as before, nor make new purchases; he must limit himself in his expenditures, and his servants are few. So, his greatness, his lordship, has vanished; what is left are just barely the traces of it. So it happened to Adam; by withdrawing from my Will, he lost the one single strength of his Creator, and with it he lost his lordship, his dominion, nor did he feel the strength to show off in good any more. The same happens for one who is not completely abandoned in the arms of my Will, because with It the strength of good converts into one's nature, and poverty does not exist."

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**August 12, 1926**

***The Divine Will cannot reign if the three powers of the soul are not ordered with God.***

The privations of my sweet Jesus are getting longer. Oh! how He makes me yearn for His return! How hours and days seem like centuries without Him! – but centuries of night, not of days!

So, while I was anxiously waiting for His return, like a rising flash He came out from within my interior, and clasping me to Himself, told me: "My daughter, man was created by God with three powers: memory, intellect and will; and this, so that he might have the links of communications with the Divine Persons of the Sacrosanct Trinity. These were like paths along which to ascend to God, like doors through which to enter, like rooms in which to form the continuous dwelling – the creature for God, God for the creature. These are the royal paths of both of them, the gold doors which God placed in the depth of the soul through which the Supreme Sovereignty of the Divine Majesty might enter; the safe and unshakeable room in which God was to have His celestial dwelling. Now, in order to be able to form Its Kingdom in the inmost place of the soul, my Will wants to find these three powers, given to the creature to raise her to the likeness of the Creator, in order with the Father, with the Son and with the Holy Spirit. My Will would not go out of Its dominions if these three powers of the soul were in order with God, and Its reigning would be happy and as though natural, because,

her three powers being in order with God, the creature would have order within herself and outside of herself, and the Kingdom of the Will of God and that of the creature would not be a divided Kingdom, but a single one, and therefore Its dominion and regime would be one. More so, since my Will does not know how to reign where there is no order and harmony - inseparable qualities and indispensable properties of the Divine Persons; and the soul can never be ordered and harmonize with her Creator if she does not have her three powers open to receive from God His qualities ordered and His properties harmonized, in such a way that, finding the divine harmonies and the supreme order of the Divine Kingdom and of the human kingdom, my Will may make them one and reign in It with Its full dominion.

Ah! my daughter, how much disorder reigns in the three powers of the human soul. One can say that they have shut the door on Our face, they have barricaded the paths to prevent Our passing and to break the communications with Us, while it was the greatest gift We gave man in creating him. These three powers were to serve him to comprehend the One who had created him, to grow in His likeness, and, his will being transfused in that of his Creator, to give Him the right to let It reign. This is why the Supreme Volition cannot reign in the soul if these three powers – intellect, memory and will – do not hold hands in order to return to the purpose for which God created man. Therefore, pray that these three powers may return to the order and the harmony of their Creator, so that my Supreme Will may reign with Its full triumph.”

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**August 14, 1926**

***Bitternesses of the soul because of the news of the upcoming printing of the writings on the Will of God. Words of Jesus in this regard.***

My poor heart swims in the sea of the bitternesses of the privations of my sweet Jesus. If He comes at all, He is like a flash that escapes, and in that light of the flash I see the poor world, its grave evils, the bonds among nations which are binding themselves to one another in order to start wars and revolutions, and by doing this, they draw the chastisements of Heaven – but so grave as to destroy entire cities and peoples. Oh, God, how great is the human blindness! But as the flash of His lovable presence ends, I remain in the dark, more than before, with the thought of my poor brothers, scattered in the hard exile of life!

But this was not enough to fill my poor heart with intense bitternesses; something else added to suffocate my poor existence with those roaring waves that overwhelm my poor soul – that is, the news of the upcoming printing of the writings on the Most Holy Will of God, since our Monsignor Archbishop had given His approval, placing the imprimatur Himself. But this was nothing; the most fatal blow to my poor soul has been the news that they were going to put not only what regarded the Divine Will – because after so much insistence from Our Lord and the superiors, I had convinced myself that the glory of God required this, and, miserable and little as I am, it is not for me to oppose what blessed Jesus wants - but they were going to put out for printing also the order that Jesus has kept with me and everything He has told me, also about the other virtues and circumstances. This was too painful for me, and I spoke out my reasons over and over again, so that it would not be done.

Then, while I was so oppressed, my sweet Jesus, moving in my interior, as though feeling the weight

of my oppression, clasped me in His arms, and shaking me up, told me: “My daughter, what’s the matter, what’s the matter? Be cheered - I do not want you to be so oppressed. Instead of thanking Me, you oppress yourself? You must know that, so that my Supreme Will might be known, I had to prepare things, dispose means, overwhelm the Archbishop with those acts of absolute dominion of my Will, which man cannot resist; I had to make one of my great prodigies. Do you think it is easy to obtain the approval of a Bishop? How hard it is – how many quibbles, how many difficulties. And if they approve at all, it is with many restrictions, almost removing the most beautiful shades, the most striking colors from all that my goodness has revealed with so much love. Don’t you see, then, the triumph of my Will in the approval of the Archbishop, and therefore my great glory and the great necessity that the knowledges about the Supreme Will become known and, like beneficial dew, dampen the ardor of passions? Like rising sun, my Will dispels the darkness of the human will, and removes the torpor which almost all creatures have, also in doing good, because the life of my Will is missing. My manifestations about It will be like the balm which will heal the wounds produced by the human will. Those who will have the good of knowing them will feel a new life of light, of grace, of strength flow within them, to fulfill my Will in everything. Not only this, but in comprehending the great evil of their own will, they will abhor it and will shake themselves from the yoke, so very hard, of the human will, to place themselves under the gentle dominion of mine. Ah! You do not know nor see what I know and see; therefore, let Me do it, and do not oppress yourself. Rather, you yourself should have urged and pushed the one whom I have disposed with so much love to take on this commitment; even more, you should have told him to hurry, and not to lose time.

My daughter, the Kingdom of my Will is unshakeable, and in these knowledges about It I have placed so much light, grace and attraction as to render It victorious, in such a way that, as they become known, they will wage a sweet battle against the human will, and creatures will be conquered. These knowledges will be an immensely high and strong wall, more than the terrestrial Eden, which will prevent the enemy from entering in order to molest those who, conquered by It, will pass to live in the Kingdom of my Will. Therefore, do not become disturbed and let Me do – and I will dispose everything so that the Supreme Fiat may be known.”

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**August 18, 1926**

***Jesus encourages the one who must undertake the printing of the writings on the Most Holy Will of God. Power of the acts done in the Divine Will.***

While I was praying, I found myself outside of myself, and at the same time I saw the reverend father who must occupy himself with the printing of the writings on the Most Holy Will of God. Our Lord was near him, taking all the knowledges, the effects and the values He has manifested about the Supreme Will, which had changed into threads of light, and impressing them in his intelligence, in such a way as to form a crown of light around his head. And while doing this, He said to him: “My son, the task I have given you is great, and therefore it is necessary that I give you much light in order to make you comprehend with clarity what I have revealed. In fact, they will produce their effects according to the clarity with which they will be exposed, even though they are most clear in themselves. Indeed, that which regards my Will is light that descends from Heaven, which does not confuse and dazzle the sight of the intelligence, but has the virtue of strengthening and enlightening the human intellect so as to be comprehended and loved, and of casting into the depth of the soul the

source of her origin, the true purpose for which man was created, the order between Creator and creature. And each one of my sayings, manifestations, knowledges about my Supreme Will are as many strokes of the brush to make the soul return to the likeness of her Creator. Everything I have said about my Will is nothing other than preparing the way, forming the army, gathering the chosen people, preparing the royal palace, disposing the ground on which the Kingdom of my Will must be formed, and so rule and dominate. Therefore, the task I am entrusting to you is great. I will guide you, I will be near you, so that everything may be done according to my Will.”

Then, after this, He blessed him and came to my little soul, resuming His speaking: “My daughter, how much I care about my Will, how I love, how I yearn that It become known. My interest is so great that I am disposed to give any grace to whomever wants to occupy himself with making It known. Oh, how I wish that they would hurry, because I see that all my rights will be given back to Me, the order between God and the creature will be re-established. I will no longer give my gifts to the human generations as halved, but as whole, nor will I ever again receive from them things that are incomplete, but whole. Ah! my daughter, being able to give and wanting to give, but finding no one to whom to give is always a pain and a weight with no hope of relief. If you knew with how much jealousy of love I stay around the soul when I see her disposed to do her acts in my Will! Before she begins her act I make the light and the virtue of my Will flow in it, so that her act may take its origin on the virtue that my Will contains. As she keeps forming it, the divine light and virtue invest it and carry it out. As she completes it, the light is sealed over it and gives it the form of a divine act, and – oh! how my Supreme Goodness delights in seeing that the creature possesses this divine act. To these acts my eternal love never says enough; it gives, and gives always, because with these divine acts formed by the creature in my Will, my love cannot limit itself – since they are divine, it must repay them with infinite love and without limits.

Don’t you yourself see and feel with how much love I guide you, I accompany you, and many times I reach the point of doing what you do together with you? And this, in order to give to your acts the value of a divine value. How happy I am in seeing that by virtue of my Will, your acts are divine, similar to mine. There is no more distance between your little love and mine, between your adoration and mine, between your prayers and mine. Invested by the light of the Eternal Volition, they lose their finiteness, their human appearances, and acquire the infinite and the divine substance; and transforming, all together, the working of God and of the soul, my Will makes them one. Therefore, be attentive, and let your flight in my Will be continuous.”

After this, my always lovable Jesus came back and made Himself seen all worried, suffering and as though restless because of the great offenses of creatures. I wanted to calm Him, give Him rest, but I could not manage to. Then the thought came to me of doing my usual acts in the Supreme Fiat, and as I was doing this, Jesus would calm down and take rest. Then He told me: “My daughter, the acts in my Will are more than solar rays which are such that, if one wants to look at them, one’s sight is eclipsed by the light, in such a way that one can neither look nor distinguish anything any more. If the light of the sun has so much power, much more do the acts done in my Will. The light of my Will has the power to eclipse and take evil away from creatures, that they may not do worse things; and with the power of its light it prevents the offenses from reaching Me. And just as the light of the sun, because it contains the simile of the Eternal Sun of the Supreme Fiat, contains all colors and from them derive innumerable effects which unleash countless goods for the human generations, while one

seems to see nothing but radiant and white light - the same for the Eternal Sun of my Will: while It is the light of my Will alone, inside of It there are as though many colors, all the divine similes, enclosed, which contain infinite effects and unleash fountains of love, of goodness, of mercy, of power, of science - in sum, all the divine qualities. Therefore the working of my Will contains such power and harmony as to favor the rest of your beloved Jesus.”

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**August 22, 1926**

***The acts done in the Divine Will assume the image of the divine qualities. What privation of God means, and how the Sovereign Queen suffered this privation. What it means to be the head of a mission.***

I feel as though immersed in the Eternal Will of my adorable Jesus, and as much as I can, I do my round throughout the whole Creation, to keep company with all the acts that the Divine Will operates in It. But while I was doing this, my highest and only Good made Himself seen in my interior, looking at all of me, counting all my acts, one by one, and placing them around Himself to enjoy them. Then He told me: “My daughter, I am making the count of all your acts to see whether they reach the number established by Me. And since my Will encloses all the divine qualities, each of your acts done in It assumes the image of a supreme quality. Look at them – how beautiful they are! Some possess the image of my Wisdom, some the image of Goodness, some of Love, some of Strength, some of Beauty, some of Mercy, some of Immutability, some of Order – in sum, all of my supreme qualities. Each act of yours assumes a distinct image, but they resemble one another, they harmonize, they hold hands and form one single act. How beautiful is the working of the creature in my Will! She does nothing but produce divine images, and I delight in surrounding Myself with these images of mine to enjoy, in the creature, the fruits of my qualities; and I give her the virtue of reproducing more of my divine images, so as to be able to see the Supreme Being copied and impressed in them. This is why I have so much interest that the creature do my Will and live in It - to repeat my works.”

After this, I was thinking to myself: ‘How hard is the privation of my sweet Jesus... One feels the true death of the soul, and it happens as when the soul departs from the body: while it possesses the same members, they are emptied of life, they are inert, without motion, and have no more value. So does my little soul appear to me without Jesus: it possesses the same faculties, but emptied of life; once Jesus has departed, life, motion, warmth, are ended. This is why this pain is harrowing and indescribable, and cannot be compared to any other pain. Ah! the Celestial Mama did not suffer this pain, because Her sanctity rendered Her inseparable from Jesus, and therefore She never remained without Him.’ But while I was thinking of this, my beloved Jesus moved in my interior, telling me: “My daughter, you are wrong - the privation of Me is not separation, but pain. You are right in saying that it is more than mortal, but this pain has the virtue, not of separating, but of joining with stronger and more stable bonds the inseparable union with Me. Not only this, but each time the soul remains as though without Me, with no guilt on her part, I rise again for her to new life of knowledges, allowing Myself to be comprehended more with more love, loving her more, and with new grace, to enrich her and embellish her more. And she rises again to new Divine Life, to new love and to new beauty; because it is justice that, since the soul suffers mortal pains, she be substituted with new Divine Life. If it were not so, I would let Myself be surpassed by the love of the creature, which cannot be.



And besides, it is not true that the Sovereign Queen was never without Me; separated – never; but without Me - yes. But this did not prejudice the height of Her sanctity; on the contrary, it increased it. How many times I left Her in the state of pure faith, because, having to be the Queen of sorrows and the Mother of all the living, She could not lack the most beautiful adornment, the most refulgent gem, which gave Her the characteristic of Queen of martyrs and Sovereign Mother of all sorrows. This pain of being left in pure faith prepared Her to receive the deposit of my doctrines, the treasure of the Sacraments and all the goods of my Redemption. In fact, since the privation of Me is the greatest pain, it places the soul in the condition of deserving to be the depository of the greatest gifts of her Creator, of His highest knowledges, and of His secrets. How many times have I not done this for you? After a privation of Me, I would manifest to you the highest knowledges about my Will; and with this, I would make you the depository, not only of Its knowledges, but of my Will Itself. Moreover, the Sovereign Queen, as Mother, had to possess all of the interior states, therefore also the state of pure faith, to be able to give to Her children that unshakeable faith that makes one lay down one's blood and life to defend and prove one's faith. Had She not possessed this gift of faith, how could She give it to Her children?"

Having said this, He disappeared. But my mind wanted to think about many strange things, and maybe even senseless; and I would try hard to do my acts in the adorable Will of God. But while doing this, I thought to myself: 'If living in the supreme Kingdom of the Divine Will requires so much attention, so many sacrifices, very few will be those who will want to live in a Kingdom so holy.' And my sweet Jesus, coming back, told me: "My daughter, one who is called to be the head of a mission must not only embrace all the members, but rule them, dominate them and constitute himself life of each of them; while the members do not give life to the head, nor do all that it does, but rather, each one does its own office. So, one who is called to be the head of a mission, embracing all that is needed in order to be able to carry out the task entrusted to him, suffering more than anyone and loving everyone, prepares the food, the life, the lessons, the offices, according to the capacity of those who want to follow his mission. That which is necessary for you, who must form the tree with all the fullness of its branches and the multiplicity of its fruits, will not be necessary for one who must only be branch or fruit. Their task will be to remain incorporated in the tree, in order to receive the vital humors it contains – that is, to let themselves be dominated by my Will, never giving life to their volition in anything, either internal or external, to know my Will, and to receive It as their own life, so as to let It carry out Its Divine Life; in sum, to let It reign and dominate as Queen.

So, my daughter, one who must be the head needs to suffer, to work, and to do, himself alone, everything that all others together will do. This is what I did; because I was the head of Redemption, I can say that I did everything for love of all, to give them life and to place them all in safety. The Immaculate Virgin also; because She was Mother and Queen of all – how much did She not suffer? How much did She not love and work for all creatures? No one can claim having reached Us, either in suffering or in loving. At the most, they may resemble Us in part; but reaching Us – no one. However, by having been at the head of all, both the Sovereign Queen and I enclosed all graces and all goods; strength was in Our power, dominion was Ours, Heaven and earth obeyed Our every wish and trembled before Our power and sanctity. The redeemed ones have taken Our crumbs and have eaten Our fruits; they have been healed with Our remedies, they have been strengthened with Our examples, they have learned Our lessons, they have risen again at the cost of Our lives; and if they have been glorified, it has been by virtue of Our glory. But the power is always Ours, the living fount

of all goods springs always from Us; so much so, that if the redeemed ones move away from Us, they lose all goods and return to be ill and poor, more than before. This is what it means to be head; it is true that one suffers greatly, works much, and must prepare the good for all, but all that one possesses surpasses everything and everyone. There is such distance between one who is head of a mission and one who must be a member, that the head can be compared to the sun and the member to a little light. This is why I have told you many times that your mission is great – because this is not about mere personal sanctity, but about embracing everything and everyone, and preparing the Kingdom of my Will for the human generations.”

After this, I was following the acts in the Supreme Volition, which converted all into light and formed a horizon of radiant light that formed clouds of quicksilver; and wherever this light penetrated, everything converted into light. It had the power, the strength to empty everything, filling everything with its most refulgent light. And Jesus added: “My daughter, there is nothing more penetrating than light. It diffuses everywhere with enchanting rapidity, bringing its beneficial effects to all those who let themselves be invested by it. The light refuses to do its good to no one, be they people, earth, water, plant or other things; its nature is to illuminate and to do good, and therefore it leaves no one behind – to all it brings its kiss of light and gives the good it contains. My Will is more than light; It diffuses everywhere and brings the good It contains; and the acts done in It form the atmosphere of gold and silver which has the virtue of emptying all the darkness of the night of the human will, and with its beneficial light, it brings the kiss of the Eternal Volition, to dispose the creatures to wanting to come into the Kingdom of the Supreme Fiat. Each act of yours done in It is a new horizon that you make arise for the eye of the human intellect, to make it long for the light of the good that my Will possesses. My daughter, in order to prepare this Kingdom it takes work, it takes celestial laws, which are laws all of love. The laws of fears, of penalties, of condemnation do not enter into It, because the laws of love of my Will will be friendly, filial, of reciprocal love between Creator and creature. Therefore fears and condemnations will have neither force nor life; and if there will be some suffering, it will be full of triumph and of glory. Therefore, be attentive, because this is about making known a Celestial Kingdom – about manifesting Its secrets, Its prerogatives, Its goods, to draw souls to love It, long for It, and to take possession of It.”

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**August 25, 1926**

***The Divine Will makes of the whole Life of Our Lord one single act in His interior.***

I was remembering all the acts of Our Lord so as to unite myself with Him; and not only this, but to find His Most Holy Will operating in all of His acts, to be able to identify with It and make one single act with mine. So, I would have wanted to be conceived with Jesus, be born with Jesus, moan, cry, suffer, pray, shed my blood together with His, and die together with Jesus. Now, while I was thinking of this, He moved in my interior, making His presence felt in my heart, and raising His arm in the act of clasping me to Himself, told me: “My daughter, my whole Life was one single act coming from that single act of the Eternal One, which has no succession of acts; and if in my Humanity, externally, one could see the gradual succession of my acts – that is, being conceived, being born, growing, operating, walking, suffering, dying – in the interior of my Humanity, my Divinity, the Eternal Word united to my soul, formed one single act of my whole Life. Therefore the succession of the external acts that could be seen in It was the outpouring of the single act which,

overflowing outside, formed the succession of my external Life. But in my interior, as I was conceived, at the same time I was also born, I cried, I moaned, I walked, I operated, I spoke, I preached the Gospel, I instituted the Sacraments, I suffered and was crucified.

Therefore, all that could be seen on the outside of my Humanity little by little, step by step, inside of It was one single act, long and continuous, and which still continues. So, as I was conceived, coming from the single act of the Eternal One, I remained always as being conceived, always as being born, always moaning and crying; in sum, everything I did remained in act - and as continuous act, because everything that comes from God and remains in God undergoes no mutations, nor increase, nor diminution. Once the act is done, it remains with the fullness of life that never ends and can give life to all, as much as they want of it. So, my Will maintained and does maintain everything in act - my whole Life, just as It maintains the life of the sun in act, without allowing it to decrease or increase in its light, in its heat and in its effects; just as It preserves the expanse of the heavens with all the stars, without ever shrinking, or dispersing even one star; and so with many other things created by Me. In the same way, my Supreme Will maintains the life of all the acts of my Humanity, without dispersing even one breath. Now, wherever It reigns, this Will of mine does not know how to do separated acts; Its nature is one single act, multiple in its effects, but always one in its act. Therefore It calls the soul who lets herself be dominated by It to union with Its single act, that she may find all the goods, all the effects that only the single act of a God can possess.

Therefore, may your attention be to remain united to that single act of the Eternal One, if you want to find the whole Creation and the whole Redemption in act; and in that single act you will find the length of my pains, of my steps, my continuous crucifixion - you will find everything. My Will disperses nothing, and in It you will be identified with my acts and will take the fruit of my whole Life. If it were not so, there would not be a great difference between my operating and that of my Saints; on the other hand, since my operating is one single act, between mine and theirs there is the difference that passes between the sun and a tiny little flame, between the great sea and a drop of water, between the vastness of the heavens and a little hole. Only the power of my one act has the power to give itself to all and to embrace everything; and while it gives itself, it never loses anything.”

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**August 27, 1926**

***Jesus gives the title to the Book about His Will.***

As I was in my usual state, my always lovable Jesus made me see the reverend father who must occupy himself with the printing of the writings on the adorable Will of God. And Jesus, placing Himself near him, said to him: “My son, the title you will give to the book you will print about my Will is this: ‘The Kingdom of my Divine Will in the midst of creatures. Book of Heaven. The call of the creature to the order, the place and the purpose for which he was created by God’. See, I want the title also to correspond to the great work of my Will. I want the creature to comprehend that his place, assigned to him by God, is in my Will, and until he enters into It, he will be without place, without order, without purpose; he will be an intruder in the Creation, with no right at all, and therefore he will go wandering without peace, without inheritance. And I, moved to compassion for him, will cry out to him continuously: ‘Enter into your place, come into the order, come to take your inheritance - to live in your house. Why do you want to live in a foreign house? Why do you want

to occupy a land that is not yours? And because it is not yours, you live unhappy, and you are the servant and the laughing-stock of all created things. All things created by Me, because they remain in their place, are in order and in perfect harmony, with all the fullness of their goods, assigned to them by God. You alone want to be unhappy – but of a voluntary unhappiness. Therefore come to your place – it is there that I call you and await you’. Therefore, he or she who will offer to make my Will known, will be my spokesperson, and I will entrust to them the secrets of Its Kingdom.”

Then, after this, He showed the whole Creation – how all created things remain in their place, wanted by God, and therefore in perfect order and in perfect harmony among themselves. And because they remain in their place, the Supreme Will maintains their existence whole, beautiful, fresh and ever new; and order brings communal happiness and universal strength to all. What enchantment to see the order, the harmony of all Creation! And Jesus, resuming His speaking, added: “My daughter, how beautiful are Our works – they are Our honor and Our perennial glory. All of them remain at their place, and each created thing fulfills its office perfectly. Man alone is Our dishonor in Our creative work, because by withdrawing from Our Will, he walks upside down, with his head down on the earth and his feet up in the air. What disorder! What disorder! It is disgusting to see him. By walking with his head upside down, he crawls on the earth, he becomes all upset, he transforms himself. His sight lacks the necessary span to be able to look; he cannot move around in space in order to know things, nor defend himself if his enemy is behind his shoulders; and he cannot go too far, because – poor one – he has to drag himself with his head instead of walking, because the office of walking belongs to the feet, while that of the head is to dominate. So, doing his own will is the true and perfect tumble of man, and the disorder of the human family. This is why I care so much that my Will be known – so that he may return to his place, no longer dragging himself with his head upside down, but walking on his feet; no longer forming my dishonor and his, but my honor and his. Look, yourself: do creatures not look ugly, in seeing them walk with their heads on the ground? Don’t you too feel sorry in seeing them so disordered?”

I looked, and I saw the heads down and the feet up in the air. Jesus disappeared, and I remained looking at this ugly scene of the human generations; and from the heart I prayed that His Will may be known.

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**August 29, 1926**

***Only the Supreme Will possesses the nature of true good. Blessing of Jesus of the title to be given to the Writings about His Most Holy Will.***

My poor mind is always returning to the supreme center of the Eternal Will; and if sometimes I think about something else, Jesus Himself, with a speaking of His, calls my attention to crossing the unending sea of His Most Holy Will. So, since I was thinking about something else, my sweet Jesus, jealous, clasped me to Himself and told me: “My daughter, always in my Will do I want you, because in It is the nature of good. Only when a good never ends and has no beginning and no end, then can it be called true good. When it has its beginning and its end, a good is full of bitternesses, of fear, of anxiety, and also of disillusion. All this renders good itself unhappy, and many times one passes easily from the good of riches to miseries, from fortune to misfortune, from health to sickness, because all the goods that have a beginning are unstable, fleeting, short-lived, and end up in nothing.

It is my Supreme Will that possesses the nature of true good, because It has no beginning and no end, and therefore Its good is always the same, always full, always stable, not subject to any change. This is why all that the soul makes enter into the Supreme Will - all of her acts formed in It - acquire the nature of true good: because they are done in a stable, immovable Will, which contains eternal and immeasurable goods. So, your love, your prayer, your thanksgivings and everything you can do, take their place in an eternal beginning that never ends, and therefore acquire the fullness of the nature of good. So, your prayer acquires full value and complete fruit, in such a way that you yourself will not be able to comprehend where the fruits and the goods of your prayer will extend. It will go around throughout eternity, it will give itself to all, and at the same time it will remain always full in its effects. Your love acquires the nature of true love – of that unshakeable love that never fails, that never ends, that loves all, gives itself to all, and remains always with the fullness of good of the nature of true love; and so with all the rest.

To everything that enters into my Will, the creative power of my Will communicates Its own nature and converts it into Its own acts, because It does not tolerate having within Itself acts dissimilar from Its own. Therefore it can be said that the acts of the creature done in my Will enter the inscrutable ways of God, nor can anyone know all of their innumerable effects. That which has no beginning and no end renders itself incomprehensible to created minds, which have a beginning, because since the power of an act that has no beginning is missing in them, all the divine things and everything that enters my Will render themselves impenetrable and inscrutable. See then, the great good of operating in my Will – to what high place it raises the creature, how she is given back the nature of good, just as she was delivered from the womb of her Creator. On the other hand, anything that can be done outside of my Will, be it even good, cannot be called true good – first of all, because the divine nourishment and its light are missing, and these acts are dissimilar from my acts, taking away from the soul the likeness of the divine image. In fact, it is my Will alone that makes her grow in my likeness; once my Will is removed, the best is removed – the greatest value of the human works. Therefore those are works emptied of substance, of life and of value – they are like plants without fruit, food without substance, statues without life, works without retribution, which tire the limbs of the strongest. Oh! how great is the difference between operating in my Will and operating without It. Therefore, be attentive, and do not give Me this sorrow of making Me see even one act in you which does not give of my likeness.”

After this, He disappeared, but He came back a little later, as though restless because of offenses received. Taking refuge in me, He wanted to take rest, and I said to Him: ‘My Love, I have many things to tell You – many things to establish between You and me; I must ask of You that your Will be known and that Its Kingdom have Its full triumph. If You rest, I cannot tell You anything – I must be silent to let You rest.’ And Jesus, interrupting my speaking, with unspeakable tenderness pressed me so very tightly to Himself, and kissing me told me: “My daughter, how beautiful on your lips is the prayer for the triumph of the Kingdom of the Supreme Will. It is the echo of my own prayer, of my sighs and of all my works. Now I want to see what you wrote about the title to be given to the writings about my Will.” And as He was saying this, He took this book in His hands, and He seemed to be reading what is written on August 27. As He was reading, He remained pensive, as though placing Himself in profound contemplation, in such a way that I did not dare to tell Him anything; I could only hear that His Heart was beating very, very strongly, almost wanting to explode. Then He pressed the book to His breast, saying: “I bless this title – I bless it from my Heart, and I bless all the

words that regard my Will.” And raising His right hand, with enchanting majesty, He pronounced the words of the blessing. Having done this, He disappeared.

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**August 31, 1926**

***Just as Our Lord issued the Creation, so did He issue all the goods contained in the Kingdom of His Will for the good of creatures. The human will paralyzes the life of the Divine Will in the soul.***

I was doing my acts, my little rounds in the Holy Divine Will according to my usual way. I myself see how I can do nothing but go around in It, in my dear inheritance, given to me by my sweet Jesus, in which there is so much to do and to learn, that neither my short life in the exile nor the whole of eternity will be enough for me to fulfill all my offices in this most extensive inheritance, whose boundaries cannot be seen – neither where It begins nor where It ends. And the more one goes around in It, the more new things one learns; however, many things can be seen but cannot be comprehended, and one wants sweet Jesus, that He may give His explanations; otherwise one admires them, but cannot describe them.

So, surprising me while I was doing my acts in His adorable Will, my always lovable Jesus told me: “My daughter, look at how many things We issued in Creation with Our Fiat for the good of man’s nature: everything that Our Will had established to issue – nothing was missing for Its fulfillment. Now, just as everything that We were to release in Creation was established, and nothing was absent from Our roll call, so was everything that We were to issue for the good of souls also established; and in fact, We did issue it, and it was so great as to surpass by thousands and thousands of times all the goods that can be seen in the Creation. But both those which were to serve the good of man’s nature and those which were to serve the good of his soul – everything remained deposited in Our Will, because We do not entrust Our things to anyone, knowing that Our Will alone would preserve them for Us, whole and beautiful, just as We delivered them from Our divine womb. More so, since It alone has the preserving and multiplying power which, while it gives, loses nothing and keeps all things in the place wanted by Us.

Now, how many things there are in my Will which I must give to creatures - but they have to come into Its Kingdom in order to receive them. Just as the human nature could never partake in the goods of Creation if it did not want to live under the heavens and have a place on earth, where the things created by Me surround it like a crown; in the same way, if the soul does not come to live under the heaven of my Will, in the midst of the goods which Our paternal goodness issued in order to make her happy, to embellish her, to enrich her, she will never be able to partake in these goods – they will be as though foreign and unknown for her. More so, since each soul would be a distinct heaven, which Our Supreme Will would delight in adorning with a sun more radiant and with stars brighter than those which can be seen in Creation - one more beautiful than the other. See the great difference: for the human nature there is one sun for everyone, while for souls there is a sun for each of them, there is an individual heaven, there is an ever springing fount, there is a fire that is never extinguished, there is a divine air to be breathed, there is a celestial food that makes the soul grow in an admirable way in the likeness of the One who created her. Oh! how many things my Will keeps prepared and has established to give to one who wants to live in Its Kingdom, under Its liberal and

sweet regime. It does not want to entrust Its goods outside of Its Kingdom, because It knows that if they get out of Its boundaries they will neither be appreciated nor understood. More so, since It alone knows how to preserve and keep Its goods alive, and only one who lives in It is capable of comprehending Its celestial language, of receiving Its gifts, of looking at Its beauties, and of forming one single life with my Will. On the other hand, one who does not want to live in Its Kingdom is incapable of comprehending Its goods; her tongue will not be able to speak nor adapt itself to the language of my Kingdom; nor will she be able to look at Its beauties – on the contrary, she will remain blind because of the intense light that reigns in It.

See then, for how long have all the goods that We must give to the children of Our Supreme Fiat been issued from Our paternal womb – everything has been prepared since the time of Creation; nor will We withdraw because of the delay – We will keep waiting. No sooner than the creature places her will as the footstool of Ours to let It dominate, will We open the doors for her, to let her enter, because it was the human will that closed the doors to Ours and opened the doors to miseries, to weaknesses, to passions. It was not her memory or her intelligence that placed themselves against their Creator, even though they concurred, but it was the human will that had its first act and broke all the bonds, all the relations with a Will so holy. More so, since all good and all evil is enclosed in it - the regime, the dominion is its own; and so once the will has failed in good, everything fails, loses order, decays from its origin, becomes ugly. And since it was the human will that placed itself against Mine, causing all goods to fail man, this is why I want his will, and in exchange I want to give him Mine, to give back to him all the goods that had failed him. Therefore, my daughter, be attentive, never give life to your will if you want Mine to reign in you.”

After this He kept silent, remaining all afflicted because of the great evil produced in creatures by the human will, to the point of disfiguring His beautiful image, infused in them in creating them. And, sighing, He added: “My daughter, the human will paralyzes the life of my Will in the soul, because without my Will the Divine Life does not circulate in the soul, which, more than pure blood, preserves her motion, her vigor, the perfect use of all mental faculties, in such a way as to make her grow healthy and holy, so that We may recognize Our likeness in her. How many souls paralyzed without my Will! What a pitiful scene, to see the human generations almost all paralyzed in the soul, and therefore irrational, blind for seeing good, deaf for listening to the truth, mute for teaching it, inert for holy works, immobile in walking on the path of Heaven, because the human will, preventing the circulation of my Will, forms the general paralysis in the souls of creatures. It happens as to the body: the majority of illnesses, especially then, those of paralysis, are caused by lack of blood circulation. If the blood circulates well, man is robust and strong, he feels no disquiet; but if some irregularity begins in the blood circulation, indispositions, weaknesses and consumption begin; and if the circulation becomes quite irregular, he remains paralyzed, because that blood which does not circulate and does not flow rapidly in his veins forms the grave evils of the human nature. What would creatures not do if they knew that there is a remedy for the regularity of blood circulation! They would go who knows where to have it, so as to incur no malady. And yet, there is the great remedy of my Will to avoid any evil of the soul, so as not to become paralyzed in good, but to grow strong and robust in sanctity – and who takes it? And still, it is a remedy given out for free, nor do they have to wander round in order to get It; rather, It is always ready to give Itself and constitute Itself as the regular life of the creature. What sorrow, my daughter! What sorrow!” Having said this, He disappeared.

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**September 3, 1926**

***The desire purges the soul and whets her appetite for the goods of Jesus. How the Divine Will is penetrating and converts Its effects into one's nature.***

I was feeling all identified with my sweet Jesus, and I was praying Him from the heart to watch over my poor soul, so that nothing might enter into me which was not His Will. Now, while I was doing this, my dear Good, my sweet Life, moved in my interior and told me: "My daughter, the desire for a good, for knowing it, purges the soul and disposes her intelligence to comprehend it, her memory to remember it; her will feels its appetite for it being whet, to make of it its food and life; and it moves God to give her that good and to make it known. So, the desire for a good, for knowing it, is like the appetite for food. When there is appetite, one feels the taste, eats with pleasure, remains satisfied and content with having taken that food, and is left with the desire to enjoy it again. On the other hand, if there is no appetite, that same food which is enjoyed so eagerly by someone, causes nausea and disgust to someone else who has no appetite, and he may reach the point of suffering because of it. Such is the desire for the soul - it is like appetite; and in seeing that the desire for my things is her delight, to the point of making of them her food and life, I abound - I abound so much in giving, that I never tire of giving. On the other hand, one who does not desire them, because the appetite is missing, will feel nausea for my things, and that Gospel saying will be repeated: 'It will be given to one who has, while one who does not desire my goods, my truths, celestial things, will be deprived of the little he has'. Just penalty for one who does not desire, has no appetite for, and wants to know nothing about the things that belong to Me. And if he has any little thing at all, it is right that it be taken away from him and be given to those who possess much."

Then, after this, I was thinking about and identifying with the Holy Divine Will, and finding myself in Its immense light, I felt Its divine rays penetrating so deep into me as to transform me into Its very light. And Jesus, coming out of my interior, told me: "My daughter, how beautiful, penetrating, communicative, transforming is the light of my Will! It is more than sun which, pounding on the earth, gives with liberality the effects that its light contains; nor does it wait to be asked, but, spontaneously, as its light fills the surface of the earth, it gives what it has to everything it encounters. It gives sweetness and taste to the fruit, color and fragrance to the flower, development to the plants; to all things it gives the effects and goods it contains, it makes no exception with anyone - it is enough that its light touches them, penetrates into them and warms them for it to accomplish its work. My Will is more than sun; as long as the soul exposes herself to Its vivifying rays and banishes the darkness and the night of her human will, Its light rises and invests the soul, penetrating into her inmost fibers to dispel from her the shadows and the atoms of the human will. As Its light pounds on the soul and she receives It, It communicates all the effects It contains, because, coming out of the Supreme Being, my Will contains all the qualities of the Divine Nature. So, in investing her, It communicates the goodness, the love, the power, the firmness, the mercy and all the divine qualities - not in a superficial way, but in a real way, such as to transmute all of Its qualities into the human nature; so much so, that the soul will feel within herself, as her own, the nature of true goodness, of power, of sweetness, of mercy; and so with all the rest of the supreme qualities. My Will alone has this power to convert Its virtues into one's nature - but only for one who abandons herself prey to Its light and to Its heat, and keeps the tenebrous night of her own will away from her, the true and perfect night of the poor creature."



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**September 5, 1926**

***One who lives in the Divine Will possesses a vast paternity and a long daughtership; she is a daughter to all.***

I was feeling oppressed, or rather, as though lifeless because of the privation of my sweet Jesus. This pain is always new and ever more piercing, in such a way as to form new wounds that make my poor soul bleed with pain. Now, while I was in the nightmare of the pain of His privation, my beloved Jesus moved in my interior, clasping me to His Most Holy Heart, telling me: "My daughter, Our daughter, the daughter of the Celestial Mama, the daughter of the Angels and of the Saints, the daughter of the heavens, the daughter of the sun, the daughter of the stars, the daughter of the sea; in sum, you are the daughter of all - all are fathers to you, and you are a daughter to all. See how vast is the paternity! How long is your daughtership! Instead of oppressing yourself you should delight, thinking that all are fathers to you and you are a daughter to all. Only one who lives in my Will can have the right to such vast paternity and to such a long daughtership - to be loved by all with paternal love, because all recognize in her their daughter. In fact, since created things are all invested with my Will, wherever It reigns as triumphant and dominating, they see in you the same Will that reigns in them, therefore all hold you as the daughter of their wombs. There are so many bonds between you and them as to surpass in an infinite way the natural bonds that exist between father and son. Do you know who is not your father? Only those who do not let my Will reign in them; these have no right over you, nor do you have any duty toward them - they are like something that does not belong to you.

But do you know what it means to possess such a vast paternity and such a long daughtership? It means to be bound with bonds of justice to all the riches, the glory, the honor, the privileges that such vast paternity possesses. So, as my daughter, your Jesus gives you all the goods of Redemption as gifts; as Our daughter, you are endowed with all the goods of the Sacrosanct Trinity; as daughter of the Sovereign Queen, She gives to you Her sorrows, Her works, Her love and all of Her maternal merits as gifts; as daughter of the Angels and of the Saints, they compete among themselves to give you all of their goods; as daughter of the heavens, of the stars, of the sun, of the sea and of all created things, they feel honored to finally have their daughter, to be able to give their inheritance; and my very Will reigning in them, with Its endless light forms for you the deed of all Creation, and all feel the happiness, the joy of being able to give their inheritance, because by being able to give, they no longer feel sterile, but fecund, and fecundity brings joy, company, harmony, glory, the repetition of one's very life. How many fathers and mothers are unhappy, even though they are rich, because they have no offspring! In fact, sterility in itself brings isolation, bitterness, lack of any support and of happiness; and if it may appear that they enjoy, in their hearts they have the thorn of sterility that embitters all their enjoyments. So, your vast paternity which you possess, and your long daughtership is a cause of joy for all - and much more for my Will which, bilocating, reigns in you and constitutes you the daughter of all the things created by It, in such a way that all feel your support and the contentment of being able to give the goods they possess. Therefore, your oppression is not justified in the midst of so many goods, of so much happiness, and of so many who protect you, defend you and love you as their true daughter."

After this, I abandoned myself in the arms of Jesus and in the current of the Divine Will to do my

usual acts; and Jesus, coming back, told me: “My daughter, my Will preserves the soul in her origin and does not allow her to go out of her beginning, which is God. It maintains intact the divine image in the depth of her being, which is enclosed in her intellect, memory and will; and as long as the soul lets my Will reign in her, everything is linked, everything is in relationship between Creator and creature. Even more, she lives in the reflections of the Supreme Majesty, and Our likeness in her grows continuously, and this makes her be distinguished as Our daughter. On the other hand, the human will causes her to deny her origin, it makes her decay from her beginning; her intellect, memory and will remain without light, and the divine image remains deformed and unrecognizable. The human will breaks all the divine bonds and relationships, and therefore it makes the soul live in the reflections of all passions, in such a way that she becomes ugly and the daughter of the infernal enemy, who tries to engrave his ugly image in her. How many evils does one’s own will not cause! It devastates every good and produces all evils.”

After this, blessed Jesus brought me outside of myself and showed me how deformed His image had become in creatures. It was horrifying to see it so unrecognizable and ugly. The sanctity of the gaze of Jesus was reluctant to look at them, but the compassion of His Most Holy Heart pushed Him to have pity on the works of His hands, deformed into being so ugly because of their fault. But while Jesus was grieved to the summit in seeing His image so transformed, we arrived at some place in which the offenses they were giving Him were so many, that unable to take any more, He changed His appearance of goodness, assuming the aspect of justice. He threatened chastisements, and earthquakes, water and fire were put against the peoples, to destroy men and cities. I prayed Him to spare the peoples, and Jesus, taking me back into my bed, shared His pains with me.

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**September 7, 1926**

***How God has His Throne, His Royal Palace, His stable and fixed dwelling. The Divine Will is Sun, the human will is a spark formed by the tip of the rays of the Supreme Volition.***

I was about to resume my flight in the Supreme Volition, to make my usual visit in the Kingdom of the Divine Will and to extend myself within Its boundaries in order to let my ‘I love You’, my adoration, my ‘thank You’ echo for each created thing. Now, as I was about to do this, I thought to myself: ‘If God is everywhere, why take flight in the Divine Volition to go up to the height of the Heavens, before the Supreme Majesty, as though carrying all human wills of the generations on my little lap, to do my act of subjection, of love and of abandonment for each rebellious will, in order to conquer the Divine Will to come and reign upon earth, dominating and triumphant in the midst of creatures? Since It is everywhere, I can also do it from here.’ While I was thinking of this, my sweet Jesus, moving in my interior, told me: “My daughter, look at the sun: its light descends and fills the whole earth, but the sun remains always up there, under the vault of the heavens, with all majesty in its sphere, lording and dominating over everyone and everything with its light. But even though it does not descend down below, it gives the same effects, it communicates the same goods by means of its rays, as if it itself would descend from the height of its sphere. More so because, if the sun descended from its height, since the earth is much smaller and creatures are incapable of sustaining a light so great, in descending it would ignite and eclipse everything with its light and with its heat; but since all things created by Me contain the similarity with the bosom of mercy of their Creator, the sun remains up there, emitting its rays full of goodness, of love and of goods for the little earth.

Now, if the sun does this, image of the true light of the Divine Sun, much more so does God, true Sun of light, of justice and of love. My Majesty does not move from the height of Its throne, but is always firm and stable in Its place, in Its celestial royal palace; more than sun, It emits Its endless rays, which carry Its effects, Its goods, and communicate Its very Life, as if It Itself would descend to those who want to receive It. So, what It does not do by descending in person, It does through the emanation of Its endless rays, bilocating in them, to give Its very Life and Its goods to the human generations. Now, my daughter, because of your condition as creature, and because of your office of the mission of the Supreme Fiat, it is your duty to go up on those very rays that the Supreme Majesty emits, to bring yourself before It and fulfill your office in the bosom of the Eternal Sun, plunging into the origin from which you came in order to take the fullness of my Will as much as is possible for creature, to know It and to manifest It to others.

Now, you must know what bonds of identification exist between the Divine Will and the human will, and therefore why I so much love and want, by right of creation, of paternity, of love and of justice, that the human will would surrender its place to Mine, and throwing itself into Its arms like a little child, would let itself be held, nourished and dominated by It. In creating man, the Supreme Being placed my Will out into the field, although all of Our attributes concurred with It as a consequence, and naturally. But the Supreme Volition was the primary act, by which It took to heart the life of all Creation, including man, therefore making Itself the life of all, dominating everything, making everything Its own: since everything had come out of It, by justice everything was to be Its own. More than sun, my Will emitted Its rays, and with the tips of these rays, animating the human nature, It formed the will in the creature. Do you see, then, what the will is in the human generations? Many different tips of rays, which were like sparks in creatures, to form the will in them - but without detaching these sparks from the ray unleashed by the center of the Sun of the Supreme Volition. So, all human generations turn around this Sun, because each creature contains the tip of one ray of this eternal Sun of my Will.

Now, what is not the affront for this Sun, to see the circumference of these rays, whose tips formed the will of each creature, converted – transmuted into darkness, into human nature, denying the light, the dominion and the life of that Sun which gave Its Will with so much love, so that Its Will and those of creatures might be one, and so It might be able to form Divine Life in them? Can there be a stronger, more stable and inseparable bond than the one between the center of the sun and its rays? Light is indivisible, and if it could be separated, the detached part would go wandering and would end up turning into darkness. So, there is such union of identification between the Divine Will and the human, as to be comparable to the union that exists between the sun and the solar ray, between heat and light. Would it not be a right of the sun to dominate its rays and to receive their subjection so as to form its kingdom of light over its very solar circumference? So it is for my Will. When the creature withdraws from It, It remains as though without Kingdom, without dominion, without subjects – It feels Itself being robbed of that which is Its own. Each act which does not depend upon Its Volition is a tearing, a theft made against Its light; and in seeing Itself being robbed of Its light, converted into darkness, It agonizes more than a mother who sees the fruit of her womb being snatched away from her – not to give him life, but to kill him! So, the losses that my Will suffers when the creature is not united to Its center and does not live of the Volition of Its light, are divine losses, and of infinite value. The evils for creatures, the ugliness they acquire, are incalculable and indescribable: my Will remains without Kingdom in the creatures, and they remain stripped, without

inheritance, with no right to any good whatsoever. Therefore, there is nothing more important, nothing greater, which will establish the balance, the order, the harmony, the likeness between Creator and creature, than my Will. This is why I want to make known what the Divine Will and the human will are – so that we may reconcile, and my Will may acquire Its Kingdom, and creatures may be given back all the goods they lost.”

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**September 9, 1926**

***When Jesus speaks, He gives the good which His word encloses. In the Divine Will there will be neither slaves, nor rebels, nor laws, nor commands.***

I was thinking: ‘How much power, how many goods are enclosed in the Holy Divine Will. How everything is peace in It, everything is happiness, nor does one need commands in order to operate, but one’s own nature feels so much strength of good within itself that it cannot help doing it. What happiness, to feel one’s own nature converted into good, into sanctity, into strength. So, in the Kingdom of the Supreme Will there will be no laws, but everything will be love, and one’s nature will be converted into divine law, in such a way that, of its own, it will want to do what the Supreme Fiat wants it to do.’

Now, while I was thinking of this, my always lovable Jesus, with His usual light which He sent forth from His intelligence, told me: “My daughter, everything I have told you about my Will has been gifts that I have given you. Knowledge is not enough if one does not possess the good which that very knowledge contains. If it were not so, the knowledge would render you unhappy, because knowing a good and not possessing it is always a sorrow. More so, since I do not know how to leave things half-done, but only fully complete; therefore, first I dispose the soul, I expand her capacity, and then I give the knowledge together with the good it contains. And since the knowledges about my Will are divine, this is why her nature remains endowed with the likeness of the Divine Nature and, more than a daughter, she does not wait for a command but, without being told, feels honored to do what her father wants.

Laws and commands are for servants, for slaves, for rebels. In the Kingdom of the Supreme Fiat there will be no servants, no slaves, no rebels, but one will be the Will – that of God and that of the creature – and therefore one will be the life. This is also the reason why I am saying so much and so many things about my Will - to abound in gifts, not only for you, but for any soul who wants to come to live in my Kingdom, so that she may lack nothing, need nothing, but possess the source of goods within herself. I would not act as the God that I am - great, powerful, rich, magnanimous - if in having to constitute the Kingdom of my Will I did not endow those who must live in It with the prerogatives and qualities that my very Will possesses. Even more, you must know that just as all things have come out of that single act of God, so must everything return to that single act which has no succession of acts. But only one who leaves everything to live only of my Will can return to that single act, because as the soul lives in It, everything she does converts into light, and her acts are naturally incorporated and identified with the eternal light of the Sun of my Will, and, as a consequence, they become one single act with the single act of It. On the other hand, in one who operates outside of It one can see, not light, but each of the materials that her work contains, which cannot be incorporated with the light of the single act of God, and therefore it will show immediately

that it is not Our thing - that it does not belong to Us. So, anything which is not done by virtue of the Divine Fiat will not be recognized by God.

Suppose you wanted to unite light and darkness, copper and gold, rocks and earth: would one not distinguish with clarity the light from the darkness, the copper from the gold, the rocks from the earth? And this, because these are materials, one different from the other. But if you united, all together, light with light, darkness with darkness, gold with gold, you would not be able to distinguish nor separate the first light from the second, the first darkness from the second, the first mass of gold from the second. So it is with my Will: what It Itself does in the creature is light, and it is no wonder that it becomes incorporated in the single act of Its Eternal Light. Therefore, in these times so stormy and with a vertiginous race in evil, I could not give greater grace than making known that I want to give the great gift of the Kingdom of the Supreme Fiat. And as a confirmation of this, I am preparing It within you with so many knowledges and gifts, so that nothing may be lacking to the triumph of my Will. Therefore, be attentive on the deposit of this Kingdom which I am making in you."

After this, I felt concerned because holy obedience had imposed on me not to neglect even one word of that which my sweet Jesus might say to me, while I easily leave them out because I am convinced that it is not necessary to write and to entrust to the paper certain intimate things, certain outpourings that Jesus makes to my poor soul, but that they should remain in the depths of the heart. So I was praying that He would give me the grace not to fail the obedience. And Jesus, moving in my interior, told me: "My daughter, if the one who guides you and directs you gives you this obedience, it means that he has understood that it is I who speaks to you, as well as the value that even a single word of mine contains. My word is light, and is full of life, and one who possesses life can give it; more so, since my word contains the creative power, and therefore a single word of mine can create innumerable lives of grace, lives of love, lives of light, lives of my Will within souls. You yourself will not be able to comprehend the long way that a single word of mine can cover. Those who have ears will listen; those who have heart will be wounded. So, the one who guides you is right in giving you this obedience. Ah! you do not know how I assist him and remain around him while he reads my writings and yours about my Will, so as to make him comprehend all the strength of the truths and of the great good contained in them. And he turns around my Will, and by virtue of the light that he feels, he is sending you this obedience. Therefore, be attentive, and I will help you and facilitate that which seems difficult to you.

You must know that my Heart is swollen, It agonizes and sighs because I want to make known the Kingdom of the Supreme Fiat, the great goods which are in It, and the great good which those who will possess It will receive. It is precisely in my Heart that I keep It, and I feel my Heart explode for I want to let It out. Don't you want, then, to give Me this relief, so that, by letting It out, my Heart may deflate, and so It will not have to agonize and sigh with sorrowful sighs any more? And you will do this by making known what I manifest to you about my Will, because when you do this, you give Me the field in order to open the ways and prepare the place in which I must lay the Kingdom of my Will. And if you do not manifest what I say to you, you close these ways and my Heart swells even more. Therefore, let Me do, and you - follow Me and do not be concerned."

\* \* \*

September 12, 1926

*The bond of the soul with the Divine Will is an eternal bond. The Humanity of Our Lord possesses the Kingdom of the Divine Will, so much so, that His whole Life was dependent upon It. To form the Kingdom of the Divine Will in the soul is to transmit to her what the Humanity of Jesus possesses.*

While it seems that my always lovable Jesus comes back and I believe I will lose Him no more, all of a sudden He escapes me like a flash, and I remain without Him – without the One who forms the life of my poor existence, with the harsh nail of my delirium for the return of the One who makes the sun rise in my poor soul. But while I was raving for His return and I feared He might have left me, all of a sudden He came back and told me: “My daughter, don’t you want to convince yourself that I cannot leave you? If your union with me were bound, formed, sealed on a basis other than my Will, you could fear; but since it is bound, written, signed on the eternal basis of my Will, what is eternal is not subject to mutations. On the contrary, your whole being, your desires, your affections and even your inmost fibers are bound with eternal bonds, and my Will flows in them to constitute Itself their life and form them with the divine and eternal substance It possesses. Can eternity ever be split? Can a God ever change? Can the Supreme Being ever separate from His Will? All this is inseparable, indivisible. In the same way, everything that my Will unites enters into the divine order and becomes inseparable from Me. So, how can I leave you? If it were not so, everything that my Will has done in you, Its crafting, Its foundation, Its very manifestations, would be a game, something superficial, a way of speaking – not a reality.

Therefore, remove these thoughts that I might leave you, because it is not something that my Will produces or that belongs to It. My Will is firmness and indissoluble bond. It seems unseemly for one who possesses my Will as life to occupy herself with anything else; rather, you should remain firm on how to expand the boundaries of Its Kingdom, so that It may triumph, It may be formed in you, and you may transmit It to the poor generations which are now wriggling about and forming the current of the chasms into which they will be swept. But the chastisements also are necessary; this will serve to prepare the ground so that the Kingdom of the Supreme Fiat may form in the midst of the human family. So, many lives, which will be an obstacle to the triumph of my Kingdom, will disappear from the face of the earth, and therefore many chastisements of destruction will take place; others will be formed by creatures themselves to destroy one another. However, this must not worry you; rather, pray that everything may take place for the triumph of the Kingdom of the Supreme Fiat.” Having said this, He disappeared.

So I became occupied with doing my usual round in the Supreme Will. Its light made everything present to me – both what It has done in Creation and what It has done in Redemption. The Divine Will, bilocated in each act It does in Them, awaited a little visit of mine to each of Its acts - be it even a passing visit there where It reigned and dominated as Queen - to have Its little daughter as Its company. Oh! how It enjoyed my little visit in each of Its acts – my little “I love You”, my meager adoration, my gratitude, my “thank You”, my subjection; and since Its acts are innumerable, I never finished reaching them all. Then, as we reached the acts of Redemption, my sweet Jesus made Himself seen as a little child, but so little that He could be enclosed within my breast. How beautiful, pretty, charming He was – to see Him so little, strolling, sitting, placing Himself on His throne of majesty in my little soul, administering to me His Life, His breath, His acts, so that I might take everything

from Him. But while I could see Him within me as a little child, at the same time He also came crucified. The tension of His members was such that one could count all His bones and nerves, one by one. Now, while the little child was enclosed in my breast, the crucified Jesus laid Himself within all of my members, leaving not a particle of me which was not possessed by His adorable person; I could feel His Life more than my own.

Then, after I remained in this position for some time with Jesus, He told me: “My daughter, my Humanity possesses the Kingdom of my Will, so much so, that my whole Life was dependent upon It; and by being dependent on It, I had the intelligence of the Supreme Volition, Its gaze, Its breath, Its operating, Its steps, Its motion and eternal heartbeat. In this way I formed the Kingdom of the Supreme Fiat, Its Life and Its goods, in my Humanity. Do you see, then, what it means to form Its Kingdom in you? I must transmit to you what my Humanity possesses, which will administer to you Its thought, Its gaze, Its breath and everything I possess for the formation of It. See how much I love this Kingdom – I place my whole Life, my pains, my death at Its disposal, as Its foundation, guard, defense, support. I will leave out nothing of Myself which will not serve to maintain the triumph and the absolute dominion of my Will in full vigor. Therefore do not be surprised if you see the different stages of my age and of my works being as though repeated in you, and you see Me now as a child, now young, now crucified. This is the Kingdom of my Will present in you, and my whole Life lines up inside and outside of you as guard and defense of my Kingdom. Therefore, be attentive, and when some fear assails you, think that you are not alone, but that you have my whole Life as help to form this Kingdom of mine within you; and continue your flight, constantly, in the unity of the supreme light of the Divine Will. It is there that I await you, to give you my surprises in return - to give you my lessons.”

\* \* \*

**September 13, 1926**

***The Divine Being is balanced. The gift of the Divine Fiat places everything in common. In giving, Justice wants to find the prop of the acts of creatures.***

After doing my usual round in the Supreme Volition, I was praying to good Jesus in the name of His Creation and Redemption, in the name of all, from the first to the last man, in the name of the Sovereign Queen and of everything She did and suffered, that the Supreme Fiat may be known, so that Its Kingdom may be established with Its full triumph and dominion. But while doing this, I thought to myself: ‘If Jesus Himself wants and loves so much that His Kingdom be established in the midst of creatures, why does He want one to pray for It with such insistence? If He wants It, He can give It without so many continuous acts.’ And my sweet Jesus, moving in my interior, told me: “My daughter, my Supreme Being possesses the perfect balance, and also in giving my graces and my gifts to creatures; much more so, then, for this Kingdom of the Supreme Fiat, which is the greatest gift, that I had already given at the beginning of Creation, and which man rejected with so much ingratitude. Does it seem trivial to you to place a Divine Will at his disposal, with all the goods It contains? And not for one hour, or one day, but for his whole life? The Creator placing His adorable Will in the creature to be able to put His likeness, His beauty, His infinite seas of riches, of joys, of endless happiness, in common? Only by possessing Our Will could the creature acquire the rights of communion, of likeness and of all the goods of his Creator. Without It there can be no communion with Us; and if he takes anything at all, it is just Our flowerings and the crumbs of Our endless goods.

Now, with a gift so great, a happiness so immense, a right of divine likeness with the acquisition of the nobility of Our offspring which had been rejected, do you think it is something easy that the Divine Sovereignty, without being prayed, with no one giving a thought to receiving this Kingdom of the Supreme Fiat, would give It to creatures? It would be like repeating the story that took place in the terrestrial Eden, and maybe even worse. And besides, Our Justice would be justly opposed to this. Therefore, everything I have you do, the continuous rounds in the Supreme Volition, your incessant prayers for my Will to come to reign, your sacrificed life of so many years, knowing neither heaven nor earth, directed to the sole purpose of the coming of my Kingdom – are many props that I place before my Justice, that It may surrender Its rights, and balancing Itself with all Our attributes, It may find it just for the Kingdom of the Supreme Fiat to be given back to the human generations. The same happened in Redemption; if Our Justice had not found the prayers, the sighs, the tears, the penances of the patriarchs, of the prophets and of all the good of the Old Testament, and then a Virgin Queen who possessed Our Will as whole, and who took everything to heart with so many insistent prayers, taking upon Herself the whole task of the satisfaction for all mankind, Our Justice would never have conceded the descent of the longed for Redeemer into the midst of creatures. It would have been inexorable and would have uttered a curt ‘no’ to my coming upon earth. And when it is about preserving the balance of Our Supreme Being, nothing can be done.

Now, who until now has ever prayed with interest, with insistence, laying down the sacrifice of his own life so that the Kingdom of the Supreme Fiat may come upon earth, and may triumph and dominate? No one. It is true that the Church has been reciting the ‘Our Father’ from the time I came upon earth, in which one asks, ‘Thy Kingdom come’, so that my Will be done on earth as It is in Heaven, but who thinks about the request they make? It can be said that the whole importance of such a request remained in my Will and that creatures recite it just to recite it, without understanding and without any interest in obtaining what they ask for. Therefore, my daughter, everything is hidden in secret while one lives on earth, and therefore everything seems a mystery; and if anything is known it is so limited, that man has always something to say about all that I operate in my works through the veils of creatures. They reach the point of saying: ‘And why have this good and these knowledges not been given before, while there have been so many great Saints?’ But in eternity there will be no secrets, I will reveal everything, and will show all things and my works with Justice, and how Justice could never have given, had there not been sufficient acts in the creature to be able to give what the Supreme Majesty wants to give. It is true that everything that the creature does is my grace, but my grace itself wants to find the prop of the dispositions and good will of the creature. Therefore, in order to restore the Kingdom of my Will upon earth it takes sufficient acts of the creature, so that my Kingdom may not remain in the air, but may descend, to be formed upon the very acts of the creature formed by her to obtain a good so great.

This is why I push you so much to go around in all Our works – Creation and Redemption – so that you may place the share of your acts, your ‘I love You’, your adoration, your gratitude, your ‘thank You’ upon all Our works. Many times I have done this together with you; and then, as the fulfillment, after your round in Our Will comes your refrain, so pleasing to Us: ‘Supreme Majesty, your little daughter comes before You, on your paternal knees, to ask You for your Fiat, your Kingdom, that It be known by all. I ask You for the triumph of your Will, that It may dominate and reign over all. I am not the only one who asks this of You, but with me are your works and your very Will. Therefore, in the name of all, I ask – I plead for your Fiat.’ If you knew what a breach in Our



Supreme Being is this refrain of yours! We feel We are being prayed by all Our works, beseeched by Our very Will; Heaven and earth pray on their knees to ask Us for the Kingdom of the Eternal Will. Therefore, if you want It, continue your acts, so that, by reaching the established number, you may obtain what you long for with so much insistence.”

\* \* \*

**September 15, 1926**

***Custody and vigilance of Jesus while she writes. How the Kingdom of the Fiat costs very much. The acts done in the Fiat are more than sun.***

After writing for four hours and more, I was feeling completely exhausted in my strengths, and as I began to pray in His Most Holy Will according to my usual way, my sweet Jesus came out from within my interior, and clasping me to Himself, all tenderness, told me: “My daughter, you are tired – rest in my arms. How much the Kingdom of the Supreme Fiat costs Me and you. While at night all other creatures... some sleep, some enjoy themselves and some reach the point of offending Me, for Me and for you there are no rests even at night: you, occupied with writing, and I, with watching over you, imparting to you the words and the teachings that regard the Kingdom of the Supreme Will. And while I see you write, so as to have you do it at length and not become tired, I sustain you in my arms, that you may write what I want, to be able to give all the teachings and prerogatives, the privileges, the sanctity and the infinite riches that this Kingdom of mine possesses. If you knew how much I love you, and how I delight in seeing you sacrifice even your sleep and all of yourself for love of my Fiat which so much loves to make Itself known to the human generations.... It costs us very much, it is true my daughter; and to repay you, almost always, after you have written I let you rest on my Heart, which is overcome with sorrow and with love: with the sorrow that my Kingdom is not known, and with the love with which I want to make It known, so that in feeling my sorrow and the fire that burns Me, you may sacrifice all of yourself and spare yourself nothing for the triumph of my Will.”

Then, while I was in the arms of Jesus, the immense light of the Divine Will that filled Heaven and earth called me to go around in It, to have me do my usual acts, to have my ‘I love You’, my adoration echo in the whole Creation, that It might have the company of Its little daughter in each created thing in which It reigns and dominates. Then, after I did this, my sweet Jesus told me: “My daughter, what light, what power, what glory the act of the creature acquires done in my Will! These acts are more than sun. While the sun remains up high, its light eclipses the stars and fills the whole earth, bringing its kiss to all things, its heat, its beneficial effects; and the light’s nature is to diffuse, nor does it do any more work by giving the goods it naturally possesses to those who want them. The acts done in my Will are symbolized by the sun: as the act is formed, my Will administers to it the light to form the sun, which rises up high, because the sun’s nature is to be up high, not down below, otherwise it would not be able to do the good it does. In fact, the things that are down below are always circumscribed, individual, limited in time and space; they are not, nor can they produce universal goods. So, this sun formed by my Will and by the act of the creature, in rising up high even to the throne of its God, forms the true eclipse: it eclipses Heaven, the Saints, the Angels; it is as if the length of its rays would take control of the earth; its beneficial light brings glory, joy, happiness to Heaven, and the light of the truths to the earth; it dispels the darkness, the pain caused by sin, the dis-illusion of passing things. The sun is one, but its light contains all colors and all effects to give

life to the earth. In the same way, the act is one – one is the Sun of my Will formed in it, but Its goods and effects are innumerable. Therefore the Kingdom of the Supreme Fiat will be a Kingdom of light, a Kingdom of glory and of triumph. The night of sin will not enter into It, but it will be always full day; Its refulgent rays will be so penetrating as to triumph from the abyss in which poor humanity has fallen.

This is why I have told you many times: ‘Your task is great, because I have entrusted to you my Divine Will, so that by making It known, you may place Its rights in safety - so very unknown to the human generations. The goods that will come will be immense, and you and I will be twice happy for having worked for the formation of this Kingdom’.”

Then, after this, I was thinking to myself: ‘My beloved Jesus says so many admirable things about this Kingdom of the Supreme Will, so holy, but nothing of these admirable things seem to show on the outside. If Its prodigies, Its great goods and happiness could be seen, the face of the earth would change and a pure, holy, noble blood would flow in the human veins, such as to convert one’s nature into sanctity, into joy and into perennial peace.’ At that moment He came out from within my interior and told me: “My daughter, this Kingdom of the Supreme Fiat must first be well established, formed and matured between you and Me, and then It must be transmitted to creatures. The same happened between the Virgin and Me: first I was formed within Her, I grew within Her womb, I was nourished at Her breast, we lived together to form the Kingdom of Redemption between the two of us, one on one, as if no one else existed; and then my very Life and the fruits of Redemption which my Life Itself contained were transmitted to the other creatures. So it will be for the Supreme Fiat: first we will do it between the two of us only, one on one; and once It is formed I will take care of transmitting It to creatures. It is easier to have a work come out well when it is formed in private, in the hiddenness of the silence of two persons who really love that work; and once it is formed it is easier to manifest it, and to give it to others as gift. Therefore, let Me do, and do not be concerned.” Deo Gratias

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[1] Fr. Francesco De Benedictis, who died on January 30, 1926.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 20**



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## VOLUME 20

J.M.J.

Fiat always and eternally

**September 17, 1926**

***How each thing created by God has its place, and one who goes out of the Divine Will loses his place. Importance of the Kingdom of the Divine Fiat.***

My Jesus, I invoke your Holy Will, that It Itself may come to write on paper the most penetrating and eloquent words, the most fitting terms to make Itself comprehended, in such a way as to portray the Kingdom of the Supreme Fiat with the most beautiful colors, with the most refulgent light, with the most attractive characteristic, so as to infuse a magnetic force and a powerful magnet in the words which You will make me write, such that no one will be able to resist letting himself be dominated by your Most Holy Will. And You, my Mama, true Sovereign Queen of the Supreme Fiat, do not leave me alone; come to guide my hand, give me the flame of your maternal Heart. And while I write, keep me under your azure mantle, that I may fulfill all that my beloved Jesus wants of me.

I felt all invested by the Supreme Volition, which, drawing me into Its immense light, made me see the order of Creation - how each thing remained at the place assigned by its Creator. My mind wandered and was enraptured at seeing the order, the harmony, the magnificence, the beauty of the whole Creation; and my sweet Jesus, who was with me, told me: "My daughter, everything that came out of Our creative hands, each created thing, was assigned its place and its distinct office, and all of them remain at their place, magnifying with incessant praises that Eternal Fiat which dominates them, preserves them, and gives them new life. So, their preserving themselves ever beautiful, whole and new, is the motion of the Supreme Fiat dominating in them. Man also was assigned his place, his office of sovereign over all created things; with the difference that, while all other things created by Us remained just as God had created them - without ever changing, neither increasing nor decreasing - my Will, giving man supremacy over all the works of Our hands, and wanting to show off even more with him in love, gave him the office to grow continuously in beauty, in sanctity, in wisdom, in richness, to the point of raising him to the likeness of his Creator - always provided, however, that he would let himself be dominated and guided, to give the Supreme Fiat free field in order to form Its Divine Life in him, so as to be able to form this continuous growth of goods and of beauty, with happiness without end. In fact, without my Will dominating, there can be neither growth nor beauty, nor happiness, nor order, nor harmony. Since my Will is origin, master and beginning of the whole work of Creation, wherever It reigns, It has the virtue of preserving Its work beautiful, just as It issued it; but where It does not exist, the communication of Its vital humors in order to preserve the work that came out of Our hands, is missing. Do you see, then, what great evil it was for man to withdraw from my Will?

So, all things, even the smallest ones, have their place. It can be said that they are in their home, secure, and no one can touch them. They possess abundance of goods, because that Will which flows in them possesses the source of all goods; they are all in the order, the harmony, and the peace of all. On the other hand, by withdrawing from Our Will, man lost his place; he remained without Our home, exposed to dangers. All can touch him to harm him; the very elements are superior to him because

they possess a Supreme Will, while he possesses a degraded human will, which can give him nothing but miseries, weaknesses and passions. And because he lost his origin, his place, he remained without order, disharmonized from all, and he enjoys no peace, not even within himself. So, it can be said that he is the only being wandering in the whole Creation, to whom nothing is due by right, because We give everything to one who lives in Our Will, for he is in Our home – he is one from Our family. The relations, the bonds of sonship which he possesses by living in It, give him the right to all Our goods. On the other hand, one who does not live of the Life of my Will, has broken, as though all at once, all the bonds, all the relations, therefore he is held by Us as something that does not belong to Us. Oh! if all knew what it means to break up with Our Will, and into what abyss they fall - all would tremble with fright, and would compete in order to return into the Kingdom of the Eternal Fiat, to take their place again, assigned to them by God.

Now, my daughter, since my eternal goodness wants to give my Kingdom of the Supreme Fiat once again, after man had so ungratefully rejected It, don't you think that this is the greatest gift I can give to the human generations? But in order to give It, I must form It, constitute It, and make known that which, up to now, is not known about my Will – and such knowledges about It, as to win those who will know them to love, appreciate and desire to come and live in It. The knowledges will be the chains - but not imposed; rather, they themselves, willingly, will let themselves be bound. The knowledges will be the weapons, the conquering arrows which will conquer the new children of the Supreme Fiat. But do you know what these knowledges possess? The changing of one's nature into virtue, into good, into my Will, in such a way that they will possess them as their own property."

On hearing this, I said: 'My Love, Jesus, if these knowledges on your adorable Will contain so much virtue, why did You not manifest them to Adam, so that, by making them known to posterity, they would have loved and appreciated more a good so great, and this would have disposed the hearts for the time when You, Divine Repairer, would decree to give us this great gift of the Kingdom of the Supreme Fiat?' And Jesus, resuming His speaking, added: "My daughter, as long as he remained in the terrestrial Eden, living in the Kingdom of the Supreme Will, Adam knew all the knowledges, as much as it is possible for a creature, of that which belonged to the Kingdom he possessed. But as soon as he went out of It, his intellect was obscured; he lost the light of his Kingdom, and could not find the fitting words in order to manifest the knowledges he had acquired on the Supreme Will, because that very Divine Volition which would hand to him the necessary terms to manifest to others what he had known, was missing in him. This, on his part; more so, since every time he remembered his withdrawal from my Will, and the highest good which he had lost, he felt such a grip of sorrow as to become taciturn, engrossed in the sorrow of the loss of a Kingdom so great, and of the irreparable evils which, as much as Adam might do, it was not given to him to repair. Indeed, that very God whom he had offended was needed in order to remedy them. On the part of his Creator, he received no order, and therefore he was not given enough capacity to manifest it. Why manifest a knowledge if it would not give him the good it contained? I only make a good known when I want to give it. However, even though Adam did not speak extensively about the Kingdom of my Will, he taught many important things on what regarded It; so much so, that during the first times of the history of the world, up to Noah, the generations had no need of laws, nor were there idolatries (no diversity of languages), but all recognized their one God (one single language), because they cared more about my Will. But as they kept moving away from It, idolatries arose and degenerated into worse evils. And this is why God saw the necessity of giving His laws as a preserver for the human

generations.

So, one who does my Will has no need of laws, because my Will is life, is law – is everything for man. The importance of the Kingdom of the Supreme Fiat is immense, and I love It so much, that I am doing more than in a new Creation and Redemption. In fact, in Creation, my omnipotent Fiat was pronounced only six times, in order to dispose It and issue It all ordered. In Redemption I spoke, but since I did not speak about the Kingdom of my Will, which contains infinite knowledges and immense goods, I did not have a very extensive subject with many words to say, because everything I taught was of limited nature, and a few words were enough to make it known. But in order to make my Will known, it takes much, my daughter - Its history is extremely long, it encloses an eternity, with no beginning and no end; therefore, as much as I speak, I have always something to say. This is why I am saying – oh! how much more. Being more important than anything, It contains more knowledges, more light, more greatness, more prodigies, therefore more words are needed. More so, since the more I make known, the more I expand the boundaries of my Kingdom to be given to the children who will possess It. Therefore, everything I manifest about my Will is a new creation that I make in my Kingdom, to be enjoyed and possessed by those who will have the good of knowing It. And so, great attention is required on your part in manifesting them.”

\* \* \*

**September 20, 1926**

***One who does not do the Will of God is like a celestial constellation which goes out of its place; she is like a dislocated member. For one who does the Will of God, it is daylight; for one who does not, it is nighttime.***

Having finished writing one book, and having to start another one, I felt the weight of writing, and, almost embittered, I sighed. And my sweet Jesus, moving in my interior, made Himself seen shaking His head; and, sighing, He told me: “My daughter, what is it, what is it? You don’t want to write?” And I, almost trembling in seeing Him sigh because of me, said: ‘My Love, I want what You want. It is true that I feel the sacrifice of writing, but for love of You, I will do everything.’ And Jesus added: “My daughter, you have not comprehended well what it means to live in my Will. While you were sighing, the Creation and everyone, and even Myself, have sighed together with you, because for those who live in It, one is the life, one the act, one the motion, one the echo. They cannot help doing the same thing together, because God is the prime motion, and since all created things have come out of a motion full of life, there is nothing which does not possess His motion, and all turn around the prime motion of their Creator. So, the whole Creation is in my Will, its round is incessant, rapid, orderly; and one who lives in It has her place of order in their midst, turning rapidly, together with everyone, without ever stopping. My daughter, that sigh of unwillingness of yours has formed its echo in everyone. And do you know what they felt? As if a constellation wanted to go out of its place - out of the order, out of its rapid round around their Creator. And on seeing this celestial constellation as though going out of their midst, all were shaken and as though hampered in their round, but were immediately restored by your prompt adhesion, continuing their rapid round with order, magnifying their Creator who keeps them clasped to Himself, to make them turn around Himself.

What would you say if you saw a star going out from among the others and descending down below?

Would you not say: 'It has gone out of its place, it no longer lives a communal life with the others, it is a lost star'? Such is one who, living in my Will, wanted to do her own. She moves away from her place; she goes down from the height of the Heavens; she loses the communion of the Celestial Family. She gets lost, away from my Will; she gets lost, away from light, from strength, from sanctity, from the divine likeness; she gets lost, away from order, from harmony, and she loses the rapidity of the round around her Creator. Therefore, be attentive, because in the Kingdom of my Will there are no unwillingnesses or bitternesses, but everything is joy. There are no strains, but all is spontaneity, as if the creature wanted to do what God wants - as if she herself wanted to do it."

I was frightened in hearing this from my sweet Jesus, and I comprehended the great evil of doing one's own will; and I prayed Him from the heart to give me so much grace as not to let me fall into an evil so grave. But while I was doing this, my beloved Good came back, but He made Himself seen with almost all of His members dislocated, which gave Him unspeakable pain. And throwing Himself into my arms, He told me: "My daughter, these dislocated members which give Me so much pain are all the souls who do not do my Will. By coming upon earth, I constituted Myself head of the human family, and they are my members. But these members were formed, joined, bound, by means of the vital humors of my Will. As It flows in them, they are placed in communication with my body, and they are strengthened, each one at its place. My Will, like compassionate doctor, not only makes Its vital and divine humors flow in order to form the necessary circulation between head and members, but It forms Its perfect bandaging in order to keep the members bound and firm under their head. Now, since my Will is missing in them, that which gives the heat, the blood, the strength and the command from the head in order to render the members operative, is missing; that which does the bandaging if they are dislocated, is missing - everything is missing. It can be said that all communications between the members and the head are broken, and they remain in my body to give Me pain. It is my Will alone that places the Creator and the creature, the Redeemer and the redeemed ones, the Sanctifier and the sanctified ones, in accord and in communication. Without It, it is as if Creation and Redemption were nothing for them, because that which makes flow the life and the goods that they contain, is missing. The very Sacraments will serve them as condemnation, because since my Will is missing in them, that which breaks the veil of the Sacraments so as to give them the fruit and the life they contain, is missing. Therefore, my Will is everything; without It, Our most beautiful works, Our greatest prodigies, remain extraneous to the poor creatures, because It alone is the depository of all Our works, and therefore only through It can these be given birth for creatures. Oh! if all knew what it means to do or not to do my Will, they would all place themselves in accord with It in order to receive all possible imaginable goods, and the transmission of the very Divine Life."

Then, after this, I was doing my usual acts in the Supreme Will, and since the day was almost dawning, I was saying: 'My Jesus, my Love, the day is now beginning, and in your Will I want to go around through all creatures, so that, in rising from their sleep, they may all rise in your Will, to give You the adoration of all intelligences, the love of all hearts, the rising of all their works and of all their beings into the light which this day will make shine over all generations.' While I was saying this and other things, my sweet Jesus moved in my interior, and told me: "My daughter, in my Will there are neither days nor nights, nor dawns nor sunsets, but one is Its day - always in the fullness of Its light. And one who lives in It can say: 'There are no nights for me, but it is always daylight; therefore, one is my day.' And as she operates in order to do my Will and to carry out her life in It, she forms as

many more lights, most refulgent, within the day of her life, which render more glorious and more beautiful the day of my Will in which they live. Do you know for whom day and night, dawn and sunset, are formed? For one who now does my Will, now her own. If she does Mine, she forms the day; if she does her own, she forms the night. One who lives fully in It forms the fullness of the day. One who does not live fully in It, but does my Will only with strain, forms the dawn. One who laments about what It disposes and wants to withdraw, forms the sunset. And for one who does not do my Will at all, it is always perennial nighttime – the beginning of that eternal night of hell which will never end.”

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**September 23, 1926**

***How one who must do universal goods, must make up for all. The three planes of the Will of God.***

I was fusing all of myself in the Holy Divine Volition, with the piercing in my soul of not having seen my sweet Jesus. While trying to do my acts in His Will, since I did not feel Him together with me, oh! how I felt a piece of myself being torn away. So, I felt my little and poor existence being torn to shreds without Jesus, and I prayed that He would have pity on me and come back quickly to my poor soul. Then, after much struggling, He came back, but so very afflicted because of the human perfidy. It seemed that nations upon nations were brawling among themselves, to the point of preparing deposits of weapons in order to fight against one another, preparing unexpected things to make battles arise. What madness, what human blindness. It seems that they no longer have sight to see good, order, harmony, but they have sight only to see evil; and this blindness makes them go off their heads, and so they do crazy things.

So, in seeing Him so afflicted because of this, I said to Him: ‘My Love, leave this sadness; You will give them light, and they will not do it. And if my pains are needed, I am ready, as long as they all remain in peace.’ And Jesus, with dignity and severity, told me: “My daughter, I keep you for Myself, to form in you my Kingdom of the Supreme Fiat – not for them. I have made you suffer even too much to spare the world, but because of their perfidy, they do not deserve that I keep making you suffer for their sake.” And while He was saying this, it seemed that He was holding an iron stick in His hands, in the act of casting it over the creatures. I was frightened, and I wanted to relieve Jesus from His affliction, so I said to Him: ‘Jesus, my Life, for now let us occupy ourselves with the Kingdom of your Will, so that You may be relieved. I know that giving You field to let You speak about It is your joy, your feast. Therefore, your acts flow with me, within mine, so that, with the light of your Will, more than sun, they may invest all creatures, and I may constitute myself act for each act, thought for each thought. I will enclose everything, I will take all of their acts as though in my power, in order to do everything that they do not do for You; and in this way, You will find everything in me and your affliction will depart from your Heart.’ And Jesus, condescending to my yearnings, went around together with me, and then told me: “My daughter, what power my Will contains. It penetrates everywhere as light, It expands, It gives Itself to each act, It multiplies Itself to infinity. But while It does so many things and multiplies in each thing, It remains always One, as It is, keeping all of Its acts, without dispersing even one of them.

See, my daughter, the first plane done in my Will in the name of, and for all creatures, was done by

the Sovereign Queen; and She obtained for all creatures the highest good of making the longed-for Redeemer descend upon earth. One who acts for all, in the name of all, and makes up for all earns universal goods that can serve all.

The second plane done in my Supreme Will was done by my Humanity. I embraced everyone and everything, as if all were one; I satisfied for all, I left not even one act of creature without constituting my act in it, so that the glory, the love, the adoration to my Celestial Father might be complete for each act of creature. And this impetrated the fruit of my coming upon earth, it earned salvation and sanctity for all; and if many do not take it, it is their fault - not the fault of the giver. Therefore, my Life impetrated universal goods for all; I opened the gates of Heaven for all.

The third plane in my Will will be done by you; and this is why, in everything you do, I make you act for all, embrace all, make up in the name of each of their acts. Your plane must be equal to mine, it must be unified to that of the Celestial Empress; and this will serve to impetrate the Kingdom of the Supreme Fiat. Nothing must escape one who must do a universal good, so as to bind to all creatures the good she wants to give. In order to make up for all, the acts done in my Will form double chains – but chains of light, which are the strongest, the longest, not subject to breaking. No one can have the ability to break a chain of light. It is more than solar ray, which no one can shatter, and even less bar its way to whatever place the length and width of the ray want to reach; and these chains of light bind God to give universal goods, and the creature to receive them.”

\* \* \*

**September 26, 1926**

***The mere word ‘Will of God’ contains an eternal prodigy. How everything converts into love and prayer.***

I was feeling all immersed in the Supreme Volition, and my poor mind was thinking about the many admirable effects It produces. And my always lovable Jesus told me: “My daughter, the mere word ‘Will of God’ contains an eternal portent, which no one can equal. It is a word that embraces everything – Heaven and earth. This Fiat contains the creative fount, and there is nothing good which cannot come from It. So, one who possesses my Will, by virtue of It, acquires by right all the goods that this Fiat possesses. Therefore, she acquires the right to the likeness of her Creator, she acquires the right to divine sanctity, to His goodness, to His love. By right, Heaven and earth are hers, because all came into existence from this Fiat. With reason, her rights extend over everything. So, the greatest gift, the greatest grace I can give to the creature is to give her my Will, because all possible imaginable goods are bound to It – and by right, because everything belongs to It.”

Then, afterwards, my sweet Jesus made Himself seen coming out from within my interior, and He was looking at me; but He fixed His gazes on me so much, as if He wanted to portray Himself - engrave Himself within my poor soul. On seeing this, I said to Him: ‘My Love, Jesus, have pity on me; don’t You see how ugly I am? Your privation during these days has rendered me even uglier. I feel I am good at nothing; even the rounds in your Will I do with difficulty. Oh! how bad I feel. Your privation is like a consuming fire for me, which, burning everything in me, takes away from me the life of doing good. It leaves me only your adorable Will which, binding me all to Itself, makes me want nothing but your Fiat, and see and touch nothing but your Most Holy Will.’



And Jesus, resuming His speaking, added: “My daughter, wherever my Will is present, everything is sanctity, everything is love, everything is prayer. So, since Its fount is in you, your thoughts, your gazes, your words, your heartbeat and also your movements – everything is love and prayers. It is not the form of the words that forms prayer – no; it is my operating Will which, dominating all of your being, makes of your thoughts, words, gazes, heartbeats and movements as many little fountains, which spring from the Supreme Will; and rising up to Heaven, in their mute language, some pray, some love, some adore, some bless. In sum, my Will makes the soul do what is holy - what belongs to the Divine Being. Therefore, the soul who possesses the Supreme Will as life is the true heaven which, be it even mute, narrates the glory of God and announces itself as the work of His creative hands. How beautiful it is to see the soul in whom my Will reigns! As she thinks, looks, speaks, palpitates, breathes, moves, she forms the stars to adorn her heaven, to narrate more the glory of the One who created her. My Will embraces everything as though in one breath, and lets nothing of all that is good and holy escape the soul.”

\* \* \*

**September 28, 1926**

***Luisa's great affliction because of the printing of the writings. Jesus wants that they be entrusted to His care. Jesus pushes the father who must occupy himself with the printing.***

I was feeling oppressed and as though crushed under the weight of a profound humiliation, because I had been told that not only what regards the Will of God must be printed, but also what regards all the other things that my lovable Jesus has told me. My pain was such as to take away from me even the words, to be able to say something so that they would not do it; nor was I able to pray my beloved Jesus that He would not allow it. Everything was silence, inside and outside of me. Then, my lovable Jesus, moving in my interior, clasped me to Himself to infuse in me courage and strength; and He told me: “My daughter, I do not want you to look at what you have written as your own, but to look at it as mine, and as something that does not belong to you. You must not enter into it at all; I will take care of everything. Therefore, I want you to entrust it to my care; and as you write, I want you to give it to Me as gift, that I may be free to do whatever I want, and you may be left only with what you need in order to live in my Will. I have given you as many precious gifts for as many knowledges as I have manifested to you; and you – you want to give Me no gift?”

And I: ‘My Jesus, forgive me; I myself would not want to feel what I feel. Thinking that what has passed between me and You must be known to others makes me restless, and gives me such pain that I myself cannot explain. Therefore, give me strength - in You I abandon myself, and I give everything to You.’ And Jesus added: “Good, my daughter. It is my glory, the triumph of my Will, that requires all this; but It wants - It demands that Its first triumph be over you. Aren't you happy to become the victory, the triumph of this Supreme Will? Do you not want, then, to make any sacrifice so that this Supreme Kingdom may be known and possessed by creatures? I too know that you suffer very much in seeing that after long years of secrecy between Me and you, in which I have kept you hidden with so much jealousy, our secrets are now coming out - you feel your strong impressions. But when it is I who want it, you too must want it; therefore, let us be in agreement and do not worry.”

Then, after this, He made me see reverend father; and Jesus, being near him, placed His holy right

hand on his head to infuse in him firmness, help and will, saying to him: “My son, hurry, do not lose time. I will help you, I will be near you, so that everything may go well and according to my Will. Just as I care that my Will be known, and just as I have dictated the writings about the Kingdom of the Supreme Fiat with paternal goodness, so will I help with the printing. I will be in the midst of those who will occupy themselves with it, so that everything may be regulated by Me. Therefore, hurry, hurry.”

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**October 2, 1926**

***How the generations are linked to one another, and therefore there are some which pray, some which receive and some which possess. How Jesus gives according to our dispositions. His word is a new creation. How, in Heaven, there are no secrets.***

I was feeling embittered to the summit because of the privation of my sweet Jesus. Oh! how bad I felt. I could not take any more; but when I reached as though the extremes of pain, He moved in my interior and, all afflicted, told me: “My daughter, I am looking at how much I have to expand the boundaries of the Kingdom of my Will to give possession of It to creatures. I know that they are unable to grasp the endlessness which the Kingdom of my Will contains, because it is not given to them, as creatures, to cross and embrace a Will that corresponds to a Kingdom which has no boundaries. In fact, since they are created beings, they are always restricted and limited; but even though they are limited, I dispose more or less goods, and the extension of the expanses which they must possess, according to their dispositions. And so I am looking at posterity – at the dispositions which they will have; and I am looking at those in the present, to see the dispositions which they have, because those in the present must pray, impetrate and prepare the Kingdom of the Supreme Fiat for posterity, and according to the dispositions of posterity, and to the interest of those present, so do I keep expanding the boundaries of my Kingdom, because the generations are so linked to one another that it always happens this way: one prays, another prepares, another impetrates, another possesses.

The same happened with my coming upon earth in order to form the Redemption. It was not those who were present that prayed, sighed and cried to obtain Its goods - they are the ones who enjoy them and possess them - but those who lived before my coming. And according to the dispositions of those in the present, and the prayers and dispositions of those in the past, so did I expand the boundaries of the goods of Redemption. In fact, only when a good can be useful for creatures, then do I give it; but if it brings them no utility, why give it? And this utility is taken by them if they have more dispositions. But do you know when I expand its boundaries? When I manifest to you a new knowledge that regards the Kingdom of my Will. This is why, before manifesting it to you, I cast a glance over all, to see their dispositions – whether it will be useful for them, or it will be for them as if it had not been spoken. And in seeing that I want to expand my boundaries more in order to give them more goods, more joys, more happiness to possess, but they are not disposed, I feel afflicted and I wait for your prayers, for your rounds in my Will, for your pains, in order to dispose those present, as well as posterity. And then I return to the new surprises of my manifestations about my Will. This is why I am afflicted when I do not speak to you; my word is the greatest gift - it is a new creation, and being unable to issue it from Myself because creatures are not disposed to receive it, I feel within Me the weight of the gift I want to give, and, unable to give it, I remain afflicted and

taciturn. And my affliction grows even more in seeing you afflicted because of Me. If you knew how I feel your sadness - how it all pours into my Heart! My Will brings it deep into my inmost Heart, because I do not have two Wills, but one; and since It reigns in you, as a consequence, It brings your afflictions deep inside of Me. Therefore, pray and let your flight be continuous in the Supreme Fiat, that you may impetrate that creatures would dispose themselves, and I may return to speak once again.”

Having said this, He kept silent, and I remained more afflicted than before. I felt all the weight that Jesus felt because of the lack of dispositions of creatures. I felt as if Jesus would no longer speak to me for now; but Jesus, wanting to cheer me from my affliction, and also cheer Himself, told me: “My daughter, courage, do you think that everything that passed between Me and you will be known? No, my daughter; I will make known that which is necessary – that which regards the Kingdom of the Supreme Fiat. Or rather, I will be even more generous compared to what creatures will take of this Kingdom of Mine, to give them free field in order to advance more and more, so as to let them expand their possession in the Supreme Fiat, that they may never say: ‘Enough - we have no place else to reach’. No, no, I will use such abundance that man will always have something to take, and to extend his journey. But in spite of such abundance, not everyone will know our secrets, just as not everyone knows what passed between Me and my Mama in order to form the Kingdom of Redemption – the surprising graces, the innumerable favors. They will know them in Heaven, where there are no secrets, while on earth they have known only that which I gave in superabundance for their good.

So I will do with you. If I looked, it was for those who want to come to live in the Kingdom of my Will; but for you – for the little daughter of my Will, for the one who has formed this Kingdom together with Me with so much sacrifice – will my love ever be able to say ‘enough’? Or deny my word to you? Or not pour in you the continuous flow of my graces? No, I cannot, my little daughter; this is not in the nature of my Heart, nor of my Will, which contains a continuous act, never interrupted, of giving – and giving always new surprises to one who knows no other life but the life of my Will. If you see Me taciturn, it is not because of you, because between Me and you there is no need of words in order to understand each other – to see each other is to understand each other. I pour all of Myself in you, and you in Me; and in pouring Myself, I pour new graces in you, and you take them, because what is necessary for you, who must be the primary cause in order to form the Kingdom of the Eternal Fiat, will not be necessary for those who only have to live in It. With you, it is not only about living in It, but about forming It, therefore your Jesus must abound very much with you, to give you the raw materials for the formation of a Kingdom so holy. This happens also in the low world: one who must form a kingdom has need of many means, of many raw materials, while one who must form only one city needs much less; and one who only moves to live in it, with very few means can live in this city. The sacrifices that one who has to form a kingdom must make are not necessary for those who come to the decision of wanting to live in that kingdom. Therefore, I just want you to work in the formation of the Kingdom of the Supreme Fiat, and your Jesus will take care of all the rest.”

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**October 6, 1926**

***New martyrdom. One who does not do the Divine Will cuts off the Divine Life within oneself.***

***Luisa is deprived of the writings. Jesus consoles her, showing her how everything is written in the depth of her soul.***

I was all immersed in the intense pain of the privation of my sweet Jesus, and I said to myself: 'My Jesus, how can You not have compassion on this little daughter of yours who, feeling without You, feels life being snatched away from her. It is not just a pain that I feel, which would be more bearable, but it is life itself that I feel missing in me. I am little, I am weak; and if for nothing else, at least because of my excessive littleness You should have had compassion on this poor little one, who is almost in continuous act of feeling life missing in her, and of taking it back only to feel herself dying again. My Jesus, my Love, what kind of new martyrdom is this, never before felt? To die times upon times, and yet, never dying; to feel life missing in me, without the sweet hope of taking flight toward my Celestial Fatherland.'

Now, while I was thinking of this, my always lovable Jesus moved in my interior, and with a tender tone, told me: "Little daughter of my Will, courage; you are right that it is life that you feel missing in you, because, being deprived of Me, you feel the life of your Jesus missing – ending within you. And with reason, tiny little one as you are, you feel the hard martyrdom of life ending in you. But you must know that my Will is life, and every time creatures do not do It, and reject It, it is a Divine Life that they reject and destroy within themselves. And do you think that the pain, the continuous martyrdom of my Will is something trivial - in feeling so many acts of life which It wants to make arise in creatures with so much goodness, being cut off from Itself as though by a deadly sword? And in place of this Divine Life which was cut off within them, they make arise the life of passions, of sin, of darkness, of weaknesses. Not doing my Will is Divine Life that creatures lose. And this is why, since It reigns in you, by depriving you of Me, It makes you feel the pain of the many Divine Lives that creatures cut off from It, to be repaired and compensated in you for the many acts of life which they make It lose. Don't you know that in order to form the Kingdom of the Divine Fiat, It must find in you as many of Its acts for as many as It has lost? And this is the reason for the alternation of my presence and my absence – to give you the occasion to form many acts of submission to my Will; to make these acts of Divine Life which others have rejected, enter into you.

And then, don't you remember that when I manifested to you your mission regarding the Eternal Fiat, I asked of you the sacrifice of suffering as many deaths for as many creatures as were coming out to daylight – for as many as had rejected the Life of my Will? Ah! my daughter, not doing my Will is Divine Life that creatures reject. It is not like not practicing the virtues, where they reject gems, precious stones, ornaments, garments, which, if one does not want them, one can do without. Rejecting my Will, instead, is to reject the means in order to live, it is to destroy the fount of life; it is the greatest evil that can exist. Therefore, one who does so great an evil does not deserve to live; on the contrary, he deserves to die to all goods. Do you not want, then, to compensate my Will for all these lives which creatures have cut off from It? And in order to do this, you must suffer, not a pain, but a lack of Divine Life – which is my privation. In order to form Its Kingdom in you, my Will wants to find in you all the satisfactions which creatures have not given to It – all of Its lives which It was to make arise in them; otherwise, It would be a Kingdom without foundation, without giving It the rights of justice, and without the due reparations. Know, however, that your Jesus will not leave you for too long, because I too know that you cannot live under the press of such a hard martyrdom."

In addition to this, I felt afflicted because, when the reverend father came, who must occupy himself with the printing of the writings on the Most Holy Will of God, he wanted to have all the writings delivered to him, leaving me not even those whose copies he already had. So, the thought that the most intimate things between me and Jesus were out, and being unable even to go over again what Jesus had told me about His Holy Will, tormented me. And Jesus, coming back, told me: “My daughter, why do you afflict yourself so much? You must know that what I made you write on paper, I Myself first wrote in the depth of your soul; and then I made you put it on paper. Even more, there are more things written in you than on the paper. Therefore, when you feel the need to go over again what regards the truths on the Supreme Fiat, just take a look into your interior and immediately you will see again what you want. And so that you may be sure of what I am telling you, look right now into your soul, and you will see, all in order, what I have manifested to you.” Now, as He was saying this, I looked into my interior, and in just one glance I could see everything. I could also see that which Jesus had told me and I had neglected to write. So I thanked my beloved Good and I resigned myself, offering, all to Him, my hard sacrifice, and asking, in return, to give me the grace that His Will be known, loved and glorified.

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**October 9, 1926**

***The Kingdom of the Will of God is like a new creation. Delight of Jesus in hearing one speak about His Will.***

I was doing my round in the Supreme Volition according to my usual way, and my sweet Jesus showed a globe of light within my interior; and as I repeated my acts in the Divine Fiat, it became larger, and the rays which came out of it became longer. And my always beloved Jesus told me: “My daughter, the more often you go around in my Will in order to repeat your acts, the larger the sphere of this globe of light becomes; and the more power of light it possesses, the more its rays can extend, which must illuminate the Kingdom of the Eternal Fiat. Your acts, fused – dissolved in my Will, will form the special sun which must illuminate a Kingdom so holy. This sun will possess the creative power, and as it extends its rays, it will leave the mark of its sanctity, of goodness, of light, of beauty and of divine likeness. Those who will let themselves be illuminated by its light will feel the power of a new continuous creation of joy, of contentments and of goods without end. Therefore, as my Will dominates all the acts of those who live in It, the Kingdom of my Will will be a continuous creation. So, the creature will remain under a new continuous act of this Supreme Volition, which will keep her so absorbed as to leave no field of action to her own self. This is why I love so much that the Kingdom of my Will be known – for the great good that creatures will receive, and for the free field of action It will have. In fact, the Supreme Will is now hindered by their own ‘self’; but when It becomes known, Its rays, vivifying, penetrating and full of vivid light, will eclipse the human will, which will be dazzled by Its refulgent light, and in seeing the great good that comes to it, it will give freedom of action to my Will, giving It total dominion. So, in this Kingdom, a new era, a new continuous creation, will begin for my Will. It will put out everything which It had established to give to creatures, had they always done Its Will, and which It had to keep within Itself for many centuries, as though in deposit, to then release them for the good of the children of Its Kingdom.”

After this, I continued to pray. But while I was praying, I saw that my highest Good, Jesus, was coming out in a great hurry from the depth of my interior, pushing a bundle of light which was above

Him, and kept Him as though eclipsed under it, inside of me, preventing me from seeing Him. So, pushing it hurriedly, He came out, and I said to Him: 'My Jesus, what is it that You are in such a hurry? Is it perhaps something that interests You very much?' And Jesus: "Certainly, my daughter - it is indeed the thing that interests Me the most. You know, even from within you I heard the father who took our writings with him speak about my Will to those who surrounded him, with so much love that I felt wounded deep into my Heart. So I wanted to come out of you in order to listen to him. Those are my own words which I have spoken about my Will that resound to my hearing. I hear my own echo, and therefore I want to take all the delight in listening to him, and I want to let you take it as well, as a reward for the sacrifices you have made." At that moment, I saw a ray of light coming out of Jesus, which extended so much as to reach the place where the reverend father was; and, investing him, it made him speak, and Jesus was all consoled in hearing him speak about His adorable Will.

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**October 12, 1926**

***What it means to be firstborn daughter of the Divine Will. How Jesus feels drawn by His Will to visit the soul, disposing her to be with Him.***

I felt immersed in the sea of pain of the privation of my Highest Good, Jesus, and as much as I asked for Him, going around Heaven and earth, it was not given to me to find the One whom I so much longed for. So, the waters of pain, swelling more and more, drowned me with sorrows and with pain – but that pain which only Jesus can give, and knows how to give, to a poor and little heart that loves. And because it is little, it cannot sustain all the immensity of the bitter waters of the pain of His privation, therefore it remains drowned and oppressed, waiting for the One whom I so much yearn and long for.

Then, while I was all oppressed, my always lovable Jesus made Himself seen in my interior, in the midst of a cloud of light, and told me: "Firstborn daughter of my Will, why are you so oppressed? If you think of your great fortune, your oppression will depart from you. Do you know what firstborn daughter of my Will means? It means first daughter in the love of our Celestial Father, and first among all to be loved. It means first daughter of grace, of light, first daughter of glory, first daughter possessor of the riches of her Divine Father, first daughter of Creation. As firstborn daughter of the Supreme Will, she contains all the bonds, all the relations, all the rights which befit a firstborn daughter – bonds of daughtership, relations of communication to all the dispositions of her Celestial Father, rights of possession of all His goods.

But all this is not all. Do you know what first daughter delivered by my Will means? It means not only to be first in the love and in all the things of her Creator, but to enclose within herself all the love and all the goods of the other children. So, if the others will possess each one his own part, she, as the firstborn, will possess, all together, the goods of the others. And this, by right and with justice, because, as firstborn, to her did my Will entrust everything - gave everything, therefore in her is the origin of all things, the cause for which Creation was created, the purpose for which the divine action and love entered the field. She who was to be the firstborn daughter of Our Will was the primary cause of all the works of a God; therefore, as a consequence, from her derive all goods - from her do they come, to her do they return. See, then, how fortunate you are; you cannot fully comprehend

what it means to have primacy in love and in all the things of your Creator.”

On hearing this, I said to Him: ‘My Love, what are You saying? And besides, what good comes to me from such great fortune You are talking about, when You deprive me of Yourself? All goods convert for me into bitternesses without You. And then, I have told You many times that You alone do I want, because You are enough for me in everything; and if I had everything, without You, everything changes for me into martyrdom and indescribable pain. Love, grace, light, the whole Creation, speak to me about You - they make me know Who You are, and, not finding You, I become delirious, I go into mortal agonies. Therefore, the primacy, the rights of firstborn – give them to whomever you want; I don’t care about them. If you want to make me happy, remain with me, You alone – this is enough for me.’

And Jesus added: “My daughter, I alone must not be enough for you, nor do I want you to say that you do not care about everything else. No, no, if it is not enough for Me to give you Myself alone without giving you all of my things, if I care that you have the primacy and be the firstborn daughter, you too must care about it. Don’t you know that my frequent coming is bound to your being my firstborn daughter? Don’t you know that, as long as Adam remained the firstborn son of my Will, having therefore primacy over everything, I visited him often? My Will reigning in him administered to him all the manners necessary in order to be with Me, as the son who forms the consolation of his Father. So, I spoke to him as to a son, and he to Me as to his Father. As he withdrew from my Will, he lost his primacy, the rights of firstborn, and along with them he lost all of my goods; and he no longer felt the strength to sustain my presence, nor did I feel drawn by a Divine force and Will to go to him. So, all his bonds with Me were broken; nothing was due to him by right any more, nor did he see Me unveiled any longer, but amidst lightnings and eclipsed within my light – that light of my Will which he had rejected. Now, don’t you know that the primacy which Adam lost as firstborn son of my Will has passed on to you, and that in you I must enclose all the goods which I was to enclose in him, had he not withdrawn from my Will? Therefore, I look at you as the first creature come out of Our hands, because one who lives in my Will is always the first before her Creator; and even if she is born later in time, this says nothing: in Our Will, one who has never gone out of It is always first. See, then - you must care about everything; my coming itself is the irresistible force of my Will which draws you to Me and disposes you. Therefore, I want highest gratitude at your fortune of being the firstborn daughter of my Will.”

I did not know what to answer. I remained confused, and in my inmost soul, I said: ‘Fiat, Fiat’.

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**October 13, 1926**

***How the Divine Will will form the eclipse for the human will.***

I was fusing all of myself in the Holy Divine Volition, and while I was going around in It, doing my acts, my beloved Jesus moved in my interior and told me: “My daughter, each act, prayer and pain which the soul makes enter into the light of my Will, becomes light and forms one more ray in the Sun of the Eternal Volition. These rays form the most beautiful glory that the creature can give to the Divine Fiat, in such a way that, seeing Itself so glorified by Its own light, It invests these rays with new knowledges which, converting into voices, manifest to the soul more surprises about my Will.

But do you know what these knowledges of mine form for the creature? They form the eclipse for the human will. The stronger the light is, the more the rays are, and the more strongly the human will remains dazzled and eclipsed by the light of my knowledges; in such a way, that it almost feels impotent to act, and it gives field to the action of the light of my Will. The human will remains occupied within the action of my Will, and it lacks the time, the place, to make its own will act.

It is like the human eye when it stares at the sun: the strength of the light invests the pupil, and lording over it, it renders it impotent to look at other things; but in spite of this, the eye has not lost its vision. It is the strength of the light that has this power: it takes away any other object from one who looks at it, and allows him to look at nothing but light. I will never take free willing away from the human will – a great gift, given to man in creating him, which makes creatures distinguishable as to whether they want to be my true children, or not. But, rather, with the light of the knowledges about my Will, I will form more than solar rays, and whoever wants to know them and look at them, will be invested by this light; in such a way that, eclipsed, the human will will take delight and love in looking at this light, and will feel fortunate that the action of the light takes the place of its own. And it will lose love and delight for other things. This is why I am saying so much about my Will – to form the strong light, because the stronger it is, the greater is the eclipse it forms in order to occupy the human will.

Look at the sky - it is an image of this. If you look at it at night, you see it studded with stars; but if you look at it during the day, the stars no longer exist for the human eye. However, they are still at their place in the sky, just as at nighttime. Who had this strength to make the stars disappear, though they are present in the full daylight? The sun. With the strength of its light, it eclipsed them, but did not destroy them; and this is so true that, when the sun begins to set, so do they return to make themselves seen in the vault of the heavens. It seems that they are afraid of the light, and they hide to give field to the action of the light of the sun, because, in their mute language, they know that the sun contains more effects of goods for the earth, and it is right they give field to the great action of the sun; and so, as homage to it, they let themselves be eclipsed by its light. But as the eclipse ends, so do they make themselves be seen – present at their place. So it will be between the Sun of the knowledges about the Supreme Fiat and the human wills which will let themselves be illuminated by these rays of light of my knowledges: these will bring the eclipse to the human wills which, in seeing the great good of the action of its light, will feel ashamed and afraid to act with the human will, and will give free field to the action of the light of the Divine Will. Therefore, the more you pray and suffer in It, the more knowledges you draw to be manifested to you, and the stronger the light becomes, so as to be able to form the sweet eclipse for the human will. In this way, I will be able to establish the Kingdom of the Supreme Fiat.”

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**October 15, 1926**

***How the soul will possess as much glory, beatitude and happiness in Heaven, for as much Divine Will as she has enclosed on earth.***

Continuing my usual round in the Supreme Will, I was saying to myself: ‘My Jesus, your Will embraces and encloses everything, and I, in the name of the first creature who came out of your creative hands, up to the last one who will be created, intend to repair for all the oppositions of the



human wills made against Yours, and to take within me all the acts of your adorable Will which creatures have rejected, in order to requite them all in love and adoration; in such a way that there may be no act of Yours without the correspondence of one act of mine, so that, in finding my little act as though bilocated in each one of your acts, You may be satisfied, and may come to reign triumphantly upon earth. Is it perhaps not upon the human acts that your Eternal Fiat wants to find the support on which to dominate? Therefore, in each one of your acts, I offer You mine as the field on which You can lay your Kingdom.”

Now, while I was thinking and saying this, my always lovable Jesus moved in my interior and told me: “Little daughter of my Will, it is just, it is necessary, it is a right of both sides – both yours and of my Will – that one who is Its child follow the multiplicity of the acts of my Will, and that my Will receive them into Its acts. A father would be unhappy if he did not feel his child at his side, so as to be followed by his child in his acts; nor would the child feel loved by the father if, putting him aside, the father would not let himself be followed by his child. Therefore, ‘daughter of my Will and newborn in It’ means precisely this: to follow all of Its acts as Its faithful daughter. In fact, you must know that, in Creation, my Will entered the field of action in the human acts of the creature; but in order to act, It wants the act of the creature within Its own, so as to carry out Its operating and be able to say: ‘My Kingdom is in the midst of my children, and right within their inmost acts’. In fact, as much as the creature takes of my Will, so much do I extend my Kingdom in her, and she extends her Kingdom in my Will; but according to how much she lets Me dominate in her acts, so does she expand her boundaries in my Kingdom, and I give, and she takes more joy, more happiness, more goods, and more glory.

In fact, it is established that in the Celestial Fatherland they will receive as much glory, beatitude and happiness, for as much of my Will as they have enclosed in their souls on earth. Their glory will be measured by that very Will of Mine which their souls will possess; nor will they be able to receive more, because their capacity and wideness is formed by that very Divine Will which they have done and possessed while living on earth. And even if my liberality wanted to give them more, they would lack the space to contain it, and it would overflow outside.

Now, my daughter, of all that my Will has established to give to creatures, of all of Its acts, they have taken little - they have known little until now, because Its Kingdom has not only not been known, but not even possessed. Therefore, in Heaven It cannot give all Its complete glory, or all the joys and happiness It possesses, because It finds Itself in the midst of children who are incapable and of small stature. This is why It awaits the time of Its Kingdom with so much love and yearning – to have Its total dominion, and to give from Its Fiat everything It had established to give to creatures, therefore forming children who are capable of receiving all of Its goods. And only these children will make the glory for all the Blessed - for the children of the Kingdom of my Will, be completed in the Celestial Fatherland, because they have enclosed what my Will wanted, giving It free field of action and of dominion. Therefore, they will have the ‘essential glory’, as they will have the capacity and the space to contain it, and, through them, the others will have the ‘accidental glory’; and, all together, they will enjoy the complete glory and the full happiness of my Will. So, the Kingdom of the Supreme Fiat will be the full triumph of Heaven and of the earth.”

Then, I was thinking to myself: ‘In the ‘Our Father’, Our Lord teaches us to say - to pray: “Your

Will be done”. Now, why does He say that He wants us to live in It?’ And Jesus, always benign, moving in my interior, told me: “My daughter, ‘your Will be done’ which I taught in the ‘Our Father’ meant that all were to pray that they might at least do the Will of God. And this is for all Christians and for all times; nor can anyone call himself a Christian if he does not dispose himself to do the Will of his Celestial Father. But you have not thought of the other addition which comes immediately after: ‘On earth as It is in Heaven’. ‘On earth as It is in Heaven’ means to live in the Divine Will; it means to pray that the Kingdom of my Will may come on earth in order to live in It. In Heaven, they not only do my Will, but they live in It – they possess It as their own thing, and as their own Kingdom. And if they did It, but did not possess It, their happiness would not be full, because true happiness begins in the depth of the soul. To do the Will of God does not mean to possess It, but to submit oneself to Its commands, while to live in It is possession. Therefore, in the ‘Our Father’, in the words ‘your Will be done’ is the prayer that all may do the Supreme Will, and in ‘on earth as It is in Heaven’, that man may return into that Will from which he came, in order to reacquire his happiness, the lost goods, and the possession of his Divine Kingdom.”

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**October 17, 1926**

***How the soul goes around in all Creation and Redemption, keeping the Divine Will company in all of Its acts, and asking for Its Kingdom in each one of them. How the Fiat is the foundation of the Kingdom of the Divine Will.***

It seems I cannot do without continuing my round in the Supreme Will. I feel It is my true home, and only when I go around within It - then am I content, because I find everything that belongs to my sweet Jesus, and by virtue of His Will, all that belongs to Him, is also mine. Therefore, I have much to give to my beloved Good; even more, there is so much to give Him, that I never finish giving Him everything. So I remain always with the desire to go back and continue my round, to be able to give Him everything that belongs to His adorable Will. So, while going around, thinking of the great good that the Supreme Volition brings to the soul, I prayed to Jesus that He would soon make It known to all, so that they might take part in such a great good. And in order to obtain this, as I reached each created thing, I said to Him: ‘I come into the sun to keep company with your Will reigning and dominating in it, with all the splendor of Its majesty. But while I keep You company in the sun, I pray You that your Eternal Fiat be known, and just as It reigns triumphantly in the sun, It may come to reign triumphantly in the midst of creatures. See, the sun also is praying You – all of its light turns into prayer, and as it extends over the earth and invests plants and flowers, mountains and plains, seas and rivers with its light, it prays that your Fiat may be one upon earth, harmonizing with all creatures. So, I am not the only one who is praying, but it is the power of your very Will reigning in the sun that is praying. The light is praying; its innumerable effects, the goods, the colors it contains, are praying – all are praying that your Fiat may reign over all. Can You resist such a great mass of light, which prays with the power of your own Will? And I, little as I am, while keeping You company in this sun, bless, adore, glorify your adorable Will, with that magnificence and glory with which your own Will glorifies Itself in Its works. So, only in the creatures is your Will not to find the perfect glory of Its works? Therefore, come – may your Fiat come.’ But while I am doing this, I feel all the light of the sun praying that the Eternal Fiat may come; or rather, it is His very adorable Will which, investing the light, prays. And I, leaving It there praying, move on into the other created things to make my tiny little visit, to keep a little company with the adorable Will in each one of Its acts, which It

exercises in each created thing. Therefore, I go through the heavens, the stars, the sea, so that the heavens may pray, the stars may pray, the sea may pray with its murmuring that the Supreme Fiat be known and reign triumphantly over all creatures, just as It reigns in them. Then, after going around over all created things to keep company with the Divine Fiat, and to ask, within each thing, that It may come to reign upon earth – how beautiful it is to see and to hear the whole Creation praying that Its Kingdom may come into the midst of creatures.

Then I descend into everything that my Jesus did in Redemption – in His tears, in His baby moans, in His works, steps and words, in His pains, in His wounds, in His blood, and even in His death, so that His tears may pray that His Fiat come, His moans and everything He did, all in chorus, may supplicate that His Fiat be known, and that His very death may make the Life of His Divine Will rise again in the creatures.

Then, while I was doing this and other things – I would be too long if I wanted to say everything – my sweet Jesus, clasping me to Himself, told me: “Little daughter of my Will, you must know that my Will left Itself reigning in all Creation, to give the field to creatures to make as many visits to It for as many things as It created. It wanted the company of the creature in the mute language of the whole universe. How hard is the isolation of this Will so holy, which wants to sanctify, and finds no one with whom to share Its sanctity; It is so rich and yearning to give, and finds no one to whom to give; so beautiful, and It finds no one to embellish; so happy, and It finds no one to make happy. Being able to give - wanting to give, and having no one to whom to give is always a sorrow and an unspeakable pain; and then, to one’s yet greater sorrow, being left alone. Therefore, in seeing a creature enter the field of Creation to keep It company, It feels delighted, and It feels that the purpose for which It left Itself reigning in each created thing is being fulfilled. But that which renders It more happy, more glorified, is that, as you reach each created thing, you ask that Its Fiat be known and reign over everything, and you move my very Will in the sun, in the heavens, in the sea – in everything, to pray that the Kingdom of my Will may come. In fact, since my Fiat is in you, it can be said that it is my Will Itself that prays and moves all of my works, and even my tears and sighs, so that the Kingdom of my Will may come.

You cannot understand what contentment You give Me, what a breach it is into my Heart and into my very Will, to hear all Our works praying because they want Our Fiat. You see, then, my contentment, as I see that you seek nothing for yourself - neither glory, nor love, nor graces. And in seeing that your littleness cannot obtain a Kingdom so great, you go around in all my works, wherever an act of my Will is present, doing its office, and you make my own Fiat say: ‘Your Kingdom come. O please! let It be known, loved and possessed by the human generations.’ A Divine Will that prays together with Our works, and together with Its little daughter, is the greatest portent. It is a power equal to Our own that prays, and it is impossible for Us not to grant what it asks. How holy, how pure, noble and fully divine, without a shadow of the human, is the Kingdom of Our Will. Our own Fiat will be Its basis, Its foundation and Its depth, which, extending below, in the midst, and above these children of the Celestial Family, will render their step firm, and the Kingdom of my Will unshakeable for them.”

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**October 19, 1926**

***The Divine Fiat possesses the source of novelty, and the soul who lets herself be dominated by It is under the influence of a new continuous act, never interrupted, and receives the effects and the life of everything that the Divine Will has done.***

As I was in my usual state, my adorable Jesus made Himself seen in my interior, with a sun which descended from heaven and was centered in His breast; and as I prayed, breathed, moved and did my acts in His Will, I acquired light, and Jesus expanded more within my soul, occupying more space. I remained surprised in seeing that everything I did acquired light from the breast of Jesus, and that Jesus became larger and extended more within me, and I was filled more with Him. After this, He said to me: “My daughter, my Divinity is a new continuous act, and since my Will is the regime of It, the carrying out of Our works, the bearer of this new act, It possesses the fullness of this new act, and therefore It is ever new in Its works, new in Its happiness, in the joy, and ever new in the manifestations of Its knowledges.

This is why It tells you always new things about my Fiat – because It possesses the source of novelty. And if it seems that many things look alike, and hold hands, this is the effect of the endless light It contains, which is indivisible, and therefore they seem to be lights which are all linked together. And just as in the light there is the substance of colors, which are like many new and distinct acts that the light possesses - one cannot say that there is only one color, but all colors, with the variety of all shades: pale, strong and dark; however, that which embellishes these colors and renders them more brilliant is the fact that they are invested by the power of light, otherwise they would be like colors without attractiveness and without beauty - in the same way, the many knowledges given to you about my Will, because they start from Its endless light, are invested with light, and therefore it seems that they hold hands, that they look alike. However, in their substance, they are more than colors – ever new in the truths, new in the way, new in the good they bring, new in the sanctification they communicate, new in the similes, new in the beauties. And perhaps even just one new and additional word contained in the different manifestations about my Will, is always a divine color, and it is a new eternal act, which brings to the creature an act that never ends, in the grace, in the goods, and in the glory. And do you know what it means to possess these knowledges on my Will? It is as if one possessed a coin which has the virtue of making arise as many coins as one wants; and if one possesses a springing good, poverty is over. In the same way, these knowledges of mine possess light, sanctity, strength, beauty and riches, which arise continuously. So, those who will possess them will have the source of light, of sanctity; therefore, darkness, weaknesses, the ugliness of sin, poverty in divine goods, will end for them. All evils will end, and they will possess the source of Sanctity.

See, this light which you see as centered in my breast is my Supreme Will. As you emit your acts, light arises and communicates itself to you, bringing you new knowledges about my Fiat, which, emptying you, enlarge the place for Me in which I can extend more within you. And as I keep extending Myself, so do your natural life, your will - all of yourself, come to an end, because you give place to Mine, and I occupy Myself with forming and extending more and more the Kingdom of the Supreme Fiat in you, and you will have a larger field in order to go around in It, and to help Me in the work of the new formation of my Kingdom in the midst of creatures.”

Then, I continued my acts in the unending heaven of the Divine Volition, and I could touch with my own hand how in everything that came out of the Eternal Fiat, both in Creation and in Redemption

and in Sanctification, there are many beings and innumerable things – all new and distinct among themselves. At the most, they look alike, they hold hands, but not one being or thing can say: “I am the same as the other”. Even the smallest insect, the littlest flower, carries the mark of novelty. So I thought to myself: ‘It is really true that the Fiat of the Divine Majesty contains the virtue - the source of a new continuous act. What happiness it is to let oneself be dominated by this omnipotent Fiat – to be under the influence of a new act, never interrupted.’ Now, while I was thinking of this, my sweet Jesus came back, and looking at me with unspeakable love, called everything around Himself. At His wish, all Creation and the goods of Redemption found themselves around Jesus, and He bound my poor soul to all Creation and Redemption, to let me receive all the effects of everything that His adorable Will has done. And He added: “My daughter, one who lets herself be dominated by my Will is under the influence of all Its acts, and receives the effects and the life of what I did in Creation and Redemption. Everything is in relationship with her, and bound to her.”

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**October 22, 1926**

***The great good which the Kingdom of the Divine Fiat will bring. How It will be the preserver from all evils. Just as the Virgin, while She made no miracle, made the great miracle of giving a God to creatures, so it will be for the one who must make the Kingdom known: she will make the great miracle of giving a Divine Will.***

I was thinking to myself about the Holy Divine Volition, and I said to myself: ‘But, what will be the great good of this Kingdom of the Supreme Fiat?’ And Jesus, interrupting my thought, moved in my interior as though hurriedly, telling me: “My daughter, what will be the great good?! What will be the great good?! The Kingdom of my Fiat will enclose all goods, all miracles, the most sensational prodigies; even more, It will surpass them all together. And if miracle means to give sight to a blind one, to straighten up a cripple, to heal one who is sick, to raise a dead man, etc., the Kingdom of my Will will have the preserving nourishment, and for whomever enters into It, there will be no danger that he might become blind, crippled or sick. Death will no longer have power in the soul; and if it will have it over the body, it will not be death, but transit. Without the nourishment of sin and a degraded human will which produced corruption in the bodies, and with the preserving nourishment of my Will, the bodies also will not be subject to decomposing and becoming so horribly corrupted as to strike fear even into the strongest ones, as it happens now; but they will remain composed in their sepulchers, waiting for the day of the resurrection of all.

Do you think it is a greater miracle to give sight of a poor blind one, to straighten up a cripple, to heal one who is sick, or to have a preserving means, so that the eye may never lose its sight, so that one may always walk straight, so that one may always be healthy? I believe that the preserving miracle is greater than the miracle after a misfortune has occurred. This is the great difference between the Kingdom of Redemption and the Kingdom of the Supreme Fiat: in the first, the miracle was for the poor unfortunate, as it is today, who lie, some in one misfortune, some in another; and this is why I gave the example, also externally, of giving many different healings, which were the symbol of the healings which I gave to the souls, and which easily return to their infirmity. The second will be a preserving miracle, because my Will possesses the miraculous power that whoever lets himself be dominated by It, will be subject to no evil. Therefore, It will have no need to make miracles, because It will preserve them always healthy, holy and beautiful – worthy of that beauty which came out of

Our creative hands in creating the creature. The Kingdom of the Divine Fiat will make the great miracle of banishing all evils, all miseries, all fears, because It will not perform a miracle at time and circumstance, but will keep the children of Its Kingdom with Itself with an act of continuous miracle, to preserve them from any evil, and let them be distinguished as the children of Its Kingdom. This, in the souls; but also in the body there will be many modifications, because it is always sin that is the nourishment of all evils. Once sin is removed, there will be no nourishment for evil; more so, since my Will and sin cannot exist together, therefore the human nature also will have its beneficial effects.

Now, my daughter, having to prepare the great miracle of the Kingdom of the Supreme Fiat, I am doing with you, firstborn daughter of my Will, just as I did with the Sovereign Queen, my Mama, when I had to prepare the Kingdom of Redemption. I drew Her so close to Myself, I kept Her so occupied in Her interior, as to be able to form together with Her the miracle of Redemption, for which there was such great need. There were so many things which, together, we were to do, to redo, to complete, that I had to hide from Her outward appearance anything which might be called miracle, except for Her perfect virtue. By this, I rendered Her more free, so as to let Her cross the endless sea of the Eternal Fiat, that She might have access to the Divine Majesty in order to obtain the Kingdom of Redemption. What would be greater: that the Celestial Queen had given sight to the blind and speech to the mute, and so forth, or the miracle of making the Eternal Word descend upon earth? The first would have been accidental, passing and individual miracles; the second, instead, is a permanent miracle – and it is for everyone, as long as they want it. Therefore, the first would have been as though nothing compared to the second. She was the true sun, who, eclipsing everything, eclipsed the very Word of the Father within Herself, letting all the goods, all the effects and miracles which Redemption produced, germinate from Her light. But, as sun, She produced goods and miracles without letting Herself be seen or pointed at as the primary cause of everything. In fact, all the good I did upon earth, I did because the Empress of Heaven reached the point of holding Her empire in the Divinity; and by Her empire She drew Me from Heaven, to give Me to creatures.

Now, I am doing the same with you in order to prepare the Kingdom of the Supreme Fiat. I keep you with Me, I make you cross Its endless sea to give you access to the Celestial Father, that you may pray Him, conquer Him, have empire over Him, to obtain the Fiat of my Kingdom. And in order to fulfill and consummate in you all the miraculous power which is needed to form a Kingdom so holy, I keep you continuously occupied in your interior with the work of my Kingdom; I make you go around continuously in order to redo - to complete everything that is needed, and that all should do, in order to form the great miracle of my Kingdom. Externally, I let nothing miraculous appear in you, except for the light of my Will.

Some might say: 'How can this be? Blessed Jesus manifests so many portents to this creature about this Kingdom of the Divine Fiat, and the goods It will bring will surpass Creation and Redemption - even more, It will be the crown of both one and the other; but in spite of so much good, nothing miraculous can be seen in her, externally, as confirmation of the great good of this Kingdom of the Eternal Fiat; while the other saints, without the portent of this great good, have made miracles at each step.' But if they turn back to consider my dear Mama, the holiest of all creatures, and the great good which She enclosed within Herself and which She brought to creatures, there is no one who can compare to Her, as She made the great miracle of conceiving the Divine Word within Herself, and

the portent of giving a God to each creature. And in the face of this great prodigy, never before seen or heard, of being able to give the Eternal Word to creatures, all other miracles together are like tiny little flames before the sun. Now, one who must do the greatest has no need to do the lesser. In the same way, in the face of the miracle of the Kingdom of my Will restored in the midst of creatures, all other miracles will be tiny little flames before the great Sun of my Will. Each saying, truth and manifestation about It, is a miracle which has come out of my Will as preserver from all evils; it is like binding the creatures to an infinite good, to a greater glory, and to a new beauty – fully divine.

Each truth about my Eternal Fiat contains more power and prodigious virtue than if a dead man were resurrected, a leper were healed, a blind one could see, or a mute could speak. In fact, my words on the sanctity and power of my Fiat will resurrect the souls to their origin; they will heal them from the leprosy produced by the human will. They will give them the sight to be able to see the goods of the Kingdom of my Will, because until now they have been like blind. They will give speech to many mute who, while they were able to say many other things, only for my Will were like many mute without speech; and then, the great miracle of being able to give to each creature a Divine Will which contains all goods. What will It not give them when It will be in possession of the children of Its Kingdom? This is why I keep you all occupied with the work of this Kingdom of Mine - and there is much to do in order to prepare the great miracle that the Kingdom of the Fiat be known and possessed. Therefore, be attentive in crossing the endless sea of my Will, so that the order between Creator and creature may be established; in this way, through you, I will be able to make the great miracle that man return to Me – into the origin from which he came.”

Then, I was thinking of what is written above, especially that each word and manifestation on the Supreme Will is a miracle come out of It. And Jesus, to confirm in me what He had told me, added: “My daughter, what do you think a greater miracle was when I came upon earth: my word, the Gospel I announced, or the fact that I gave life to the dead, sight to the blind, hearing to the deaf, etc.? Ah! my daughter, my word, my Gospel, was a greater miracle; more so, since the very miracles came out of my word. The foundation, the substance of all miracles came out of my creative word. The Sacraments, Creation Itself, a permanent miracle, had life from my word; and my very Church has my word, my Gospel, as regime and foundation. So, my word, my Gospel, was a miracle greater than the miracles themselves, which, if they had life, it was because of my miraculous word. Therefore, be sure that the word of your Jesus is the greatest miracle. My word is like mighty wind that runs, pounds on the hearing, enters into the hearts, warms, purifies, illuminates, goes round and round from nation to nation; it covers the whole world, it wanders throughout all centuries. Who could ever give death and bury one word of mine? No one. And if sometimes it seems that my word is silent and is as though hidden, it never loses its life. When least expected, it comes out and goes around everywhere. Centuries will pass in which everything - men and things - will be overwhelmed and disappear, but my word will never pass away, because it contains Life – the miraculous power of the One who issued it. Therefore, I confirm that each word and manifestation I make to you about my Eternal Fiat is the greatest miracle, which will serve the Kingdom of my Will. And this is why I push you so much, and I care so much that not a word of mine be not manifested and written by you – because I see a miracle of mine coming back to Me, which will bring so much good to the children of the Kingdom of the Supreme Fiat.”

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**October 24, 1926**

***How there is nothing more holy and bearer of every happiness than the Divine Will. How all the acts of Creation and Redemption have the purpose of establishing the Kingdom of the Supreme Fiat.***

I was doing my usual round in the Divine Volition, and in each thing I placed my 'I love You', and I asked that the Kingdom of the Fiat come and be known upon earth. And reaching all the acts that my sweet Jesus did in Redemption, asking, in each act, 'your Kingdom come', I thought to myself: 'Before, in going around so much, both in all Creation and in Redemption, I used to place only my 'I love You', my adoration, my 'thank You'. And now, why can I not do without asking for the Kingdom of the Fiat? I feel I would want to overwhelm everything – the smallest and the greatest thing, Heaven and earth, the very acts of Jesus and Jesus Himself - and force them, so that everything and everyone may say together with me: "We want the Kingdom of the Supreme Fiat. We want It reigning and dominating in our midst." More so, since all want It; the very acts of Jesus, His life, His tears, His Blood, His wounds, say from within: "May our Kingdom come upon earth". And so I enter into the act of Jesus, and I repeat along with it: "May the Kingdom of the Divine Fiat come soon".'

Now, while I was thinking of this, my beloved Jesus came out from within my interior, and with unspeakable tenderness told me: "My daughter, one who is born in my Will feels Its life flowing within her, and as though naturally, she wants for everyone that which she possesses. And since my Will is immense and encloses everything and everyone, one who possesses It goes around through all the things It encloses, to pray It and win It to descend upon earth to form Its Kingdom. However, you must know that in order to have dominion and make them say what you want, in all the things which came out of my Will and enclose It, first you had to know them and then love them, so that love might give you the right to possess them and to make them do and say whatever you want. Here is the reason why, before, in going around through all of my works, you would impress your 'I love You', 'I adore You', 'I thank You' – it was the knowledges of my works that you were acquiring, and the possession of them that you were taking. Now, after the possession, what greater, holier and more beautiful thing, more bearer of all happinesses to the human generations, can you ask in the midst of my works and together with them, than the coming of the Kingdom of my Will? More so since, in Creation just as in the Kingdom of Redemption, it was the Kingdom of the Fiat that I wanted to establish in the midst of creatures. All of my acts, my very Life, their origin, their substance - deep within them, it was the Fiat that they asked for, and for the Fiat were they made. If you could see inside each one of my tears, each drop of my Blood, each pain, and all of my works, you would find, within them, the Fiat that they were asking for, and how they were directed toward the Kingdom of my Will. And even though, apparently, they seemed to be directed to redeeming and saving man, that was the way which they were making in order to reach to the Kingdom of my Will.

This happens also to creatures, when they decide that they want to take possession of a kingdom, of a house, of a land: they do not just find themselves in it and in possession of it immediately, in one instant, but they have to make their way. Who knows how much suffering, fighting and climbing of stairs, in order for them to be in it, and then take possession of it. My daughter, if all the acts and pains which my Humanity suffered did not have the restoration of the Kingdom of my Fiat upon earth as their origin, substance and life, I would have moved away from and lost the purpose of Creation



– which cannot be, because once God has set Himself a purpose, He must and can obtain the intent. And if in everything you do, suffer and say, you do not ask for my Fiat, and do not have my Will as origin and substance, you move away from and do not fulfill your mission. And it is necessary that you go around time and time again in my Will, in the midst of my works, to ask, all in chorus, for the coming of the Supreme Fiat - so that, together with all Creation and with all my works which I did in Redemption, you may be filled to the brim with all the acts which are needed before the Celestial Father to make known and to impetrate the Kingdom of my Will upon earth.

Now, you must know that all Creation and all my works done in Redemption are as though tired of waiting, and find themselves in the condition of a noble and rich family, whose children are all of proper stature, good looking, of uncommon intelligence, always well dressed, and with marvelous neatness. They are the ones who make always the best impression among all others. Now, after such great fortune, this family has had a misfortune: one of these children, degrading himself, descends from his nobility and goes around always dirty; he does unworthy and vile acts which dishonor the nobility of the family, and as much as they do so that he may appear together with the other brothers, they do not succeed; on the contrary, he keeps getting worse and worse, to the point of becoming the mockery and the laughingstock of all. The whole family has a constant sorrow; and as much as they feel the dishonor of this son, they cannot destroy him and say that he does not belong to them, and that he did not come from that same father to whom they belong. Such is the condition in which all Creation and all the works of my Redemption find themselves. They are all a celestial family, their origin is divine nobility; all of them have the Will of their Celestial Father as their insignia, dominion and life, and therefore they all maintain themselves in their nobility – beautiful, decorous, pure, of enchanting beauty, and worthy of that Will which possesses them. After so much glory and honor for this celestial family, they have had the misfortune that one alone – man – who came from their same Father, has degraded himself; and in the midst of such great glory and beauty of theirs, he is always dirty, he does foolish actions - unworthy and vile. They cannot deny that he belongs to them, but they do not want him in their midst so dirty and foolish. Therefore, as though tired, they all pray that the Kingdom of my Will may come into the midst of creatures, so that one may be the nobility, the honor and the glory of this family. And in seeing that the little daughter of my Will comes into their midst, and, animating them, asks and makes everyone ask for the coming of the Kingdom of the Supreme Fiat into the midst of creatures, they all feel delighted, because their sorrow is close to ending.”

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**October 26, 1926**

***How in all the acts that Jesus did, His purpose was the Kingdom of the Divine Fiat. Adam feels the honor he had lost being returned to him.***

As I continued to unite myself with the acts that Jesus did in Redemption, my always lovable Jesus told me: “My daughter, see how all the acts I did in redeeming man, and even the miracles I performed during my public life, had no other purpose but to call back the Kingdom of the Supreme Fiat into the midst of creatures; and in the act of doing them, I asked my Celestial Father to make It known and to restore It in the midst of the human generations. If I gave sight to the blind, my first act was to put to flight the darkness of the human will - the primary cause of the blindness of the soul and of the body, so that the light of my Will might illuminate the souls of many blind, and they might

obtain the sight to look at my Will in order to love It, and their bodies also might be exempt from losing the sight. If I gave hearing to the deaf, first I asked my Father that they might acquire the hearing to hear the voices, the knowledges, the prodigies of my Divine Will, so that It might enter into their hearts as the way in order to dominate them, and there might be no more deaf in the world – either in the soul or in the body. Also in the dead I resurrected, I asked that souls might rise again in my Eternal Will – even those which were putrefied, and made more than cadavers by the human will. And when I took the ropes to drive the profaners out of the temple, it was the human will that I was driving out, so that Mine might enter, reigning and dominating, and they might be truly rich in their souls and no longer subject to natural poverty. And even when, triumphant, I entered into Jerusalem, in the midst of the triumph of the crowds, surrounded with honor and glory, it was the triumph of my Will that I established in the midst of the peoples.

There was no act I did while being on earth in which I did not place my Will as prime act to be established once again in the midst of creatures, because that was the thing I most cared for. If it were not so, or if I did not do so – if in everything I worked and suffered I did not have the Kingdom of the Supreme Fiat as prime act to be restored in the midst of creatures – my coming upon earth would have brought a half good to the generations – not a complete one, and the glory of my Celestial Father would not have been completely reintegrated by Me. In fact, since my Will is the origin of every good and the only purpose of Creation and Redemption, It is therefore the ultimate fulfillment of all Our works. Without It, Our most beautiful works remain within a frame and without completion, because It alone is the crown of Our works and the seal that Our work is complete. Therefore, for the honor and glory of the very work of Redemption, It was to have, as prime act, the purpose of the Kingdom of my Will.”

After this, I was beginning my round in the Divine Will, and going into the terrestrial Eden, in which Adam had done the first act of withdrawal of his will from the Divine, I said to my sweet Jesus: ‘My Love, I want to annihilate my will in Yours, that it may never have life, so that your Will may have life in everything and forever, in order to repair for the first act which Adam did, and return to your Supreme Volition all the glory as if Adam had never withdrawn from It. Oh! how I wish to give back to him the honor he lost because he did his own will and rejected Yours. And I intend to do this act for as many times as all creatures have done their own will - the cause of all evils, and have rejected Yours - the origin and fount of all goods. Therefore I pray You that the Kingdom of the Supreme Fiat may come soon, so that everyone, from Adam up to all the creatures who have done their own will, may receive the honor and the glory which they lost, and your Will may receive triumph, glory and Its fulfillment.’

Now, while I was saying this, my highest Good, Jesus, was moved and touched, and making my first father Adam present to me, let him himself tell me, with emphasis of love, all special: “Blessed daughter, finally my Lord God, after so many centuries, has delivered to the light of the day the one who was to think about giving me back the honor and the glory which I lost, alas, by doing my will. How I feel my happiness redoubled. Until now, no one has ever thought of giving me back that honor which I lost. Therefore I thank God profoundly for having delivered you to the light, and I thank you, the daughter dearest to me, for taking on the commitment of giving back to God the glory as if His Will had never been offended by me, and to me the great honor that the Kingdom of the Supreme Fiat be established once again in the midst of the human generations. It is right that I give

you the place which had been destined to me, as the first creature that came out of the hands of our Creator.”

After this, my lovable Jesus, clasping me to Himself, told me: “My daughter, not only Adam, but the whole of Heaven awaits your acts in my Will, in order to receive the honor which their human will has taken away from them. You must know that I have placed more grace in you than I placed in Adam, so that my Will might possess you and dominate you with triumph, and yours might feel honored never to have life, and to give the place to my Will. In him I did not place my Humanity as his help and strength, and as cortege of my Will, because I did not have It then. But I have placed It in you, to provide you with all the necessary helps so that your will might remain at its place, and Mine might reign and, together with you, might follow your rounds in my Eternal Volition in order to establish Its Kingdom.”

On hearing this, surprised, I said: ‘My Jesus, what are You saying? It seems to me that You want to tempt me and make fun of me. How is it possible that You have placed more grace in me than in Adam?’ And Jesus: “Certainly, certainly, my daughter. I had to make it so that your will might be sustained by another Divine Humanity, so that it would not stagger, but remain firm in my Will. Therefore, I am not making fun of you, but I am telling you this, so that you correspond to Me and be attentive.”

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**October 29, 1926**

***How in all created things God centralized His love toward man. Outpouring of love in creating him, and how the Fiat made him live in the reflections of his Creator.***

I was continuing my round in all Creation, in order to follow each act of the Supreme Will in each created thing; and my always lovable Jesus came out from within my interior to accompany me through the whole space of the vault of the heavens. And as we reached each created thing, Jesus gave starts of joy and of love. Then, pausing, He told me: “My daughter, I created the heavens and I centralized my love for man in the heavens; and in order to give him greater delight, I studded them with stars. I did not love the heavens, but man in the heavens, and for him I created them. How strong and great was my love in extending this azure vault above the head of man, adorned with most refulgent stars, like a pavilion for him, such that neither kings nor emperors can have one like it. But I did not content Myself with centralizing my love for man in the heavens, which were to serve him as pure delight. Wanting to delight in love with him, I wanted to create the sun, centralizing so much love for man in the sun. I loved man in the sun - not the sun, and therefore I placed in it love of necessity, because the sun was necessary for the earth, having to serve the plants and the well being of man; love of light, which was to illuminate him; love of fire, which was to warm him; and all the effects which this sphere produces, which are innumerable – a continuous miracle placed in the vault of the heavens, which descends with its light for the good of all. I centralized so many specialties of love toward man in the sun, for as many goods and effects as it produces.

Oh! if the creature at least paid attention to my love, which the sun brings to her, how happy I would feel, and repaid of the great love I placed in this divine relater of Mine, and bearer of my love and of my light. While my Supreme Will operated, constituting Itself life of each created thing in order to

give Itself as life to the human generations also through them, my love, making its way in my Eternal Fiat, centralized Itself, to love man. So, in each created thing – in the wind, in the sea, in the little flower, in the little bird that sings – in everything, I centralized my love, so that all things might bring him love. But in order to hear, comprehend and receive this my language of love, man was supposed to love Me; otherwise all Creation would remain as though mute and lifeless for him.

Now, after I created everything, I formed the nature of man with my own creative hands; and as I formed the bones, extended the nerves, formed the heart, so did I centralize my love. And after I clothed him with flesh, forming as though the most beautiful statue which no other artisan could ever make, I looked at him, and I loved him so much that, unable to contain my love, it overflowed; and breathing on him, I infused life in him. But We were not content. In an excess of love, the Sacrosanct Trinity wanted to endow him, giving him intellect, memory and will; and according to his capacity of creature, We enriched him with all the particles of Our Divine Being. The whole of the Divinity was intent on loving man and on pouring Itself into him. From the very first instant of his life, he felt all the strength of Our love, and from the depth of his heart, he expressed, with his own voice, love for his Creator. Oh! how happy We felt in hearing Our work, the statue made by Us, speaking, loving Us – and with perfect love. It was the reflection of Our love that came out of him. This love had not been contaminated by his will, and therefore his love was perfect, because he possessed the fullness of Our love. Until then, of all the things created by Us, not one thing had said to Us that it loved Us. Now, in hearing that man loved Us, Our joy, Our contentment, was so great, that as the fulfillment of Our feast, We constituted him king of all the universe, and the most beautiful jewel of Our creative hands. How beautiful man was in the first times of his creation. He was Our reflection, and these reflections gave him so much beauty as to enrapture Our love, and render him perfect in all of his acts: perfect was the glory he gave to his Creator; perfect his adoration, his love, his works. His voice was so harmonious as to resound in the whole Creation, because he possessed the divine harmony, and the harmony of that Fiat which had given him life. Everything was order in him, because Our Will brought him the order of his Creator; It rendered him happy, and made him grow in Our likeness, and according to Our words: ‘Let Us make man in Our image and likeness.’ Each one of his acts, done in the unity of the light of the Supreme Fiat, was a tint of divine beauty that he acquired. Each word of his was one more harmonious note that resounded. Everything was love in him; in everything, he sang the praises of Our glory, of Our power and infinite wisdom; and everything – heavens, sun and earth – brought him the joys, the happiness and the love of the One who had created him.

If you could form a statue the way you liked the best, and then you poured all of yourself into it, giving it all the vital humors, and with the empire of your love you gave life to it – how much would you not love it? And how much would you not want it to love you? What would your jealousy of love be, so that the whole of it would remain at your disposal, and such that you would not tolerate even one heartbeat which would not be done for you? Ah! in your statue you would look at yourself, and therefore, at every little thing not done for you, you would feel a tearing made to your very self.

So I am. Everything that the creature does not do for Me are tearings that I feel; more so, since the earth that sustains her is mine; the sun that illuminates her and warms her is mine; the water that she drinks, the food that she takes are mine. Everything is mine – she lives at my expense; and while I give her everything, she - the beautiful statue - is not for Me. What must my sorrow be then, and the

affront and the offense that this statue gives Me? Think about it yourself, my daughter. Now, you must know that my Will alone can give Me back my statue – beautiful, just as I made it, because my Will is the preserver of all Our works, and the bearer of all Our reflections, in such a way that the soul lives of Our reflections, which, if she loves, administer to her the perfection of Our love; if she works, the perfection of Our works. In sum, everything she does is perfect in her, and this perfection gives her so many tints of different beauties, as to enamor the Maker who formed her. This is why I love so much that the Supreme Fiat be known and form Its Kingdom in the midst of the human generations – to establish the order between Creator and creature, and to return to place Our goods in common with her. And Our Will alone has this power; without It, there cannot be much good, nor can Our statue return to Us, as beautiful as it came out of Our creative hands.”

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**November 1, 1926**

***What the Supreme Fiat does in each created thing, and the lessons It gives to creatures in order to come and reign in their midst.***

I was doing my usual round in the whole Creation, to be able to love and glorify as the Divine Fiat Itself loves and glorifies in all created things. But while I was doing this, I thought to myself: ‘My sweet Jesus makes me go around through the whole Creation, as though to reach His Will in all of Its acts, so as to keep It company, to give to Him an ‘I love You’ of mine, a ‘thank You’, an ‘I adore You’ of mine, and to ask that His Kingdom may come soon. But I do not know all that this Divine Volition does in each created thing; I would like to know It, so that my act may be one with Its own.’

Now, while I was thinking of this, my always lovable Jesus, all goodness, came out from within my interior and told me: “It is right that the little daughter of my Will know what the One from whom her origin came, does. You must know that my Eternal Fiat not only fills the whole Creation and is life of each created thing, but keeps all of Our qualities spread out in the whole Creation. In fact, the Creation was to serve as terrestrial paradise for the human family, and therefore It was to be the echo of the beatitudes and happinesses of Heaven. If It did not contain the joys and the contentments of the Celestial Fatherland, how could It form the happiness of the terrestrial fatherland? More so, since one was the Will – both that which beatified Heaven and that which was to make the earth happy. Now, if you want to know what my Will does in the heavens - in that azure which appears always firm and stretched out above the heads of all, there is not one point in which heavens cannot be seen; both at night and at daytime they remain always at their place. So, Our Will keeps Our eternity, Our firmness that never changes, spread out; It remains always in Its perfect balance, nor does It ever change because of any circumstance. And while It loves and glorifies Our eternity, Our unshakable Being, It makes the earth happy and says to man: ‘Look – take the heavens as model, which are always stretched out above your head. Be always firm in good, just as I am, always stretched out from here in order to protect you, so that you too, like a second heaven populated with stars - which to your eyes seem so bound to the heavens that it can be said that the stars are daughters of the heavens - so that you too will be firm in good, and the heaven of your soul will be populated with stars, like many births from you and daughters of yours.’

So, in doing your round in the Creation, when you arrive at the heavens, you too, united with Our Will, love and glorify Our eternity, Our unshakeable Being that never changes, and pray that It may

render creatures firm in good, that they may be the reflection of the heavens, and may enjoy the happiness brought by a good which is continuous and never interrupted.

Then, continuing your round in the space of Creation, you will arrive at the sun, a sphere which is closer to the earth than the heavens, in order to bring to creatures the source of terrestrial happiness, and the similes of the beatitudes and the flavors of the happiness of the Celestial Fatherland. Do you want to know, then, what my Will does in the sun? It glorifies Our endless light, Our innumerable flavors; It loves and glorifies the infinity of Our sweetnesses, the indescribable tints of Our beauties; and with its heat, It echoes Our immense love. Oh! how the sun sings Our praises, and loves and glorifies Our Divine Being. Just as Our Divinity, unveiled, beatifies the whole Celestial Fatherland with acts ever new, in the same way, the sun, faithful echo of its Creator, celestial bearer of the Supreme Majesty, veiled by its light in which my Will dominates and reigns, brings terrestrial happiness to the earth. It brings its light and its heat; it brings sweetness and flavors, almost innumerable, to plants, to herbs, to fruits; it brings color and fragrance to the flowers, and so many different tints of beauty, as to delight and embellish all nature. Oh! how the sun – or rather, my Will in the sun – through plants, fruits and flowers, offers true terrestrial happiness to the human generations. And if they do not enjoy it fully, it is because they have moved away from that Will which reigns in the sun; and the human will, placing itself against the Divine, breaks its happiness. And my Will, veiled in the light of the sun, while loving and singing the praises of Our divine qualities, from the height of its sphere says to man: ‘In everything you do, be always light, just as I am, so that the light may convert you completely into heat, and you may become as one single flame of love for your Creator. Look at me: by being always light and heat, I possess sweetness; so much so, that I communicate it to the plants, and from the plants to you. You too, if you are always light and heat, will possess the divine sweetness; you will have no more bile and angers in your heart; you will possess the flavors and the different tints of the beauties of the Supreme Being. You will be sun like me; more so, since God made me for you, and you were made for Him, therefore it is right that you be more sun than I.’

See, my daughter, how many things you have to do united with my Will in that sphere of the sun. You have to sing the praises, love and glorify Our light, Our love, Our infinite sweetnesses, Our innumerable flavors and Our incomprehensible beauty. And you have to impetrate for creatures all the divine qualities which the sun contains, so that, in finding the divine qualities in their midst, my Will may come to reign unveiled, with Its full triumph, into the midst of the human generations.

And now, my daughter, let us descend into the lower part of the earth; let us go into the sea, in which immense masses of crystal clear waters are piled up – symbol of divine purity. These waters are always moving – they never stop. They are without voice, and they murmur; they are without life, yet so strong as to form waves so high, that they overwhelm and shatter ships, peoples and things, to then descend into their shore after having knocked down the things which they invested – peaceful, as if they had done nothing, continuing their usual murmuring. Oh! how my Will in the sea sings the praises, loves and glorifies Our power, Our strength, Our eternal motion that never stops. And if Our justice forms its just roaring waves, such as to knock down cities and peoples, like peaceful sea after the storm, Our peace is never disturbed, and my Will, veiled by the waters of the sea, says to man: ‘Be pure like these crystal clear waters. But if you want to be pure, move always toward Heaven, otherwise you would putrefy, just as these waters, so pure, would putrefy if they did not always

move. Let the murmuring of your prayer be continuous, if you want to be strong and powerful like Me - if you want to knock down the strongest enemies and your rebellious will, which prevents Me from unveiling Myself and going out of this sea to come to reign in you and extend in you the peaceful sea of my grace. Is it possible that you want to remain below this sea that glorifies Me so much?’

You too, sing the praises, love and glorify Our purity, Our power, strength and justice, united to my Will that awaits you in the sea as Its own daughter; as well as Our eternal motion toward creatures in order to do good to them, and the continuous murmuring of Our love through the created things, which, while it murmurs love, wants the continuous requital of the murmuring of the continuous love of the creatures. And pray my Will to give them the divine qualities It exercises in the sea, so that It may come and reign in the midst of those who now keep It rejected in the whole Creation.

So, if you want to know what my Will does in all Creation, go around in It, and my Fiat, finding Its daughter in all created things, will unveil Itself and will tell you what It does toward the Divine Majesty, and the call and the lessons It wants to give to creatures.”

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**November 2, 1926**

***Hiding one's acts in the acts of the Celestial Mama, and how they stand in for Her. How Redemption will serve no longer as food for the sick, but as food for the healthy.***

I continued my living in the Divine Fiat, and while doing my acts in It, I absorbed light; and as it formed its reflections, as many threads of light come out, which formed a net of light that extended over the earth in order to catch the creatures. And Jesus, moving in my interior, told me: “My daughter, every time you go around in my Will, you take more light in order to form the net with which to catch the creatures. And do you know what this net is? It is my knowledges. The more knowledges I manifest to you about the Eternal Fiat, the more I dispose and expand the net in order to catch the souls who must live in my Kingdom; and this disposes the Lord to give them to you. When you go around in Our Will, by virtue of It, your acts become light, and extend so much as to touch the Divinity and draw more light of truth into the midst of creatures.”

Then, while I continued my round in everything that has been done in the Supreme Will, I arrived at everything that my Celestial Mama had done in It, and I said to Her: ‘Sovereign Queen, I come to hide my little love in the great sea of your love, my adoration toward God in the immense ocean of yours. I hide my thanksgivings in the sea of yours; I hide my supplications, my sighs, my tears and pains in the sea of yours, so that my sea of love and yours may be one, my adoration and yours may be one, my thanksgivings may acquire the vastness of your own expanses; my supplications, tears and pains may become one single sea with yours, so that I too may have my seas of love, of adoration, etc. And just as your Sovereign Height impetrated with this the longed for Redeemer, so I too may present myself before the Divine Majesty with all these seas, in order to ask, to beseech – to implore the Kingdom of the Supreme Fiat. My Queen Mama, I must use your very life, your very seas of love and of graces, to conquer It to make It concede Its Kingdom upon earth, just as You conquered It to let the Eternal Word descend. Don't You want to help your little daughter by giving me your seas, so that I may obtain that the Kingdom of the Supreme Fiat come soon upon earth?’

Now, while I was doing and saying this, I thought to myself: 'My Celestial Mama did not occupy Herself, nor did She have great interest in the Kingdom of the Supreme Fiat, that It might come soon to reign upon earth. She had interest in the longed for Redeemer, and She obtained Him. As for the Divine Fiat, which was more necessary, and which was to put perfect order between Creator and creature, She did not occupy Herself with It; while it was up to Her, as Queen and Mother, to reconcile the human will and the Divine, so that the Divine might reign with Its full triumph.' At that moment, my always lovable Jesus came out from within my interior and, all goodness, told me: "My daughter, the mission of my inseparable Mama was for the longed for Redeemer, and She fulfilled it perfectly. However, you must know that everything that both She and I did - its substance, its source and primary cause - was the Kingdom of my Will. But since Redemption was necessary in order for this to come, though the Kingdom of the Fiat was inside our acts, on the outside we were all intent and occupied with the Kingdom of Redemption. On the other hand, your mission is exclusively for the Kingdom of the Supreme Will, and everything that the Sovereign Queen and I did, is at your disposal, to help you, to stand in for you, to give you access to the Divine Majesty in order to impetrate and ask, incessantly, for the coming of the Kingdom of the Eternal Fiat. In order for you to receive the good of the longed for Redeemer, you should have done your part; but since at that time you were not there, my Mama stood in for you. Now you must stand in for Her, in Her part, for the Kingdom of my Will. So, the Mama stood in for the daughter, and the daughter stands in for the Mama. More so, since the Queen of Heaven was the first daughter of my Will, and because She always lived within Our expanse, She formed Her own seas of love, of graces, of adoration, of light. Now, since you are the second daughter of my Will, what is hers is yours, because your Mama keeps you as a birth from Herself, and She enjoys that Her daughter be inside Her own seas in order to impetrate the so longed for Kingdom of the Divine Fiat upon earth. Therefore, see how abundantly your Mama makes up for you, giving you all that is hers; even more, She feels honored that Her immense seas serve you, in order to impetrate a Kingdom so holy."

Then, after this, I was following, in the Divine Will, what Jesus has done in Redemption; and my sweet Jesus, coming back, added: "My daughter, my Redemption came as remedy for man, and therefore It serves as remedy, as medicine, as food, for the sick, for the blind, for the mute, and for all kinds of maladies. And because they are sick, they do not enjoy nor receive all the strength which all the remedies that I came to bring them for their good contain. The Eucharistic Sacrament which I left as food in order to give them perfect health - many eat It over and over again, but they appear always sick. Poor food of my very Life, hidden under the veils of the accidents of the bread - how many corrupted palates, how many undigesting stomachs, which prevent creatures from enjoying the taste of my food, and from digesting all the strength of my Sacramental Life. And so they remain infirm; and because they are members feverish in evil, they take it with no appetite. This is why I long so much for the coming of the Kingdom of the Supreme Fiat - because, then, everything I did in coming upon earth will serve as food for those who enjoy perfect health. What is not the difference between a sick person who takes the same food, and someone else who enjoys perfect health? The infirm one takes it without appetite, without taste, and it serves him in order to sustain himself and not die. The healthy one takes it with appetite, and because he enjoys it, he takes more, and preserves himself strong and healthy. So, what will not be my contentment in seeing that, in the Kingdom of my Will, everything I did will serve no longer as food for the sick, but as food for the children of my Kingdom, who will be all full of vigor and in perfect health? Even more, by possessing my Will, they will possess my permanent Life within them, just as the Blessed in Heaven possess It. So, my Will



will be the veil that will hide my Life in them. And just as the Blessed possess Me within themselves as their own life, because true happiness has its origin inside the soul, and so the happiness which they receive continuously from the Divinity holds hands and exchanges the kiss with the happiness which they possess inside, and this is why they are fully happy; in the same way, the soul who possesses my Will will have my perennial Life within her, which will serve her as continuous food – not once a day, like the food of my Sacramental Life. In fact, my Will will make greater display, nor will It be content with giving Itself once a day, but It will give Itself continuously, because It knows that these have pure palates and strong stomachs to be able to enjoy and digest, in every moment, the strength, the light, the Divine Life. And the Sacraments, my Sacramental Life, will serve as food, as delight, as new happiness for the Life of the Supreme Fiat which they will possess.

The Kingdom of my Will will be the true echo of the Celestial Fatherland, in which, while the Blessed possess their God as their own life, they receive Him into themselves also from the outside. So, inside and outside of themselves, Divine Life they possess, and Divine Life they receive. What will not be my happiness in giving Myself sacramentally to the children of the Eternal Fiat, and in finding my own Life in them? Then will my Sacramental Life have Its complete fruit; and as the species are consumed, I will no longer have the sorrow of leaving my children without the food of my continuous Life, because my Will, more than sacramental accidents, will maintain Its Divine Life always with Its full possession. In the Kingdom of my Will there will be neither foods nor communions that are interrupted – but perennial; and everything I did in Redemption will serve no longer as remedy, but as delight, as joy, as happiness, and as beauty ever growing. So, the triumph of the Supreme Fiat will give complete fruit to the Kingdom of Redemption.”

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**November 3, 1926**

***The more the soul has done the Divine Will on earth, the more paths she has formed for herself in order to receive suffrages in Purgatory. The more the soul possesses of the Divine Will, the more value her prayers, works and pains contain.***

I continue to live all abandoned in the adorable Will; and while I was praying, I thought to myself: ‘How I would like to descend into the prisons of the purging souls to release them all, and in the light of the Eternal Will, bring them all to the Celestial Fatherland.’ At that moment, my sweet Jesus, moving in my interior, told me: “My daughter, the more the souls who have passed to the next life have been submitted to my Will, and the more acts they have done in It, the more paths they have formed for themselves in order to receive suffrages from the earth. So, the more they have done my Will, forming for themselves the ways of communication of the goods which are present in the Church and which belong to Me, there is no path formed by them which does not bring, to some a relief, to some a prayer, to some a diminution of pains. The suffrages walk within these royal paths of my Will, to bring to each one the merit, the fruit and the capital which one has formed for oneself in my Will. Therefore, without It, there are no paths and no means in order to receive suffrages. Even though the suffrages and everything that the Church does always descend into Purgatory, they go, however, to those who have formed paths for themselves. For the others, who have not done my Will, the paths are closed or do not exist at all; and if these were saved, it is because at least at the point of death they have recognized the supreme dominion of my Will, they have adored It, and have submitted themselves to It – and this last act has rescued them; otherwise, they could not even be

saved. For one who has always done my Will, there are no paths to Purgatory - his path goes straight to Heaven. And one who has recognized my Will and has submitted to It, not in everything and always, but in great part, has formed for himself so many paths and receives so much, that Purgatory sends him quickly to Heaven.

Now, just as the purging souls had to form their paths to be able to receive suffrages, in the same way, the living, in order to send suffrages, must do my Will in order to form their paths, so as to make their suffrages ascend into Purgatory. If they make suffrages, but they are far away from my Will, since the communication with my Will is missing, which alone unites and binds everyone, their suffrages will not find the way in order to ascend, the feet to be able to walk, the strength in order to give relief. They will be suffrages without life, because the true life of my Will is missing, which alone has the virtue of giving life to all goods. The more the soul possesses of my Will, the more value her prayers, her works, her pains, contain; and so she can bring more relief to those blessed souls. I measure and give value to everything that the soul can do, according to how much of my Will she possesses. If my Will runs in all of her acts, the measure I take is immense; even more, I never stop measuring, and I put so much value into it, that its weight cannot be calculated. On the other hand, if one does not care much about my Will, the measure is scarce and the value of little importance. And if one does not care at all, as much as the soul may do, I have nothing to measure, nor any value to give. Therefore, if they have no value, how can they bring relief to those souls who, in Purgatory, recognize nothing, nor can they receive anything, but what my Eternal Fiat produces.

But do you know who can bring all reliefs, the light that purifies, the love that transforms? One who possesses the life of my Will in everything and in whom It dominates triumphantly. This soul has not even need of paths, because by possessing my Will, she has the right to all paths. She can go to all points, because she possesses within herself the royal path of my Will in order to go into that deep prison, to bring them all reliefs and liberations. More so since, in creating man, We gave him Our Will as his special inheritance, and We recognize everything he has done within the boundaries of Our inheritance, with which We endowed him. Anything else is not recognized by Us – it is not Our thing, nor can We allow anything to enter Heaven which has not been done by creatures either in Our Will, or at least in order to do It. Since Creation came out of the Eternal Fiat, Our Will, jealous, allows no act to enter the Celestial Fatherland which has not passed through Its Fiat Itself. Oh! If all knew what Will of God means, and how all works, even those which appear to be good, but are empty of It, are works empty of light, empty of value, empty of life; and works without light, without value and without life do not enter into Heaven. Oh! how attentive they would be to do my Will in everything and forever.”

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**November 4, 1926**

***How the Most Holy Virgin was the faithful copy of Her Creator and of all Creation. How the Divine Will has the virtue of changing drops of water into sea. The Divine Will veiled within created things.***

I was in my continuous state in the Supreme Will, praying my Queen Mama to help me to impetrate this Kingdom of the Eternal Fiat; and my sweet Jesus, moving in my interior, told me: “My daughter, the most perfect copy of the children of the Kingdom of my Will was my Celestial Mama; and because

It had Its first daughter in It, Redemption could come; otherwise, had We not had the first daughter of Our Will, I, the Eternal Word, would never have descended from Heaven. In order to descend upon earth, I would never have made use of, nor trusted, children who were extraneous to Our Will. So, you see, a daughter of Our Will was needed for the coming of the Kingdom of Redemption; and because She was daughter of the Kingdom of the Eternal Fiat, She was the faithful copy of Her Creator and the perfect copy of all Creation. She was to enclose all the acts that the Supreme Will exercises in all created things; and because She had supremacy and sovereignty over all Creation, She was to enclose within Herself the heavens, the stars, the sun and everything, so that the copy of the heavens, of the sun, of the sea and also of the earth, all flowery, might be found in Her Sovereignty. So, in looking at my Mama, one could see in Her portents never before seen. One could see heavens; one could see most refulgent sun; one could see crystal clear sea, in which We reflected Ourselves in order to see Our daughter. One could see earth at springtime, always flowery, which attracted the Celestial Maker to take His strolls on it. Oh! how beautiful was the Celestial Sovereign, as We saw in Her not only Our copy, but all of Our works enclosed in Her. And this, because She enclosed Our Will within Herself.

Now, for the coming of the Kingdom of the Supreme Fiat, another daughter of Our Will was needed, because if she were not Its daughter, Our Will could entrust to her neither Its secrets, nor Its sorrows, nor Its knowledges, Its prodigies, Its sanctity, Its dominions. Just as a father and a mother enjoy making their goods known to their children and making their children possess them – even more, they would like to possess more in order to make them more rich and happy – so does my Will enjoy making Its goods known to Its children, to make them rich and happy, of a happiness without end. Now, in the Kingdom of the Supreme Fiat, We will have the copies of the Sovereign Queen. So, She too longs for and awaits this Divine Kingdom on earth, in order to have Her copies. What a beautiful Kingdom It will be – a Kingdom of light, of infinite riches, a Kingdom of perfect sanctity and of dominion. Our children of this Kingdom will all be kings and queens; they will all be members of the divine and royal family. They will enclose all Creation within themselves; they will have the resemblance, the physiognomy of Our Celestial Father, and therefore will be the fulfillment of Our glory and the crown of Our head.”

Then, I remained thinking about what Jesus had told me, and I thought to myself: ‘Before She knew that She was to be the Mother of the Word, my Mama had no pain or sorrow; more so, since by living within the expanses of the Supreme Will, She was happy. Therefore, among the many seas She possessed, She lacked the sea of pains. Yet, without this sea of sorrow, She impetrated the longed for Redeemer.’ And Jesus, resuming His speaking, added: “My daughter, even before knowing that She was to be my Mother, my dear Mama had Her sea of sorrow, and this sea was the pain because of the offenses given to Her Creator. Oh! how She grieved. And then, this pain of Hers was animated by a Divine Will, which She possessed, and which contains the virtue of a fount: It has the virtue of changing everything that is done in It – the littlest things, the drops of water - into unending sea. My Will does not know how to do small things, but all great. And this is so true, that it was enough for Us to open Our mouth to say ‘Fiat’ in order to extend a heaven whose boundaries cannot be seen; one ‘Fiat’ to form a sun that fills the whole earth with light; and many other things. This says in clear notes that if my Will operates or invests an atom, a little act, that atom, that little act, becomes sea; and if It bends down to do small things, It makes up for them with Its regenerative virtue, making of them such a great number that man cannot arrive at counting them all. Who can arrive at counting

how many fish and how many species are in the sea? How many birds, how many plants fill the earth? Therefore, the little 'I love You' in my Will becomes sea of love; the little prayer turns into sea of prayer, the 'I adore You' into sea of adoration, the little pains into sea of pains. And if the soul repeats her 'I love You', her adoration, her prayers in my Volition, and suffers in It, my Will rises, forming gigantic waves of love, of prayers and of pains, which go to unload themselves into the unending sea of the Eternal One, in such a way as to place the love of God and that of the creature in common, because one is the Will of both One and the other. Therefore, one who lets herself be dominated by my Will possesses as many seas for as many acts as she does in It; and while she does little, she has much. She has a Divine Volition which delights in making of the little act of the creature a sea; and only with these seas can she impetrate the longed for Kingdom of the Divine Fiat. This is why Our newborn, the little daughter of my Will, was needed, so that, turning her little pains, her 'I love You' and everything she does into seas that communicate with the sea of the Eternal One, she can have ascendancy to impetrate the Kingdom of my Will."

After this, I was thinking to myself: 'When my sweet Jesus speaks about His Will, He always touches upon Creation, for the most part. How is it?' And Jesus, moving again, told me: "My daughter, one who must live in the Kingdom of the Supreme Fiat, must have, as her beginning, her origin and everything that my Will has done and is doing for love of her. In fact, my Will is not loved because It is not known. Now, Creation is the speaking life of my Will. In all created things my Will is hidden like a noble Queen who, in order to go out, wants to be known. Knowledge will tear the veil that hides It, so as to go out and reign in the midst of Its children. And who can make known what my Will does for love of creatures better than Creation, which is looked at and touched by everyone, with an act ever present?

My daughter, look at the passionate love of this noble Queen. She reaches the point of veiling Herself with earth in order to render it firm, so that man may walk safely upon it. And as he walks over the veil of earth which hides Her, She takes the soles of his feet in Her noble and royal little hands, so that man may not stagger, in order to give him firm step. And while holding, through mother earth, the soles of man tightly to Her noble breast, She would want to go out, unveiling Herself of the veil of earth that covers Her, but man walks over Her without even paying attention to see who is sustaining his step - who maintains that great mass of earth so firmly for him, so that he may not stagger. And the noble Queen continues to remain veiled with earth, and with unspeakable patience, which only a Divine Will can possess, It waits to be recognized in order to be loved and to narrate Her long story - what She has done for love of man, veiled by this earth. And Her love is so great, that many times She feels the necessity to tear that veil of earth which covers Her; and making use of Her dominion, She shakes the earth and, with Her empire, hides cities and peoples into Her bosom, so that man may know that inside that earth, under his feet, there is a Will ruling and dominating, which loves and is not loved, and which, sorrowful, shakes Itself to make Itself known. In the Gospel, one can read with wonder of when, prostrated at the feet of my Apostles, I washed their feet; and I did not skip even the perfidious Judas. This act, which the Church remembers, was certainly very humble and of unspeakable tenderness, but I did this act only once. But my Will descends even lower; It places Itself under their feet with a continuous act, in order to sustain them, to render the earth firm, so that they may not fall into the abyss. Yet, no attention. This noble Queen is waiting with invincible patience, veiled for so many centuries in all created things, for Her Will to be known. And when It becomes known, She will tear the many veils that hide Her, and

will make known what She has done for so many centuries, for love of man. She will say unheard-of things, excesses of love, which no one has ever thought of. This is why, in speaking to you about my Will, I often speak about Creation – because my Will is life of all created things, and through them It gives life to all; and this life wants to be known so that the Kingdom of the Eternal Fiat may come.

Everywhere is my Will veiled. It is veiled in the wind, and from within those veils, It brings man Its refrigerating freshness, as though caressing him, and Its regenerative breath in order to regenerate him continuously to new life ever growing in grace. But the noble Queen, veiled in the wind, feels Her caresses being rejected into offenses, Her freshness into ardors of human passions, and Her regenerative breath being requited with a deadly breath against Her grace. And She shakes Her veils, and the wind turns into fury; and with its might, it sweeps away peoples, cities and regions as if they were feathers, making known the power of the noble Queen hidden in the wind. There is not one created thing in which my Will is not veiled, and therefore all of them are waiting for It to become known, and for the coming of the Kingdom of the Supreme Fiat and of Its full triumph.”

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**November 6, 1926**

***Jesus promises to bring Luisa to Heaven when He has completed His manifestation. The new apostles of the Fiat. How one who lives in It centralizes the heavens, the sun and everything within herself.***

I was feeling all oppressed under the weight of the privation of my sweet Jesus. Oh! how I longed for the Celestial Fatherland, in which I will no longer lose sight of Him – I will no longer be subjected to the hard martyrdom of feeling myself dying, without dying!

Now, while I was tired and exhausted of waiting, my sweet Life, my dear Good, my sweet Jesus, moved in my interior, but all afflicted, as it seemed He was sending chastisements over the earth, and in order not to give me more pain, He did not want me to see them. But from the way I saw Him, I understood the chastisements He was sending. And, sighing, He told me: “My daughter, courage, let Me finish manifesting to you what is necessary, regarding the Kingdom of my Will, so that nothing may be lacking in order to form It in the midst of the human family. Then, after I have completed everything, I will quickly bring you into our Fatherland. Do you think that you will see the full triumph of the Kingdom of the Eternal Fiat before coming to Heaven? It is from Heaven that you will see Its full triumph. It will happen to you as it happened to Me with the Kingdom of Redemption. I did everything that was needed; I formed the foundation, I gave the laws and the counsels which were needed; I instituted the Sacraments, I left the Gospel as the norm of their life, I suffered unheard-of pains unto death; but while being on earth, I saw little or almost nothing of the fruits and of the carrying out of Redemption. After I had done everything, and had nothing left to do, I entrusted everything to the Apostles, that they might be the criers of the Kingdom of Redemption, so that the fruits of the works I did for the Kingdom of Redemption might come out.

The same will happen for the Kingdom of the Supreme Fiat. We will do It together, my daughter. Your pains, your long sacrifices, your incessant prayers that my Kingdom may come soon, and my manifestations about It – I will unite everything together with Me and will form the foundations. And once I have completed everything, I will entrust my Kingdom to my ministers, so that, like second

apostles of the Kingdom of my Will, they may be the criers of It. Do you think that the coming of Father Di Francia, who shows so much interest and who has taken to heart the publication of what regards my Will, came by chance? No, no – I Myself disposed it. It is a providential act of the Supreme Will that wants him as first apostle of the Divine Fiat and proclaimer of It. And since he happens to be the founder of an order, it is easier for him to approach bishops, priests and people, also within his own institute, in order to proclaim the Kingdom of my Will. This is why I assist him so much and I give him special light, because in order to understand my Will it takes great graces – not little lights, but sun, to comprehend a Divine, Holy and Eternal Will, as well as great disposition on the part of the one to whom this office is entrusted. And then, the daily coming of the priest, I Myself also disposed, that I might find quickly the first apostles of the Fiat of my Kingdom, so that they might proclaim what regards my Eternal Will. Therefore, let Me finish first, so that, after I have completed it, I may entrust it to the new apostles of my Will; and you will be able to come to Heaven, to see from up there the fruits of the longed for Kingdom of the Eternal Fiat.”

Then, I continued to do my usual acts in the Supreme Volition, and I thought to myself: ‘My poor mind goes around through the sea, through the sun, through the heavens – everywhere, in order to follow the acts that the adorable Will does in the Creation. But once I finish going around, I always find myself down below, in my hard exile. Oh! how I would like to remain at least in the blue heavens, to do the office of a star for my Creator. But I would disappear in the midst of the stars, because I am neither beautiful nor shining like the stars; and so they would all put me out, hurling me down to the bottom - my long exile. But while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, one who lives in my Will, lives in the unity of her Creator, who keeps with Himself, in His unity, the whole Creation. And just as He keeps the Creation, so does He keep, in His unity, the soul who lives in the Eternal Fiat. And this unity brings her all the reflections of her Creator, as well as His unity with all Creation, in such a way that the living image of the One who created her can be seen in the soul. And by maintaining His unity with all, He keeps her in the reflections of all the things created by Him; and these reflections form the sea, the sun, the heavens, the stars and all the enchanting varieties of nature in the depth of the soul. So, the soul who lives in my Will, placed in the azure heavens, would be the most beautiful ornament for this azure vault, such as to astonish Heaven and earth. She would have, all within herself, her Creator, a heaven, a sun, a sea – everything as her own; nor would she lack even the earth, all flowery, and the sweet singing of the birds, bearer of the joy and of the harmonious music of their Creator, because each created thing contains a divine note. Therefore, instead of hurling you down, they would aspire to keep you in their midst, because among the many prodigies which my Will contains, It has the power to portray all of Our works in the soul, and to centralize all of Its acts in her. It is not content if It does not see Its own beauty in the soul - if It does not find Its echo, Its joy and all of Itself.”

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**November 10, 1926**

***How one who lives in the Divine Will encloses all Creation within herself, and is the reflector of her Creator. Two effects of sin.***

My days always alternate between the privations and the short visits of my sweet Jesus; and many times He is like a flash that escapes; and as He escapes, I remain with the piercing nail: when will He come back? And, sighing, I call Him: ‘My Jesus, come – come back to your little exiled one; come

back once and for all. Come back to bring me to Heaven; do not leave me in my long exile any longer, for I can bear no more.' But as much as I called Him, my calls were in vain. So, abandoning myself in His Holy Divine Volition, I did my usual acts as much as I could, going around through the whole Creation. And my sweet Jesus, moved to compassion for my poor soul, which could bear no more, put out an arm from within my interior and, all pity, told me: "My daughter, courage, do not stop - let your flight in my Eternal Will be continuous. You must know that my Will does Its continuous office in all created things, and Its act is distinct in each thing – It does not do in the heavens what It does in the sun, nor in sun what It does in the sea. My Will has Its special act in each thing; and even though my Will is one, Its acts are innumerable. Now, the soul who lives in It comes to enclose within herself all the acts that my Will does in all Creation. So, she must do what It does in the heavens, in the sun, in the sea, etc. She must enclose everything within herself, so that the soul may follow all the acts of my Will – and not only this, but so that my Will may receive the requiting act of the creature. Therefore, if your act is not continuous, my Will does not wait for you – It follows Its course, but It leaves in you the void of Its acts, and a certain distance and dissimilarity remains between you and my Will.

Now, you must know the great good which you enclose by enclosing within yourself all that my Will does in the Creation. While you follow Its acts, you receive the reflection of the heavens, and the heavens are formed and extended in you; you receive the reflection of the sun, and the sun is formed in you; you receive the reflection of the sea, and the sea is formed in you. You receive the reflection of the wind, of the flower, of all nature – in sum, of everything; and, oh! how the heavens that protect, the sun that illuminates, warms and fecundates, the sea that inundates and forms its waves of love, of mercy, of grace and of strength for the good of all, the wind that purifies and brings rain over the souls burned by passions, the flower of the perpetual adoration to your Creator, arise from the depth of your soul. This is why it is the prodigy of prodigies; the living in my Will is the true triumph of the Supreme Fiat – because the soul becomes the reflector of her Creator and of all Our works. In fact, only when It places in the soul what It can and knows how to do – then does Our Will triumph completely. It wants to see in her not only the One who created her, but all of His works; It is not content if she lacks even the slightest thing that belongs to It. The souls of the Supreme Fiat will be Our works – not incomplete, but complete; they will be the new prodigies never before seen or known, either by the earth or by Heaven. What will not be the enchantment, the surprise of the very Blessed, when they see the first daughter of the Divine Fiat enter their Celestial Fatherland? What will their contentment, their glory not be, in seeing her carrying her Creator with her, with all of His works – the heavens, the sun, the sea, all the flowery earth with its varied beauties? They will recognize in her the complete work of the Eternal Will, because It alone can make these prodigies and these complete works."

Then, I continued my abandonment in the Eternal Fiat in order to receive Its reflections, and my sweet Jesus added: "My daughter, my Celestial Mama was the first who occupied the first place in Heaven as Daughter of the Supreme Volition; and because She was the first, She has around Herself the place for all the children of the Supreme Fiat. So, around the Queen of Heaven many empty places can be seen, which can be occupied by no one else but Her copies. And since She was the first from the generation of my Will, the Kingdom of the Fiat will also be called 'Kingdom of the Virgin'. Oh! how the Sovereignty over all Creation will be recognized in these children of Ours. In fact, by virtue of my Will, these will enjoy indissoluble bonds with all created things; they will be in

continuous relations of communication with them. They will be the true children, in whom the Eternal Creator will feel honored, glorified to have them as children, because He will recognize in them His own Divine Will operating, which has reproduced His true images.”

After this, I was thinking to myself: ‘Before sinning, my first father Adam possessed all these bonds and relations of communication with all Creation, because by possessing the Supreme Will as whole, it was as though natural for him to feel within himself all the communications, wherever It operated. Now, in withdrawing from this Will so holy, did he not feel the tearing he made from all Creation? - the snapping of all communications and of all bonds, broken from It as though in one single breath? If by just thinking of whether I must do an act or not, and by just hesitating, I feel that the heavens tremble, the sun withdraws, and all Creation is shaken and is in the act of leaving me alone, so much so that I myself tremble together with them, and, frightened, immediately, without hesitating, I do what I must do - how could he do that? Did he not feel this tearing, so harrowing and cruel?’

And Jesus, moving in my interior, told me: “My daughter, Adam felt this tearing so harrowing, but in spite of this he fell into the maze of his will, which gave him no more peace, either to him or to his posterity. All Creation withdrew from him as though in one single breath, and happiness, peace, strength, sovereignty - everything withdrew. He remained alone with himself. Poor Adam, how much it cost him to withdraw from my Will. Just by feeling isolated, no longer surrounded by the cortege of the whole Creation, he felt such fright and horror, that he became the fearful man. He was afraid of everything – even of my very works; and with reason, because it is said: ‘One who is not with Me is against Me’. Since he was no longer linked with them, by justice they were to put themselves against him. Poor Adam, there is much reason to have compassion for him. He had no example of anyone else who had fallen, and of the great evil that had occurred to him, so that he might be watchful in order not to fall. He had no idea of evil. In fact, my daughter, the evil, the sin, the fall of someone else has two effects: for one who is evil and wants to fall, it serves as example, as a spur, as an incentive to fall into the abyss of evil; for one who is good and does not want to fall, it serves as antidote, as deterrent, as help and defense so as not to fall. In fact, seeing the great evil, the misfortune of someone else, serves as an example in order not to fall and not to follow that same path, so as not to find oneself in that same misfortune. So, the evil of someone else causes one to be watchful and on guard. Therefore, the fall of Adam is for you a great help, a lesson and a call, while he had no lesson from evil, because, then, evil did not exist.”

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**November 14, 1926**

***How, by not following the Divine Will in the Creation, the soul would lack the reflection of Its works. How great graces are needed for the Sanctity of living in the Holy Volition.***

I was doing my usual acts in the Divine Volition, and I thought to myself: ‘If I spent one day without doing these acts, what would be the good I would lose and the evil I would do?’ And my always lovable Jesus told me: “My daughter, do you know what you would do? By not doing your acts in my Will, you would lack the reflection of all Creation; and because you would lack Its reflection, on that day the heavens would not extend within you, the sun would not rise, the sea would not flow within you, your earth would not let the new flowering bloom, nor would the joy, the music, the singing of the inhabitants of the air, the sweet symphony of the spheres, be heard in you. My Will



would not find Its echo in you, therefore It would feel the sorrow that, on that day, the little daughter of Its Volition has not given It the requital of a heaven for love of It, because she lacked the reflection of Its heaven; she has not made the sun rise in return for Its eternal light; she has not let It hear the sea flowing, nor its sweet murmuring, nor the darting of the mute inhabitants of the waves. My Will would feel all of Its acts, the reflection of Its works, missing in you, nor could It form Its echo in you. And in Its sorrow, It would say: 'Ah! today my little daughter has not given me a heaven as I have given to her, nor a sun, a sea, flowers, singing, music and joy, as I have given to her. So, she has gone out of my likeness; her notes have not harmonized with mine. I have loved her with many manifestations and with incessant love – she did not.' See what you would do! My Will would not tolerate in you, Its little daughter, the void of Its works."

On hearing this, I said: 'My Jesus, my Love, may it never be that I give this sorrow to your adorable Will. You will help me - You will give me more grace, and I will be more attentive in order to receive this reflection, this echo, which your Holy Will produces in the whole Creation, so that I may correspond with mine.' And Jesus, resuming His speaking, added: "You must know that great graces are needed in order to form in the soul the sanctity of living in my Will. The other sanctities can be formed with small graces, because it is not an immense and eternal Will that they must embrace and possess, but little particles of It, Its commands, Its shadow. On the other hand, in this sanctity they must possess my Will as their own life, they must form Its cortege and make Its acts their own acts; therefore, seas of graces are needed in order to form this sanctity. My Will must bilocate Itself in order to extend Its sea in the depth of the soul, and then extend another sea of Itself, so as to be able to receive what befits Its sanctity, Its unending light, Its immensity without boundaries. The goodwill of the soul is nothing other than the bottom of the sea which, forming the shore, surrounds the waters in order to form the sea.

My daughter, it takes much to sustain and preserve a Divine Will in the soul; and the Divinity, knowing that the creature does not have equivalent things for a Will so holy, holds nothing back - everything is placed in her, at her disposal, in order to form the sanctity of living in my Will. God Himself acts as prime actor and spectator; my Humanity gives everything – everything It did, suffered and conquered, which are endless seas - as help of this sanctity, fully divine. The Queen Mama Herself places Her seas of grace, of love and of sorrow at her disposal, as help, and feels honored that they serve the Supreme Will in order to accomplish the sanctity of the Eternal Fiat in the creature. Heaven and earth want to give, and they give, because, feeling all invested by this Will, they desire - they yearn to help the fortunate creature to fulfill the purpose of Creation – the origin of the sanctity which the Supreme Volition wanted from the creature. Therefore, nothing will you lack on the part of your Jesus; more so, since this is my desire from of old, wanted, yearned-for and longed-for, for as long as six thousand years: wanting to see Our image reproduced in the creature, Our sanctity impressed, Our Will operating, Our works enclosed in her, and Our Fiat fulfilled. I wanted the enjoyment and to take the pleasure of seeing Our reflector in the creature; otherwise, the Creation would be without delight, without amusement, without harmony for Us. Our echo would not find the way through which to resound; Our sanctity, the place in which to impress itself; Our beauty, the place in which to shine; Our love, the place into which to pour itself; Our wisdom and mastery would find no place in which to operate and unfold. So, all of Our attributes would remain hampered in their work, because they would not find the suitable material with which to form their work, so as to have their reflector. On the other hand, in the soul in whom my Will reigns, my Will disposes her

to become suitable material, so that Our attributes may carry out their delightful crafting.”

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**November 16, 1926**

***How each act of the human will is a veil that prevents the soul from knowing the Divine Will. Jealousy of the Divine Will. How It takes on all the offices for the soul. Threat of wars and of chastisements.***

My usual state of abandonment in the Supreme Fiat continues, but at the same time I call the One who forms all my happiness, my life, my all. And Jesus, moving in my interior, told me: “My daughter, the more you abandon yourself in the Supreme Volition, the more you advance along Its ways, the more knowledges you acquire, and the more you take possession of the goods which are in the Divine Will; because in It there is always something to know and to take. Being the primary inheritance given by God to the creature and possessing the eternal goods, my Will has the task to always give to one who lives in this inheritance. And only when It finds the creature within the boundaries of Its Volition - then is It content and begins the activity of Its office; and putting Itself in feast, It gives new things to Its heiress. So, the soul who lives in It is the feast of my Will. On the contrary, those who live outside of It are Its sorrow, because they put It in the inability to give, to exercise Its office and to fulfill Its task. More so, since each act of the human will is a veil that the soul puts before her sight, which prevents her from seeing with clarity my Will and the goods contained in It. And since most of the creatures live continuously of their own will, they form so many veils as to become almost blind to knowing and seeing my Will, their choicest inheritance, which was to render them happy in time and Eternity. Oh! if creatures could comprehend the great evil of the human will and the great good of Mine - they would abhor their wills so much, as to lay down their lives in order to do Mine.

The human will renders man a slave; it causes him to be in need of everything. He feels strength and light missing in him continuously; his existence is always in danger, and whatever he obtains is by dint of prayers, and with difficulty. So, the man who lives of his will is the true beggar. On the other hand, one who lives in Mine has no need of anything; he has everything at his disposal. My Will gives him the dominion of himself, and therefore he is the owner of strength, of light – and not of human strength and light, but of divine. His existence is always secure, and since he is the owner, he can take whatever he wants, nor does he need to ask in order to receive. This is so true, that before Adam withdrew from my Will, prayer[1] did not exist. It is need that makes prayer arise; but he did not need anything, he had nothing to ask for or to impetrate. So, he loved, he praised, he adored his Creator; prayer[2] had no place in the terrestrial Eden.

Prayer came, it arose, after sin, as an extreme need of the heart of man. When one prays, it means that he needs something, and because he hopes, he prays in order to obtain. On the other hand, one who lives in my Will lives in the opulence of the goods of her Creator as the owner; and if she feels any need or desire, seeing herself in the midst of so many goods, it is that of wanting to give her happiness and the goods of her great fortune to others. As the true image of her Creator, who has given so much to her with no restriction at all, she would want to imitate Him by giving to others that which she possesses. Oh! how beautiful is the heaven of the soul who lives in my Will. It is a heaven with no storms, with no clouds, with no rain, because the water that quenches her thirst, that

fecundates her, that gives her growth and the likeness of the One who created her, is my Will. Its jealousy so that the soul would not take anything if it is not Its own, is so great, that It does all the offices: if she wants to drink, It makes Itself water which, while refreshing her, extinguishes all other thirsts, so that her only thirst may be Its Will; if she is hungry, It makes Itself food which, while satiating her, takes away from her the appetite for all other foods; if she wants to be beautiful, It makes Itself brush, giving her brush strokes of such beauty, that my Will Itself remains enraptured at a beauty so rare, impressed by It Itself in the creature. It must be able to say to the whole of Heaven: 'Look at her – how beautiful she is. It is the flower, it is the fragrance, it is the color of my Volition that made her so beautiful.' In sum, It gives her Its Strength, Its Light, Its Sanctity – and everything so as to be able to say: 'She is a work fully of my Will; therefore I want her to lack nothing, to be like Me and to possess Me.' Look into yourself to see the work of my Will – how your acts, invested by Its light, have changed the earth of your soul. Everything is light, which arises within you and turns to wound the One who invested it. Therefore, the greatest affront I receive from creatures is to not do my Will."

After this, He transported me outside of myself, making me see the great evil of the human generations; and resuming His speaking, He added: "My daughter, look at how much evil the human will has produced. They have so blinded themselves, that they are preparing fierce wars and revolutions. This time it will not be just Europe, but other races will unite together. The circle will be more extensive; other parts of the world will participate. How much evil does the human will - it blinds man, it impoverishes him, and it makes of him the murderer of himself. But I will use this for my highest purposes, and the reunion of so many races will serve to facilitate the communications of the truths, so that they may dispose themselves for the Kingdom of the Supreme Fiat. So, the chastisements that have occurred are nothing other than the preludes of those that will come. How many more cities will be destroyed; how many peoples buried under the ruins; how many places buried and plunged into the abyss. The elements will take the part of their Creator. My Justice can bear no more; my Will wants to triumph, and would want to triumph by means of Love in order to establish Its Kingdom. But man does not want to come to meet this Love, therefore it is necessary to use Justice." And while He was saying this, He showed an immense brazier of fire coming out of the earth; and those who were near it were invested by that fire, and disappeared. I was left frightened, and I pray and hope that my beloved Good will placate Himself.

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**November 19, 1926**

***How the Divine Will is agonizing in the midst of creatures, and how It wants to go out of this state.***

My always lovable Jesus, drawing me into His adorable Will, made me see and feel the painful conditions in which the ingratitude of creatures put Him; and sighing with sorrow, He said to me: "My daughter, the pains of my Divine Will are unutterable and inconceivable to the human nature. My Will is in all creatures, but It is in the nightmare of a terrible and harrowing agony, because instead of giving It dominion, to let It carry out Its life in them, they keep It repressed, giving It no freedom to act, to breathe, to palpitate. So, the human will acts, it breathes freely, it palpitates as it wants, while Mine is there only to serve it, to contribute to their acts, and to remain within their acts, agonizing, suffocated by the rattle of an agony of long centuries. My Will writhes inside the

creatures, in the nightmare of an agony so harrowing; and Its writhings are the remorse of conscience, the disillusion, the setbacks, the crosses, the tiredness of life, and everything that can bother the poor creatures; because it is right that, since they keep a Divine Will crucified and always in the rattle of agony, the Divine Will call them with Its writhing, unable to do otherwise, because It does not have dominion. Who knows whether, entering themselves, in seeing the unhappiness that their bad will brings to them, they might give It a little breath and respite from Its harrowing agony.

This agony of my Will is so painful, that my Humanity, which wanted to suffer it in the Garden of Gethsemani, reached the point of seeking help from my very Apostles - and even that I did not obtain; and the spasm was such that I sweated living blood. And feeling Myself succumbing under the enormous weight of the agony of my Divine Will, so long and terrible, I invoked the help of my Celestial Father, saying to Him: 'Father, if it be possible, let this chalice pass from Me'. In all the other pains of my Passion, as atrocious as they were, I never said: 'If it be possible, let this pain pass'. On the contrary, on the cross I cried out: 'I thirst' - I thirst for pains. But in this pain of the agony of the Supreme Will, I felt all the weight of an agony so long, all the torment of a Divine Will that agonizes - that writhes in the human generations. What sorrow! There is no sorrow that can equal this.

Now the Supreme Fiat wants to get out. It is tired, and at any cost It wants to get out of this agony so prolonged; and if you hear of chastisements, of cities collapsed, of destructions, this is nothing other than the strong writhing of Its agony. Unable to bear it any longer, It wants to make the human family feel Its painful state and how It writhes strongly within them, without anyone who has compassion for It. And making use of violence, with Its writhing, It wants them to feel that It exists in them, but It does not want to be in agony any more - It wants freedom, dominion; It wants to carry out Its life in them. What disorder in society, my daughter, because my Will does not reign! Their souls are like houses without order - everything is upside down; the stench is so horrible - more than that of a putrefied cadaver. And my Will, with Its immensity, such that it is not given to It to withdraw even from one heartbeat of creature, agonizes in the midst of so many evils. And this happens in the general order of all. In the particular order, then, it is even more: in the religious, in the clergy, in those who call themselves Catholics, my Will not only agonizes, but is kept in a state of lethargy, as if It had no life. Oh! how much harder this is. In fact, in the agony, at least I writhe, I have an outlet, I make Myself heard as existing in them, even though agonizing. But in the state of lethargy there is total immobility - it is the continuous state of death. And so, only the appearances - the clothing of religious life can be seen, because they keep my Will in lethargy; and because they keep It in lethargy, their interior is drowsy, as if the light, the good, were not for them. And if they do anything externally, it is empty of Divine Life and it resolves into the smoke of vainglory, of self-esteem, of pleasing other creatures; and I, and my Supreme Volition, while being inside, go out of their works.

My daughter, what affront. How I would want everyone to feel my tremendous agony, the continuous rattle, the lethargy in which they put my Will, because they want to do their own and not Mine, they do not want to let It reign, they do not want to know It. And this is why It wants to burst its banks with Its writhing, so that, if they do not want to know It and receive It by ways of Love, they may know It by way of Justice. Tired of an agony of centuries, my Will wants to get out, and therefore It prepares two ways: the triumphant way, which are Its knowledges, Its prodigies and all

the good that the Kingdom of the Supreme Fiat will bring; and the way of Justice, for those who do not want to know It as triumphant. It is up to the creatures to choose the way in which they want to receive It.”

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**November 20, 1926**

*How all the divine attributes take on the office of forming the new little sea of their qualities in the soul. How everyone has a motion.*

I was doing my round in the Creation according to my usual way, in order to follow the acts of the Supreme Will in It. But while I was doing this, my always lovable Jesus, letting me hear His most sweet voice, in each created thing, told me: “Who is calling my love, so that either my love may descend into her, or her own may ascend into mine, so as to fuse themselves together, form one single love, and to give my love the field of action in order to make arise in the soul the new little sea of her love? My love triumphs and celebrates, because it is given its outlet and its field of action.”

As I moved into the sun, into the heavens, into the sea, I kept hearing His voice saying: “Who is calling my eternal light, my infinite sweetness, my incomparable beauty, my unshakeable firmness, my immensity, in order to form their cortege and give them the field of action to make arise in the creature as many seas of light, of sweetness, of beauty, of firmness, and so forth - to give them the contentment of not being kept idle, but of using the littleness of the creature in order to enclose all of their qualities in her? Who is she, then? Ah! It is the little daughter of Our Will.”

Then, after I heard Him say to me, in each created thing, “who is calling Me?”, my sweet Jesus came out from within my interior, and clasping me all to Himself, told me: “My daughter, as you go around in my Will, to follow It in each created thing, all of my attributes hear your call and enter the field in order to form, each one of them, the little sea of their qualities. Oh! how they triumph in seeing themselves active – being able to form each one its own little sea. But their highest pleasure and delight increases in being able to form in the little creature their seas of love, of light, of beauty, of tenderness, of power, and so forth. My wisdom acts as a talented artisan and with marvelous ingenuity, in placing its immense and infinite qualities in the littleness. Oh! how the soul who lives in my Will harmonizes with my attributes. Each one of them takes on its office in order to establish its divine quality. If you knew the great good that comes to you by following my Will in all of Its acts, and the crafting It carries out in you, you too would feel the joy of a continuous feast.”

Then, after this, I continued to follow the Creation, and I could see that eternal motion that never stops, flowing everywhere; and I thought to myself: ‘How can I follow the Supreme Volition in everything, if It runs so rapidly in all things? I do not have Its virtue, nor Its rapidity; therefore I have to remain behind, without being able to follow Its eternal murmuring in everything.’ But while I was thinking of this, my sweet Jesus, moving in my interior, told me: “My daughter, all things have a continuous motion, because, having come out of a Supreme Being who contains a motion full of life, as a consequence, all things that came out of God were to contain a vital motion that never ceases. And if it ceases, it means that life ceases. See, you yourself have a murmuring, a continuous motion in your interior. Even more, the Divinity, in creating the creature, gave him the likeness of the Three Divine Persons; It placed in him three motions which were to murmur continuously, to unite

themselves to that continuous motion and murmuring of love of their Creator. And these are: the motion of the beating of the heart that never ceases, the blood circulation that always circulates without ever stopping, the breathing of the breath that never stops. This, in the body; in the soul, then, there are three more motions that murmur continuously: the intellect, the memory and the will. Therefore, everything is in keeping your motion bound to the motion of your Creator, in order to murmur together with His eternal motion. In this way, you will follow my Will in Its motion that never stops, in Its acts that never cease, and you will make your motion return into the womb of your Creator, who awaits with so much love the return of His works, of His love, and of His murmuring.

In creating the creatures, the Divinity acts like a father who sends his children, for their good, one to a town, one to a field, one to cross the sea – and some to a place nearby, some far away - giving each one of them a task to fulfill. But, while he sends them, he anxiously awaits their return; he is always on the lookout to see if they are coming back. If he speaks, he speaks about his children; if he loves, his love runs to his children; his thoughts fly to his children. Poor father, he feels crucified because he has sent his children far away from him, and he longs for their return, more than his own life. And if – may this never be – he does not see all of them, or part of them, come back, he is inconsolable; he weeps and utters moans and cries of sorrow, such as to snatch tears even from the hardest. And only when he sees them return into his paternal bosom, to clasp them to his breast that burns with love for his children - then is he content. Oh! how our Celestial Father, more than father, sighs, burns, raves for His children, because He delivered them from His womb, and awaits their return in order to enjoy them in His loving arms. And the Kingdom of the Supreme Fiat is precisely this: the return of Our children into Our paternal arms; and this is why We long for It so much.”

Then, after this, I felt all immersed in the adorable Will of God, and I thought to myself of the great good if everyone knew and fulfilled this Fiat so holy, and the great contentment that they would give to our Celestial Father. And my sweet Jesus, resuming His speaking, added: “My daughter, in creating the creature, as We were forming him with Our creative hands, We felt a joy, a contentment come out of Our womb, because he was to serve to maintain Our amusement on the face of the earth, and Our continuous feast. So, as We formed his feet, We thought that they were to serve Our kisses, because they were to enclose Our steps and were to be our means of encounter, to amuse ourselves together. As We formed his hands, We thought that they were to serve Our kisses and embraces, because We were to see in him the repeater of Our works. As We formed his mouth, his heart, which were to serve the echo of Our word and of Our love, and as We infused life in him with Our breath, in seeing that that life had come out of Us – it was a life completely Our own, We clasped him to Our womb and kissed him, as the confirmation of Our work and of Our love. And so that he might maintain himself whole in Our steps, in Our works, in the echo of Our word and love, and of the life of Our image impressed in him, We gave him Our Divine Will as inheritance, that It might preserve him just as We had delivered him, so as to be able to continue Our amusements, Our affectionate kisses, Our sweet conversations with the work of Our hands.

When We see Our Will in the creature, We see in her Our steps, Our works, Our love, Our words, Our memory and intellect, because We know that Our Supreme Will will let nothing enter which is not Our own. Therefore, being Our own, We give her everything – kisses, caresses, favors, love, tenderness more than paternal - nor do We feel like remaining even at one step of distance from her; more so, since even the slightest distances cannot form the continuous amusements, nor exchange

kisses, nor share the most intimate and secret joys. On the other hand, in the soul in whom We do not see Our Will, We cannot amuse Ourselves, because We see nothing that is Our own. Such a disharmony, such a dissimilarity of steps, of works, of words, of love can be felt in her, that she herself puts herself at a distance from her Creator; and wherever We see that the powerful magnet of Our Will is not present, which makes Us as though forget about the infinite distance that exists between the Creator and the creature, We disdain to amuse Ourselves with her, and to fill her with Our kisses and favors. So, by withdrawing from Our Will, man interrupted Our amusements and destroyed the designs We had in forming the Creation; and only by the reigning of Our Supreme Fiat, by establishing Its Kingdom, will Our designs be realized and Our amusements resumed on the face of the earth.”

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**November 21, 1926**

***Tenderness of Jesus at the moment of death. How one who lives in the Divine Will has primacy over everything.***

I was feeling all afflicted because of the sudden death of one of my sisters. The fear that my lovable Jesus might not have her with Himself tormented my soul; and as my Highest Good, Jesus, came, I told Him of my pain, and He, all goodness, said to me: “My daughter, do not fear, is there perhaps not my Will that makes up for everything, for the very Sacraments and for all the helps that can be given to a poor dying one? Much more so, when there is not the will of the person of not wanting to receive the Sacraments and all the helps of the Church which, like mother, She gives at that extreme moment. You know, in kidnapping her suddenly from the earth, my Will made Me surround her with the tenderness of my Humanity. My Heart, human and divine, placed my most tender fibers into the field of action, in such a way that her defects, her weaknesses, her passions, have been looked upon and weighed with such finesse of tenderness - infinite and divine. And when I place my tenderness into the field, I cannot help having compassion and letting her pass into a safe harbor, as triumph of the tenderness of your Jesus. And besides, don’t you know that where human helps are lacking, divine helps abound? You fear that there was no one around her, and that if she wanted help, she had no one from whom to ask for it. Ah! my daughter, in that moment the human helps cease; they have neither value nor effect, because the dying enter into the sole and prime act with their Creator, and to no one is it given to enter this prime act. And then, for one who is not perverted, a sudden death serves in order to prevent the diabolical action from entering the field - his temptations, and the fears which, with so much art, he strikes into the dying, because he feels them being snatched from him, without being able to tempt them or follow them. Therefore, what by men is believed to be disgrace, many times is more than grace.”

After this, I abandoned all of myself in the Supreme Volition, and my sweet Jesus, resuming His speaking, told me: “My daughter, one who lives in my Will has primacy over everything and over all the acts of creatures; she has her act as first in love before her Creator. So, if the other creatures love, the soul who lives in my Will is first in loving; the others come, some second, some third, some fourth, according to the intensity of their love. If the other creatures adore Me, glorify Me, pray Me, the soul who lives in my Will is first in adoring Me, in glorifying Me, in praying Me. And this is natural, because my Will is life and prime act of all creatures, therefore one who lives in It finds herself in Its prime act and she is first before God, above all creatures, in doing all of their acts and

in doing all the acts which they do not do. So, the Sovereign Queen of Heaven, who never gave life to Her own will, but had Her life fully in my Will, holds as though the right of primacy. Therefore, She is first in loving Us, in glorifying Us, in praying Us. If We see that the other creatures love Us, it is behind the love of the Celestial Queen; if they glorify Us and pray Us, it is behind the glory and the prayers of She who holds primacy and therefore empire over everything. How beautiful it is to see that, as creatures love Us, She never gives up Her first place in love. Even more, She places Herself as prime act, She makes Her sea of love flow around the Majesty, in such a way that the other creatures remain behind the sea of love of the Celestial Mama, with their little drops of love; and so with all the other acts. Ah! my daughter, to live in my Will is one word, but it is a word that weighs as much as eternity – it is a word that embraces everything and everyone.”

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**November 23, 1926**

***Threats of chastisements. How the living in the Divine Will forms the true Sun. What this Sun is formed of.***

As I was in my usual state, my always lovable Jesus made Himself seen in my interior, His face leaning out from within my breast, His eyes sparkling with light, looking far away. Within that light, I too looked, and I could see rivers overflowing, seas swelling and going out of their shore, ships being swept away, towns submerged by water, storms carrying away everything which they invested, and many other evils which, while they seemed to take respite in one point, regained their fury in other points. Oh! how frightening it was to see the water, the wind, the sea, the earth, armed by Divine Justice to strike the poor creatures. So I prayed my Highest Good that He would placate Himself and withdraw the command to make justice, which He had given to these elements. And my sweet Jesus, throwing His arms around my neck and clasping me tightly to Himself, made me feel His Justice. I felt myself succumbing, and my sweet Jesus, sighing, told me: “My daughter, I can take no more; it is necessary that my Justice follow Its course. You, do not become alarmed at what you see, but rather, occupy yourself with the Kingdom of the Eternal Fiat.”

I remained in suffering and afflicted because of the great evils which will occur, and abandoning myself in the adorable Will of my Jesus, I enclosed in It all thoughts, gazes, words, works, steps and heartbeats, so that all might love and ask together with me that the Kingdom of the Supreme Fiat may come and be soon established in the midst of the human generations. And my beloved Good, resuming His speaking, added: “My daughter, the living in my Will forms the true Sun between Heaven and earth. Its rays, extending down below, invest each thought, gaze, word, work and step; and binding them with Its light, It forms with them a crown around Itself, keeping it firm within Itself so that nothing may escape It. Its rays, extending up high, invest the whole of Heaven, all the Blessed; and binding them all within Its light, It lets nothing escape It, so that, triumphant, this Sun may say: ‘I enclose everything, I lack nothing of the works of my Creator and of what belongs to Him. With my wings of light, I extend over everything, I embrace everyone, I triumph over all - even over my Eternal Maker, because in the light of His Volition there is nothing He wants which I do not bring to Him, there is no act I do not do for Him, there is no love I do not give Him. With my wings of light, which my Eternal Fiat administers to me, I am the true king who, investing all, dominates everything.’



Who can ever resist the solar rays or free oneself from them, when one is outside? The power of the light is irresistible; wherever it extends, no one can escape its touch which, lapping against them, gently impresses upon them its kisses of light and of heat and, triumphant, keeps them invested under the impression of its light. There might be some who, ungrateful, do not pay attention to it, nor say a 'thank you', but the light does not mind even this; rather, it minds its office of light, and remains firm in giving the good it possesses. More so, since the Sun of my Will is not like the sun which can be seen in the vault of the heavens, whose sphere of light is limited. If that sphere were so large as to extend so much as to form a second heaven, the earth, in rotating, would keep finding its sun, and therefore darkness and night would not be able to invest the earth; and just as the earth never loses sight of the heavens which extend everywhere, so it would never lose sight of the sun, and it would always be daylight for the earth.

Now, the Sun of my Will, Its sphere, is not limited, and therefore It possesses Its full day; therefore, one who lives in It embraces all times, all generations, and investing the acts of all, she forms one single act, one single love and one single glory for her Creator. But do you know what this Sun of my Supreme Will is formed of? My attributes are the rays of this Sun, which, though different among themselves in their qualities and in the office they hold, are light in their substance; and my Will, the combining light which assumes all these lights together, is the director of all my attributes. And so, when creatures deserve to be struck, I direct the ray of light of my Justice, and, defending my rights, It strikes the creatures."

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**November 27, 1926**

***How one who fulfills a mission can be called mother; and in order to be called daughter, one must be generated in it. How the other sanctities are light, while the Sanctity of the Divine Will is Sun. How the foundation of this Sanctity is the Humanity of Our Lord.***

I was all abandoned in the arms of the adorable Will, and I prayed my sweet Jesus to make use of an act of His Power so that the Supreme Volition might invest the human generations, and binding them to Itself, It might form Its first children, so longed for by It. And my Highest Good, moving in my interior, told me: "My daughter, when one has a special mission, this person is called mother, or father. Whoever originates from this fulfilled mission can be called daughter of this mother. True mother means to carry the birth from oneself within one's womb, to form it with one's own blood, to bear pains, sacrifices, and if needed, to expose one's own life in order to give life to the birth from one's womb. And when this birth has matured in one's womb and has come out to the light, then, with justice, by right and with reason, this birth is called son, and she who generated him, mother. Therefore, in order to be mother, it is necessary to first form all the members in one's own interior - to generate them in one's own blood, and the acts of these children must be generated from the very heart of their mother.

Now, my daughter, in order to be daughter of my Will, you have been generated in It; in It you have been formed, and, in forming you, the light, the love of my Will, more than blood, has grafted in you Its ways, Its attitude, Its operating, making you embrace everyone and everything. This is so true that, you being a birth from It, It calls you now 'newborn of my Will', now Its 'little daughter'. Now, only one who has been generated by It can generate the children of my Will; therefore, you will be

the mother of the generation of Its children.”

And I: ‘My Jesus, what are You saying? I am not good at being daughter – how can I be mother?’

And Jesus: “Yet, from you must come the generation of these children. What mother has suffered so much? Who has been confined in a bed for forty years and more, for the love of forming a birth from herself, and of giving birth to the generation of her children? No one. What mother, as good as she might be, has sacrificed her whole entire existence to the point of enclosing within herself the thoughts, the heartbeats, the works, so that everything might be reordered in the birth that she carried, wanting to give life to it - not once, but as many times for as many acts as her child does? No one. Do you yourself not feel within yourself the generations of these children, by following their thoughts, words, works, steps, to reorder them all in my Will? Do you not feel yourself wanting to give life to each one, as long as they know my Will and be regenerated in It? Everything that you do in your interior, and that you suffer, is nothing other than the formation and the maturation of this birth, all of Heaven. This is why I have told you many times: your mission is great, there is no one who can equal it, and highest attention is needed.”

Then, I was feeling oppressed because it had been written to me that reverend Father Di Francia was having the memories of my childhood printed, as well as everything that follows; and in my sorrow I was saying to my beloved Jesus: ‘My Love, look a bit at what they are doing to me - from making known what You have told me about the virtues and about your adorable Will, they are now putting what regards myself. At the most, they should be doing this after my death – not now. Only for me there was this confusion and this highest sorrow; for the others - no. Ah! Jesus, give me the strength to do your holy Will also in this.’ And Jesus, clasping me in His arms to give me strength, all goodness, told me: “My daughter, do not afflict yourself so much. You must know that the other sanctities are small lights which are formed in the soul, and these lights are subject to growing, to decreasing, and even to becoming extinguished; therefore, it is not right to put it in print while one is still living in time, before the light is no longer subject to becoming extinguished by passing on to the next life. What impression would one make, if it became known that this light no longer exists? On the other hand, the Sanctity of living in my Will is not light, but Sun; therefore it is not subject either to becoming poor in light, or to becoming extinguished. Who can ever touch the sun? Who can take a single drop of light away from it? No one. Who can extinguish one atom of its heat? Who can make it descend even by one thousandth below its place, from the height at which it reigns and dominates the whole earth? No one. If there were not the Sun of my Supreme Fiat, I would not have allowed them[3] to be printed. But, rather, I hasten, because the good that a sun can do cannot be done by a light. In fact, the good of a light is too limited, and neither is it a great good if it is displayed, nor a great harm if it is not permitted to rise. On the other hand, the good of the sun embraces everything, it does good to all, and not letting it rise as early as possible is a great harm; and it is a great good to let it rise even one day earlier. Who can tell of the good that a sunny day can produce? Much more so with the Sun of my Eternal Will. So, the greater the delay, the more sunny days are taken away from creatures, and the more days are taken away from the Sun, constraining Its rays within Our Celestial Fatherland.”

But in spite of all the saying of Jesus, my oppression continued and my poor mind was made gloomy by the thought that my poor insignificant existence - which deserved to be buried without anyone

noticing that I had been on earth - was to be placed under the eyes and in the hands of who knows how many. My God, my God – what sorrow. But while I was thinking of this, my lovable Jesus made Himself seen in my interior, lying flat, as if His holy Humanity were acting as foundation in my poor and little soul. And resuming His speaking, He said to me: “My daughter, do not become distracted. Don’t you see that the foundation of the Kingdom of the Eternal Fiat in you is formed by my steps, by my works, by my heart palpitating with love, for the honor of my Will, by my ardent sighs, and by the burning tears of my eyes? All of my life lies within you to form the foundation; therefore it is not befitting that your little work over this foundation so solid and so holy, be done with distraction, or that your rounds in the Supreme Volition be done as shaded. No, no, my daughter, I do not want this in you. Do not fear, you will remain buried in the Sun of my Will. Who, more than It, will be able to eclipse you, in such a way that no one may notice you? The Sun of the Supreme Fiat will have great care, so that, as the little lamp of your soul is surrounded by Its rays, the Sun may appear in it, while keeping the lamp hidden within Itself. Therefore, remain at peace, if you want to make your Jesus content; abandon everything in Me, and I will take care of everything.”

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**November 29, 1926**

***How the Supreme Will, from Queen, acts as servant of the human will, because they do not let It reign.***

As my usual abandonment in the adorable Will continued, all Creation made Itself present, in which the Supreme Will flowed, dominating and triumphant, as light and as primary life, in the great things just as in the smallest ones. What enchantment, what order, what rare beauty, what harmony among them, because one is the Will that dominates them and, flowing in them, binds them in such a way that one cannot be without the other. And my sweet Jesus, interrupting my amazement, told me: “My daughter, my Will remained as operating life in each created thing, that It might dominate freely with Its full triumph. So, It has the operating life of the light and heat of the sun, the operating life of Its immensity and of the multiplicity of Its works in the heavens, the operating life of Its power and of Its justice in the sea. In fact, my Will is not like the will of the creatures who, even if they want, if they do not have hands, they cannot work; if they do not have feet, they cannot walk; if they are mute or blind, they can neither speak nor see. My Will, instead, does all the acts in one single act: while It operates, It walks; while It is all eyes to look, at the same time It is all voice to speak, and with such eloquence, that no one can equal It. It speaks in the roaring of the thunder, in the bolt of lightning, in the whistling of the wind, in the tumultuous waves of the sea, in the little bird that sings. It speaks everywhere, so that everyone may hear Its voice - now strong, now sweet, now thundering. Will of Mine, how admirable You are! Who can say he has loved the creatures as You have? My very Humanity – oh! how It remains behind You. I remain eclipsed in You, and You remain in your operating, which has no beginning, nor does it ever end. You are always at your place, giving life to all created things in order to bring your life to creatures. Oh! if all knew what It does for them, how much It loves all, how Its vital breath gives life to all – oh! how they would love It, and all would remain there, pressed around my Eternal Fiat, to receive the life It wants to give them.

But do you know, my daughter, why my Supreme Volition left Itself in all created things, dominating and as life, and doing Its distinct office in each thing? Because It was to serve Itself – Its own Will,

which was to have life and dominion in the creature, for whom It had created all things. It acted like a king who, wanting to form a residence for himself in which to reign and have his dwelling, forms in it many rooms; he puts many lights, so that darkness may not reign in it. He puts little fountains of most fresh waters; for his amusement he puts music; he has his residence surrounded by delightful gardens – in sum, he puts everything that can render him happy, and that is worthy of his royalty. Now, as king, he must have his servants, his ministers, his soldiers. And what happens? These deny the king; and so, instead of the king being the one who dominates, the servants, the ministers, the soldiers dominate. What would not be the sorrow of this king in seeing that his works do not serve him, but, with injustice, they serve his servants, and he himself is forced to act as the servant of his servants, because, when a service, a work, serves oneself, one cannot be called servant.

Now, my Will was to serve Itself in the creatures, and therefore It left Itself as more than noble Queen in all created things, so that nothing might be lacking to Its royalty of Queen in the creature. There could be no one else who would be able to serve my Will worthily, other than my Will Itself; nor would It have adapted Itself to being served by servants, because no one would have had Its noble and divine manners in order to serve It.

Now, listen to the great sorrow of my Supreme Will; it is right that you, who are Its daughter, know the sorrows of your Mother, of your Queen, and of She<sup>[4]</sup> who is your Life. In the Creation It acts as the servant of servants; It serves the human will, because Mine does not reign in the creatures. How hard it is to serve servants - and for many centuries. As the soul withdraws from my Will to do her own, she puts my Will in servitude in the Creation. Therefore, Its sorrow is great – from Queen, acting as servant; nor is there anyone who can soothe a sorrow so bitter. And if It continues to remain in the Creation, serving the servants, it is because It is waiting for Its children; It is waiting for the time when Its works will serve the children of Its Eternal Fiat, who, letting It reign and dominate within their souls, will let It serve Its own nobility. Oh! only these children will soothe a sorrow so long and bitter; they will dry Its tears of so many centuries of servitude; they will return to It the rights of Its royalty. This is why it is so necessary to make my Will known - what It does, what It wants, how It is everything and contains all goods, and Its continuous sorrow because they do not let It reign.”

After this, my mind remained so compenetrated by the sorrow of the Supreme Will that, as the whole Creation kept standing before my mind, to my highest sorrow I could see this noble Queen veiled in each created thing, serving all creatures. It acted as servant in the sun, serving them by giving them light and heat; It acted as servant in the water, by offering it to their lips to quench their thirst; It acted as servant in the sea, to offer them the fish; It acted as servant in the earth, by giving them fruits, food of every kind, flowers and many other things. In sum, I could see It in all things, veiled with sadness, because It was not decorous for It to serve the creatures. On the contrary, it was unbecoming for Its nobility of Queen to act as servant of ungrateful and perverted creatures, who were using Its servitude without even looking at It, without saying a ‘thank You’, or remunerating It with any retribution, as is normally done with servants. Who can say what I comprehended about this sorrow of the Eternal Fiat, so long and intense?

But while I was swimming in this sorrow, my adored Jesus came out from within my interior, and pressing me to Himself, all tenderness, told me: “My daughter, it is very sorrowful and humiliating

for my Supreme Volition to act as servant of creatures who do not let It reign within them. But It will feel much more glorified and happy in those who will let It reign. Look at It within yourself – how happy It is to serve you. It reigns in you while you write, and It feels honored and happy to serve you, by guiding your hand as you write, that you may write on paper the words for It to make Itself known. It places Its sanctity at your service within your mind, in order to administer to you the ideas, the terms, the most tender examples that regard my Supreme Will, in order to make Its way into the midst of creatures, so as to form Its Kingdom. It serves your sight in order to let you look at what you write; your mouth, to feed you the words; your heart, to let it palpitate with Its own Volition. What difference! It is happy to serve you, because It serves Itself – It serves to form Its Life; It serves the knowledge of Itself, Its own sanctity; It serves to form Its Kingdom. My Will reigns in you while you pray, and It serves you by making you fly within Itself, to let you do Its acts, and to let you take possession of Its goods. This way of serving of my Will is glorious, is triumphant, is dominant; and It would suffer only if the soul did not let herself be served by It completely and in everything.”

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**December 3, 1926**

***How the Divine Will eclipses the Humanity of Jesus within the soul. How the human will puts distance between God and the soul. How we are rays of light which came out from God. How the imprisonment of Jesus is symbol of the prison of the human will.***

Continuing in my usual abandonment in my adorable Supreme Fiat, I anxiously longed for my highest Good, Jesus. In that endless light of the Eternal Volition, whose boundaries cannot be seen - either where they begin, or where they end - I was all eyes to see if I could catch sight of the One whom I so much longed for. And Jesus, to calm my restlessness, came out from within my interior, and, on seeing Him, I said to him: ‘My Love, how You make me struggle and sigh for your return – You are really waiting for the moment when I can take no more. How clearly it shows that You no longer love me as before. Yet, You told me that You would love me more and more, and that You would never be without me; and now You leave me, maybe even for one entire day - prey to pain and under the press of your privation, abandoned and all alone.’

And Jesus, interrupting my speaking, said to me: “My daughter, courage, do not lose heart – I do not leave you. And this is so true, that it is always from within your interior that I come out to spend time with you; and if you do not always see Me, I do this to give you the field in order to follow that single act of my Will, which contains all acts together. Do you not see that the light of my Supreme Volition flows from within your heart, from your mouth, from your eyes, from your hands, from your feet - from all your being? And as It eclipses Me within you, you do not always see Me, because, being endless – which my very Humanity is not – It has the strength to eclipse Me, and I enjoy this eclipse of my Supreme Volition, and from within you, I see your flight, your acts in the Divine Fiat. If I made Myself seen always, in order to spend time with Me and to enjoy my sweet and lovable presence, you would occupy yourself with my Humanity; you would pour out your love with Me, and I with you, and you would not have the heart to leave Me in order to follow the flight of my Will in the Creation and in the very acts which my Humanity did in Redemption. Therefore, in order to make you fulfill the mission entrusted to you, to render you more free, I remain within you, as though hidden, to follow your very acts in the Eternal Fiat.

Do you not remember that this was said to my very Apostles – that it was necessary for them to detach themselves from my Humanity, which they loved very much, and could not be without It? This is so true that, as long as I lived on earth, they did not depart from Me in order to go throughout the whole world to preach the Gospel and make my coming upon earth known. But after my departure for Heaven, invested by the Divine Spirit, they received this strength to leave their region in order to make known the goods of Redemption, and to lay down even their lives for love of Me. So, my Humanity would have been a hindrance to the mission of my Apostles. I am not saying that happens to you, because between you and Me there isn't this hindrance. In fact, a hindrance occurs when two beings are separable; but when two beings have identified themselves with each other so much that one lives within the other, the hindrance ends, because wherever one goes, the other is as well. So, since they are together, no efforts are needed in order to go wherever one wants, because the beloved is within her, to follow her everywhere. I am only saying that often the eclipse occurs, because of the strong light of my Will which, dominating you and my very Humanity in you, eclipses us and makes us follow Its acts. This does not mean that I no longer love you as before, and that I can be without you – not at all. On the contrary, my Will gives you the eternal and complete love of your Jesus, and placing Itself around Me like a wall with Its light, It does not allow that even for one instant I may move away from you.

Do you know what puts distance between God and the soul? The human will! Each act of it is one step of distance between the Creator and the creature. The more the human will operates, the more man moves away from the One who created him; he loses sight of Him; he decays from his origin; he breaks every bond with the Celestial Family. Suppose that a sun's ray could detach itself from the center of its sphere: as it moves away from the sun, it feels itself dispersing light; and if it moves so far away as to completely lose sight of the sun, this ray disperses all of its light and turns into darkness. This ray, converted into darkness, feels a motion, a life within itself, but it is no longer capable of giving light, because it possesses none; therefore its motion, its life, is only capable of spreading thick darkness. Such are the creatures – rays of light which came out from the sphere of the Sun of the Divinity: as they move away from my Will, they empty themselves of light, because it was given to my Will to preserve the light in these rays; and so they turn into darkness. Oh! if all knew what it means not to do my Will – oh! how attentive they would be not to let the poison of the human will, destroyer of every good, enter into them.”

After this, I was following my passionate Jesus in His sorrowful prison. Bound to a column, in the barbarous way in which they had bound Him, He could not stand firm, leaning against the column - but dangled, with His legs bent and bound to it; and so He oscillated now to the right, now to the left. And I, clinging to His knees to make Him stand firm, reordered His hair, all disheveled, which even covered His adorable Face - on which not even the spittle with which they had so dirtied Him, was missing. Oh! how I would have wanted to untie Him, to free Him from that position, so painful and humiliating. And my prisoner Jesus, all afflicted, said to me: “My daughter, do you know why I allowed Myself to be put in prison during the course of my Passion? To free man from the prison of the human will. Look at how horrible is my prison. It was a narrow place, which served to contain the rubbish and the excrements of creatures; so, the stench was unbearable, the darkness was thick – they left Me not even a little lamp. My position was excruciating – dirtied with spit, my hair disheveled, suffering in all of my members, bound not even erect, but bent. I could help Myself in no way, not even to remove the hair from my eyes, which bothered Me.

This prison of mine is the true image of the prison formed by the human will of creatures. The stench that emanates from it is horrible; the darkness is thick; many times, not even the little lamp of reason is left to them. They are always restless, deranged, dirtied with most wretched passions. Oh! how much should this prison of the human will be wept over. How vividly I felt, in this prison, the evil it had done to creatures. My sorrow was so great that I shed bitter tears, and I prayed my Celestial Father to free the creatures from this prison, so ignominious and painful. You too, pray together with Me, that creatures may release themselves from their will.”

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**December 6, 1926**

***Pact between Jesus and the soul. How an act can only be called perfect when the Divine Will reigns in it.***

This morning it seemed that my always lovable Jesus did not make me struggle so much for His coming; even more, He even spent a long time with me, which He had not done for so long. In fact, if He comes now, His little visit is always very short, nor does He give me time to tell Him anything. He alone says what He wants to tell me, or He speaks and speaks with the endless light of His Volition; so much so, that Jesus Himself remains eclipsed in this light, and I with Him. And so we both lose sight of each other, because that light is so strong and dazzling, that the littleness and weakness of my sight cannot sustain it; therefore I lose everything – and also Jesus. Now, while He was with me, the fidgets of His love were such and so many, that His Heart was beating very strongly. Leaning His chest upon mine, He made me feel His ardent heartbeats; and drawing His lips close to mine, He poured into me part of that fire which was burning Him. It was a liquid which, while being like liquid fire, was so very sweet, but of a sweetness that cannot be described. However, among those rivulets which poured into my mouth, coming out of His mouth like many little fountains, there were some bitter rivulets, which the human ingratitude was sending deep into the Heart of my sweet Jesus. Jesus had not done all this for a long time, while, before, He used to do it almost every day.

Now, after pouring Himself out with me, after pouring into me what He had in His most holy Heart, He said to me: “My daughter, we must make a pact – that you must do nothing without Me, and I must do nothing without you.”

And I: ‘My Love, it is beautiful, I like this pact – to do nothing without You. And when You do not come, what shall I do? So, I must remain idle and without doing anything; and then You place your Will in me, and I am unable to will anything but what You want. So, You will always win, and will do whatever You want - and without me.’ And Jesus, all goodness, resumed His speaking: “My daughter, when I do not come, you must not remain without doing anything – no, no; you must continue doing what we have done together - what I have told you that I want you to do. This is not doing things without Me, because it has already passed between Me and you, and it remains as if you were always doing it together with Me. And besides, don’t you want Me to always win? The winning of your Jesus is your gain; so, if you win, you lose; if you lose, you win. However, be certain that I will do nothing without you. This is why I placed in you my Will and, with It, my Light, my Sanctity, my Love, my Strength – so that, if you want my Light, my Sanctity, my Love, my Strength, you may dominate in them and take the Light you want, and the Sanctity, the Love, the Strength that

you want to possess. How beautiful it is to see you possess my dominions, which make Me reach the extent of doing nothing without you. These pacts I can only make with one in whom my Will dominates and reigns.”

Then, after this, I was doing my usual acts in the Supreme Fiat, and I thought to myself that I wanted to hide my little love, my meager adoration, and everything I could possibly do, within the first acts which Adam did when he possessed the unity of the light of the Divine Will, and within those of the Queen Mama, which were all perfect. And my adored Jesus added: “My daughter, only when an act encloses within itself all other acts together – then can it be called perfect. And my Will alone encloses this perfect act - that while It does one act alone, all possible imaginable acts that exist in Heaven and on earth gush forth from this single act. This single act of my Will is symbolized by a fount: while the fount is one, from it gush seas, rivers, fire, light, heaven, stars, flowers, mountains and earth. Everything comes out of this one fount. Now, Adam in the state of innocence and the Height of the Sovereign Queen, by possessing my Will, if they loved, in that love they enclosed adoration, glory, praise, blessing, prayer. Nothing was missing in their littlest act; in it flowed the multiplicity of the qualities of the single act of my Supreme Volition, which made them embrace everything, and so, in one act, they gave to their Creator whatever befitted Him. So, if they loved, they adored; if they adored, they loved. Isolated acts, which do not embrace all acts together, cannot be called perfect – they are meager acts, which give of human will. And therefore only in the Fiat can the soul find true perfection in her acts, and offer a divine act to her Creator.”

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**December 8, 1926**

***How one who lives in the Divine Will is the echo and the little sun. How these writings come from the Heart of Our Lord. The works of Our Lord are veils which hide the noble Queen of the Divine Will.***

I was doing my usual acts in the Eternal Volition, and my always lovable Jesus, moving in my interior, told me: “My daughter, you are Our echo. As you enter into Our Will in order to love, to praise, to ask for the coming of Our Kingdom, We hear in you the echo of Our love, the echo of Our glory, the echo of Our Fiat that wants to come upon earth in order to reign, that wants to be prayed, and prayed again, and pressed to come to reign on earth as It does in Heaven. And as you go around through the whole Creation to follow the acts of the Supreme Will in It, We hear your echo in the sea, in the valleys, on the mountains, in the sun, in the heavens, in the stars – in everything. How beautiful is this echo – it is Our echo which resounds in all Our things. In this echo, We hear the echo of Our voice, the motion of Our works, the treading of Our steps, the motions - the pulsation of Our heartbeat, and We greatly delight in seeing your littleness, as you, while echoing, try to imitate Our voice, to copy the motions of Our works, to make the same sound as Our steps, and to love with Our own heartbeat.”

Then, sighing, He added: “My daughter, if the sun had reason and saw a plant, a being, that wanted to become sun, the sun would increase all of its light, its heat and all of its effects over this being, so as to make it become sun. And even though it would not deny its light and its effects to the other beings - because it is in the nature of light to diffuse and to do good to all, wherever it is – the fortunate being which received, all together, all the reflections and all the goods that the sun contains,



would become sun. What glory, what contentment would the sun not receive in being able to form another sun? The entire earth, for many centuries, has never attested to it so much glory, so much love, by receiving its many effects, as this one being which has turned into sun.

By living in Our Fiat, the soul does nothing other than imitate her Creator, and the eternal Sun concentrates all of Its reflections upon her, in such a way that she becomes the little sun, in the likeness of the divine Sun. Was this not precisely Our purpose and Our saying: ‘Let Us make man in Our image and likeness’? To make him without his having to be like Us and carry within himself the image of the One who had created him, would be neither decorous nor worthy of a work of Our hands; nor would it be Power of that regenerative breath which came out of Our womb to generate a being dissimilar from Us. What would be said of a mother who generated, not a child who had eyes, mouth, hands, feet, and would be similar to her in all members - at most, smaller than her in all members, but lacking nothing of all the organs of the mother – but generated a plant, a bird, a stone, things which are dissimilar from her? It would be incredible – things against nature and unworthy of a mother, who was not able to infuse her image and all of her members in her newborn. Now, if all things generate and form things similar to themselves, much more so does God, first Generator, whose honor and glory in forming the creatures was to form them as similar to Himself. Therefore, my daughter, let your flight in my Will be continuous, that It may concentrate Its rays upon you, and darting through you, It may make of you Its little sun.”

After this, I was feeling as though tired and could not make up my mind to write what my adored Jesus had told me. And Jesus, surprising me, to give me will and strength in order to do it, told me: “My daughter, don’t you know that these writings of Ours come from the depth of my Heart, and in them I make flow the tenderness of my Heart, to touch those who will read them, and the firmness of my divine speech, to strengthen them in the truths of my Will? In all the sayings, truths, examples, which I make you write on paper, I make flow the dignity of my celestial wisdom, in such a way that those who read them, or will read them, if they are in grace, will feel within themselves my tenderness, the firmness of my speech and the light of my wisdom, and, as though in between magnets, they will be drawn into the knowledge of my Will. Those who are not in grace, then, will not be able to deny that it is light; and light always does good, it never does harm; it illuminates, it warms, it makes one discover the most hidden things and moves one to love them. Who can say he does not receive good from the sun? No one. More than sun, I am issuing these writings from within my Heart, that they may do good to all. This is why I have so much interest that you write – because of the great good I want to do to the human family; so much so, that I look upon them as my own writings, because it is always I the One who dictates, and you are the little secretary of the long story of my Will.”

Then, I was following, in the Divine Will, everything that my sweet Jesus had done while being on earth in His Humanity, and I asked in each one of His acts that His Fiat be known, and that It come triumphantly to reign in the midst of creatures. And my highest and only Good, moving in my interior, told me: “My daughter, just as all Creation is veil which hides my Will, in the same way, my Humanity and all of my works, tears and pains are as many veils which hide my Supreme Fiat. It reigned in my acts, triumphant and dominating, and It laid the foundations in order to come to reign in the human acts of creatures. But do you know who tears these veils to let It come out to dominate in her own heart? One who recognizes It in each one of my acts, and invites It to come out. She

tears the veil of my works, she enters into them, she recognizes the noble Queen, and she prays It – she presses It to no longer remain hidden; and opening her heart to It, she invites It to enter. She tears the veil of my tears, of my Blood, of my pains, the veil of the Sacraments, the veil of my Humanity, and giving her subjection to It, she implores It to no longer remain veiled, but to make Itself known as Queen – which It is - in order to take Its dominion and form the children of Its Kingdom. From here the necessity that you go around in Our Volition and in all Our works, to find the noble Queen of Our Will hidden in them, so as to pray It to unveil Itself, to come out of Its apartments, so that all may know It and let It reign.”

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**December 10, 1926**

***How the Divine Will is a continuous act which never ceases. How the Virgin let Herself be dominated by this act, and formed Its life within Herself. How, in Heaven, in the Feasts of the Virgin they celebrate the Divine Will.***

My poor mind was swimming in the unending sea of the Eternal Volition, and my adorable Jesus showed, as the greatest prodigy, how His Most Holy Will, while being so immense, would restrict Itself within the creature, though remaining immense, in order to dominate her and form Its life in her. The creature who would remain immersed under a continuous act of this Divine Will was the miracle of miracles, and the prodigy never before seen. And lovable Jesus, all goodness, told me: “Dearest daughter of my Will, you must know that only my Volition possesses a continuous act that never ceases. This act is full of life, and therefore it gives life to everything, it preserves everything, and it maintains balance within itself and in all things. It alone can boast about possessing this continuous act of always giving life, of loving always – always, without ceasing for one instant. My Humanity Itself, if It possesses this continuous act, it is because in It flowed this continuous act of the Supreme Fiat. How long did the life of my Humanity last upon earth? It was extremely short. As soon as I fulfilled what was necessary for the Redemption, I departed for my Celestial Fatherland, though my acts remained. But these remained because they were animated by the continuous act of my Will. On the other hand, my Will never departs; It is always at Its place, preexisting, without ever interrupting Its act of life over everything that came out of It. Oh! if my Will departed from earth and from all created things, all things would lose their life and would resolve into nothing. Because my Will created all things from nothing, if It withdrew, they would all lose their existence.

Now, do you want to know who is the One who let Herself be dominated by this continuous act of my Supreme Will, and, never giving life to Her own, received this continuous act of life of Divine Will, in such a way as to form within Herself a life fully divine and in the likeness of Her Creator? It was the Celestial and Sovereign Queen. From the very first instant of Her Immaculate Conception, She received this act of life of Divine Will, to then receive it continuously during all of Her life. This was the greatest prodigy, the miracle never before seen: the life of the Divine Will in the Empress of Heaven. In fact, one single act of life of this Fiat can issue heavens, suns, seas, stars, and everything It wants; so, all the human acts placed before a single act of life of this Will of Mine, are like many drops of water which dissolve within the ocean, like tiny little flames before the sun, like atoms in the great space of the universe. Imagine, yourself, what the height of the Immaculate Queen possesses, with this life of continuous act of Divine Will, formed in Her. This was the true miracle, the prodigy never before seen - that the littleness of the Celestial Sovereign enclosed within Herself

a Divine Life, a Will, immense and eternal, which possesses all possible imaginable goods.

Therefore, in all the Feasts with which the Church honors my Mama, all Heaven celebrates, glorifies, praises and thanks the Supreme Will, because they see Its life in Her – the primary cause by which She obtained the longed for Redeemer; and therefore, because this Fiat had life, which dominated and reigned in Her, they find themselves in possession of the Celestial Jerusalem. It was precisely the Divine Will that formed Its life in this Excelling Creature, who opened Heaven, which had been closed by the human will. Therefore, with justice, while they celebrate the Queen, they celebrate the Supreme Fiat which made Her Queen, reigned in Her, formed Its life, and is the primary cause of their eternal happiness. So, a creature who lets my Will dominate and gives It free field in order to form Its life in her, is the greatest of prodigies. She can move Heaven and earth, even God Himself, as if she were doing nothing, while she does everything, and she alone can win the most important things, destroy all obstacles, face anything, because a Divine Will reigns in her. And just as all the Power of the Fiat dwelling in the creature was needed in order to impetrate Redemption, and my Humanity, which possessed that Power, was needed in order to form It, in the same way, in order to impetrate the coming of the Kingdom of my Fiat Itself, another creature is needed, who would let It dwell within herself, and give It free field in order to form Its life, so that my Will Itself, through her, may accomplish the one and most important prodigy – Its coming to reign on earth as It does in Heaven. And because this is the greatest thing, which will place divine balance in the human family, I do great things in you. I centralize in you everything which it is necessary and decorous to know about this Kingdom of Mine: the great good It wants to give, the happiness of those who will live in It, Its long story, Its long sorrow - and of many centuries, because while It wants to come to reign in the midst of creatures to make them happy, they do not open the doors to It, they do not long for It, they do not invite It; and while It is present in their midst, they do not know It. Only a Divine Will could bear with such invincible patience being in their midst, giving them life, and being not even known. My Will is great, endless and infinite, and wherever It reigns, It wants to do things worthy of Its greatness, of Its Sanctity and of the Power It contains. Therefore, be attentive, my daughter – this is not about just any thing, or about forming a sanctity, but it is about forming a Kingdom for my adorable and Divine Will.”

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**December 12, 1926**

***Lament of Jesus in His Passion, in seeing His garments being divided, and lots drawn for His tunic. How Adam, before sinning, was clothed with light, and as he sinned, he felt the need to cover himself.***

I was doing my usual acts in the Supreme Fiat, and my adored Jesus came out from within my interior and told me: “My daughter, in my Passion there is a lament of mine which came out with immense sorrow from the depth of my tormented Heart: ‘They divided my garments and drew lots for my tunic.’ How painful it was for Me to see my garments being divided among my very executioners, and my tunic being gambled away. It was the only object I possessed, given to Me, with so much love, by my sorrowful Mama; and now, they not only stripped Me of it, but they made of it a game. But do you know who pierced Me the most? In those garments, Adam became present to Me, clothed with the garment of innocence and covered with the indivisible tunic of my Supreme Will. In creating him, the uncreated Wisdom acted as more than a most loving mother; more than with a

tunic, It clothed him with the unending light of my Will – a garment which is not subject to being either disarranged, or divided, or consumed; a garment which was to serve man in order to preserve the image of his Creator and the gifts received from Him, and which was to render him admirable and holy in all his things. Not only this, but It covered him with the overgarment of innocence. And Adam, in Eden, with his passions divided the garments of innocence, and he gambled away the tunic of my Will – a garment which is incomparable and of radiant light.

What Adam did in Eden was repeated under my eyes on Mount Calvary. In seeing my garments being divided and my tunic gambled away – symbol of the royal garment given to man, my sorrow was so intense that I made of it a lament. It became present to Me when creatures, in doing their own will, make a game of Mine, and the so many times in which they divide the garment of innocence with their passions. All goods are enclosed in man by virtue of this royal garment of the Divine Will; once this is gambled away, he remains uncovered, he loses all goods, because he lacks the garment which kept them enclosed within himself. So, among the many evils that creatures do by doing their own will, they add the irreparable evil of gambling away the royal garment of my Will – a garment which cannot be substituted with any other garment.”

After this, my sweet Jesus showed me Himself placing my little soul inside a sun, and with His holy hands He held me still within that light, which was such that, as it covered me completely, inside and out, I could not see, nor was I able to see anything but light. And my adored Good added: “My daughter, in creating man, the Divinity placed him inside the Sun of the Divine Will, and all creatures in him. This Sun served as garment not only for his soul, but its rays were such as to cover also his body, in such a way as to serve as more than a garment for him, rendering him so adorned and beautiful that neither kings nor emperors have ever appeared so adorned as Adam appeared, with this garment of most refulgent light. Those who say that, before sinning, Adam went naked are wrong. False, false. If all things created by Us are all adorned and clothed, he who was Our jewel, the purpose for which all things were created – was he not to have the most beautiful garment and the most beautiful ornament of all? So, to him befitted the beautiful garment of the light of the Sun of Our Will; and since he possessed this garment of light, he had no need of material garments in order to cover himself. As he withdrew from the Divine Fiat, so did light withdraw from his soul and from his body; he lost his beautiful garment, and in seeing himself no longer surrounded with light, he felt naked. Feeling ashamed in seeing that he was the only one to be naked in the midst of all created things, he felt the need to cover himself, and he made use of superfluous things, created things, to cover his nakedness. This is so true, that after my highest sorrow of seeing my garments divided and my tunic gambled away, as my Humanity rose again I took no other garments, but I clothed Myself with the most refulgent garment of the Sun of my Supreme Will. That was the same garment as the one which Adam possessed when he was created, because in order to open Heaven, my Humanity was to wear the garment of the light of the Sun of my Supreme Will – a royal garment; and as it gave Me the insignia of King and dominion into my hands, I opened Heaven to all the redeemed ones; and presenting Myself before my Celestial Father, I offered Him the garments of His Will, whole and beautiful, with which my Humanity was covered, so as to make Him recognize all the redeemed ones as Our children. So, while It is life, at the same time my Will is the true garment of the creation of the creature, and therefore It holds all rights over her. But how much do they not do to escape from within this light? Therefore, be still in this Sun of the Eternal Fiat, and I will help you to maintain yourself in this light.”

On hearing this, I said to Him: ‘My Jesus and my All, how is this? If Adam in the state of innocence had no need of garments because the light of your Will was more than garment, the Sovereign Queen, however, possessed your Will as whole, and You Yourself were your Will Itself; yet, neither the Celestial Mama nor Yourself wore the garments of light, and both of You made use of material garments to cover Yourselves. How is this?’ And Jesus continued, saying: “My daughter, both my Mama and I came to set fraternal bonds with creatures; We came to raise decayed humanity, and therefore to take up the miseries and humiliations into which it had fallen, in order to expiate for them at the cost of Our lives. Had they seen Us clothed with light, who would have dared to approach Us and to deal with Us? And in the course of my Passion, who would have dared to touch Me? The light of the Sun of my Will would have blinded them and crushed them to the ground. Therefore, I had to make a greater miracle, hiding this light within the veil of my Humanity, and appearing as one of them, because It represented, not Adam innocent, but Adam fallen, and so I was to subject Myself to all of his evils, taking them upon Myself as if they were my own, in order to expiate for them before Divine Justice. But when I rose again from death, representing Adam innocent, the new Adam, I ceased the miracle of keeping the garments of the refulgent Sun of my Will hidden within the veil of my Humanity, and I remained clothed with most pure light; and with this royal and dazzling garment I made my entrance into my Fatherland, leaving the doors open which had remained closed up to that point, so as to let all of those who had followed Me enter.

Therefore, by not doing Our Will, there is no good which one does not lose, and there is no evil which one does not acquire.”

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**December 15, 1926**

***The little note of love. How each act of the Will of God done by the creature is one more act of beatitude.***

I was continuing my round in the Creation, in order to follow the Supreme Will in all created things; but while I was doing this, I thought in my mind: ‘What good do I do, what glory do I give to this adorable Fiat, by going through all created things, as though in review, to place in them even just one little ‘I love You’ of mine? Who knows whether this might not be a waste of time that I do.’ Now, while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, what are you saying? With my Will one never wastes time; on the contrary, by following It, one gains the eternal time. Now, you must know that each created thing contains a delight, one distinct from the other; and these delights were placed by Us, and were to serve Us to delight Ourselves and the creature. Now, in each created thing runs Our love, and as you go through them, you make the little note of your love run. Don’t you want, then, in the face of so much love of Ours, to place your little notes, your dots, your commas, your little strings which say ‘love’ and, harmonizing with Our love, form the delight wanted by Us for Ourselves and for you? Only when there is company, then is a delight enjoyed more; isolation makes the enjoyment die. So, the company you give Us by going around in the Creation makes Us remember of Our many delights which were placed by Us in each created thing; it makes Us live through Our enjoyments again; and while you delight Us, We delight you. And besides, perhaps you too want to leave Our Will isolated? No, no; it is befitting for the little daughter never to leave her Mother alone, and to remain always on Her knees to follow Her in all Her acts.”

Then, after this, my poor mind was swimming in the immense sea of the Eternal Fiat, and my lovable Jesus added: “My daughter, among the many qualities and properties which my Will contains, It contains an act of beatitude which is never interrupted; and as many acts as the soul does in It, so many distinct acts of beatitude does she take into her soul. So, the more acts she does in this Fiat, the more she becomes the owner and forms a greater capital of these beatitudes within herself, which give her highest peace on earth, and, in Heaven, she will feel all the effects and the enjoyments of these beatitudes, which have formed within her. See, it is as though natural: while you are on earth, my Will in Heaven releases from Itself an act ever new of infinite beatitude. Now, who takes this new act that never ceases? The Saints, the Angels, who live of Divine Will in Heaven. However, it is not fair that one who is in the exile and lives in my Will lose all these acts of beatitude; rather, with justice they are placed as though in reserve within her soul, so that, when she departs for her Celestial Fatherland, she may enjoy them all together, to catch up with others in receiving that new act of beatitude which is never interrupted. Do you see, then, what it means to do one more act, or one act less, in my Will? It is to have as many more acts of beatitude, for as many more times as one has done my Will; and to lose them, for as many times as she has done her own. And she takes not only many acts of beatitude, but many acts of sanctity, of divine science, many distinct acts of beauty, of love, for as many times as she has done my Will. And if she has been always in my Eternal Fiat, she will have within herself the sanctity which resembles her Creator. Oh! how beautiful she will be. In Heaven, the echo of Our beatitudes, the echo of Our Sanctity, the echo of Our Love, will be heard in this fortunate creature. In sum, she has been Our echo on earth, and she will be Our echo in the Celestial Fatherland.”

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**December 19, 1926**

***How, in the Creation, the Divinity bilocated Its Will. The nature of the Divine Will is happiness. How It constituted Itsself act of everything. The possession It wants to give to the creature.***

I continue in my state of abandonment in the Supreme Volition, and while I was going around with my mind in the whole Creation, to follow It in all created things and make my will one with Its own, so as to form one single act with Its own, my always lovable Jesus, making me pause, told me: “My daughter, in issuing the Creation, the Divinity bilocated Its Will, and One remained within Us, for Our regime, joy, happiness, contentments and innumerable and infinite beatitudes which We possess; because Our Will has the first place in all Our acts. The Other bilocated Will of Ours came out from Us into Creation, to give Us, also externally, divine honors and glory, and innumerable happinesses and joys. In fact, Our Will possesses joys, happinesses and beatitudes as Its own qualities – this is Its nature; and if It did not release from Itself these innumerable beatitudes and contentments which It possesses, it would be for It something against Its own nature. Now, the Supreme Majesty, by issuing Our bilocated Will into the whole Creation so that It might be constituted life and act of each created thing, issued from Itself innumerable riches, countless beatitudes and joys, which only the Power of the Eternal Fiat could preserve, maintaining their regime, so that they would never lose their integrity and beauty.

Now, while all these properties issued by Us glorified Us, giving Us the glory of as many continuous and divine acts for as many created things as came out to light, they were established as properties of creatures, who, unifying their wills with Ours, were to have their act in each act of Our Will, in

such a way that, just as We were to have the divine act of Our Will in each created thing, We were to have the act of the creature, transfused, as if they were one alone. With this, she would come to know Its riches; by knowing them, she would love them, and she would acquire the right to possess them. How many divine acts does my Supreme Will not do in each created thing, and the creature has not even the most remote knowledge of these acts? And if she does not know them, how can she love them and possess them, if they are unknown to her? So, all the riches, the happinesses, the divine acts present in the whole Creation are inactive and lifeless for creatures; and if they receive anything at all, it is not as property, but as the effect of the Supreme Goodness which always gives of Its own. It gives, as alms, also to those who have no right of possession; others, then, take them as usurpations. In fact, in order to possess these goods which the Celestial Father put out in the Creation, the creature must make her way; she must elevate herself to union with that Divine Will, in order to work together with It, do the same acts, know them in order to do them, so as to be able to say: 'What It does, I do'. With this, she acquires the right of possession in all the acts of this Supreme Will; and when two wills form one single will, 'mine' and 'yours' no longer exist; rather, by right, what is mine is yours, and what is yours is mine.

And so, this is the reason why my Supreme Will calls you – awaits you in each created thing, to make known to you the riches which are in It, to make you repeat Its divine acts together with It, and to give you the right of possession. You yourself become Its own property; you remain dissolved within Its immense riches and within Its very acts, and - oh! how the Divine Fiat enjoys making you the owner of Its immense riches. Its desire of constituting Its heiresses is so great, that It feels twice as happy when It sees one who knows Its possessions and makes Its divine act her own; so much so, that even though It saw that man, by withdrawing from Its Will, lost his way to reach the possession of Its dominions, It did not stop, but in the excess of Its Love and of Its long sorrow of seeing Its riches inactive for the good of creatures, as soon as the Eternal Word clothed Himself with human flesh, It constituted Itself life of each of His acts, so as to form more goods for them, powerful aids and effective remedies, more within the reach of decayed humanity, so as to realize the purpose of making them possess what was issued in Creation. There is nothing that comes from Us, which does not have this purpose – that the creature and everything return into Our Will. If it were not so, We would render Ourselves extraneous to Our own works. So, Creation, Redemption, my daughter, have the primary purpose that everything be Our Will, in Heaven and on earth; therefore, It flows everywhere, It is present in every place, to make everything Its own, and to give everything that belongs to It. Therefore, be attentive in following Our works; satisfy this desire, so insistent, of my Supreme Will, which wants those who possess Its goods.”

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**December 22, 1926**

***Signs that one belongs to the Celestial Family. How it is God's usual way to do His works first one on one with one creature. So He did with His Mama. The greater is the work that Jesus does, the more it carries within itself the image of the divine unity.***

I was thinking about the Supreme Fiat, and was praying my sweet Jesus to give me the grace, so great, of making me fulfill His Most Holy Will entirely and completely, and of making It known to the whole world, so that He might be reintegrated in the glory which creatures deny Him. Now, while I was thinking of this and other things, sweet Jesus moved in my interior and told me: “My

daughter, what is the purpose for which you want my Will to be fulfilled in you and to be known by all?" And I: 'I want it because You want it. I want it, so that the divine order and your Kingdom may be established on earth. I want it, so that the human family may no longer live as estranged from You, but it may be bound once again to the Divine Family, from which it had its origin.' And Jesus, sighing, added: "My daughter, your purpose and mine are one. When a son has the same purpose as his father, he wants what his father wants, he never dwells in somebody else's home, he works in the fields of his father, and if he finds himself with people, he speaks of the goodness, of the ingenuity, of the great purposes of his father. It is said of this son that he loves his father, that he is the perfect copy of him, that it shows clearly from all sides that he belongs to that family, that he is a worthy son who carries within himself, with honor, the generation of his father.

Such are the signs that one belongs to the Celestial Family – to have the same purpose as mine, to want my same Will, to dwell in It as in one's own home, to work in order to make It known. And if one speaks, one can say nothing but what is done and wanted in Our Celestial Family. This creature is recognized in clear notes, and from all sides, and with reason, and with justice and by right, as a daughter who belongs to Us, as one from Our Family, who has not decayed from her origin, who preserves within herself the image, the manners, the bearings, the life of her Father - of the One who created her. So, you are one from my Family; and the more you make my Will known, the more you are distinguished, before Heaven and earth, as a daughter who belongs to Us.

On the other hand, when one does not have Our same purpose, little he dwells, or not at all, in the royal palace of Our Will; he keeps going around, now to some house, now to some vile hovel; he keeps wandering about in the outdoors of passions, doing acts unworthy of his family. If he works, it is in foreign fields; if he speaks, the love, the goodness, the ingenuity, the great purposes of his Father never resound on his lips. So, in all his bearing, he can not be recognized at all as one who belongs to his family. Can this one be called a son of his family? And if he came from it, he is a degenerate son, who has broken all the bonds and relations which bound him to his family. Therefore, only one who does my Will and lives in It can be called my child, a member of my Divine and Celestial Family. All others are degenerate children, and as though foreign to Our Family.

And so, when you occupy yourself with my Divine Fiat, if you speak, if you go around in It, you put Us in feast, because We feel that it is one who belongs to Us – We feel that it is Our daughter that speaks, that goes around, that works in the field of Our Will. And for one's own children, doors are left open - no apartment is closed for them, because what belongs to the Father belongs to the children, and in the children is placed the hope of the long generation of the Father. In the same way, in you I have placed the hope of the long generation of the children of my Eternal Fiat."

My mind continued to think about the Supreme Will, and I said to myself: 'But, how can it possibly be that, by myself alone, this little being so insignificant, as I am good at nothing, I have neither dignity, nor authority, nor superiority with which, maybe, I could impose myself – I may diffuse myself, and speak in order to make this Sun of the Divine Will known, and so be able to form the children of Its generation?' But while I was thinking of this, my sweet Jesus interrupted my thought, and coming out from within my interior, told me: "My daughter, it is my usual way to do my greatest works first one on one with one creature alone. In fact, my Mama was one, and with Her alone I carried out all the work and the great portent of my Incarnation. No one entered our secrets, or



penetrated into the sacrum of our apartments to see what was passing between Me and the Celestial Sovereign; nor did She occupy any position of dignity and of authority in the world. In fact, when I choose, I never look at dignities and superiorities, but I look at the little individual within whom I can look at my Will in Its face, which is the greatest dignity and authority. Even though She had neither position, nor dignity, nor superiority in the low world, Heaven and earth hung upon the height of the little young girl of Nazareth, because She possessed my Will. In Her hands was the destiny of mankind, and the destiny of all my glory, which I was to receive from the whole Creation. So, it was enough that the mystery of the Incarnation be formed in my Chosen One, the only One, in order for others to be able to receive the good of It. One was my Humanity, and from It came the generation of the redeemed ones. Therefore, it is enough to form all the good that one wants within one creature, to be able to have the generation of that good come out, just as one seed is enough in order to multiply, by thousands upon thousands, the generation of that seed. So, all the power, the virtue, the ability which is needed for a creative virtue, is in forming the first seed; once the first is formed, it is like yeast, in order to form the generation of it. In the same way, one soul alone is enough for Me, who would give Me absolute freedom to enclose in her the good I want, and to form in her the Sun of the Supreme Fiat, in order for this Sun to beat down Its rays on the surface of the earth, and form the generation of the children of my Will.

Now, you must know that all Our greatest works carry within themselves the image of the divine unity, and the more good they are destined to do, the more good they enclose of this supreme unity. See, also in the Creation there are similes of the divine unity – works which, while being single works, do so much good, that the multiplicity of Our other works, all together, do not do as much. Look under the vault of the heavens – one is the sun, but how many goods does it not contain? How many does it not do to the earth? It can be said that the life of the earth depends on the sun. While the sun is one, with its light it embraces everyone and everything; it carries everything on its lap of light, and it gives a distinct act to each one. According to the variety of things it invests, it communicates fecundity, development, color, sweetness, beauty; yet, the sun is one, while the stars are many, but do not do the great good which the sun does to the earth, though being one. The power of one single act animated by the Creative Power is incomprehensible, and there is no good which cannot come from it. It can change the face of the earth – from arid and deserted into a flowery springtime. The sky is one, and therefore it extends everywhere. Water is one, and even though it seems to be divided in many different points of the earth, forming seas, lakes and rivers, yet, in descending from heaven, it comes down in one form, and there is not one point of the earth in which water does not reside. So, the things created by Us which carry within themselves the image of the divine unity, are those which do more good; they are the most necessary, and the earth could not have life without them.

Therefore, my daughter, do not think that you are alone - it is the unity of a great work that I must carry out within you; or that you have no external dignity and authority – this says nothing. My Will is more than anything; Its light seems to be mute, but in its muteness it invests the intelligences and makes one speak with such eloquence as to stun the most learned, reducing them to silence. The light does not speak, but allows one to see; it makes one know the most hidden things. The light does not speak, but with its meek and sweet warmth, it warms, it softens the hardest things, the most obstinate hearts. The light contains no seed, no matter – everything is pure in it; one can see nothing but a wave of refulgent, silvery light, but it can penetrate so much as to make the most sterile things generate, develop, fecundate. Who can resist the power of the light? No one. Even the blind - if

they do not see it, they feel its warmth. The mute, the deaf, feel and receive the good of the light.

Now, who will be able to resist the light of my Eternal Fiat? All of Its knowledges will be more than rays of light of my Volition, which will beat down on the surface of the earth, and penetrating into the hearts, will bring the good that the light of my Will contains and can do. However, these rays must have their sphere from which to start; they must be centered in one single point, from which to arise in order to form the dawn, the day, the afternoon and the sunset within hearts, to then rise again. The sphere, the single point, is you; the rays centered in it are my knowledges which will give fecundity to the generation of the children of the Kingdom of my Will. This is why I always repeat to you, 'be attentive' – so that not one of my knowledges may be lost. You would cause a ray to be lost from within your sphere, and you cannot even comprehend all the good it contains, because each ray contains its own specialty of good, which it must do to the children of my Will. And you would deprive Me of the glory of that good for my children, and would deprive yourself also of the glory of spreading one more ray of light from your sphere."

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**December 24, 1926**

***Laments and sorrows because of the privation of Jesus. Pains of Jesus in the maternal womb. One who lives in the Divine Will is like a member bound to the Creation.***

I felt all in restlessness because my sweet Jesus was not coming. But while I was raving, I would speak nonsense, and in the intensity of my sorrow I kept repeating: 'Jesus, how You have changed – I would never have believed that You would reach the point of depriving me of Yourself for so long.' But while I was pouring out my sorrow, sweet Jesus came as a little child, and throwing Himself into my arms, He said to me: "My daughter, tell Me – and you, have you changed? Do you perhaps love someone else? Do you no longer want to do my Will?"

These questions of Jesus cut me to the quick and, sorry, I said: 'Jesus, what do You mean by this? No, no, I have not changed, nor do I love or know any other love. And I would love to die rather than not do your Most Holy Will.' And Jesus, sweetly, added: "So, you have not changed? Well then, my daughter, if you, who have a nature subject to changing, have not changed, could I Myself change, who am unshakeable? Your Jesus does not change – be sure of this; nor can He change."

I remained confused and did not know what to say, and He added, all goodness: "Do you want to see how I was in the womb of my Sovereign Mama, and what I suffered within Her?" Now, while He was saying this, He placed Himself inside of me, in the middle of my breast, lying flat, in a state of perfect immobility. His little feet and hands were so stretched and immobile as to arouse pity. He lacked the space to be able move, to open His eyes, to breathe freely; and what was most harrowing was to see Him in the act of dying continuously. What pain, to see my little Jesus die. I felt myself placed, together with Him, in that same state of immobility. Then, after some time, little baby Jesus, squeezing me to Himself, told me: "My daughter, my state in the maternal womb was so very painful. My little Humanity had perfect use of reason and of infinite wisdom; therefore, from the very first instant of my conception, I comprehended all my sorrowful state, the darkness of the maternal prison – I had not even a glimmer of light! What a long night of nine months! The narrowness of the place, which forced Me into perfect immobility, always in silence; nor was it given to Me to wail or to sob,

so as to pour out my pain.... How many tears did I not shed in the sacrarium of the womb of my Mama, without making the slightest movement. And this was nothing. My little Humanity had taken on the commitment to die so many times in order to satisfy Divine Justice, for as many times as creatures had made the Divine Will die within them, committing the great affront of giving life to the human will, making a Divine Will die in them. Oh! how these deaths cost Me. To die and to live, to live and to die – this was the most harrowing and continuous pain for Me; more so since, even though my Divinity was one with Me and inseparable from Me, in receiving these satisfactions from Me It would take the attitude of justice, and although my Humanity was holy and pure, It was the little lamp before the immense Sun of my Divinity, and I felt all the weight of the satisfactions which I was to give to this Divine Sun, and the pain of decayed humanity which was to rise again in Me, at the cost of so many deaths of mine. It was the rejection of the Divine Will by giving life to one's own will, that formed the ruin of decayed humanity; and I was to keep my Humanity and my human will in a continuous state of death, so that the Divine Will might have continuous life in Me in order to extend in Me Its Kingdom. From the moment I was conceived, I thought about and occupied Myself with extending the Kingdom of the Supreme Fiat within my Humanity, at the cost of giving no life to my human will, in order to make decayed humanity rise again, so that, once this Kingdom would be founded within Me, I might prepare the graces, the necessary things, the pains, the satisfactions which were needed in order to make It known and to found It in the midst of creatures. Therefore, everything you do, that which I do in you for this Kingdom, is nothing other than the continuation of what I did from the moment I was conceived in the womb of my Mama. So, if you want Me to carry out the Kingdom of the Eternal Fiat within you, let Me be free, and never give life to your will.”

After this, I continued my acts in the Eternal Volition, and sweet Jesus added: “My daughter, my Will is the soul, and all Creation is the body for It. And just as the soul is one in the body - one is its will - while the body has many different senses, and like many different keys, each one of them performs its own little sonata, and each member exercises its distinct office; however, there is such order and harmony among them, that when one member exercises its office, all the other members are all intent on the operating member; and they suffer together, if that member suffers, and they enjoy, if it enjoys, because one is the will that moves them, one is the strength that they possess; such is the whole Creation: It is like a body animated by my Will, and even though each created thing does its distinct office, they are so united among themselves as to be more than members to the body. Since it is my Will alone that animates them and dominates them, one is the strength that they possess. Now, one who does my Will and lives in It, is a member which belongs to the body of Creation, and therefore she possesses the universal strength of all created things, excluding not even that of her Creator, because my Will circulates in the veins of all Creation as more than blood within the body – a blood which is pure, holy, vivified with light, and which reaches the point of spiritualizing the body itself. The soul is all intent on all Creation, to do what It does, to be in communication with all of Its acts; and all Creation is intent on her, to receive her acts, because the office, the little sonata, of this member in the midst of It is so beautiful, that all are intent on listening to her. Therefore, the living in my Will is the most happy and indescribable destiny: her acts, her point of origin, are always toward Heaven; her life is in the midst of the spheres.”

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**December 25, 1926**

***How the little Baby made Himself seen, newly born, by His Mama. The light that the Little Baby***

*sent forth, which gave to everyone the greeting of His coming upon earth. Difference between the grotto and the prison of the Passion.*

I was anxiously waiting for little Baby Jesus, and after many sighs, finally He came; and throwing Himself as a little baby into my arms, He said to me: “My daughter, do you want to see how my inseparable Mama saw Me when I came out of Her maternal womb? Look at Me, and see.”

I looked at Him, and I saw Him as a tiny little baby, of a rare and enrapturing beauty. From the whole of His little Humanity, from His eyes, from His mouth, from His hands and feet, came out most refulgent rays of light, which not only enveloped Him, but extended so much as to be able to wound each heart of creature, almost to give them the first greeting of His coming upon earth – the first knock, to knock at the hearts, to have them open and ask for a shelter in them. That knock was sweet but penetrating; however, being a knock of light, it made no clamor, and yet it made itself heard strongly, more than any sound. So, on that night, all felt something unusual in their hearts, but very few were those who opened their hearts to give Him a little accommodation. And the tender Infant, in feeling Himself unrequited in His greeting, and that no one was opening at His repeated knocking, began His crying with His lips livid and shivering with cold; He sobbed, wailed and sighed. But while the light that came out of Him was doing all this with creatures, receiving the first rejections, with His Celestial Mama, as soon as He came out of Her womb, He threw Himself into Her maternal arms to give Her the first embrace, the first kiss. And since His little arms could not reach to embrace Her completely, the light which came out of His little hands surrounded all of Her, in such a way that Mother and Son remained invested with the same light. Oh! how the Queen Mama requited Her Son with Her embrace and kiss; in such a way that they remained so clasped to each other as to seem fused, one within the other. With Her love, She compensated for the first rejection which Jesus received from the hearts of creatures, and the dear and charming little Baby placed His first act of being born, His graces, His first sorrow, in the Heart of His Mama, so that what was seen in the Son could be seen in His Mama.

Then, after this, the gracious little Baby came into my arms, and as He squeezed me so very tightly, I felt Him entering into me, and I into Him. And then He said to me: “My daughter, I wanted to embrace you as I embraced my dear Mama as newly born, so that you too may receive my first act of being born and my first sorrow, my tears, my tender wailings, that you may be moved to compassion for my sorrowful state at my birth. Had I not had my Mama in whom I could place all the good of my birth and fix in Her the light of my Divinity which I, Word of the Father, contained, I would have found no one in whom either to place the infinite treasure of my birth, or to fix the light of my Divinity which shone forth from my little Humanity. Therefore, see how necessary it is that, when the Supreme Majesty decides for a great good to be done for creatures, which can serve as universal good, We choose one to whom to give so much grace that she may be able to receive within herself all the good that all others must receive. In fact, if others do not receive all of it or part of it, Our work does not remain suspended and without its fruit, but the chosen soul receives all of that good within herself, and Our work receives the return of its fruit.

So, my Mama was the depository, not only of my life, but of all my acts. Therefore, in all my acts, first I looked to see whether I could deposit them in Her, and then I did them. In Her I deposited my tears, my wailings, the cold and the pains that I suffered; and She echoed all of my acts, and with

incessant thanksgivings She received everything. There was a contest between Mother and Son – I in giving, She in receiving. As this little Humanity of Mine made Its first entrance upon earth, my Divinity wanted to shine forth from It, in order to go around everywhere and make the first sensible visit to all Creation. Heaven and earth – all received this visit of their Creator, except for man. They had never received so much honor and glory as when they saw their King, their Maker, within their midst; all felt honored, for they were to serve the One from whom they had received their existence, therefore all made feast. So, my birth was of great joy and glory for Me on the part of my Mama and of all Creation; but it was for Me of great sorrow on the part of creatures. This is why I have come to you – to feel the joys of my Mama being repeated in Me, and to place in you the fruit of my birth.”

Then, after this, I was thinking about how unhappy was that grotto in which little Baby Jesus was born; how exposed it was to all winds and to cold, to the point of making one numb with icy cold. Instead of men, there were animals to keep Him company. So I thought: ‘Which prison was more unhappy and sorrowful – the prison of the night of His Passion, or the grotto of Bethlehem?’ And my sweet Baby added: “My daughter, the unhappiness of the prison of my Passion cannot be compared with the grotto of Bethlehem. In the grotto I had my Mama near Me, soul and body. She was with Me, therefore I had all the joys of my dear Mama, and She had all the joys of Myself, Her Son, which formed our Paradise. The joys of a mother who possesses her child are great; the joys of possessing a mother are even greater. I found everything in Her, and She found everything in Me. Then there was my dear father Saint Joseph who acted as father to Me, and I felt all of his joys which he felt because of Me. On the other hand, in my Passion, our joys were all interrupted, because we were to give place to sorrow, and between Mother and Son, We felt the great sorrow of the nearing separation, sensible at least, which was to occur with my death. In the grotto, animals recognized Me, and honoring Me, they tried to warm Me with their breath. In the prison, not even men recognized Me, and in order to insult Me, they covered Me with spit and opprobrium. So, there is no comparison between the two of them.”

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**December 27, 1926**

***How one who does not do the Divine Will would want to cut through the light and form darkness for himself. How true good must have its origin in God. How the soul who lives in the Supreme Will receives Its balance within herself, and is present in the whole Creation, living life together with It.***

While my mind was swimming in the Sun of the Eternal Volition, my beloved Jesus told me: “My daughter, the affront that a creature commits by not doing my Will is great. My Will is more than solar light, It invades everyone and everything, nor can anyone escape from It - from Its endless light! Now, by doing her will, the creature wants to cut through this light, and she forms darkness in it; but my Will rises and follows Its course of light, leaving the creature in the darkness of her will. If someone cut through the light of the sun and formed a long night for himself, would he not be called insane and doer of great evil? Poor one, he would die of cold, no longer receiving the heat of the light of the sun; he would die of boredom, no longer being able to operate, because he would lack the good of the light. He would die of hunger, having neither light nor heat in order to make his little field, covered by the darkness of his will, vegetate and fecundate. It would be said of him: ‘It would be better if a being so unhappy had never been born!’

All this happens to the soul who does her will. Therefore, the most deplorable evil is to not do my Will, because once my Will is removed, she dies of coldness for all the celestial goods; she dies of boredom, of tiredness, of weakness, because my Will is missing, which makes the joy, the strength and the life of the divine operating arise. She dies of hunger, because Its light is missing, which makes the little field of the soul vegetate and fecundate, in order to form the food on which she must live. Creatures think that not doing my Will is not a great evil, while, instead, it encloses all evils together.”

Then, after this, He added: “My daughter, every good, in order to be a good, must have its origin in God. Therefore, love, the doing good itself, suffering, the heroism of those who rush headlong into achieving an intent, the study of sciences, sacred and profane – in sum, anything, which does not have its origin in God, inflates the creature, it empties her of grace. And all these goods which do not have their origin in God, but start with a human origin, are like works swept away by a mighty wind which, with its power, reduces cities, villas, sumptuous houses, to dust and makes of them a heap. How many times a mighty wind destroys and knocks down the most beautiful works of art and of ingenuity, making fun, with its fury, of those works so praised and admired! How many times the mighty wind of self-esteem, of self-glory, the furious wind of pleasing creatures, knock down the most beautiful works, and I feel the nausea of that very good! Therefore, there is no remedy which is more effective, more appropriate, more healing, and which blocks the fury of these winds within the soul, than the power of the light of my Will, and the eclipse formed by it. Wherever this power, this eclipse formed by divine light, is present, these winds are prevented from blowing, and the creature lives under the vital influence of a Divine Will, in such a way that the seal of the Fiat can be seen in all of her acts, both small and great. So, her motto is: ‘God wants it, I want it. If He does not want it, neither do I want it.’ In addition to this, my Will maintains perfect balance in the whole Creation. It maintains the balance of Love, of Goodness, of Mercy, of Fortitude, of Power and even of Justice. Therefore, when you hear of chastisements and of troubles, it is nothing other than the effect of my balanced Will which, as much as It loves the creature, is not subject to becoming unbalanced; otherwise It would be defective and weak, if It lost Its balance. Indeed, all the order and the sanctity of It is here: in Its perfect balance – always the same, without ever changing.

Now, my daughter, firstborn of my Will, listen to something beautiful about my Supreme Fiat. With the soul who lives in It and allows It to reign in order to let It form Its Kingdom, my Will, bilocating Itself, transfers Its perfect balance into her. So, the soul feels balanced in love, in goodness, in mercy, in fortitude, power and justice. And since Creation is extremely vast, in which my Volition exercises Its distinct act of balance in each thing, as soul possesses this balance, my Will elevates her and expands her so much, as to make her find in all of her acts the balance of both one and the other, unifying them, and rendering them inseparable. So, the creature finds herself in the sun, to do the balanced acts which my Will does in it; she finds herself in the sea, in the heavens, in the little flower that blooms, to give off its fragrance together with it; in the little bird that sings, to cheer the whole Creation with the balance of joy. She finds herself in the fury of the wind, of the water, of the storms, for the balance of justice. In sum, my Will cannot be without this creature; they are inseparable, and they live life together. And do you think it is trivial that the soul can say: ‘I am stretched within the heavens, to preserve them for the good of my brothers. I am present in the sun, to germinate, to fecundate, to give light, and to prepare the food for all mankind’; and so with all the rest? Who can ever say: ‘I love my God as He loves Himself, and I love everyone, and I do all the good that my

Creator does to the whole human family'? Only one who receives this balance of the Divine Fiat and allows It to reign within herself."

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**December 29, 1926**

***How the new creation of the Kingdom of the Supreme Will was formed in the Humanity of Our Lord.***

My sweet Jesus, on coming, made Himself seen carrying a Sun in the center of His breast, holding it very tightly in His arms. Drawing near me, He took that Sun from the center of His breast with His hands, and placed it in the center of mine; then He took my hands in His, and crossed them very tightly over that Sun, saying to me: "This Sun is my Will – hold It tightly, never let It escape you, for It has the power to convert you and all your acts – everything, into light, in such a way as to incorporate you completely into It, forming one single Sun."

Then, afterwards, I was thinking about everything that my sweet Jesus had done in His coming upon earth for the Redemption, so as to unite myself to His acts and ask Him, for love of His own acts, to make His Will known in order to let It reign. And my adored Jesus added: "My daughter, as my Humanity was conceived, so I began a new creation, in order to lay the Kingdom of my Will over all the acts that my Humanity did. All the acts I did, both inside and outside of my Humanity, were animated by a Divine Will which contained the Creative Power; therefore my acts underwent the new creation and converted into acts of Divine Will, and I extended Its Kingdom in my interior and in all of my external acts. In fact, who destroyed and rejected this Kingdom of my Will in man? His human will, which, rejecting Mine from itself, did not let itself be dominated and animated by It, but let itself be dominated and animated by its own, and so it formed in it the kingdom of miseries, of passions and of ruins. Now, before anything, my Humanity was to redo and to call back this Kingdom of the Supreme Will within Myself, within my human nature, that I might be all set to form the Redemption, and therefore able to give mankind the remedies in order to be saved. Had I not placed this Kingdom in safety within Me, had I not given to It Its rights of dominion, I could not have formed the good of Redemption. My Divine Will would have been inexorable in not conceding Its goods to Me, had I not had the prime right to form Its Kingdom in Me; only then, as second act, It would grant to Me the remedies to save creatures. So, my Supreme Will lined Itself up within all of my acts; It dominated, and, triumphant, It invested my tears, my baby moans, my sighs, heartbeats, steps, works, words, pains – in sum, everything, with Its Creative Power. And as It invested them, It pearled them with Its endless light, and formed the new creation of Its Kingdom in all my acts. Therefore, in every additional thing I did, the Divine Fiat expanded the boundaries of Its Kingdom within my Humanity.

Now, if the Creation was called from nothing, and was formed on the foundation of my creative word, which spoke and created, it commanded, and all things took their place of order and harmony, in the creation of the Kingdom of the Supreme Will, instead, It was not content with forming It from nothing, but It wanted, as guarantee of safety, the basis, the foundations, the walls and all the acts and pains of my Most Holy Humanity, in order to form the creation of Its Kingdom. See then, how much this Kingdom of my Will cost; with how much love I developed It within Me. Therefore, this Kingdom exists – there is nothing left but to make It known, so as to let all the goods It contains go out into the field. So, what I want from you is that, just as my Humanity left my Will free to form

Its Kingdom, you may leave Me free, without opposing in anything, so that, finding no opposition in you, my acts may flow in you, and taking their place of honor, they may line up, all in order, to continue in you the life of the Kingdom of my Will.”

After this, my sweet Jesus escaped me like a flash, and I wanted to follow Him, but, to my highest bitterness, in that flash I saw that contagious diseases were to come, which will spread almost in all nations, not excluding our Italy. It seemed that many were dying of it, to the extent of depopulating homes. In several nations the scourge would rage more strongly, but almost all of them will be touched. It seems that they hold hands in offending the Lord, and Our Lord touches everyone with the same scourges. But I hope that He may want to placate Himself, so the peoples will suffer less.

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**January 1, 1927**

***The will of the soul as present for Baby Jesus. How His whole life was the symbol and the calling of the Divine Will. How the knowledges are the means in order to hasten the coming of the Kingdom of His Will.***

(I was meditating on the old year which was setting, and the new one which was rising.)

My state continues in the flight of the light of the Divine Will, and I was praying the pretty little Baby that, just as the old year was dying never to be born again, so He would make my will die and live no more; and as present for the new year, He would give me His Will, just as I gave Him the gift of mine, so as to place it as footstool at His tender little feet, that it might have no other life but His Will alone. Now, while I was saying this and other things, my sweet Jesus came out from within my interior, and told me: “Daughter of my Will, how I love, want - yearn that your will may end in you. Oh, how I accept your present! How pleasing it will be for Me to keep it as soft footstool at my feet. In fact, as long as it remains in the creature, outside of its center which is God, the human will is hard; but when it enters again into the center from which it came, serving as footstool at the feet of your little Baby Jesus, it becomes soft, and I use it to amuse Myself. Is it not right that, little as I am, I have an amusement? And that in the midst of so many sorrows, privations and tears, I have your will to make Me smile?

Now, you must know that one who puts an end to her will, returns into the origin from which she came, and the new life, the life of light, the perennial life of my Will, begins in her. See, when I came upon earth, I wanted to give many examples and similes of how I wanted the human will to end. I wanted to be born at midnight, so as to break the night of the human will with the refulgent day of Mine. And even though at midnight the night continues, it does not finish, it is yet the beginning of a new day; and my Angels, to give honor to my birth and to point out to everyone the day of my Will, from midnight on, gladdened the vault of the heavens with new stars and new suns, such as to turn the night into more than daylight. This was the homage that the Angels gave to my little Humanity, in which resided the full day of the Sun of my Divine Will, and the calling of the creature into the full day of It. Still little, I submitted Myself to the so very cruel cut of circumcision, which made Me shed bitter tears for the pain – and not only Me, but with Me cried my Mama and dear St. Joseph. It was the cut of the human will that I wanted to make, so that creatures might let the Divine Will flow within that cut, and so that a broken will might have life no more - but only Mine, which had run



within that cut in order to begin Its life again.

Still little, I wanted to flee to Egypt. A tyrannical and iniquitous will wanted to kill Me – symbol of the human will which wants to kill Mine; and I fled, in order to say to all: ‘Flee the human will, if you do not want Mine to be killed.’ My whole life was nothing other than the calling of the Divine Will into the human. In Egypt I lived like a stranger in the midst of that people – symbol of my Will, which they keep as though estranged within their midst; and symbolizing that whoever wants to live in peace and united with my Will, must live as though estranged from the human will. Otherwise, there will always be war between the two of them - they are two irreconcilable wills.

After my exile, I returned to my fatherland – symbol of my Will which, after Its long exile of centuries upon centuries, will return to Its dear fatherland, into the midst of Its children in order to reign. And as I went through these stages in my life, I kept forming Its Kingdom in Me, and I called It with incessant prayers, with pains and with tears, to come to reign in the midst of creatures. I returned to my fatherland and I lived hidden and unknown. Oh! how this symbolizes the sorrow of my Will which, while living in the midst of the peoples, lives unknown and hidden. And with my hiddenness, I impetrated that the Supreme Will be known, that It might receive the homage and the glory which are due to It. There was nothing I did which did not symbolize a sorrow of my Will, the condition in which creatures put It, and a call I made in order to return Its Kingdom to It. And this is what I want your life to be: the continuous calling of the Kingdom of my Will into the midst of creatures.”

Then, after this, I was going around through the whole Creation in order to bring the heavens, the stars, the sun, the moon, the sea – in sum, everything, to the feet of little Baby Jesus together with me, so as to ask Him, all together, that the coming of this Kingdom of His Will upon earth might come soon. And in my desire, I was saying to Him: ‘See, I am not the only one who is praying You, but the heavens are praying with the voices of all the stars; the sun, with the voice of its light and of its heat; the sea, with its murmuring – they are all praying You that your Will may come to reign upon earth. How can You resist listening to so many voices that pray You? It is innocent voices – voices animated by your very Will, that are praying You.’

Now, while I was saying this, my little Jesus came out from within my interior to receive the homage of all Creation, and to listen to their mute language; and squeezing me to Himself, He told me: “My daughter, the easiest means in order to hasten the coming of my Will upon earth are the knowledges about It. The knowledges bring light and heat, and form within themselves the prime act of God, in which the creature finds the first act on which to model her own. If she does not find the first act, the creature does not have the virtue of forming the prime act; therefore the acts, the things which are most necessary in order to form this Kingdom, would be missing. See then, what one additional knowledge about my Will means. By carrying the prime act of God within themselves, they will bring with them a magnetic force, a powerful magnet, in order to draw creatures to repeat the prime act of God. With their light, they will bring the disillusionment of the human will; with their heat, they will soften the hardest hearts to bend before this divine act; and creatures will feel captivated to wanting to model themselves on this act. Therefore, the more knowledges I manifest about my Will, the more quickly is the Kingdom of the Divine Fiat drawn upon earth.”

**January 4, 1927**

***How each new act of Divine Will brings a new Divine Life. How one who wants to hear the truth, but does not want to execute it remains burned. Hardship of the Divine Will within souls.***

My poor heart was now moaning, now agonizing because of the pain of the privation of my dear and beloved Jesus. Hours seem centuries to me, and nights interminable without Him. Sleep escapes from my eyes. Could I at least sleep – my intense sorrow would fall asleep; maybe this would bring me a little relief. But – no; instead of sleeping, I become all eyes – and open eyes, not closed. Eyes my thoughts, which want to penetrate to see where is the One whom I look for and do not find; eyes my hearing, to hear - who knows - the soft treading of His steps, the sweet and gentle echo of His voice. My eyes look – who knows, they might see at least the flash of His fleeting coming. Oh! how His privation costs me. Oh! how I long for His return.

Now, while I was amid the yearnings of wanting Him, my sweet Jesus moved in my interior, and made Himself seen inside of me, sitting at a little table of light, all occupied and intent on looking at the whole order of what He had manifested about His Most Holy Will – whether everything was marked, whether anything was missing, and the point He was to reach in order to complete everything that regards His Most Holy Will. Everything which regarded His Volition, the words, the knowledges, assumed the image of a ray of light in the hand of Jesus, which He was ordering on that desk of light; and He was so engrossed and occupied, that as much as I spoke and called Him, He would not pay attention to me. So I kept silent, contenting myself with being near Him and with looking at Him. Then, after a long silence, He said to me: “My daughter, when it comes to things which regard my Will, Heaven and earth remain silent and reverent, to be spectators of a new act of this Supreme Will. Each new act of It brings to all one more Divine Life, one strength, one happiness, one enrapturing beauty. Therefore, the Divine Will operating, which issues an act from Itself, is the greatest thing that can exist in Heaven and on earth. New heavens, more beautiful suns, can come out of one more act of my Will. Therefore, when it comes to It, you and I must put everything aside and occupy ourselves only with the Eternal Fiat. This is not about reordering a human will in you, or just any virtue, but it is about reordering a Divine and operating Will. Therefore, it takes very much, and this is why, being occupied with things which regard Me more and which will bring the great good of a new act of this Supreme Will, I do not pay attention to your calls, because when it comes to doing the greatest, minor things are put aside.”

After this, I was following my passionate Jesus in the Passion, and as I arrived at the point when Herod stormed Him with questions and He remained silent, I thought to myself: ‘If Jesus had spoken, maybe he would have converted.’ And Jesus, moving in my interior, told me: “My daughter, Herod did not question Me in order to know the truth, but out of curiosity and to make a fool of Me; and if I had answered, I would have made a fool of him, because when the will to know the truth and to execute it is missing, the humor in order to receive the heat which the light of my truths brings with itself, is missing in the soul. Not finding the humidity in order to make the truths germinate and fecundate, this heat burns even more, and makes the good it can produce wither. It happens as to the sun: when it does not find humidity on the plants, its heat serves to wither and burn the life of the plants; but if it finds humidity, it makes prodigies. So, the truth is beautiful, it is lovable, it is the reviver and the fecundator of souls; with its light and heat it forms prodigies of development, of graces and of sanctity – but for those who love to know it in order to execute it. On the other hand,

with those who do not love to execute it, it is the truth that mocks them, rather than remaining mocked itself.”

In addition to this, while I was writing, I felt such exhaustion of strength, that I did it with difficulty; nor did I feel I was being fed the words by Jesus to make it easier for me, or the fullness of the mental light that, like sea, forms in my mind, such that I have to content myself with taking a few drops of light to write them on paper, otherwise, if I wanted to put everything, I would act like a person who goes into the sea and would want to hold all the water of the sea in his hand – as much as he takes, it all escapes him; but if he takes a few drops, he can manage to carry them with himself. So, everything was hardship in me, in the soul, in the body – in everything. Feeling so ill, I thought to myself: ‘Maybe it is no longer Will of God for me to write, otherwise He would have helped me like the other times. Instead, the hardship, the effort I have to make is so great, that I cannot go on. Therefore, if Jesus does not want it, neither do I want it.’

But while I was thinking this, my sweet Jesus came out from within my interior and told me: “My daughter, one who must possess the Kingdom of my Will, must not only do It and live in It, but must feel and suffer what my Will feels and suffers within souls. What you feel is nothing other than the condition in which It finds Itself in creatures. With what difficulty It flows; what efforts does It not have to make in order to subdue creatures, to make them do Its Will. How repressed they keep It within their own will - they take away from It the best of Its life within them, which is Its energy, Its joy, Its strength; and It is forced to act under the pressure of a human will, melancholic, weak and inconstant. Oh! in what a heavy, bitter, crushing nightmare creatures keep my Will. Do you not want, then, to take part in Its pains? My daughter, you must be a key, and whatever sound my Will wants to produce, you must lend yourself to form the sound It wants to make. And when It has formed in you all the sounds It possesses – sounds of joy, of strength, of goodness, of sorrow, etc. – Its victory will be complete, having formed Its Kingdom in you. Therefore, think, rather, that this is a different and distinct sonata which It wants to play in you – it is one more key that It wants to add in your soul, because in the Kingdom of the Supreme Fiat It wants to find all the notes of the musical concert of the Celestial Fatherland, so that not even music may be missing in Its Kingdom.”

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**January 6, 1927**

***The soul who lives in the Divine Will is always equal to herself. The order of Providence in the Incarnation and in the manifestations of the Holy Magi.***

I was doing my usual acts in the Supreme Volition, and my sweet Jesus came out from within my interior; and stretching out His arms to me, He embraced me, but He clasped me so tightly to Himself, that I remained completely covered with Jesus. And He said to me: “My daughter, I am not content if I do not see you completely covered with Me, and so dissolved in Me, as to no longer be able to recognize yourself in you, but only Me in you.”

Then He added: “My daughter, one who lives in the Divine Will is always equal to herself. Her acts are symbolized by light, which diffuses equally to the back and to the front, to the right and to the left. At the most, if it contains greater intensity of light, it expands more; but it diffuses always equally in expanding the circumference of light around itself. Now, as for the acts done in my Will, symbolized

by light, as the act of the creature enters into my Will, it embraces past, present and future; and not lacking the fullness of light, it expands everywhere and, as though in one blow, it takes everyone within the circumference of its endless light. Therefore, no one, as much good as he might do, can say to one who lives in the Divine Fiat: 'I am similar to you'; but she alone can say: 'I am similar to the One who created me – whatever He does, I do. One is the light that invests us, one is the strength, one is the Will'."

Then, after this, I was thinking about the Holy Magi, when they visited the little Baby Jesus in the grotto of Bethlehem; and my always lovable Jesus told me: "My daughter, see the order of my Divine Providence: for the great portent of my Incarnation, I chose and made use of a Virgin, humble and poor; and, as my custodian, who acted as father to Me, the virgin Saint Joseph, who was so poor that he needed to work in order to support our lives. See how, in the greatest works – and the mystery of the Incarnation could not be greater – We make use of people whose outward appearance attracts no one's attention, because dignities, scepters, riches, are always fumes which blind the soul and prevent her from penetrating into the celestial mysteries in order to receive a great act of God, and God Himself. But in order to manifest to the peoples the coming of Myself, Word of the Father, upon earth, I wanted and made use of royal authority, of learned and erudite men, so that, by their authority, they might diffuse the knowledges of the God now born and, eventually, also impose themselves on the peoples. But, in spite of this, the star was seen by everyone, yet only three of them move, pay attention and follow it. This says that, among all, these alone possessed a certain dominion of themselves, such that, as it formed a little empty space within their interior, beyond the appearance of the star, they felt my call echoing in their interior. And heedless of sacrifices, of gossip, of mockeries – because they were leaving for an unknown place and they had to hear much talking – disregarding everything and dominating themselves, they followed the star that was united to my call which, more than speaking star, resounded in their interior, enlightened them, attracted them, and spoke many things about the One whom they were to visit; and, drunk with joy, they followed the star.

See then, how in order to give the great gift of the Incarnation, a Virgin was needed who would have no human will, who would be more of Heaven than of the earth, as well as a continuous miracle which would dispose Her to this great portent. So, We had no need of external things and of human appearances, which might draw the attention of the peoples. However, in spite of this, also to manifest Myself, I wanted men who would have dominion of themselves, which would form a little empty space within their interior, to let the echo of my call resound in it. But what was not their surprise in seeing the star stop, not above a royal palace, but above a vile hovel? They did not know what to think, and were persuaded that there was a mystery – not human, but Divine. When they animated themselves with faith, and entered the grotto and, kneeling, adored Me, as they bent their knees, I revealed Myself, and I let my Divinity shine forth from my little Humanity, and they recognized Me as the King of kings – the One who was coming to save them; and, promptly, they offered themselves to serve Me and to lay down their lives for love of Me. But my Will made Itself known, and sent them again into their region, to let them be, in the midst of those peoples, the criers of my coming upon earth. See then, how necessary are the dominion of oneself and the empty space in one's heart, in order to let my call resound, and to be fit for knowing the truth and for manifesting it to others."

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**January 9, 1927**

**How one who does the Will of God possesses the balance of It, and *possesses an act of light for everything. How a note of sorrow was placed, and this is why the Divine Will and the human will scowl at each other. How the first fruits are the things which are liked the most.***

I was going around everywhere according to my usual way, to follow the Divine Will in all Creation; and my sweet Jesus, moving in my interior, told me: “My daughter, how amazing is the operating of the soul in my Will. Just as the Fiat maintains the balance in the whole Creation, by echoing my balance, she forms the balance in all creatures and lays within them the Kingdom of my Will. She is like light which descends from above, and fixing herself in everyone, lays within everyone the Kingdom of the love of my Will, of the adoration, of the glory, and of everything It possesses. But while descending like light to let nothing escape her, like light she ascends and brings the balance of all the acts of the Creation, of all times and of all hearts, to her Creator. With the balance of all the human acts in which the soul has let the act of the Divine Will enter, on her part she empties all the human acts, and lets the Divine Will flow as prime act. And the Divine Will lays Its Kingdom within them, because there is a soul who has taken to heart that there be no human act in which she does not want to fix her light, so that what is human may be knocked down, and the Divine Will alone may reappear in all things. This is why, my daughter, I almost make you touch everything with your own hand - I want you to extend yourself to everyone and in everything, to make you extend the Kingdom of my Will. This is what I want – that my Will flow in everything, which is such that, while It invests everything like light, It remains above all, and everything becomes my Will.

However, it may be that someone escapes from this light, just as someone escapes from the light of the sun; but this says nothing for the sun, because by possessing the balance of the light, it contains its act of light for everyone and for everything. So, while giving light to all, the sun maintains the balance of the glory of all the acts of light for its Creator; therefore it remains in the perfect order, while those who escape the light go out of the order. In the same way, the soul, by possessing the unity of the light of the Supreme Fiat, possesses all the acts of light of It, therefore she can give her act of light of Divine Will to the human acts, so that, on her part, she may extend Its Divine Kingdom everywhere. If creatures escape, this says nothing; the light of my Will diffuses anyway, and I see, in my chosen one, that my Kingdom follows Its way, It extends, It is established. Therefore, I want to see your acts in my Will over each thought of creatures, in each word, heartbeat, step and work – in everything. For now, let us think about forming our Kingdom; once It is formed, we will think about those who escape and those who remain in the net of the light of my Will.”

After this, I felt so very exhausted, because I had had a fever for many days and I had just barely written that little which is written above. So, not feeling the strength to continue writing, I stopped, and I began to pray. And my sweet Jesus, coming out from within my interior, clasped me all to Himself, and He compassionated me, saying to me: “My daughter is sick, my daughter is sick.... You must know that, on the part of creatures, a note of sorrow was placed in the Kingdom of my Will – a note which no one, for many centuries, has ever thought of healing; a note too sorrowful for the Supreme Fiat, and the cause for which the Divine Will and the human will scowl at each other. Now, the firstborn daughter of my Will must balance all parties before she comes to Our Fatherland; she must fill all the voids in order to establish my Kingdom in the midst of creatures. Now, being sick,

my daughter will form the Kingdom of divine pain within It, which, flowing like a wave of light and of heat, will serve to sweeten this sorrowful note. Don't you know that light and heat have the power to convert the most bitter things into most sweet nectar? It is given to you, my daughter, who live in Our Volition, to let your sorrows, your fever, your intimate pains of my privation which make you die without dying, flow within Our endless boundaries, in order to invest this note, so sorrowful, of the Divine Fiat, and form in this note a most sweet and harmonious sound, in such a way that the two wills will no longer scowl at each other, but will be reconciled."

Then He added: "My daughter, you cannot comprehend what I feel for you – the joys, the happiness I feel because I find in you the first fruits of the Kingdom of my Will. I find the delights of the early fruits, the first fruits of the music which only the creature who lives in It can produce, because she takes all of Our notes which are in Our Will, makes them her own, and forms her beautiful music in my Kingdom. And I – oh! how I delight in listening to her. I find the first fruits of order, the first fruits of true love, which my Will has conceded to her; I find the first fruits of beauty, which enraptures Me so much that I cannot detach my gaze. So, I find all of your acts as first acts, which no one before you has given to Me. The first fruits are always the things which are liked the most, which attract, and which are enjoyed the most. And if other similar things come after the first fruits, it is by virtue of the prime act that other similar acts could be formed; so, all the glory is of the prime act. Therefore, you will always have the first fruits in the Kingdom of the Divine Fiat; there will be nothing done in It which will not start from your prime act. So, all will be turned toward you – to you the beginning of the glory. Therefore, I want everything to begin from you, in order to form my Supreme Kingdom."

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**January 13, 1927**

***Jesus prays her to write. How His word is happiness. How one who lives in the Divine Will is looked upon as one from the Celestial Fatherland. She prays together with the whole Creation; how Jesus promises her that everything will be granted to her.***

Continuing with a fever, I could manage to write with such difficulty, that I had decided to write no more until I would find myself in the condition of being able to do it with less difficulty, also to be able to write more extensively what blessed Jesus manifests to His little daughter. In fact, because of the difficulty, I try to condense as much as I can. Now, while I was not thinking at all that I would have to write, given my decision, my always lovable Jesus moved in my interior, and as though praying me, told me: "My daughter, write a little bit; I am content with little rather than nothing. When you can, then you will write more. And in the little you will write, I will help you - I will not leave you alone; and when I see that you cannot go on, I Myself will say 'enough', because I love you very much – and also your nature, for it also is mine, and I do not want you to tire yourself out beyond your strengths. But do not take away from Me this pleasure of maintaining the ever new correspondence of writing what I want to tell you. You know that in the whole world there is not one point for Me in which I can share my happinesses and receive return for them. So, the point of my happiness in the world is you, and this happiness of mine is formed by my speaking. When I can speak with a creature, make Myself understood, it is happiness for Me, and full and superabundant happiness for the one who listens to Me; more so, since in speaking with you, you being in my Will, I speak to you within my Will Itself, not outside of It, and I am sure of being understood; more so,

since in speaking to you about my Volition, I feel in you the happiness of my Kingdom, the echo of the happiness of the Celestial Fatherland.

Do you know, my daughter, what would happen? Since I keep you in the Supreme Fiat, I look upon you as one from my Celestial Fatherland. What would you say if someone who already lives in Heaven did not want to receive my new joys, which I naturally release from my womb to make all the Blessed happy? In fact, it is my nature to give ever new beatitudes. This someone would be a hindrance to my happiness; she would close inside my womb the joys that I want to issue. So it would happen with you - you would be a hindrance to my happiness, to the ever new joys which my Will possesses. More so, since I feel happier when I render the little daughter of my Will happier, who finds herself in the low exile only because of Us - for nothing else, to give Us the field in order to form Our Kingdom in the midst of creatures, and to restore for Us the rights and the glory of the work of the whole Creation. Do you think that my Heart can tolerate not making my little daughter happy? No, no - it would be the greatest pain for Me. Is my word perhaps not the greatest happiness for you?"

And I: 'Certainly O Jesus; and if You knew how You render me unhappy when You deprive me of it - how I feel the void of a happiness without end, which nothing else, as beautiful and good as it might be, will be able to make up for.'

And Jesus: "Therefore, my daughter, while my word makes you happy, I do not want my happiness to remain in the void of yourself alone, but I want it to serve to establish my Kingdom; and therefore, as confirmation of my word and of my happiness which comes from Me, I want it to be written on paper, also as confirmation of our correspondence."

Then, after this, I began to pray, bringing all Creation together with me before the Supreme Majesty - that is, the heavens, the stars, the sun, the sea - in sum, everything, so that my prayer might be animated by all the acts which the Supreme Fiat exercises in the whole Creation. My sweet Jesus placed Himself near me, leaning His head against mine, extending His arm around my neck, almost to sustain me. And I said to Him: 'My Love, Jesus, I am not the only one praying You, but together with me there is your Will operating in all Creation, praying that your Kingdom come. It Itself wants Its rights, all whole and complete, over everyone and everything; and only with the coming of the Kingdom of the Supreme Fiat upon earth will all of Its rights be given back to It. Listen, oh Jesus, how touching is the voice of your Fiat in the whole azure of the heavens; how eloquent it is in the sun; how attractive and strong it is in the sea. Everywhere can your Fiat be heard resounding, wanting the rights of Its Kingdom. O please! listen to your own Fiat; listen to your little daughter who, making all of Its acts her own, prays You, supplicates You, that your Kingdom come. And even though I am just newly born, I too want my rights; and do You know, O Jesus, what they are? That I give back to your Will all the glory and the honor as if no one had offended It, as if all had fulfilled It, adored It and loved It. If I am Its daughter, I want that Its rights be given back to It, and I want also that my first father Adam be given back the honor as if he had never withdrawn from your Will.'

And my most sweet Jesus, all moved, said to me: "To my little daughter who takes to heart so much the rights of my Divine Fiat, and who makes use of Its very power in order to breach her way over

my Heart, everything will be granted. How not to content you, my daughter? To you everything will be given; even more, we will adjust together what regards my Will and what regards the creatures. Aren't you happy? Look, my daughter – from the moment my Will went out into the field in Creation, It has always been firm and unshakeable in doing good, in spite of the many volubilities of creatures and the offenses. Triumphant of everything, It has followed Its course of always, always doing good. See, in order to make the creature ascend again into the firmness, into the perennial good, into the unshakeability of my Will, I want to establish my Kingdom in their midst. See then, in what point I have placed you – in the firmness and unshakeability of the Fiat, so as to allow you to lay this Kingdom of Mine within It. And just as my Will triumphs of everything with Its firmness, so will you triumph of everything with Its firmness and in the unshakeability of Its acts, and you will reorder the divine order between the two wills - the Divine Will will be reintegrated in Its glory, and the human will will place itself again in the order established by God.”

After I wrote this, I was thinking to myself that what is written above was not necessary; more so since, continuing to be feverish, I write with difficulty, and I write just a little to make Jesus content. And my sweet Jesus, moving in my interior, told me: “My daughter, in order to live in my Will, the soul must ascend; and in order to ascend in It, she must leave that which does not belong to my Will. She must leave her miserable rags, her vulgar habits, her vile foods, her miseries. Everything she must leave, to make use of royal garments, of divine habits, of precious and nourishing foods, of infinite riches – in sum, of everything that belongs to my Will. What you have written serves you for now - it serves the Kingdom of the Supreme Fiat; then it will be the rule for those who must live in It – how they must make use of all the operating acts of my Will in order to maintain themselves within the boundaries of my Kingdom. Therefore, that which to you does not seem to be necessary, is necessary for the formation of my Supreme Kingdom.”

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**January 16, 1927**

***How in the Kingdom of the Fiat all things are complete, up to the shades of all colors. One who lives in It takes everything as though in one blow.***

I continue to plunge myself into the Supreme Volition, and my sweet Jesus made Himself seen leaning His head upon mine; and since I was suffering, I said to Him: ‘My Love, see, I am in your lovable Will, and since I want to come to Heaven with You, it is your very Will – not I, that asks You to take me with You. Therefore, make your own Will content, which, being everywhere, prays You everywhere – in the heavens, in the sun, in the sea, that You no longer keep Its little daughter in the exile, far away from You, but that after so many hardships and privations of You, You let her land in your Celestial Fatherland. O please! have compassion on me and on your Will that prays You.’

And Jesus, all compassionating me, told me: “Poor daughter, you are right – I know how much your exile costs you; and to persuade Me, you make Me be prayed by my own Will. More powerful device you could not find. But know, daughter, that the Supreme Fiat wants something else from you - It wants that, on your part, all the beauties, all the varieties of multicolored colors, all of their shades, be formed in Its Kingdom. The beauties are there, the colors in all their varieties are there in order, but all the shades are missing, and I want nothing to be missing on your part, for the decorum and the beauty of my Kingdom. If you knew how one more shade stands out more - how embellishing



it is.... And do you know how these shades can be formed? One additional saying of mine can be one more shade in the varieties of colors; one little round of yours in my Will, one little pain of yours, one offering, one prayer in the Fiat, are as many other shades which you will add, and which my Volition will delight in administering to you. In It, things are all complete, nor would It tolerate that Its first daughter would not take all of Its complete acts, as much as it is possible for creature, in order to form Its Divine Kingdom.”

After this, I continued my flight in the Supreme Volition, and my sweet Jesus, moving in my interior, told me: “My daughter, one who lives in the Divine Will takes everything together, as though in one blow. In fact, since my Will is everywhere, there is nothing that can escape It, Its life is eternal, Its immensity knows no limits, nor circumferences, therefore the soul who lives in It takes the Eternal God, all the heavens, the sun, everything that exists, the Virgin, the Angels, the Saints – in sum, everything. And as she prays, palpitates, breathes, loves, her act becomes common to all; so, all palpitate from her heartbeat, all breathe with her breath, all love with her love, because wherever my Will extends, It moves all to do the act of one who lives in It. From this, it happens that since the Sovereign Queen has the first place in the Divine Fiat, She feels the little daughter who lives in It close to Herself; and associating Herself with her, She repeats what she does together with her, and places Her seas of grace, of light, of love, in common, because one is the Will of the Mama and of the little daughter. Even more, the height of the Sovereign of Heaven feels honored in her, with acts of a Divine Will; She feels that this little daughter enters into Her seas, and stirring them with her acts, she makes them swell, to double them and expand them. But to do what? To let her Creator receive doubled divine glory, and love from Her very seas of love; and to place the seas of her Celestial Mama as though in a bank, so that She may receive doubled glory.

Therefore, though little, this creature moves everything, she imposes herself on everything; all let her do; all feel the power of the good that she wants to give to all. So, she is little and strong; she is little and she is present everywhere; she is little and her prerogative is littleness, therefore she possesses nothing – not even her will, because, voluntarily, she has given it to the One who had right over it. And the Divine Will gives her everything – there is nothing which It does not entrust to her. Therefore, the prodigies of the living in my Will are indescribable and innumerable. Oh! if all knew what it means to live in my Will, and the good they receive – even more, there is no good which they do not take, there is no good which they cannot do – they would all compete and yearn to live in my holy and adorable Volition.”

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**January 20, 1927**

***How the communion of the Divine Will is not subject to being consumed; its veils are intangible. She longs for Heaven, and therefore she is melancholic, and puts all Creation in melancholy.***

Having received Communion, I remained afflicted and distressed, because the fits of coughing were such and so many that I felt I was suffocating, and I could neither think, nor be with Jesus according to my usual way. Then, after one hour and more of intense coughing, I calmed down and I thought to myself: ‘It has already been an hour and more since I received Jesus, and I have not been able to recollect myself to be all alone with Him. The accidents of the Host are now consumed, Jesus has left, and I do not know where else to find Him again. So, today for me it has been as if I had not

received Holy Communion. But, after all, also in this, I kiss, I adore and I bless the Supreme Fiat.’

Now, while I was thinking of this, my sweet Jesus came out from within my interior, leaned His head upon my shoulder, and sustained me with His arms to give me strength, for I was so exhausted that I felt myself dying. And, all goodness, He said to me: “My daughter, do you not know that there is a communion which is eternal, so great, and not subject to either diminishing or being consumed? Its veils, which hide it in the midst of creatures, are not subject to perishing like the veils of the Sacramental Host. It gives itself in every instant, at each breath, at each heartbeat and in all circumstances. Even more, one must be always with one’s mouth open to be able to receive them all – that is, with the will of always wanting to receive this communion so great and continuous which, as much as it gives itself, it is not subject to either diminishing or being consumed. Otherwise, many times they remain outside of the soul, without entering into her.

You have already understood what this communion so great and continuous is: It is my Divine Fiat, which flows as life within your soul; as heat to fecundate you and to make you grow; as food to nourish you. It flows in the blood of your veins, in the beating of your heart – in everything; It is always in the act of giving Itself to you, if you just want to receive It. It would drown you with communions, so many It wants to give you. With reason, with justice and by right, the communion of my Will was to be without limits and not subject to being consumed, because It is origin, means and end of the creature, and therefore she was to be able to receive It, in such a way that It could never – never be lacking to her. In fact, something that is origin, means and end must be in continuous act of giving itself, and of being received. If it were not so, her origin of living and the means to sustain herself would be lacking for the poor creature; and she would lose the end that she must reach. Therefore, my infinite Wisdom could never allow that the communion of my Will be limited for them.

On the other hand, the Sacramental Communion was not given as origin of creatures, nor as end, but it was given as means, help, refreshment and medicine; and the means, the helps, etc., are given in a limited way – they are not perennial. This is why the veils of the sacramental accidents are subject to being consumed; more so, since if creatures love to receive Me continuously, there is the great communion of the Eternal Fiat, which is in act of giving Itself continuously to them. Yet, you were afflicting and almost troubling yourself, as you were thinking that the sacramental species were consumed. You had no reason to afflict yourself, because inside and outside of you there is the communion of my Will, which is not subject to undergoing any consummation. Its Life is always in Its fullness, nor could my Love tolerate that the little daughter of Our Will be unable to receive Our Divine Life, always new and continuous.”

Then, after this, I continued to feel sick, and while doing the round in the Creation to follow the acts of the Supreme Will, I felt a note of sadness within me, because obedience had imposed on me to obey in letting my sickness be taken away, while I was longing for Heaven. I would have wanted to make a jump from the middle of Creation in order to reach my yearned for Fatherland, praying the heavens, the stars, the sun and all created things to accompany me. In fact, since one was the Fiat that gave us life, I had my rights that they should not leave me alone, but should all follow me up to the eternal gates, waiting for that very Will which had possessed me on earth to receive me in Heaven first; and then, after my entrance into the beatific Celestial Will, they could withdraw, each one to its

place. But, since I could not do this, I felt melancholic, and so I was going around throughout the whole Creation. Now, while I was doing this, a loud, harmonious and silvery voice made itself heard from the center of Creation, saying: “Your sad note has communicated itself to all created things; so, today you have put us all in melancholy. Be sure that we will all accompany you to Heaven – it is right that one who has been in our midst, who has kept us company, may not enter Heaven without our company. But all Creation will remain without the one who puts gaiety in It, who keeps It in feast. Your echo will no longer resound in our midst, by which, rendering us as though speaking, we magnify, love and praise that Divine Will which created us and preserves us. We will lose the one who visits us and keeps us company.” The voice kept silent, and I myself felt I was breathing a melancholic air. So I thought I had committed sin for having put the whole Creation in melancholy with my sadness. And so I yearned for my sweet Jesus to tell him of the evil I had done; to tell Him that the reason He had made me write so many things regarding the Divine Will was so that these might reach into the midst of creatures, in such a way that, by living of this Divine Fiat, they might possess a Kingdom so holy. Then, while I was thinking of this and other things, my beloved Jesus moved in my interior and told me: “My daughter, you are right in wanting to come, but before all the knowledges of my Will come out and do their course, it will take time. And this is why the Creation is right in saying that It will be left in Its silence once again. However, I do not want you to oppress yourself - abandon yourself in Me and let your Jesus do everything.”

And I: ‘My Love, when You take me to Heaven, I pray that You take me quickly quickly, so that they may not have the time to give me this obedience.’ But while I was saying this, I seemed to see the heavens, the sun and all Creation bowing around me to pay homage; and Jesus added: “My daughter, when you die, the whole Creation will invest you, and you will pass into Heaven in a flash. Aren’t you happy?”

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**January 23, 1927**

***How the Divine Fiat is powerful magnet which draws God to the creature. How the human will is more than earthquake, and how it is exposed to all thieves.***

As I continued to be more sick than usual, my sweet Jesus made Himself seen – not Himself alone, but together with the Three Divine Persons. They all surrounded me, and I remained in Their midst, nor could I see anything but Their Supreme Height and the immense light which surrounded Them. And all Three of Them said to me: “We have come to make a visit to our daughter who is sick. Our Will, more than powerful magnet, drew Us and called Us from Heaven to make Us come to you; nor could We do without coming to cheer the one who is firstborn daughter of Our Will, and to keep her a little company in her sufferings. The strength of Our Fiat is irresistible for Us, and surrendering to Its strength is happiness to Us.”

Now, who can say what I felt and comprehended while being in Their midst? I do not have the words to express myself. Then, since obedience had told me that I should have something to eat, while I was unable to take anything, in order to obey, before Jesus came, I had taken a few spoonfuls of broth, and I felt it inside my throat, unable to go down into my stomach. I told Jesus to let me obey, and Jesus, all goodness, passed His holy hand from my throat to my stomach, making it go down to my stomach so that I could digest it; in such a way that I did not bring it up, as I usually do every day

- that whatever I take, I bring up. Infinite goodness of Jesus for me, who am the littlest and poorest creature. Then, after this, I remained afflicted, because I thought that They would take me with Them; and since They didn't, I felt sad. And Jesus, to cheer me, placed Himself with His face in front of my chest, and as He breathed over me, a light came out of His breath, which served not only for my soul, but also to recompose my whole body. As the breath would cease, my body would fall apart; and Jesus, to cheer me, said to me: "My daughter, courage, don't you see that the mere breath and light of my Will recomposes also your body? So, if I stop my breath, your body will fall apart and you will immediately take the way to Our Celestial Fatherland."

And I: 'My Love, I am useless and I am good at nothing – would it not be better for You to get rid of Me by sending me to the Celestial Jerusalem?' And Jesus, all goodness, added: "My daughter, everything is useful to Me, even the little stones, the rubble, in order to build. The same for you: everything that forms your body is like rubble; but, vivified by the vital fluid of the Eternal Fiat, everything becomes precious and of incalculable value, in such a way that I can build the strongest and most impregnable cities over that precious rubble. You must know that as man withdrew from the Divine Will by doing his own, it happened as when a strong earthquake strikes a city. The strong tremor makes chasms open in the earth, and in some places it swallows the houses, someplace else it tears them down to pieces. The power of the tremor opens the coffers most securely locked, and puts out diamonds, coins, precious things, in such a way that thieves can enter and steal whatever they want. So, the poor city is reduced to a heap of stones, ruins, rubble and wreckage. Now, if a king wants to build that city again, he uses those very heaps of stones, wreckage and rubble; and since he makes it all new, he forms it in modern style, giving it such sumptuousness of art and beauty that there may be no other city equal to it. And so he makes it the capital of the kingdom.

My daughter, the human will was more than earthquake for man, and this earthquake is still lasting – sometimes stronger, sometimes a little less so, in such a way that it puts out of him the most precious things that God placed in the depth of man. So, this earthquake of his own will renders him all messed up. The key of the Supreme Fiat which kept everything in custody and secured no longer exists for them. Therefore, since they have no more doors nor keys, but collapsing walls, the thieves of their passions go looting, and they remain exposed to all evils and, many times, shattered into wreckage and rubble, such that one can hardly recognize them as the cities once built by their Creator. Now, since I want to build again the Kingdom of my Will in the midst of creatures, I want to use your wreckage and rubble; and by investing them with the vital fluid of my creative Will, I will form the capital of the Kingdom of the Supreme Fiat. This is how you are useful to Me - aren't you happy?"

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**January 25, 1927**

***Jesus pushes her to write. One who lives in the Divine Will breathes the All. The soul who lives in It copies God within herself, and she remains copied in God.***

Feeling in suffering, I felt I was incapable of writing what blessed Jesus manifested to His little daughter; so I remained quite a few days without writing. In my interior, Jesus incited me to do it, but I would refuse to do it because of the great weakness I felt. Finally, this morning, coming out from my interior, He said to me: "Tonight my daughter must write, because even if she were dying,

I want her to give the last flashes of light, strong and dazzling, of the knowledges about the Supreme Fiat, so that all may know that my Will has kept her always occupied for Itself and for Its Kingdom, and her last breath will be nothing other than a strong flash of light, which will remain as the last attestation of love and of manifestation for the Kingdom of my Will. Therefore, while you write, I will help you, and the little daughter of my Will will refuse nothing to her Jesus and to that Fiat which, with so much love, keeps you on Its lap to entrust to you Its secrets.”

So, after this, I made up my mind to write, even just a little, because my sweet Jesus is content with anything. Then, my sweet Jesus said to me: “My daughter, one who lives in my Divine Will breathes the All; and just as the breath is taken and is given, and one receives it to then give it back with no time in between, one who breathes the All, which is God, in emitting her breath, gives the All which she has breathed. So, she takes All, and she gives All. She gives the All to God, giving God to God, and she gives the All to creatures, to then breathe God again and everything that God does. It is natural that one who takes All, can give All. Only in the Divine Will is the Life of the Supreme Being bilocated continuously on the part of creatures.”

And I: ‘My Jesus, I feel I am doing nothing, and You tell me that in your Fiat I take All and I give All?’ And Jesus added: “My daughter, when the All operates, the nothing remains in its place – it only makes itself available to receive the All. And besides, do you not feel within yourself the strength of this All which, making you embrace and invade everything – heavens, stars, sun, seas and earth - and embrace all the acts which my Fiat exercises in the whole Creation, makes you bring them to your Creator, as though in one breath, to give everyone and everything back to Him? Has there been anyone until now who has given and has been able to say: ‘I give everything to God, even God Himself, because since I live in His Will, God is mine, the heavens are mine, the sun and everything that this Supreme Fiat has done is mine. So, since everything is mine, I can give everything and I can take everything’? Now, it happens as a consequence that one who lives in my Will has the possession of the All, and this forms and draws the Kingdom of the Divine Will upon earth; because in order to form a kingdom, it takes the strength of the Power of the All.”

After this, He made Himself seen as a little child, staring at me so much, as to remain as though impressed within me; and He wanted me to look at Him, but so much, as to remain, myself, impressed in Him. Then, all love and tenderness, He told me: “My daughter, this is the true image of the living in my Eternal Volition: the soul copies the Divine Will within herself, and the Supreme Will copies the soul, in such a way that your Creator keeps the copy of your image impressed within His womb. He holds her so dear, because He sees her exactly as He issued her from her origin; she has lost nothing of her freshness and beauty. His paternal features are impressed in this copy; and this copy, in the paternal womb of God, sings for Him the praises of all Creation with all His works, and whispers continuously to His ear: ‘You made everything for me. You loved me and love me so very much, and I want to convert everything – everything into love for You.’ This copy is the portent of God in His womb; she is the memory of all His works. This is the copy of the soul in God, and the copy of God in the soul, and the carrying out of the Divine Life in the creature. How beautiful is the Kingdom of my Will – the nothing dissolved in the All, the All fused in the nothing; the lowliness of the creature rising up into the Divine height, the Divine height descending into the depth of the creature. They are two beings clasped together, inseparable, transfused, identified, such that it can barely be recognized that they are two lives palpitating together. All the magnificence, the sanctity,

the sublimeness, the prodigies of the Kingdom of my Will, will be precisely this: the faithful copy of the soul in God, and the copy of God, whole and beautiful, in the soul. Therefore, the children of the Kingdom of the Divine Fiat will be as many images of little gods in my Kingdom.”

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**January 28, 1927**

***How Our Lord will have three Kingdoms. The Kingdom of the Supreme Fiat will be the echo of Creation. How poverty and unhappiness will be banished. How in Our Lord and in the Virgin there was voluntary poverty, not forced. How the Divine Will is jealous of taking care of Its daughter.***

I was all abandoned in the Supreme Fiat, following Its acts in the Creation, and my sweet Jesus came out from within my interior and told me: “My daughter, look at how beautiful is the order of the heavens. In the same way, when the Kingdom of the Divine Will will have Its dominion on earth in the midst of creatures, also on earth there will be perfect and beautiful order. Then I will have three Kingdoms – one in the Celestial Fatherland, another in the Creation, and the third among creatures – and each one will be the echo of the other, each one the reflection of the other. All created things have their place of honor, and while they are all ordered and in harmony among themselves, one has no need of the other, because each one of them not only abounds, but overabounds in the goods with which God endowed it in creating it. In fact, having been created by a Being who is happy and immensely rich, and whose riches never decrease by giving them, all created things carry the mark of happiness and the abundance of goods of their Creator. Just as all created things, so will all the children of the Kingdom of the Supreme Fiat have their place of honor, of decorum and of dominion; and while possessing the order of heaven and, more than celestial spheres, being in perfect harmony among themselves, the abundance of goods which each one will possess will be such and so great, that one will never have need of the other – each one will have within himself the source of the goods of his Creator and of His perennial happiness. Therefore, poverty, unhappiness, needs and evils will be banished from the children of my Will. It would not be decorous for my Will, so immensely rich and happy, to have children who would lack something, and would not enjoy all the opulence of Its goods which arise continuously.

What would you say if you saw the sun poor in light, barely sending a few glimmers to the earth? And if you saw a hem of heaven at one point, with just a few stars, and all the rest without the enchantment of the azure heavens? Would you not say: ‘The One who created the sun does not possess the immensity of the light that arises, and therefore He has the earth lighted by just a few glimmers. He does not possess the power to extend a heaven everywhere, and therefore He has laid just a hem of it above our heads’? So, you would make for yourself the idea that God is poor in light, and that He does not have the power to extend everywhere the works of His creative hands. But, instead, by seeing that the sun abounds so much with light, and that the heavens extend everywhere, you are persuaded that God is rich and possesses the source of light, and therefore He has lost none of His light by endowing the sun with so much light, nor has His Power decreased by extending the heavens everywhere.

In the same way, if the children of my Will will not abound with everything, one could say that my Will is poor and does not have the Power to make the children of Its Kingdom happy – which will

never be. On the contrary, because It will be the image of the Kingdom which my Will has in the Creation, just as the heavens extend everywhere and abound with stars, and the sun abounds with light, the air with birds, the sea with fish, the earth with plants and flowers, in the same way, since the Kingdom of the Supreme Fiat echoes the Creation, the children of my Kingdom will be happy and will abound with everything. Therefore, each one will possess the fullness of goods and full happiness in the place in which the Supreme Will has placed him; whatever the condition and the office they will occupy, all will be happy of their destiny. And since the Kingdom of the Supreme Fiat will be the perfect echo of the Kingdom which my Will possesses in the Creation, one sun will be seen up high, and another sun down below in the midst of the creatures who will possess this Kingdom. The echo of the heavens will be seen in these fortunate children, which they will populate with stars with their acts. Even more, each one of them will be a heaven and a distinct sun, because wherever my Will is present, It cannot be without heaven and without sun; rather, as It takes possession of each of Its children, It will form Its heaven and Its sun, because it is Its nature that wherever It has Its stable possession, Its sanctity, Its endless light, it is like heaven and sun that It forms and multiplies everywhere.

But this is not yet all. The Creation, echo of the Celestial Fatherland, contains music, the royal march, the spheres, the heavens, the sun, the sea, and all possess order and perfect harmony among themselves, and they go around continuously. This order, this harmony and this going around, without ever stopping, form such admirable symphony and music, that it could be said to be like the breath of the Supreme Fiat blowing into all created things like many musical instruments, and forming the most beautiful of all melodies, such that, if creatures could hear it, they would remain ecstatic. Now, the Kingdom of the Supreme Fiat will have the echo of the music of the Celestial Fatherland and the echo of the music of Creation. The order, the harmony and their continuous going around their Creator will be such and so great, that each one of their acts, words and steps will be a distinct melody, like many different musical instruments which will receive the breath of the Divine Volition, in such a way that everything they do will be as many distinct musical concerts which will form the joy and the continuous feast of the Kingdom of the Divine Fiat. For your Jesus there will no longer be difference between remaining in the Celestial Fatherland and descending to stay in the midst of creatures in the Kingdom of the Supreme Fiat upon earth. Then Our work of Creation will sing victory and full triumph, and We will have three Kingdoms in one – symbol of the Sacrosanct Trinity, because all Our works carry the mark of the One who created them.”

After this, I was thinking to myself: ‘Though the true children of the Supreme Fiat will be happy and will abound with everything, yet, my Queen Mama and Jesus Himself, who was the very Divine Will, were poor on this low earth; they suffered the pains and the hardships of poverty.’ And my sweet Jesus added: “My daughter, true poverty is when a creature is in need – one wants to take, but has nothing to take, and is forced to ask others for a bare means of living. This poverty is of necessity, and almost forced; instead, both in Me and in the Celestial Mama, in whom there was all the fullness of the Eternal Fiat, it was not poverty of necessity, and even less forced, but it was voluntary poverty, spontaneous poverty, squeezed by the press of Divine Love. Everything was our own; at one wish of ours, sumptuous palaces would have been raised, and banquets prepared with foods never before seen and tasted. And in fact, when it was needed, at a little wish of ours, even the birds served Us, bringing Us fruits, fish and other things in their beaks, making feast because they were serving their Creator and their Queen. With their trilling, singing and warbling, they played for Us the most

beautiful melodies; so much so, that in order not to attract the attention of creatures with our uniqueness, We had to command them to depart, to continue their flight under the vault of the heavens where our Will was waiting for them; and, obedient, they would withdraw. Therefore, our poverty was of love – it was poverty of example, to teach creatures detachment from the low things of the earth. It was not poverty of necessity, nor could it be so, in an absolute way, because wherever the fullness, the life of my Will reigns, all evils end as though under one single blow, and they lose life.”

Then, since most reverend Father Di Francia had heard that I was with a fever, he let me know that, if I were in need, I could take whatever I needed from the money he had left with me for one of his works. And my lovable Jesus, on coming, almost smiling, said to me: “My daughter, let father know, in my name, that I thank him and I will reward the goodness of his heart for the care he has for you. However, let him know that the daughter of my Will has no need of anything, for my Will makes her abound with everything; even more, It is jealous that others might offer something to her, because It alone wants to give everything to Its daughter. In fact, wherever my Divine Will reigns, there is no fear that natural means and abundance of goods might do harm; on the contrary, the more means she has and the more abundance she enjoys, the more she looks at the Power, the Goodness, the richness of the Supreme Fiat in them, and she converts everything into most pure gold of Divine Will. So, the more my Will gives to her, the more It feels glorified in carrying out Its life in the creature, in offering Its own things to the one who lets It dominate and reign. It would be absurd if a very rich father had poor children - such a father would deserve to be condemned. And besides, what would be the purpose of his riches if the birth that came from his own body – his very children - conducted a life of hardships and miseries? Would it not be a dishonor for this father, and an unbearable bitterness for these children, to know that, while the father is extremely rich, they lack everything and can hardly satisfy their hunger?

If this would be absurd and a dishonor for a father in the natural order, much more so in the supernatural order of the Supreme Fiat. The Supreme Fiat is more than father, for It contains the fount of all goods, and therefore, wherever It is present, happiness reigns and It makes one abound with everything. More so since, with the soul who has the possession of the Divine Will, It administers, to soul and body, a sharp and penetrating sight, in such a way that she penetrates into the natural things, which hide It as a veil; and tearing these veils, in the natural things she finds the noble queen of the Divine Will reigning and dominating within her. So, natural things disappear for her, and in all things she finds that adorable Will which she possesses; she kisses It, she adores It, and everything becomes Divine Will for the soul. Therefore, each additional natural thing is one new act of Divine Will for her, which she possesses. So, natural things are means for one who is child of my Will, in order to make known more what my Will does, can do, and possesses, and to what excessive point It loves the creature. Do you want to know, then, why creatures lack natural means, and many times these are snatched away from them, and they reduce themselves to the most squalid misery? First, because they do not possess the fullness of the Supreme Fiat; second, because they confuse natural things, and put nature in the place of God; nor do they look at the Supreme Will in the natural things, but, greedy, they become attached to them to form a vain glory for themselves, an esteem that blinds them, an idol for their hearts. Given this, it is necessary that natural means be lacking in order to put their souls in safety. But for one who is child of my Will all these dangers do not exist, and therefore I want them to abound with everything, and to lack nothing.”



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**J.M. January 30, 1927**

***Why Jesus did not write. How in these manifestations there are neither threats nor frights, but the echo of the Celestial Fatherland. When this Kingdom will come. How the pains of the Most Holy Virgin and those of Our Lord were pains of office, and how They possessed true happiness. Power of voluntary pains; happiness of the Kingdom of the Supreme Fiat.***

I was thinking to myself: ‘My sweet Jesus told me many times that I was to imitate Him in everything; yet, He never wrote. Only once it is said in the Gospel that He wrote, and not even with a pen, but with His finger; as for me, instead, He wants me to write. So, He wants to make me go out of His imitation – He did not write at all, and I must write so much.’ Now, while I was thinking of this, He came as a gracious little child; and placing Himself in my arms, drawing His face close to mine, He told me: “My daughter, give Me your kisses, and I will give you mine.”

Then, after I kissed Him various times, He incited me to kiss Him again, and then He said to me: “My daughter, do you want to know why I did not write? Because I was to write through you. It is I who animate your intelligence, who feed you the words, who give motion to your hand with mine, to make you hold the pen and write the words on paper. So, it is I who write, not you. You do nothing but pay attention to what I want to write. Therefore, all your work is attention – the rest, I do all by Myself. Do you yourself not see how, many times, you do not have the strength to write and you decide not to do it, and in order to make you touch with your own hand that it is I who write, I invest you, and animating you with my own life, I Myself write what I want? How many times have you not experienced this? Now, since an age was to pass before making known the Kingdom of the Supreme Fiat, to allow some time in order to first make known the Kingdom of Redemption and then the other one, of the Divine Fiat, I decreed not to write at that time, but to write together with you, through you, when this Kingdom would be nearer, also to give a new surprise to creatures of the excess of love of this Will of Mine – what It has done, what It has suffered, and what It wants to do for love of them.

Many times, my daughter, novelties bring new life, new goods, and creatures are very much drawn to novelties, and let themselves be as though carried by the novelty. More so, since the novelties of the new manifestations about my Divine Will, which have a divine strength and a sweet enchantment, and which will rain down like celestial dew upon souls burnt by the human will, will be bearers of happiness, of light and of infinite goods. There are no threats in these manifestations, nor any fright; and if there is anything about fear, it is for those who want to remain in the maze of the human will. But then, in all the rest, one can see nothing but the echo, the language of the Celestial Fatherland, the balm from on high which sanctifies, divinizes and makes the down payment of the happiness which reigns only in the Blessed Fatherland. This is why I delight so much in writing what regards the Divine Fiat – because I write things which belong to my Fatherland. Too perfidious and ungrateful will be those who will not recognize in these manifestations of mine the echo of Heaven, the long chain of love of the Supreme Will, the communion of goods of our Celestial Father, which He wants to give to creatures; and as though wanting to put aside everything that has passed in the history of the world, He wants to begin a new era, a new creation, as if the new history of Creation were just now beginning. Therefore, let Me do, because whatever I do is of highest importance.”

After this, I said to Him: ‘My Love, it seems that, more than anything, You love this Kingdom of the Eternal Fiat very much; in It You concentrate all your love, all your works, and You almost boast that they will serve this Kingdom. If You love It so much, when will It come? Why don’t You hasten in making It come?’ And Jesus added: “My daughter, when the knowledges about my Divine Will have done their course, in view of the great good which they contain - goods which no creature has thought about until now, that the Kingdom of my Will will be the outpouring of Heaven, the echo of the celestial happiness, the fullness of terrestrial goods - so, in view of this great good, unanimously, they will yearn, they will ask that my Kingdom come soon. And so does the whole Creation in Its mute language - mute only in appearance, because inside of It there is my Will, asking for Its rights with loud and eloquent voice, to be known, to dominate and to reign over all. Therefore, one will be the echo from one end of the earth to another, one the sigh, one the prayer which will be unleashed from all beings: ‘May the Kingdom of the Supreme Fiat come’. Then, triumphantly, It will come into the midst of creatures. From here the necessity of the knowledges: these will be incitements, and will whet the appetite of creatures for tasting a food so delicious; and they will feel all the will, the yearning, to live in a Kingdom so happy, so as to free themselves from the tyranny and the slavery in which their own wills have kept them. And as they advance in the knowledge of all the manifestations, of the goods contained in the Supreme Fiat, they will find your norms – how you have turned Heaven and earth upside down, going around everywhere and asking that this Kingdom might soon become known. They will find what you have suffered to obtain for them such a great good, how they must conduct themselves, and what they must do in order to have free access to live in It. Therefore, it is necessary to make everything known, so that my Kingdom may be all complete, and nothing may be lacking to It, either the greatest or the smallest things. So, certain things which to you seem to be small, may be a divine rock transformed into most pure gold, which will form part of the foundations of the Kingdom of my Supreme Will.”

After this, I was thinking to myself: ‘My sweet Jesus sings so much the praises of the happiness of the Kingdom of the Supreme Fiat; yet, He Himself who is the very Divine Will, and my Celestial Mama who possessed It as whole, were not happy on earth; rather, they were the ones who suffered the most on earth. And even myself – He says that I am the firstborn daughter of His Will, yet He has kept me forty-three years and more confined in a bed, and Jesus alone knows what I have suffered. It is true that I have also been a happy prisoner and I would not exchange my happy destiny even if they offered me scepters and crowns, because what Jesus has given me has rendered me more than happy; yet, apparently, to the human eye, this happiness disappears. Therefore, it seems that this happiness spoken by Jesus clashes if one thinks of His pains, of those of the Sovereign Queen, and of my own state, the least of His creatures.’ But while I was thinking about this, my sweet Jesus, surprising me, told me: “My daughter, there is an immense difference between one who must form a good, a kingdom, and one who must receive it in order to enjoy it. I came upon earth to expiate, to redeem, to save man; and in order to do this I had to receive the pains of creatures, and take them upon Myself as if they were my own. My Divine Mama, who was to be co-redemptrix, was not to be dissimilar from Me; rather, the five drops of blood which She gave Me from Her most pure Heart in order to form my little Humanity, came out of Her crucified Heart. For Us the pains were offices which We came to fulfill, therefore they were all voluntary pains, not impositions of a fragile nature.

However, you must know that in spite of so many pains of ours, which We had in order to carry out our office, highest happiness, unending and ever new joys, continuous Paradise, were inseparable

from Me and from my Queen Mother. It was easier for Us to separate from our pains - because they were not things intrinsic to Us, things of nature, but things of office – than to separate from the sea of the immense happinesses and joys that the nature of our Divine Will, which We possessed, produced in Us as things which were our own and intrinsic to Us. Just as the nature of the sun is to give light, and that of water to quench one's thirst, that of fire to warm and to turn everything into fire – and if they did not do so, they would lose their nature – so it is the nature of my Will to make happiness, joy and Paradise arise, wherever It reigns. Will of God and unhappiness does not exist, nor can exist; or, Its complete fullness does not exist, and this is why the rivulets of the human will form bitternesses for the poor creature. For Us, because the human will had no access into Us, happiness was always at its peak, the seas of joys were inseparable from Us. Even when I was on the Cross, and my Mama was crucified at my divine feet, perfect happiness never disassociated from Us; and if this could happen, I would have had to go out of the Divine Will, disassociate Myself from the divine nature, and act only with the human will and nature. Therefore, our pains were all voluntary, chosen by our very selves as the office which We came to fulfill – they were not fruits of the human nature, of fragility, or of the imposition of a degraded nature. And besides, don't you remember that your pains too are pains of office - voluntary pains? In fact, when I called you to the state of victim, I asked you if, voluntarily, you would accept; and you, with full will, accepted, and pronounced the Fiat. Some time passed, and I repeated to you my refrain – if you would accept to live in and with my Divine Will; and you repeated the Fiat which, regenerating you to new life, made you Its daughter, to give you the office and the pains which befit It for the fulfillment of the Kingdom of the Supreme Fiat.

My daughter, voluntary pains have such power over the Divinity, as to have the strength, the empire, to tear the womb of the Celestial Father, and from this tearing which they form in God, make seas of graces overflow, forming the triumph of the Supreme Majesty and the triumph of the creature who possesses this empire of her voluntary pains. Therefore, both for the great portent of Redemption and for the great prodigy of the Kingdom of my Fiat, voluntary pains were needed - pains of office, which were to be animated by a Divine Will; and holding empire over God and over creatures, they were to give the great good which their office enclosed. Therefore, my praised happiness of the Kingdom of the Divine Fiat does not clash, as you say, just because I was the Divine Will Itself and I did suffer, and just because I have kept you in bed for so long. One who must form a good, a kingdom, must do one thing – suffer, prepare the necessary things, and conquer God in order to obtain it; those who must receive it must do something else - that is, receive it, appreciate it, and be grateful to the one who has battled and suffered and, after winning, gives them his conquests to make them happy. Therefore, the Kingdom of my Will in the midst of creatures will bring the echo of the happiness of Heaven, because one will be the Will that must reign and dominate in both one and the other. And just as my Humanity was formed from the most pure blood of the crucified Heart of the Sovereign Queen, and Redemption was formed from my continuous crucifixion, and on Calvary I placed the seal of the cross on the kingdom of the redeemed ones; in the same way, the Kingdom of the Supreme Fiat will come out of a crucified heart, as my Will, crucifying yours, will issue Its Kingdom, and happiness for the children of Its Kingdom. This is why, from the time I called you to the state of victim, I always spoke to you about crucifixion; and you thought it was the crucifixion of hands and feet, and I let you run in this crucifixion. But it was not this one; it would not have been enough to make my Kingdom come out. The complete and continuous crucifixion of my Will in your whole being was needed; and this was precisely what I intended to speak to you about – that your

will would undergo the continuous crucifixion of Mine, in order to issue the Kingdom of the Supreme Fiat.”

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**February 3, 1927**

***How, in the Kingdom of the Divine Fiat, one will be the Will. How one saying about the Divine Will can be a key, a door, a path. How the Supreme Will forms many breasts in all created things, from which to let Its children suckle Its knowledges.***

My always lovable Jesus, drawing me all to Himself, told me: “My daughter, the Kingdom of the Divine Fiat will have one single Will as Its center – the Divine; therefore, one will be the Will of all which, diffusing to all and embracing everything, will give happiness, order, harmony, strength and beauty to all. So, It will be the Kingdom of one single Will – one Will for all, and all for one Will. What renders the Celestial Fatherland happy, if not the Will of God, and Will of all? Oh! if another will which were not that of God could enter into Heaven - which cannot be - the Saints would lose their perennial peace and would feel the disorder of a will which is not Divine, which does not contain all goods, and which is not holy and bearer of happiness and of peace; and so, all unanimous, they would cast it out. Therefore, the Kingdom of the Fiat will have only my Will, and It alone, as law, as regime, as dominion; and by virtue of It, all will be happy, of one single happiness; there will never be contentions, but perennial peace.”

After this, in feeling the great effort I was making in writing, and the hardship I experienced, I felt undecided whether I should continue writing or not. And my beloved Jesus, inciting me, told me: “My daughter, each additional word about my Will can be one more key in order to open the Kingdom of the Supreme Fiat. Each knowledge about It can be a new door that is formed to give more ease - more entrances, to let the children of Its Kingdom enter. Each simile about my Will is one more path that is formed in order to facilitate the communications of this Kingdom. The littlest thing that regards my Fiat is a heartbeat of It, which It wants to form in the midst of the children of Its Kingdom; and to suffocate this heartbeat, my daughter, is not appropriate. This heartbeat will bring a new and divine life, bilocated from this heartbeat, to be enjoyed by those who will have the fortune of possessing this Kingdom. Don’t you know that in order to be able to say that a kingdom exists, first it is necessary to form it, and then say it exists? Therefore, it is necessary to form the paths, the security doors, the keys of gold, not forged with some other metal, in order to make the entrance into the Kingdom of my Will easy. One path less, one key that is missing, one door that is locked, can render the entrance into It more difficult and less smooth. Therefore, everything I say to you serves not only to form this Kingdom, but also to make it easier for those who will want to possess It. So, the firstborn daughter of my Will must have the care of rendering what regards the Kingdom of the Eternal Fiat easier.”

Then, I was continuing my acts in the Supreme Volition, and finding myself outside of myself, I was going around the whole Creation to follow the Divine Will in each created thing. But while I was doing this, the veil of each created thing was torn and I could see the Holy Will dwelling in them, doing each act which each created thing contains – always operating, without ever stopping. And my sweet Jesus, coming out from within my interior, told me: “My daughter, look at the exuberant love of my Will – always stable, always operating, always in the act of giving, without ever drawing

back from what It established to do when the Supreme Fiat echoed in the Creation. My Will took on the commitment to perform all arts, to carry out all offices, to execute all servitudes, to take on any shape in order to render man happy. Even more, It acted as more than a most tender mother, disposing all created things almost like many breasts within which It hid, to let Itself be suckled by man. So, It made Itself sun, to let him suckle Its light; It made Itself heaven, to let him suckle the vital love of immutability; It made Itself stars, to let him suckle the variety of goods which Its works contain; It made Itself water, plants and flowers, to let him suckle the water of grace, quenching his thirst, and to let him suckle Its sweetness and Its chaste fragrances. My Will took on all shapes – of bird, of lamb, of dove - in sum, of everything, in order to reach the mouth of man and let Itself be suckled by him, to give him the good which each created thing contained.

Only a Divine Will, which created everything in an outpouring of Its love, could take on so many shapes, perform so many offices, be so persistent, without ever ceasing to do Its acts. Yet, who tries to penetrate into each created thing, to see who is She[5] who offers Her breast to him, in order to give Her milk, to breast-feed the creatures, to amuse them and to make them happy? Almost no one. My Will pours Her very self out continuously, She gives Her life in each created thing in order to give life, and they do not deign even to look at Her, to see who is the One who loves them so much, and is life of their life! So, the sorrow of my Will is great because of so many denials from creatures. Therefore, with divine and invincible patience, She is waiting for Her children who, by knowing Her, may tear the veil from created things which hide Her, may recognize the breast of their Mama and, grateful, may suckle from those divine breasts as Her true children. And so, the glory of all Creation, of all Redemption, of your Jesus and of the Eternal Fiat will then be complete, when the children of Her Kingdom will attach themselves to Her breast, to suckle from Her breasts. Recognizing Her, they will not detach from Her breast, and She will give them all goods, and will have the glory, the contentment, to see all of Her children happy; and these children will have the honor, the glory, to copy within themselves the Mother who, with so much love, keeps them on Her lap to nourish them with Her divine milk.

Now my Will finds Itself in the conditions of the sun when the clouds prevent the fullness of its light from investing the earth with all its vividness. So, because of the clouds, the sun cannot display all the light it contains, as if the clouds were hindering the glory of the sun of giving course to its light – always the same, always fixed, as indeed it gives it. In the same way, the clouds of the human will hinder all the course which the Sun of my Will would want to do toward them; and because It cannot communicate all the goods It contains, either through Creation or directly, Its glory is intercepted by the clouds of the human will. But when they will know the Supreme Fiat and will give themselves as Its children, these clouds will be removed, and my Will will be able to give the goods It possesses. Then will Our glory be complete in the midst of creatures.”

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**February 6, 1927**

***Wherever the Divine Will is present, there is everything; nothing can escape It. How one who possesses It lives in the communion of goods of her Creator; love and happiness she receives, love and happiness she gives.***

I was all immersed in the Supreme Volition, following Its acts in order to constitute myself act of

each creature; and my sweet Jesus came out from within my interior, and stretching out His arms to me, He embraced me tightly, clasping me all to Himself. Now, while Jesus was embracing me, all created things – the heavens, the sun, the sea – all of them, even the tiny little bird, placing themselves around Jesus, they all embraced me, wanting to repeat His act. They were as though competing among themselves – none of them wanted to be left behind. I remained confused in seeing that the whole Creation was running toward me to embrace me; and Jesus told me: “My daughter, when the soul lives in my Will and I do one act toward her – even a simple kiss, one little word – all Creation, beginning with the Sovereign Queen, even to the least of the littlest being, they all put themselves in motion to repeat my act. In fact, since one is the Will – of the soul, Mine, and their own - all have the right to associate themselves with Me, to do the same thing I do. Therefore, it was not Me alone, but all beings in which my Will exists as whole, were together with Me in embracing you. So, whenever I do one more act with one who lives in my Will, I give a new feast to the whole Creation; and whenever there is a new feast, all move and stand at attention, when I am about to give you a gift or tell you a word, so as to concur together with Me, repeat my act, receive the new feast, and make for you the feast of their acts. Was it not a feast for you to feel the embrace of the Celestial Mama, the embrace of the light of the sun, of the waves of the sea, and even of the tiny little bird that stretched out its wings to embrace you? My daughter, wherever my Will is present, there is everything – not one thing can escape It.”

Then, I continued to follow Its acts in the Supreme Volition, and my sweet Jesus added: “My daughter, for one who possesses my Will, it is as if she had the sun centered within herself – but not the sun that can be seen up there in the heavens; rather, the Divine Sun, that very Sun which is centered in God. Extending Its rays, It centers Itself in the soul, and so she is the owner of the light, because she possesses within herself the life of the light, and all the goods and effects which it contains. Therefore, she enjoys the communion of goods of her Creator. Everything is in common with one who possesses my Will: common is the love, common is the sanctity, common is the light – everything is in common with her. Even more, since her Creator looks at her as a birth from His Divine Will, she is already His daughter, so He enjoys, loves and wants that His goods be in common with her. And if this could not be, He would suffer as a father would suffer who, being immensely rich, finds himself in the impossibility of giving His goods to his true and faithful children; and so, unable to give what he possesses, he is forced to see them poor. This father, in the midst of the opulence of his riches, would die of sorrow, poisoned in his own bitternesses, because the joy of a father is to give and to make his children happy of his own happiness. If a terrestrial father who were unable to place his goods in common with his children can suffer so much, to the point of dying of sorrow, much more would the Eternal Creator suffer, more than most tender Father, if He could not place His goods in common with one who possesses the Divine Fiat, who, being his daughter, has her rights to possess the communion of goods of her Father. And if it were not so, it would clash with that love which knows no limits, and with that goodness, more than paternal, which is the continuous triumph of all Our works.

Therefore, as the soul comes to possess the Supreme Fiat, the first act of God is to place His goods in common with her; and centering His Sun in her, through the current of Its light, He makes His goods descend into the depth of the soul. And she takes whatever she wants, and through that same current of the light which she possesses, she makes them ascend again to her Creator, as the greatest homage of love and of gratitude; and that same current makes them descend into her once again. So,

these goods ascend and descend continuously, as the certainty and the seal of the communion that exists between Creator and creature.

Such was the state of Adam when he was created, until he sinned – what was Ours was his; the fullness of light, centered in him, because his will was one with Ours, brought him the communion of Our goods. How We felt Our happiness redoubled on the part of Creation – for nothing else but because We saw Adam, Our son, happy of Our own happiness. In fact, since his will was one with Ours, Our Will could pour Our goods and Our happiness in torrents upon him; so much so that, unable to contain it all, because he did not have the capacity of his Creator, while being filled to the brim to the point of overflowing, he would make all the rest ascend again to the One from whom he had received it. And what did he make ascend? His perfect love, which he had received from God; his sanctity, his glory, which he possessed in common with Us, to give Us as though tit for tat - of happiness, of love, of glory. Happiness We gave – happiness he gave to Us; love, sanctity and glory We gave him – love, sanctity and glory he gave to Us. My daughter, to possess a Divine Will is something astounding; the human nature cannot comprehend everything – it feels, it possesses, and knows not how to express.”

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**February 9, 1927**

***Incapacity of writing. Just as the sun always gives light, so the Supreme Volition wants to always give the light of Its manifestations. When one neglects to write what Jesus says.***

I felt like I did not want to write because I felt incapable. Not only this, but the prostration of my strengths was such and so great that I felt I could not do it; and I thought to myself: ‘Maybe it is no longer Will of God that I write, otherwise He would give me more help and more strength. And besides, if Jesus wants, He can write by Himself – without me.’ And my always lovable Jesus, moving in my interior, told me: “My daughter, the sun always gives light, nor does it ever tire of following its course and of investing the surface of the earth; and its triumph is when it finds the seed in order to make it germinate, and to develop it in order to multiply it; the flower, to give it color and fragrance; the fruit, to give it sweetness and taste. By communicating its effects, the sun shows, with facts, that it is the true king of the earth, therefore it triumphs when it finds one to whom it can communicate its effects, exercising its royal office over the whole nature. On the other hand, in certain lands, where it finds neither seeds, nor flowers, nor plants, nor fruits, it cannot communicate its effects; it keeps them all within itself, and therefore it feels without triumph. It is like a king without subjects, who cannot exercise his office; and so, as though indignant because it cannot communicate its effects, it burns that land so much, as to render it sterile and incapable of producing a single blade of grass.

Now, my daughter, the sun is the symbol of my Will, and, by Its own nature, my Will wants to follow Its course of light in the soul in whom It reigns. And since Its light possesses innumerable effects, It never tires, nor does It exhaust Itself, therefore It wants to communicate Its effects, and Its triumph is when It finds the dispositions in you. Then, more than to a seed, a flower or a fruit, It can communicate Its effects - the fragrance, the color, Its sweetness which, converting into knowledges belonging to It, form the enchantment of Its garden. And my Divine Fiat, more than sun, feels like the king who is able to exercise his royal office; It feels It has not only Its subjects, but also Its

daughter, to whom, as It communicates Its effects, Its manifestations, so It communicates the likeness of queen. And this is all Its triumph – to transform the soul into queen, and to clothe her with royal garments. And since all of my manifestations about the Supreme Fiat will form the new garden of the children of my Kingdom, It wants to always place Its effects in you with Its light, so as to make it rich and luxuriant with all species of celestial flowers, fruits and plants, in such a way that, attracted by the variety of so many beauties, all will feel as though enraptured and will strive to live in my Kingdom.

Now, if you lacked the dispositions to receive the communications of the effects of the Sun of my Will and to put them out in order to write them, so as to make known the good It contains and Its unheard-of prodigies, my Will would act like the sun – It would burn you, in such a way that you would become like sterile and infertile land. And besides, how can I write alone - without you? My manifestations must be tangible, not invisible; they must fall before the senses of creatures. The human eye does not have the virtue of seeing invisible things; it would be as if I said to you: ‘Write without ink, without pen and without paper’. Would it not be absurd and unreasonable? So, since my manifestations must serve for the use of creatures, formed of soul and body, I too need matter in order to write - and it is you who must lend it to Me. So, you will serve as ink, as pen and as paper for Me, and with this I form in you my characters; and you, feeling them within yourself, put them out and render them tangible by writing them on paper. Therefore, you cannot write without Me, for you would lack the topic, the subject, the dictation from which to copy, and therefore would not be able to say anything; and I cannot write without you, for I would lack the main things to be able to write: the paper of your soul, the ink of your love, the pen of your will. Therefore, this is a work that we must do together, and in mutual agreement.”

Then, while I was writing, I was thinking to myself: ‘Before I write certain little things that Jesus tells me, it seems to me that they are of very little importance, and therefore it seems that it is not necessary to put them on paper. But as I am in the act of writing them, the way in which Jesus orders them in my interior changes the scene, and though small in their appearance, they seem to be of great importance in their substance. Given all this, what an account will those who have had, and those who have authority over me, have to give God, when they have not imposed themselves through obedience in order to make me write? How many things have I neglected, when I received no command?’ And Jesus, moving in my interior, told me: “Daughter, indeed they will have to give Me an account. If they believe it is I, the account will be very strict, because believing that it is I and not taking into account even one word, is as if they wanted to suffocate a sea of good for the benefit of creatures, because my word always starts from the strength of the Creative Power. In fact, I pronounced one Fiat in Creation, and I extended a heaven studded with innumerable millions of stars; another Fiat, and I formed the sun. I did not say twenty words to form so many things in Creation, but one Fiat was enough for Me. Now, my word still contains Its Creative Power, and you or others cannot know if my word is directed to forming a heaven, a star, a sea, a sun for souls. Therefore, by not taking it into account, and by not putting it in display for creatures, they come to reject this heaven, this sun, stars and sea, back into Myself, while they could do so much good to creatures. And the harm that would follow would be ascribed to the one who, not taking it into consideration, has suffocated it within Me. If, on the other hand, they do not believe, it is even worse, because they are so blind as to not have the eyes to see the Sun of my word; and incredulity leads to obstinacy and to hardness of heart, while belief softens the heart and disposes it to let itself be subdued by grace,



and to receive the sight in order to comprehend my truths.”

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**February 11, 1927**

***Wherever the Divine Will reigns, Jesus places the strings of His attributes in order. How He must be able to say: “Here is my Heaven.” How the children of the Fiat will be kings and queens, and only one who possesses the Divine Fiat has the right to ask for Its Kingdom.***

As I was in my usual state, my adorable Jesus made me see many strings in my interior - one close to the other, starting from a sphere, which was in the middle of these strings. Under this sphere it was empty, and in that empty space there was my sweet Jesus who, very often, touched those strings and played, but in such a harmonious and beautiful way, that it cannot be described. Then, after He played His little sonata, He said: “My daughter, these strings are symbol of the soul in whom my Will reigns. I Myself delight in forming them and arranging them all in order. Look at them - how beautiful they are; each string has its distinct color, invested with light, in such a way that, all together, they form the most beautiful rainbow, all radiant with light. But do you want to know why each string has its distinct color? Because each one of them symbolizes one of my divine qualities – that is, my attributes. So, I placed everything in order – the string of Love, the string of Goodness, the string of Power, of Mercy, of Strength, of Wisdom, of Purity - in sum, everything; I have not excluded even the string of Justice. So, when I want to love and be loved, I touch the string of Love. Oh! how sweet is its sound – soft, penetrating, delightful, such as to shake Heaven and earth, investing the inmost fibers of all the beings in which my Will reigns. And I love, and am loved, because its sound draws and enraptures everyone to love Me; and I Myself, enraptured by my own Love, love and put out oceans of love. This sound is so melodious as to make Me tolerate everything, and bear the great evils of the poor world.

This sound makes Me move on to touch the string of Goodness; and this sound calls the attention of all to receive the goods that my Goodness wants to put out and give to creatures. Speaking voices can be heard in this sound; it makes all stand at attention – sounds of surprise, of admiration, in hearing, in this sound of voices, the goods which I want to give. This sound, while making Me put out my goods, disposes the creatures to receive them. Therefore, every time I want to place one of my attributes in office, I touch the string that belongs to it, and I place it in attitude. But do you know why I have disposed all these strings in you? Because wherever my Divine Will reigns, I want to find all of Myself and all the things that belong to Me; in such a way that, whatever I do in Heaven, I must be able to do in the soul in whom my Supreme Fiat dominates and reigns. I must have my throne, my melodies, so as to be able to vibrate the sound of Mercy to convert souls, the sound of Wisdom to make Myself known, the sound of my Power and Justice to make Myself feared. I must be able to say: ‘Here is my Heaven’.”

After this, I was doing my round in the Creation, and while impressing my ‘I love You’ on each created thing, I asked that, by virtue of that Divine Will which preserves them beautiful and whole, the Kingdom of the Supreme Fiat might come upon earth. But while I was doing this, I thought to myself: ‘Created things are inanimate, therefore they do not have the virtue of asking for a Kingdom so holy.’ But while I was thinking of this, my beloved Jesus came out from within my interior and told me: “My daughter, it is true that created things are without soul; however, inside each one of

them runs the life of my Will, and only by virtue of It do they maintain themselves beautiful, just as they were created. Now, created things are all noble and queens - all belonging to my royal family; and by virtue of my Will which animates them, and of the acts which my Will exercises in them, they have the right to ask for the coming of my Kingdom, because It is also their Kingdom. In order to ask, with right, for the coming of the Kingdom of the Divine Fiat, it is necessary to be one from Our family, in whom Our Will has Its first place, Its throne, Its life. This is why first I made you be born in It, so that It might have Its rights of paternity over you, and you might have the rights of daughter, in order to have the rights to ask for Its Kingdom; and not you alone, but also by virtue of all created things - that is, of all those innumerable acts which Our Will exercises in all Creation – to ask that Our Kingdom and yours may come.

My daughter, who can aspire to have the right to be king, if not a son of king? Even more, everyone sees in him the right that the kingdom will be his. But if they see a servant, a peasant, aspiring to it, who does not belong to the royal family and says that he has the right to be king and that the kingdom will be his, this one is considered insane and he deserves all mockeries. In the same way, one who wanted to ask for my Kingdom, but my Holy Will did not reign in him, being in the condition of a servant, does not have the right to ask for my Kingdom. And if he asks for It, it is without right, and a simple way of speaking. Now, suppose that a king had, as his children, hundreds – thousands of children, all belonging, legitimately, to his royal family. Do all of them not have the right to occupy noble positions - not unseemly to their status; and to say: ‘The kingdom of our father is our kingdom, because we carry his royal blood in our veins’? Now, in all Creation, in the children who will belong to the Kingdom of the Divine Fiat, will flow, more than blood, the life of It, which will give them the right to belong to the royal and celestial family, in such a way that all will be kings and queens – all will occupy noble positions, worthy of the family to which they belong.

Therefore, created things have more right that the Kingdom of my Will come - because they are all daughters of Heaven, and are the acts of my very Will which asks for It in them – than creatures themselves who, by doing their will, have reduced themselves to the condition of servants. Therefore, when you, in the name of the heavens, of the sun, of the sea and of all other created things, ask for the coming of the Kingdom of my Eternal Fiat, you force my Will Itself to ask for the coming of Its Kingdom. And do you think it is nothing that a Divine Will prays in each created thing, as you impetrate Its Kingdom? Therefore, continue and never draw back. Even more, you must know that it is my Will Itself that puts you on the way in all Creation, to have Its daughter together with It in all of Its acts - to make you do what It does and wants from you.”

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**February 13, 1927**

***Until the Divine Will is known and has Its Kingdom, the glory of God in the Creation will be incomplete. Example of a king.***

I was following the Divine Will in Its acts in the Creation, and a doubt arose in my mind: ‘How can it be that Jesus says that until the Kingdom of His Will comes upon earth, the glory of Creation and Redemption will be incomplete? How can this be? Does this Supreme Will perhaps not have the virtue of glorifying Itself by Itself? Indeed It possesses this virtue, and it is more than enough for Its glory. Yet, He says that if His Will does not extend Its Kingdom in the midst of creatures, Its glory

on the part of Creation will be incomplete.’ Now, while I was thinking of this, my adorable Jesus, surprising me with a most brilliant light that came out of Him, told me: “My daughter, the thing in itself is most clear: until my Will is known and has Its first place of honor and of dominion in each being that has come out of Our creative hands, Its glory will always be incomplete. The reason is most clear. In fact, Our prime purpose in Creation was that, as We released from Us this Supreme Will which, being bilocated in all Creation, extended everywhere – in the heavens, in the sun, in the sea, in the flower, in the plants, even in the earth, and in each being come out of Our creative hands – constituting Its life of everything in order to form Its life in each being, and bilocating Itself in each creature, It might have as many of Its lives and kingdoms to dominate, for as many creatures as would come out to the light.

Now, my Will has not withdrawn – there is not one point to which Its Divine Life does not extend; there is not one creature which is not invested by this Supreme Will. But while It extends everywhere and invests everything and everyone, It cannot form Its Life. How many Divine Lives are suffocated in creatures; how many deny to It the first place in their acts; how many place It after unworthy and vile acts, denying Its dominion to It. And do you think that the destruction of so many Divine Lives of this Will of Mine in creatures is something trivial? ...of so many of Its acts, noble and sublime, which It feels as being destroyed, while they use It to form human lives, deplorable lives, monsters that will serve for hell? And do you think this is trivial, my daughter? The detriment that Our glory receives on the part of Creation is great and incalculable, such that not even all the good of Redemption could repay Us, because even with Redemption man has not come back into the unity of Our Will, nor does It reign fully in the creatures. How many lives, which are said to be good, holy, are halved between Divine Will and human will. Therefore, Our glory in the Creation is not complete; and only when the things created by Us will serve Our own Will as well as those who will give It the first place of honor, will recognize It in all things, and letting It reign in all their acts, will constitute It absolute Queen and dominating King - then will it be complete.

Don’t you think it is just, and a right, that since everything belongs to my Will and since my Will is everywhere and is, for all, primary life of everything, all would recognize It and all would become Divine Will, since they all belong to It? Imagine a king who had his kingdom; all lands, villas and cities are his exclusive property. There is nothing which does not belong to him – not only by the right that the kingdom is his, but also by the right of property that they belong to him. Now, because of his goodness of heart, this king wants to see his people happy, and so he distributes his farms, his villas, his lands to his people for free, giving them even housing in his cities, in such a way that all can be rich, with abundance, each one in his own condition. And he does all this great good to his people for the sole purpose that they would recognize him as their king, giving him absolute dominion, and recognizing that the lands occupied by them have been given to them for free by the king, that he might be glorified, recognized and loved for the good he has done to them. Now, this people, ungrateful, does not recognize him as its king, and it claims the right of property over the lands which it possesses, denying that they were gifts given by the king. Would this king, then, not be defrauded in the glory of the good he has done to his people? And if you add that they use his lands without benefit for themselves – some do not work them, some remove from them the most beautiful plantations, some render the most pleasant gardens squalid, in such a way as to procure for themselves their own unhappiness and misery – all this would add dishonor and a sorrow that no one could soothe, to the detriment of the glory of the king.

This is nothing but the mere shadow of what my Supreme Will has done, and still does. No one has given Us a cent for receiving the good of the sun, of the sea, of the earth; rather, We gave them everything for free, and only to make them happy, and so that they would recognize my Supreme Fiat, which loved them so much and wants nothing but love and dominion. Now, who could repay that king for the detriment of the glory which his people have not given him, and soothe his intense sorrow? Suppose, again, that someone from that same people, investing himself with the just sorrow of his king and wanting to repay him of his glory, begins, at first, to renovate the land he occupies, in such a way as to make of it the most beautiful and pleasant garden of the kingdom. Then he says to everyone that his garden is a gift that the king has given him because he loves him; and then he calls the king into his garden and says to him: 'These are your dominions – it is right that they be all at your disposal.' The king is pleased with this loyalty, and says: 'I want that you be king together with me, and that we reign together.' Oh! how he feels his glory being restored, and his sorrow soothed by this one member of his people. But this man does not stop; he covers all the paths of the kingdom, and stirring everyone with his speaking, he calls a good handful of people to imitate him, and forms the loyal people which give the right of dominion to their king. And the king feels restored in his glory and, as reward, he gives them the title of children of his, and says to them: 'My kingdom is yours – reign, children of mine.'

This is my purpose – that in my Kingdom there be no servants, but my children, and kings like Me. This will happen with my Divine Will. Oh! how It awaits to be given back Its complete glory in the Creation; and that it be recognized that everything belongs to It, so as to be able to say: 'Everything is yours – let us reign together.' How It awaits for Its knowledges on the Supreme Fiat to cover the paths in order to stir, to call - to press creatures to come into my Kingdom, so as to form my true children, to whom I can give the title of kings. This is why I have so much interest that these manifestations on my Divine Will be known – because this is about my greatest act, which is the fulfillment of my glory and the complete good of creatures."

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**February 16, 1927**

***How the Fiat places everything in communication, wherever It reigns. Example of the spouses. The operating of the Divine Will is the fullness of the acts, and the triumph of the divine act in the human.***

I was going around in the whole Creation, to bring all created things together with me before the Supreme Majesty, as homages, praises, adorations, because they are the works of His creative hands, worthy of He alone who had created them, for they are animated by His Divine Will. But while I was doing this, I thought to myself: 'Created things do not move, they stay at their place – they do not come with me; so, it is useless to say that I bring them together with me, because they do not come.' But while I was thinking of this, my sweet Jesus came out from within my interior, and at the same time He showed me my little soul, having many rays centralized within itself, which maintained the communication with each created thing, in such a way that they were in communication with me, and I with them. But the principal point of origin from which these rays started, was God, who maintained the communications with everyone and with everything. And my lovable Jesus told me: "My daughter, wherever my Will reigns with Its light, which no one can resist because it is immense and penetrating, It places everything in communication. Each ray starts from the divine center, in

which my Will has Its principal dwelling. The rays are nothing other than the acts which the Divine Fiat issues from Itself, by which, investing each created thing, It forms Its life and as many secondary dwellings in each one of them. Now, it is a natural thing that, for the soul in whom my Will reigns, as she forms her acts in my Volition, all created things receive the communication of that act by virtue of the light that unites them, and along the flight of that same light, they unite together in order to follow the act that soul in whom my Will reigns does. In fact, one is the Will that they possess - one is the strength, therefore one is the act they want to do. It is my Will Itself that moves everything, and makes the act of one, act of all. Therefore, be certain that, even though created things remain at their place, they all follow you. My Will Itself puts them on the way to you, so that you may not be alone, but all of them may accompany you.

It happens as in a wedding: the bride and the groom walk in the front by themselves, but behind them comes their retinue in great number, of those who are invited. You are the bride with whom my Will wanted to form Its royal wedding; It wanted to knock down the division, the obstacles which existed between you and Itself, in order to form the happiest couple which has ever existed. So, these are days of celebration for you and for It; your acts animated by the Divine Fiat are continuous invitations that you make to all the things come out of Our creative hands. Therefore, your invitation is extremely vast, nor is there anyone who can do without accepting, because it is a Divine Will that calls all of Its works to Its banquet, excluding not even my Celestial Mama; and all feel honored and triumphant to attend the wedding and to participate in the nuptial banquet of this Supreme Will of Mine. Therefore, they anxiously await your acts, your invitations, your calls, so as to come and sit at the banquet and celebrate the two spouses. Therefore, you - go in the front together with my Will before the Supreme Majesty; my works follow you behind. And this happens with justice, because in creating all things, it is to the creature that We gave supremacy over all Our works - that is, to the creature in whom Our Divine Fiat was to reign fully, not to the creature degraded by her will. This one is the last of all, and has no right, nor communication; while the creature in whom my Will reigns, has the right to be the first one to call everyone, and to be followed by everyone.

Therefore, the operating in my Will is the greatest miracle, and the fullness of all acts united together, and the triumph of the divine act in the human act, because my Will was as though sterile in the midst of creatures, and is now made happy by Its first daughter, in whom It sees the many births from Itself which will come to light. So, It will live no more as a sterile mother in the midst of the people, but as a mother fecund with many children. It once was a widow, because in creating the first man It espoused the human nature, dowering it with the immense riches of Its Will, as the seal of the marriage It formed with man. As he withdrew from It, It remained a widow for many centuries; but now It has removed the mourning of Its widowhood and, marrying again, has taken on Its garments of bride again, and has put out, once again, Its dowries into the field; and the seal of the dowries are the knowledges about It, through which It gives the gift of the riches It possesses. Therefore, my daughter, be attentive in preserving your garments of bride, and in enjoying the dominions that my Will has given you as dowry."

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**February 19, 1927**

***Jesus invites her to fight. How Jesus fights through His knowledges, through the examples, through the teachings, while the soul fights by receiving them, and by following the acts of His***

***Will in Creation and Redemption.***

I was continuing my flight in the Divine Fiat, and my sweet Jesus made Himself seen coming out from within my interior and braiding His hands with mine, inviting me to fight with Him. I was so very little, and I did not feel capable and strong to fight with Him; more so, since a voice came out from within a light, which said: “She is too little – how can she win this fight?” And Jesus answered: “On the contrary, it is because she is little that she can win, because all the strength is in littleness.”

I was disheartened, nor did I dare to fight with Jesus; and He, inciting me to the fight, told me: “My daughter, courage - try; if you win, you will win the Kingdom of my Will. Nor should you stop because you are little, because I have placed at your disposal all the strength of created things. So, together with you fights all the strength contained in the heavens, in the sun, in the water, in the wind, in the sea; they all wage battle on Me. They do it with Me to make Me surrender the Kingdom of the Divine Fiat; they do it with creatures with the weapons which each created thing has in its power, to make them surrender to recognizing my Will, so that creatures may let It reign as they themselves let It reign. And wanting to win, they all have placed themselves as though in order for battle; and seeing that creatures resist, wanting to win by all means, because they have with them the strength of that Will which animates them and dominates them, with the weapons they possess they knock down people and cities, with such empire that no one can resist them. You cannot comprehend all the strength and power that all the elements contain; it is such that, if my Will did not keep them as though restrained, the battle would be so fierce that they would make a heap of the earth.

Now, their strength is also yours; therefore, you - go around in their midst to put them in order for battle; let your acts, your continuous asking for the Kingdom of the Supreme Fiat, call all Creation to stand at attention. And my Will, moving within It, places all of Its acts in royal office in order to give and to win Its Kingdom in the midst of creatures. Therefore, it is my Volition Itself that fights - that wages battle with my very Will for the triumph of Its Kingdom. So, your fight is animated by It, which has sufficient and irresistible strength in order to win. Therefore, go ahead and fight, for you will win; and besides, to fight in order to win the Kingdom of the Supreme Fiat is the holiest fight that can exist; it is the most just and most rightful battle that can be fought. This is so true, that my Will Itself began this battle and this fight as It formed the Creation; and only when It wins completely - then will It surrender.

But do you want to know when you fight with Me and I with you? I fight when I manifest to you the knowledges about my Eternal Fiat. So, each saying, each knowledge, each simile about It is one fight and one battle that I make with you in order to win your will, put it in its place, created by Us, and call it, almost by dint of fighting, into the order of the Kingdom of my Divine Volition; and as I do it with you in order to subdue your will, I start it in the midst of creatures. I fight with you when I teach you the way which you must follow, what you must do in order to live in my Kingdom, and the happiness, the joys, which you will possess. In sum, I fight by dint of light, which my knowledges contain; I fight by dint of love and by the most touching examples, in such a way that you cannot resist my fight; I fight by means of promises of happiness and joy without end. My fight is persistent, nor do I ever become tired – but to win what? Your will, and in yours, those who will recognize Mine in order to live in my Kingdom. And you fight with Me when you receive my knowledges, and placing them in order in your soul, you form the Kingdom of my Supreme Fiat within you; and

fighting with Me, you try to win my Kingdom. Each one of your acts done in my Will is a fight that you make with Me. In each round you do through all created things, to unite yourself to all the acts that my Will does in all Creation, you call all Creation to wage battle in order to win my Kingdom, moving my very Will dominating in all created things, so as to wage battle on my Will Itself in order to establish Its Kingdom. This is why, in these times, the wind, the water, the sea, the earth, the heavens, are all in motion more than ever, waging battle against creatures as new phenomena occur - and how many more will occur - destroying people and cities: because in battles it is necessary to dispose oneself to suffer losses, and many times also on the part of the winner. There have never been conquests of kingdoms without battle, and if there have been, they have not been lasting ones. You fight with Me when, investing everything I did and suffered in my Humanity – that is, my tears, my most intimate pains, my prayers, my steps, my words, and even the drops of my Blood – you impress in them your ‘I love You’, and for each one of my acts you ask for the coming of the Kingdom of my Supreme Fiat. Who can tell you the fight you make with Me? You move my very acts to wage battle on Me, that I may surrender and grant you my Kingdom.

Therefore, I fight with you, and you fight with Me. This fight is necessary – to you, in order to win my Kingdom; and to Me, in order to win your will and to begin the battle in the midst of creatures, so as to establish the Kingdom of my Supreme Will. I have my own Will, and all of Its very Power, Strength and Immensity in order to win; you have my Will Itself at your disposal, all Creation and all the good I did in Redemption, in order to launch a formidable army to wage battle and win the Kingdom of the Supreme Fiat. See, each word you write is also a fight that you make with Me - one more soldier that joins the army, which must win the Kingdom of my Will. Therefore, be attentive, my daughter, for these are times of fight, and it is necessary to use all means in order to win.”

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**February 21, 1927**

***The reason for the great interest of Jesus in wanting to make the Divine Will known.***

My poor mind was wandering within the many knowledges about the Supreme Volition, and I thought to myself: ‘Why does Jesus have so much interest that this Divine Will be known and that It reign in the midst of creatures?’ Now, while I was thinking of this, my always lovable Jesus came out from within my interior and told me: “My daughter, do you want to know why I have so much interest in making my Will known, and that It reign in the midst of creatures? Because It alone is the means to be able to redo the creature, and It places Me and her in the condition of being able – I, to give, and she, to receive. Until my Will returns triumphant and dominating into the midst of creatures, I will not be able to give what I want, and they will lack the capacity, the space to be able to receive that which I can and want to give. In fact, my Will alone has this virtue, this power – that, establishing order and balance between Creator and creature, It opens all the ways of communication between them: God has His royal path in order to be able to send His gifts with no danger, descend whenever He wants, and bring, personally, His greatest goods to her; and the creature, possessing the same path, can receive Him, or ascend in order to go, herself, to take that which her Lord wants to give her.

As rich and powerful as a king might be, if he finds no one to whom to give, he will never have the contentment, the satisfaction of being able to give; his riches will remain idle, isolated, abandoned.

Perhaps he will live drowned within his own riches, but he will never have the contentment, the happiness to give and to let others enjoy his goods, because he finds no one to whom to give them. This king will be a king isolated, abandoned, without cortege; he will have no one who smiles at him, who says to him a 'thank you'; it will never be feast for him, because the feast is formed by giving and by receiving. So, with all his riches, this king will have a nail in his heart, abandonment, monotony; he will be rich, but without glory, without heroism, without name. What sorrow for this king, with all his riches!

Now, my daughter, the reason for which We issued the Creation and created man was to give Our riches, so that the external glory of Our works may unite to the internal glory and the immense happiness which We possess. So, since the creature is not in Our Will, We feel her far away from Us; there is no one who surrounds Us with her 'thank You', nor anyone who smiles at Us with delight for Our works. Everything is isolation; We are surrounded by immense riches, but because Our creatures are far away from Us, We have no one to whom to give them; We have no one who admires Our works in order to enjoy them. We are happy, but because of Ourselves, nor is there anyone who could slightly disturb Our happiness; but We are forced to see the unhappiness of creatures, because, being disunited from Us, they cannot take and We cannot give. The human will has formed the fences, and has locked the doors of communication. To give is liberality, heroism, love - to receive is grace; and the creature, by doing her own will, hinders Our liberality, Our heroism, Our Love. And if something is given, it is always restricted, and given by dint of strains, of intrigues, because since the order between them and Us is missing, things do not run freely. We are not capable of sorrow – Our Being is untouchable by all evils; but if We were capable of sorrow, the creature would poison Our existence. This is, then, the reason for all Our interest in wanting to make Our Will known, and that It reign in the midst of creatures: We want to give, We want to see them happy of Our own happiness; and Our Will alone can do all this – realizing the purpose of Creation and allowing Us to place Our goods in common.”

Oh Will of God, how admirable, powerful and desirable You are. O please! with your empire, conquer all, make Yourself known, and make us all surrender to You.

Deo Gratias.

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[1] Read: 'prayer of petition'.

[2] See footnote 1.

[3] Luisa's Memories of Childhood.

[4] The Divine Will.

[5] The Divine Will, now referred to as Mother. See also, Vol. 18 January 24, 1926.



*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 21**



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*The laments of the soul; Jesus reassures her.*

**J.M.J.**  
**Volume 21**

**Fiat**

**February 23, 1927**

*How living in the Divine Volition is to form a surprise visit to Jesus.*

My poor heart felt as if it was in the strongest vise due to being deprived of my sweet Jesus. Oh, how it groaned and agonized, and, as I was making my usual round - following the acts of His Will in creation - I reached the sea. I called Him in this way and I said to Him: "Come, my Jesus, come back; your little daughter calls You in the sea. I call You together with the vastness of these waters in their waves, I call you in the darting of the fish, I call you with the same power of Your own Will extended in this sea. If You do not want to listen to my voice that calls You, listen to the many innocent voices which spring up from this sea, calling to You. For pity's sake, don't force me to continue, because I cannot go on."

But with all the voices of the sea, Jesus did not come, so I had to pass on to the sun and I called Him in the sun; I called Him with the immensity of it's light. Everywhere I went I called for Him in the name of each created thing and [I called Him] with His same Will which reigned in it. When I reached to look up at the blue vault of the skies, I said to Him: "Listen, oh Jesus, I bring You all Your works. Don't You hear the voice of all the heavens, the innumerable voices of the stars, which call You? They all want to surround You and make You a visit as their Creator, and as their Father You wish to make them all go back?"

Now as I said this, my sweet Jesus came out of me, and, taking His place in the midst of all His works, He said to me:

"My daughter, what a beautiful surprise you have given Me today. You presented Me with a visit from all My works, and I feel My glory and My happiness doubled in seeing Myself surrounded by all My works which I recognize as My many children. Today you have done as a daughter who loves her father greatly. Knowing how he enjoys seeing himself surrounded and visited by all his children, this daughter calls all her brothers and sisters together, loves them one by one, and then goes to give a surprise to her father, who recognizes all the members of his family.

"Oh how he feels glorified by all his children, his happiness is filled to the brim. Therefore, to complete his joy, he spreads a sumptuous banquet, and the father and children celebrate. In the fullness of his happiness he recognizes the daughter who brought together all his family - [which] gave such a surprise to their father, who enjoyed himself very much. This daughter will be loved more because she was the cause of his great happiness.

"Now, My little daughter, while you called Me in the sea, with all its voices I heard you, and I said: 'Let her continue making her round in all created things so that she may gather them together to present them to Me, that I may receive a visit from all of My works which, as so many children, give Me much happiness, and I make them happy.'

“Therefore, living in My Will contains indescribable surprises; I can say that where It reigns My happiness, My joy, and My glories become the soul’s, and I spread the banquet of Its knowledges, and as we rejoice together, we extend the Kingdom of the Supreme Fiat so that It may become known, loved, and glorified. Therefore I await these surprises from My daughter who brings Me the visit of the whole family that belongs to Me.

“Besides that, all Our Divine qualities are spread out in creation, and each created thing occupies an office of Our Attributes. One is a child of Our Power, another of Justice, another of Light, another of Peace, another of Goodness - each created thing is a child of one of Our Attributes. So when you bring Me all of creation, you are the bearer of My happiness which is scattered in it, and I recognize My child of the light, of the sun, and my child of justice. In the sea I recognize the child of the surging wind, and the child of peace in the flowering earth. In other words I recognize each part of My Attributes in all created things, and I rejoice in recognizing My children which the little daughter of My Volition brings to Me. I do just as that father who has many children and each one of them occupies an office of love - one is prince, one is judge, one is a representative, one is a senator, one is a governor. The father feels happier as he recognizes each of these offices in the very fruit of his loins, and the honored nobility of his own children.

“All things were created to flow before and delight the children of the Supreme Fiat, and as I see you bring back to Us Our works We recognize in you Our design; and oh, how We rejoice seeing you make your rounds to gather together all Our works to again give Us Our joy which is dispersed in all of creation. So let your flight in My Will be continuous.”

After this, and after having received holy Communion, I was saying to my beloved Jesus: “My Love and my Life, Your Will has the virtue of multiplying Your Life for as many creatures which exist and will exist upon the earth, and in Your Will I want to form as many Jesuses so that I may give You entirely to each soul in Purgatory, to each blessed in Heaven, to each living soul on earth.”

While I was saying this my Celestial Jesus said to me:

“My daughter, whoever - lives in My Will does exactly this: by virtue of My Will he multiplies the acts of his soul for as many created creatures that exist. The soul receives the Divine disposition, so his act becomes the act of all. Precisely this is Divine behavior: an act which multiplies itself [and] can be done by everyone, just as if that act had been done for each individual. In reality it was a single act, but in the soul where It reigns My Volition takes upon Itself the condition of God Himself, be it of glory as well as of sorrow, depending upon if the creature receives or rejects the act. The glory that the act can give - the goods and the life of Jesus - is great, exuberant, and infinite; the sorrow of not having all creatures accept that good, and My own Life remaining suspended without giving the benefit of My Divine Life, is the suffering which surpasses all suffering.”

\* \* \*

**February 26, 1927**

***Where [God’s] Will reigns three cords of purest gold are formed. How the Divine will works in all of creation.***



How difficult my Jesus makes my awaiting His return. Oh how my little soul yearns for it. Without Him it is reduced as an earth without water and without sun. While it bums from thirst the darkness is so great that I know not what step to take next to find He who alone can give me satisfying water and who can make the sun rise to light my steps to find He who has gone away from me. Oh Jesus! Jesus! Come back! Don't you feel my heartbeat in Yours calling to You? My own heart has no more life; with difficulty it beats, and has no more strength to call upon You.

But as I was saying these and other things, my Highest Good Jesus moved within me. He made me see three small cords which were all three tied together, and tied to the bottom of my soul. These cords also extended up into Heaven where they were tied to three large bells. Jesus was a small baby who hurriedly, yet with an unspeakable grace, took the cords into His tiny hands and pulled on them so firmly that it seemed that in Heaven those bells formed a long, loud ringing; so powerful were they that all of Heaven came out to see who it was who had called so hurriedly and imposingly to have stirred the attention of all Heaven. I, too, remained amazed, and my sweet Jesus said to me:

“My daughter, the soul in whom My Volition reigns has the cords of purest gold which descend from the Power of the Father, the Wisdom of Me, the Son, and the Love of the Holy Spirit. As the soul works, loves, prays, and suffers, so I take the cords in My hands and put into action Our Power, Wisdom, and Love for the good and to the glory of all the Blessed and all creatures. The ringing of these bells is so strong and harmonious that, as they ring out, they invite everyone to celebrate. So everyone has come out to enjoy the festivities of your act.

“As you can see, the acts done in the soul where My Volition reigns are formed in Heaven, within the womb of her Creator, then they descend to earth by means of the three cords of Our Power, Wisdom, and Love. They then return to their source to bring back glory to Our Divinity, and I greatly enjoy pulling the ropes so that all may hear the ringing of these mysterious bells.”

After that I heard that the Holy Sacrament had been exposed in Church, and I thought to myself: “For me there are neither expositions nor [liturgical] functions.”

And my sweet Jesus, not allowing me to have another thought, came out from inside me and said:

“My daughter, for you there is no need to expose [the Blessed Sacrament], because for whoever does My Will, It has the greatest and most continuous exposition in all of creation. Actually, every created thing, because it is animated by It, forms as many expositions for as many things as exist. What forms My Divine Life in the Eucharist? My Will. If the Sacramental Host were not animated by My Supreme Will, Divine Life would not exist within it; it would be a simple white host not meriting the adoration of the faithful.

“Now, My daughter, My Will has Its exposition in the sun, and just as My Will is veiled in the Hosts, hiding My Life, so It has the veils of light in the sun which hide My Life. Yet who is it that genuflects, who sends an act of adoration, who says a ‘Thank You’ to My Will exposed in the sun? No one - what ingratitude! But even with all that It is not inhibited, It is always stable in doing good within Its veils of light. It follows man's steps, empowering his actions; whichever way he takes It's light is to be found in front of and behind him, carrying him in triumph, carrying him in Its womb of

light to do him good It is disposed to do him good and to give him light, even when he does not want it.

“Oh Will of Mine, how invincible, lovable, admirable, and unchanging in good, untiring without ever retreating [You are]! Do you see the great difference between the exposition of the Eucharist and the continuous act of exposition which My Will has in all created things? In the exposition of the Eucharist man must be bothered - he must go, draw near, dispose himself to receive the good; otherwise he receives nothing. On the other hand in the exposition of My Will in created things It goes Itself to man to eliminate his bother, and in spite of the fact that he is not even disposed, My Will is very free and drowns man with Its goods. But there is no one who adores My Eternal Will and all Its expositions.

“The sun, symbol of the Eucharist, gives its light, its heat, its innumerable goods, but always in silence, it never says a word, never chastises, in spite of the many horrendous evils it sees. In the sea, however, under the veils of the water, It gives Its exposition in a different way. It speaks as It forms Its whisperings in the veils of the water, It strikes fear in the tumultuous breakers and in [the sea’s] rumbling waves. If It overwhelms boats and people, It can bury them in the depths of the sea without anyone being able to resist. My Will in the sea makes an exposition of Its Power and speaks in the whisperings, speaks in the breakers, speaks in the highest waves, calling man to love It and fear It, and seeing Itself not listened to makes an exposition of the Divine Justice, changing those veils into storms which unfurl unavoidably against man.

“Oh! If the creatures paid attention to all the expositions which My Will makes in all of creation, they would need to stay always in an act of adoration to adore My Will exposed in the flowered fields with its radiant scents, in the loaded fruit trees with their variety of sweet flavors. There is no created thing which does not have its special Divine exposition, and because the creatures do not bestow the honors upon [My Will in creation] as they should, it’s up to you to maintain perpetual adoration in the exposition that the Supreme Fiat has in all of creation. My daughter, let it be you who offers herself as a perpetual adorer of this Will, for now It is absent of adorers and receives no exchange of love on the part of the creature.

\* \* \*

**March 3, 1927**

***The soul where the Divine Will reigns calls God to work together with her. Offering one’s own actions to God purifies and satisfies the soul.***

I was offering my little acts as an act of homage, adoration, and love to the Supreme Volition, and was thinking to myself: “But is it really true that whatever the soul does in the Divine Will, God Himself does the same thing?”

And my sweet Jesus, moving in my soul, said to me:

“My daughter, don’t you feel Me within you following your acts? Where My Will reigns, all things, even the smallest and most natural acts, are converted into delight for both Me and the creature because they are the effect of a Divine Will reigning in him, [a Will] which doesn’t know how to put

forth from Itself even the smallest shadow of unhappiness. In fact, you must know that in creation Our Supreme Fiat established all the human acts, investing them with delight, joys, and happiness, in such a way that even labor was not to be of any weight whatsoever to man; neither was he to suffer from the slightest fatigue, because possessing My Volition he possessed the strength to never tire or become faint.

“Even in created things this is symbolized: does the sun perhaps tire and grow faint in giving its light? Of course not. Does the sea tire in its continuous song, forming its waves, nourishing and increasing its fish? Of course not. Does the sky tire in its extension, or the earth in flourishing? Certainly not, but none of these tire because within them is the Power of the Divine Fiat which has the strength to never exhaust Itself. Likewise, all human acts [done in the Divine Will] enter into the order of all created things, and all receive the seal of happiness - food, work, sleep, the voice, each glance and step - everything.

“Now as long as man maintained himself in Our Volition he remained holy and healthy, full of vitality and untiring energy, able to enjoy the happiness of his acts as well as give joy to He who had given him such happiness. As he withdrew, he fell ill and lost his happiness, his inexhaustible strength, and the pleasure of enjoying the happiness of his acts, which had been invested by the Divine Volition. This occurs also between who is healthy and who is ill: the healthy person enjoys his food, works with greater energy, finds pleasure in his diversions as he strolls, even as he chats with others. On the contrary, the ill person often loathes his food, doesn't have the strength to work, is bored in his unoccupied moments, gets upset in his conversations everything seems to go bad for him. His illness has changed his nature and his acts into sorrows.

“Now imagine that the ill person returned to the vitality of his health and regained all his strength and enjoyment in all that he does. You can see that the cause of his illness has been the withdrawing from My Will; returning [to It] and allowing It to reign were the cause of the return of the order and the happiness in human acts. [Returning to It] means placing Its disposition within the acts of the creature. And as he offers his activity, the food he receives, and all that which he does, from within those human acts, there springs forth the happiness which My Volition has placed within those acts, rising up to his Creator to give Him the glory of his happiness. That is why wherever My Will reigns not only am I called to work together with the soul, but the soul gives Me the honor and the glory of that happiness with which We invested human acts. Even if the creature did not possess all the fullness of the unity of the light of My Will, if he would only offer all his acts to his Creator in homage and adoration - because it is the creature who is sick, and not God - so God receives the glory of happiness from the creature's human acts.

“Suppose that there is an ill person who is working, or just nourishing his body. A person who is well and enjoys the fullness of health would not particularly notice the fatigue of that work, as the ill person would; nor would he not relish the food, as would the sick person had he eaten it. On the contrary the healthy person enjoys the fullness of his health, of the good, the glory, the happiness which that work will bring him, just as he will savor the food which is offered to him. Similarly, the offering of one's actions purifies and disinfects the human actions and God receives the glory which is due Him, and in exchange showers glory upon the soul who offers to Him her acts.”

\* \* \*

**March 5, 1927**

*How firmness in doing good only is of God who, having once done an act, [that act] never ceases. The effects of firmness. How the Humanity of Our Lord was the bond of the times, the remedy and model. How [God] wants the rights of the Divine Will [to be] secure.*

I felt at the peak of affliction for the privation of my sweet Jesus, and I said to myself: “My Love and my Life, how is it that You left me without even saying good-bye, without teaching me either how to move my steps, or the way I must take to find You. It actually seems that You Yourself have blazed the path to let Yourself be found, yet for however much I make my rounds and call You, You do not listen to me, the doors are closed; and drained from the fatigue I am constrained to stop and mourn He who, at whatever cost, I would like to find, but cannot. Oh! Jesus! Jesus! Come back! Return to the one who can no longer live without You!”

But as I was venting my sorrow He moved slightly within me, and as I felt Him move I said to Him: “My Jesus, my Life, how You make me wait, to the point of not being able to go on, and if You let Yourself be seen it is only in flashes, and without saying a word the obscurity is greater than before, and leaving me in such confusions, delirious with sorrow, I search for You, I call You, but in vain I wait for You.”

And Jesus, having compassion on me, said to me:

“My daughter, fear not, I am here with you. What I desire is that you never go out of My Will, that you always continue your acts, without ever moving from the confines of the Kingdom of the Supreme Fiat; this will give you the firmness which will make you into the likeness of your Creator. Each act has the virtue of continuing without ever ceasing; an always continuous act is only of God, who doesn’t suffer interruption in His acts. So Our firmness is unshakable, extends itself everywhere with Our immensity, renders Our acts [uninterrupted], and everywhere We turn We find Our firmness which sustains everything.

“My daughter, firmness is of the Divine Nature and a Divine gift, and it is right that We give this participation and give of [Our] Divine Nature to who is to be the daughter of Our Divine Fiat, and [who] lives in Our Kingdom. Thus continuing your acts in It without ever interrupting them lets you know that you are already in possession of the gift of Our firmness. How many things does firmness say: it says that the soul moves only for God; it says that she moves with reason and with pure love, not with passion and personal interest; she is aware and knows the good she does. So always be firm in your acts, and you will always have Our Divine firmness in your working.”

After that I was following my acts in the Supreme Volition, and I reached the point of following the acts of Jesus from His conception in the womb of the Immaculate Queen up to the moment He died upon the cross, and my adorable Jesus, letting Himself be heard again from my interior, said to me:

“My daughter, My Humanity came to earth in time to reunite the past. When the fullness of My Will reigned upon the earth in man, everything was his; [man] had Its Kingdom with him everywhere, as well as Its Divinely operating life. I enclosed this fullness of My Divine Volition within Me, and tying

it to the present times I made Myself the first model to form the remedies, the aides, and the teachings that were needed to heal creatures. Then I tied together the descendants [of Adam] to the fullness of that Divine Will which reigned in the first moments of creation.

“Thus My coming to earth was the binding agent to reunite the ages, was the remedy from which this tie could be formed, making it possible for the Kingdom of the Divine Fiat to again reign in the midst of the creatures; it was the model which I left so that everyone, modeling themselves after it, could remain in the ties which I created them. Now you understand the reason why I spoke to you first about My coming upon the earth, of that which I did and suffered to give you the remedies and the model of My very own Life, and then I spoke to you of My Will. They were bonds which I formed in you, and in this bond I formed the Kingdom of My Will, a sign of that is the many [knowledges] which I manifested to you about It, and Its sorrow that it doesn’t reign with all Its fullness among creatures, along with the good which It promised to the children of Its reign.”

So I continued to pray and I felt a bit drowsy when, all of a sudden I heard a loud voice inside of me. Paying attention I saw my loving Jesus with His arms held high as if He were embracing me, and He said with a strong voice:

“My daughter, I ask nothing else from you except that you be the daughter, mother, and sister of My Will; that you place into safety Its rights, Its honor, and Its glory.”

He said this with a loud and strong voice, and then, lowering His voice and embracing me, He added:

“The reason, My daughter, why I want to place into safety My Eternal Fiat is because I want to enclose in your soul the Most Holy Trinity, and only My Divine Will can provide the place and glory worthy of Us. Then, by means of It, We can have the freedom to work and extend in you all the good of creation, We conform things which are still more beautiful because with Our Will in the soul We can do everything, without It We would lack the place where We could reside, and from which We could extend Our works, [because We would] not have the freedom that We do when We are in Our Heavenly mansions.

“The same thing occurs with a king who, loving his servant with excessive love, wants to lower himself to live in his servant’s little hut - but wants to be free, wants to place his royal things in the little hut; he wants to command, he wants his servant to eat his excellent and delicate foods with him. In a word, he wants to live his royal life. But his servant doesn’t want the king to put his royal things [in the servant’s hut], he doesn’t want the king to command, and he doesn’t want to adapt himself to the king’s food. Thus the king doesn’t feel free, and out of his love of freedom he returns again to his court. Where My Will doesn’t reign, I am not free; the human will is in constant opposition to Mine. Not having Our rights secured We cannot reign, so We remain in Our own court.”

\* \* \*

**March 19, 1927**

***How in creation God gave the rights to possess the Kingdom of the Divine Will.***

I was, as usual, following the acts of the Supreme Volition in creation, and reaching the moment

when God put forth the creation of man, I united myself with the first perfect acts which Adam did when he was created, to begin with him and follow him to when he finished loving Him and adoring Him, to when he sinned, [to do my acts] with that perfection with which he began with when he was in that unity of the Supreme Fiat. But while I was doing this I thought to myself: “But do we have the right to this Kingdom of the Divine Volition?”

And my sweet Jesus, moving in my interior, said to me:

“My daughter, you must know that before he sinned Adam did his acts in the Divine Fiat. This means that the Trinity had given him the possession of this Kingdom, because to be able to possess a kingdom there must be one who forms it, one who gives it, and one who receives it. The Divinity formed It and gave It to man, and he received It. Adam, in the first period of creation, possessed this Kingdom together with the Supreme Fiat, and because he was the head of all human generations, all creatures received this right of possession. And Adam, withdrawing from Our Will, lost the possession of this Kingdom, because by doing his own will he placed himself in a state of war with the Eternal Fiat.

“Poor thing, not having enough strength to do combat, and not having an army capable enough to battle with such a Holy Will - a Will which has invincible strength and a formidable army - he lost the battle and the Kingdom which We had given him. What a great loss, because the strength which he possessed before [the fall] was Our own, and with [this] strength he also had our own army at his disposition. As he sinned [that] strength returned to Us, its source, and the army retired from him, placing itself at Our disposition. All of that did not take away the rights of his descendants to possibly once again take over the Kingdom of My Will.

“It is similar to that which happens to a king who, because of war, lost his kingdom - but is there not the possibility that one of his children could win back with another war, his father’s kingdom which is already his? It is [even] more likely [for the Kingdom of My Will] because I, as the Divine Winner, came to earth to recover man’s losses; and, having found one who would want to receive this Kingdom, I restored these forces to him by once again putting My army at his disposition to maintain the order, the decorum, and the glory of [My Kingdom].

“And. what is this army? It is all of creation, more than a wondrous and formidable army; it is the life of My Will which is bilocated within each created thing, [put] there to maintain the Life of this Kingdom. How could man lose hope of again possessing this Kingdom? If he had seen this invincible army of creation totally disappear, then he could have said that God had withdrawn from the face of the earth His Will which vivifies, beautifies, and enriches this Kingdom, [and] there is no longer any hope that It may return into [man’s] possession. But as long as this [army] exists, We must wait until the times are right to find those who will want to receive It.

“Then again, if there was no longer any hope for the possession of the Kingdom of the Divine Fiat, it would not have been necessary that God manifest to you so many knowledges regarding It, nor how His Volition wishes to reign, nor the extent of His sorrow because It doesn’t reign. When something cannot be done, it is useless to speak about it; in that case I would not have had such interest in relating so many things regarding My Divine Will. The mere fact of [My] having spoken

about It is a sign that I want It to be possessed once again.

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**March 13, 1927**

***How the Divine Will excludes no one. How It possesses the regenerating virtue, and has everything in the palm of Its hand.***

My poor existence lives under the hard press of the privation of my sweet Jesus. Without Him the hours seem like centuries, and I feel the whole weight of my severe exile. Oh God what pain! To live without He who forms my life, my heartbeat, my breath - Jesus what an arduous struggle. Your privation is for me, everything is blocked and impeded. How can the goodness of Your tender Heart bear seeing me so set back just because of You? How can you leave me like this for so long? Don't my sighs strike You any longer; don't my groanings and my deliriums move You any longer, as they look for He who is my One [and] only, because they want life? It is life and nothing else that I seek, and You would deny me this life? Jesus! Jesus! Who would ever have thought that You would leave me for so long? Oh come back, return to me, for I can no longer go on.

While I was pouring out my sorrow, my dear Jesus, my sweet Life, moved in my interior and said to me:

“My daughter, to you it seems as if I left you, and you no longer felt My Life in you. My Will has never left you; on the contrary It's life in you was at Its fullest, because It never leaves anyone - not even the damned in hell. There It is fulfilling Its unyielding and irreconcilable justice, because in hell there is no reconciliation. There [My Will] forms their torment. It is proper that whoever did not want to receive It so that they could be loved, made happy, and glorified, receive It to be tormented and humiliated Thus My Will leaves no one, neither in Heaven, nor on earth, nor in hell. Everything is enclosed within It, It has everything in the palm of Its hand. Nothing can flee from It, neither man, nor fire, nor water, nor the wind, nor the sun. It has Its sovereignty everywhere, and extends Its life reigning and dominating everything.

“If It doesn't exclude anything, and invests everything, could It ever leave Its firstborn daughter where It has centralized It's Love, It's Life, It's Kingdom? It is true that My Divine Will extends Itself everywhere and has Its dominion over everything, but if the creature loves It, It becomes all love and gives Its love; if the creature wants It as life, It forms Its Divine Life in the creature; if the creature wants to let It reign so as to form Its Kingdom, It unfolds Its acts according to the dispositions of the creature. It has Its regenerating virtue, and regenerates Divine Life, Sanctity, Peace, reconciliation, and happiness. It regenerates Its beauty and Its grace. It knows how to do everything, to give Itself to all, to extend Itself everywhere; Its acts are innumerable, and they multiply themselves to the infinite. A new act is given to each creature, according to their disposition; Its variety is unequalled. Who can ever escape from My Will? No one could ever leave creation, or be a creature not created by Us. That could never be, because the right to create is only of God

“Thus My Will will never leave you either in life or in death, and especially after death, because regenerating you as Its special offspring, both of you desire that It forms Its Kingdom. And where It is I am there in My full triumph. Can there ever be a will without the person who possesses this

volition? Of course not, and you should not wonder that interiorly you feel as if My Life is finished; you feel that it is finished, but such is not the case.

“It’s similar to created things which seem to die, but always rise up. It seems as if the sun dies, but it is because the earth, turning away, loses the sun and [the sun] appears to die - but the sun lives and always remains in its place, so much so that revolving again, the earth again finds its sun as if it arose to new life for it. All the earth seems to have died: the plants, the beautiful flowers, the delicious fruits; but later everything rises and acquires life. Even human nature seems to die with its sleep, but from sleep it rises more vigorous and refreshed.

“Of all created things, only the sky is always fixed and never dies, it is symbol of the stable goods of the Celestial Fatherland, and not subject to changes. However all the other things - water, fire, wind - all seem to die, but then they rise up all animated by My Will, which is not subject to death, and which possesses the ability of making all things rise as many times as It wishes. Indeed, while it seems that they die, they actually have perennial life due to the regenerative power of My Will. It happens with you in the same way. It seems to you that My Life dies, but this is not true, because, My Volition being in you, there is in you My regenerative virtue that makes Me rise as many times as it wishes. Where there is My Fiat there can be neither death, nor the end of blessings, rather there is Perennial Life which is not subject to ever ending.

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### **March 16, 1927**

*As Jesus was conceived, so did He form the rejoining of His Kingdom with creatures. How in the Divine Will there are the universal acts, and it is necessary to beg for It.*

I was thinking about the Supreme Fiat, and the manner in which this Kingdom might come to be realized, and my beloved Jesus, moving in my interior, said to Me:

“My daughter, as your Jesus was conceived, so did [I] join once again the Kingdom of My Divine Will with the creature. It was necessary for It to take up absolute dominion in My Humanity, and have Its life of liberty in all My acts, in order to extend Its Kingdom in all My Humanity. In this way, all that I did - works, prayers, breathing, heartbeats, and sufferings - were bonds, reconnections, of the Kingdom of My Fiat with creatures.

“I represented the new Adam who not only must provide the remedies for saving creatures, but must redo and restore what the old Adam lost. Therefore it was necessary for Me to take [on] human nature to be able to enclose within it what the creature had lost and, by My means, give It to him once again. Justice required that My Divine Will should have a human nature at its disposition, and that this human nature should not present any opposition, so that the Kingdom of My Will would be able to extend Its reign in the midst of creatures. There is great reason for this, because a human nature had taken away from creatures the rights of the Divine Will to reign, and so another was necessary to restore Its rights to them. Therefore, My coming upon the earth was not for Redemption alone; rather the primary purpose was to form the Kingdom of My Will in My Humanity in order to re-give It to creatures. If that were not so, My coming upon the earth would have been an incomplete work, not worthy of a God who could do nothing less than restore creation to its original state, and restore the original order of things as they came forth from Our creative hands - namely, that Our Will should



reign in everything.

“Now, in order for these re-linkings of My Kingdom with creatures that My Humanity had formed to have a validity, life, and knowledge, it was necessary for Me to chose a creature and give her a special office by which she would make known this Kingdom of My Will. Being bound with these re-linkings of My Kingdom that My Will had formed with My Humanity, she would be given the vigor to transmit them to other creatures. Therefore, I am in the depths of your soul to maintain the Life of the Supreme Fiat in order to bind these re-linkings and to extend Its Kingdom there; and I am speaking to you so much about It - something I have not done with anyone else until now. Therefore, be attentive, because it is a matter of something very grand, which is the restoring of the original order of creation between Creator and creature.

“Not only that, but it was necessary that I would first choose a creature who would live in the Divine Fiat in order to receive universal acts from her, because My Will is universal, It is found everywhere, and there is no creature who does not receive Its Life. Now man, by withdrawing from My Will, rejected a universal good; he took from the universal glory, adoration, and love. Now, to give this Kingdom and these universal goods once again, it is necessary by right that there be a creature, living in this Fiat, to communicate this universal act to other creatures. And, as she loves, adores, glorifies, prays, there is constituted, together with her own volition, universal love for all, adoration and glory for each creature. She diffuses her prayer as if each creature were praying, in a universal manner, that the Kingdom of the Divine Fiat come into the midst of creatures.

“When a good is universal, universal acts are needed to obtain it; and only in My Will are there these acts. As you love in It, you love everywhere It is found; and My Will feels your love everywhere. In every place It feels your love following It. Therefore, It feels in you the prime love as had been established for the creature to love It in the beginning of creation. It feels in your love Its echo, which does not know how to love with little and finite love, but with infinite and universal love. It feels the first love of Adam who, before sinning, did nothing other than repeat the echo of his Creator. And by these universal acts which follow It everywhere, it feels drawn to come and reign once again in the midst of creatures.

“And so, I chose you, My daughter, and from the midst of their own race, not only to manifest to you the knowledge, the goods, and the prodigies of this Fiat, but to insure that you, living in It with your universal acts, might incline My Will to come to reign again in the midst of creatures as in the beginning of creation. Therefore, to you it is given to unite everyone, to embrace everyone, so that finding everyone and everything in you - because everything is found in My Will - you will bring about harmony; they will give one another the kiss of peace, and My Kingdom will be restored to Its original character in the midst of creatures.

“Behold, therefore, the necessity of the knowledge about the marvels of My Supreme Fiat in order to dispose creatures to entice them to desire, to want, and to long for this Kingdom and the goods that there are in It. Behold the necessity that I first choose a creature, who, living in It with her universal acts that My own Volition administers to her - which are Divine acts - begs the Kingdom of my Fiat for creatures. I act as a king whose people has been rebellious to his laws: the king, drawing upon his power, places some of them in prison, some he sends into exile, others he takes

away the right of possession. In other words, he gives the sentence to all according to what they justly merit.

“With the passage of time the king has compassion on his people, [and] chooses one of his most confidential ministers. As the king opens his own sorrowful heart, he says to the minister: ‘I want to take you into my trust, so I have decided to give you the mandate that you recall for me all the poor exiles, that you release the prisoners, that you restore to them the right to possess the goods which have been taken away from them. If they will be faithful to me, I will double their goods and their happiness.’ Therefore, if they discuss in depth with this trusted minister, they will understand and become completely changed, especially since this minister has always been close to the king, to praying him on behalf of the people that the king would give to all the grace of pardon and reconciliation.

“Once they have concluded the plans in secret, they call the other ministers and give the orders that the good news be delivered among the people - those imprisoned and those in exile - concerning the king’s desire to make peace with them, how he wants each one to return to his place, and they are informed of the good that he wants to give them. And as this good news is being announced, they desire, long for, and dispose themselves with their acts to receive their freedom and the lost kingdom. Simultaneously with the announcement of the good news, the faithful minister always remains close to the king, urging him with incessant prayers that their people receive the good which has been established between them.

“This is just what I did, because that which one can do face to face in the secret of sorrow and in the love of two beings who truly love each other and who want the same good, cannot be done with many. A secret sorrow and the love of your Jesus, united to the soul which I choose, has such power: I to give, and she to beseech. That which it takes - the secret between Me and you - to bring to maturation the many knowledges which I have given to you about the Kingdom of My Divine Fiat, has made your many acts done in It ascend; the secret between you and Me induced Me to pour out My lengthy sorrow [for] the many centuries in which My Will, while It was in the midst of the creatures and was the Life of their every act, was not known. They held It as if in a state of continuous agony.

“My daughter, My sorrow poured out in the secret of the heart of one who loves Me has the virtue to change justice into mercy, while My bitternesses are change into sweetness. Thus after I had taken you into My confidence, and after we had decided everything together, I called My ministers and gave them the order to make known to the people the good news about My Supreme Fiat, Its many knowledges, how I call everyone to come into My Kingdom - and how by leaving the prisons, from the exiles of their wills, they take possession of the good which they lost. They no longer live unhappily and slaves of the human will, but in the happiness and freedom of My Divine Will. And just as this secret contained the virtue to allow us to speak heart to heart about the many wonders and manifestations about the Eternal Fiat, so the revelation of Our long secret will be like so many pathways for the people who, themselves being surprised, will pray with longings that My Kingdom come to put an end to all their evils.”

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**March 19, 1927**

***How whoever does not finish his mission on earth will complete it in Heaven. How the mission of the Fiat will be very long. The order of Infinite Wisdom.***

I was preoccupied about the health of Rev. Father Di Francia, (because) his letters which I received were almost alarming. I thought about the fate of my writings, of which he had held so much interest as to take them all away with him. Where would they end up? If Our Lord decided to call him to his Heavenly rest, then his mission of publishing the knowledge about the Fiat would be without its fruit, because he actually has done nothing yet. At the most one could say that he has begun, that he has the good will to do the publication, but who knows how much time will be needed to complete a work so lengthy? And if Jesus takes him right at the very beginning, how will it be for Father [Di Francia]? It will be a mission without fruit, and it will be the same for me, if I should have the good fortune to flee to my (Heavenly) home.

What will be the fruit of my mission? To have sacrificed myself so much, to have spent entire nights writing; the many interests of Jesus will also be without fruit, because a good which He Himself has given brings forth its fruit when it is known. So if they aren't made known, they will rest without fruit, without anyone receiving the goods which they contain.

Now as I was thinking that, my sweet Jesus moved within my interior, and He said to me:

“My daughter, whoever has been given a mission and has barely had an opportunity to begin, or has not been able to complete the entirety of his missions because at the best moment I call him to Heaven, will continue from up there his mission, so that it may bring into the depths of the soul its deposit of good relating to the knowledges which he has acquired in life. In Heaven he will understand with greater clarity and understanding the great good of the knowledge of the Supreme Fiat. He will pray the Fiat, indeed he will ask all of Heaven to pray, that (the knowledges) be known throughout the earth; he will beseech that clearer light be given to whoever must work in making It known.

“This is especially true because every knowledge concerning My Will will bring them one more glory, [and] a greater happiness, and as they are known throughout the earth, their glory and happiness will be doubled, because this will be the fulfillment of his mission which he had in his will to do. It is just that as his mission is unfolding upon the earth, that [the earth] receive the fruit of his mission; for this reason I told him to make haste, I strongly urged him not to waste time, because I wanted him to not only begin this work, but that he make great progress in the publication of the knowledges of the Eternal Fiat, so that he not have to do it all from Heaven. He, instead, who has completed his mission on earth can say that his mission is finished; but whoever has not completed [theirs], must do so from Heaven.

“As for you, your mission is very long, and you will not be able to complete it on earth. Until all the knowledges [about the Divine Will] are known on earth, and the Kingdom of the Divine Will is known, your mission cannot be said to be completed. In Heaven you will have much to do; My Will, which held you so occupied on earth on behalf of Its Kingdom, will not leave you - you will still work with It in Heaven. It will always keep you in Its company so that you will do nothing other than

descend and ascend from Heaven to earth to help establish My Kingdom with decorum, honor, and glory.

“This will be your great contentment, happiness, and highest glory - in seeing your smallness which, united to My Volition, has transported Heaven to the earth, and the earth to Heaven. You could not have any greater gratification than this - seeing the glory of your Creator completed by His creatures, the (natural) order re-established, all of creation with its full splendor, and seeing man, Our dear jewel, in his place of honor. How great will be Our, and your, utmost satisfaction, glory, and unending happiness to see the purpose of creation realized! To you then We will give the name of Co-Redemptrix of Our Will, declaring you mother of all the children of Our Fiat. Will you not then be happy?

After that I was following the acts in the Divine Will, and not finding my sweet Jesus I thought to myself that He didn't love me as before, because it seems that in times past He seemed to not be able to be without me; He did nothing other than come and go. Now He leaves me alone, without being with Him, for whole days. Before, He very often took me to Heaven, only to lead me back here (to my very greatest discontent) to earth; now all is finished.

But as I was thinking this, He moved in my interior and said to me:

“My daughter, you offend Me with thinking that I do not love you as much as before; this is just the order of My Infinite Wisdom. You must know that even My inseparable Mother, in Her tenderest of years, was more in Heaven than on earth because She needed to draw from Us seas of grace, love, and light, to form within Her Her Heaven where the Eternal Word could be conceived and make His Home. So when this Heaven was formed in the Sovereign Queen, it was no longer necessary for Her to come so frequently to the Celestial Fatherland because She contained within Herself that which was in Heaven.

“Likewise did I do for you, that which was necessary before is not necessary today. And then which is better: to possess Me entirely within the depths of your soul, under the beautiful Heaven of My Will formed with you, or make frequent visits to the Celestial Fatherland? I believe that it is better to possess (It); therefore all that which I did in you before, for so many years, was nothing other than forming My Heaven in you. After having formed it, it is only right that I enjoy it, and you should enjoy the fact that Jesus has His Heaven within your soul.”

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**March 22, 1927**

***How (Luisa) seeks Jesus everywhere. How whoever lives in the Divine Volition lives in the echo of Jesus' voice. Effects of the Sun of the Divine Will rising in the soul.***

Continuing in my usual state, I was following the Divine Volition in creation, and following one created thing after another I called upon my sweet life, my dear Jesus, to come join me in following the acts of His Will in all created things; and not seeing Him I felt the nail of His privation which pierced me, and in my suffering I said to Him: “My Jesus, I don't know what to do to find You. I called You by Your Justice in the sea, from Your Power, from Your breaking waves, and You do not

listen to me? I called You by the light of the sun, from the intensity of its heat which symbolizes Your Love, and You don't come? I called You from the immensity of all Your works in the vastness of the vault of heaven, and [it seems that You're not there]. At least tell me what I must do to find You again? If I do not find You in the midst of Your works, in Your own Will (for the confines of Your Will are found in Your works), then where can I ever find my Life?"

But as I was pouring out my sorrow, He moved within me, saying:

"How beautiful My daughter is, how beautiful it is to see her littleness dispersed in My Will, to see her looking for Me in the midst of My works, and not find Me."

And I (said): "My Jesus, You are killing me; tell Me, where have You hidden Yourself?" And Jesus replied:

"I am hiding in you, and then if you hear the voice of a person you say that in hearing his voice that he is already next to you. Now My Will is the echo of My voice. If you remain in It, and go about through all the works of My Fiat, you are already within the echo of My voice; and being in It I am close to you, or inside of you. With My Fiat I give you the gift of making the rounds to the point of where My voice reaches - and even to wherever My Fiat extends Itself."

Surprised, I said: "But my Love, Your voice is very wide and very long, because there is no place where Your Will cannot be found." And Jesus added:

"Certainly, My daughter, there is neither will nor voice if there is not the person who emits it; thus, as My Will is found everywhere, there can be no point where My voice, which carries My Fiat to all things, cannot reach. Therefore if you find yourself in My Will in the midst of Its works, you can be more than sure that your Jesus is with you."

After that I was thinking of the great good that the Divine Will brings to us, and while I was immersed in It my sweet Jesus added:

"My daughter, as the sun, when it rises, makes the darkness flee, so it brings with it the dawning of the light which replaces the dampness of the night which has so invested the plants that they have become oppressed, numbed, and dejected. As the sun rises, that dampness changes into pearls making everything glisten: plants, flowers, and all of nature. Its silvery brilliance restores joy and beauty as it removes the stupor of the night; and with its enchantment of light it seems as if it gives a hand to all of nature to vitalize her, make her beautiful, and give her life. The sea, the streams, and the springs become all armed and enlarge the diversity and vivacity of the colors.

"Similarly, as My Volition rises, all human acts rest enveloped with light, they take their place of honor in My Will, [and] each receives its special tint of beauty and the tone of the Divine colors - in such a way that the soul remains transfigured and covered with an indescribable beauty. As the Sun of My Volition rises It places in flight all the evils of the soul and takes away the numbness produced by the passions. Rather, before the Light of the Divine Fiat the same passions taste that light and seek to convert themselves into virtues so they may give homage to My Eternal Volition. As It rises all

becomes joy, [even] the very sufferings [which], like the seas of the night, create fear in the poor creature. Where My Volition rises It puts to flight the night of the human will, and removing every fear It thoroughly forms Its gold in those pains, and with Its Light It invests the bitter waters of suffering and crystallizes them into seas of sweetness so as to form an enchanting and admirable horizon. What can My Volition not do? It can do all, and wants to give all; [and] where It rises, It does things worthy of Our creative hands.”

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**March 24, 1927**

***Whoever possesses the Divine Will is one who recalls all It's acts. For as many times as (the soul) rises to Divine Life, so many acts does she do in the Divine Will. How whoever does not do her acts in the Divine Will is the petty thief of creation.***

I was thinking to myself how - when making my rounds in the Supreme Will, following Its acts in creation and in Redemption - it seems as if all things speak, all have something to say about this admirable Volition. On the other hand, when I am occupied in other (meditations), everything is silent; it seems as if they have nothing to say.

But as I was thinking [this] the sun penetrated into my little room and its light beat down upon my bed. I felt myself invested by its light and heat, and at this moment a light came out from my interior and dived into the light of the sun. Both (lights) kissed, and I remained surprised. And my sweet Jesus said to me:

“My daughter, how beautiful is My Divine Will bilocated in you and in the sun. Whenever It resides in the soul and sweetly encounters Its works, It rejoices; and as It enters into the power which It exercises over each of her acts, these kiss each other, one light remains and the other returns triumphantly to its place to exercise its office as My own Will wants.

“Therefore the soul who possesses My Will recalls, all Its acts, and as they come together they immediately recognize each other. This is why whenever you make your rounds in creation and Redemption, all things speak to you; they are the acts of My Will which speak to you in them (creation and Redemption). It is only right that whoever possesses It know about It's Life, and while there may seem to be a division among so many created things, and a distinction in so many different acts, it is one single Act, and for whoever possesses It, it is necessary that she be aware of all Its acts so that she may form one single Act with all the acts of My Will.

Then, following the acts which the Supreme Fiat had done in the Redemption, I came to when my sweet Jesus was in the act of raising the dead, and I said to Him: “My Jesus, as my ‘I love You’ followed You into limbo, and investing all the inhabitants of that place we asked You all together that You hurry (the coming of ) the Kingdom of Your Supreme Fiat on earth, so I want to impress my ‘I love You’ upon the tomb of Your Resurrection. Therefore as Your Divine Will makes Your Most Holy Humanity rise up in fulfillment of the Redemption as a New Covenant in which You restored the Kingdom of Your Will on earth, so (with) my incessant ‘I love You’ following all the acts which You did in the Resurrection I ask You, I pray You, I plead with You, that You make souls rise up in Your Will so that Your Kingdom be established among creatures.” While I was saying this and

other things, my loving Jesus moved within me and said:

“My daughter, for every act done in My Will, so many acts rise up to Divine Life. And for as many acts as are done in It, so much does the Divine Life grow - and in that measure is the glory of the Resurrection brought to its completion; it’s foundation, substance, light, beauty, and glory are formed from the acts done in My Will. (My Will) can give as much beauty, and can enlarge the soul, only for however much contact It has had with the soul.

“In fact, whoever has always lived in My Will, which has always had It’s dominion over all the acts of creatures, will possess in herself the same new acts of the beatitudes which, breaking loose from her, will invest all of the Celestial Fatherland. Therefore there will be such harmony between the New Act of God and the new act of who has possessed My Volition as to form the most radiant enchantment of that Celestial stay. The prodigies of My Will are Eternal and always new.

After that I was thinking to myself how was it possible that Adam, being created by God in such an elevated place, fell so low after sin. And my always loving Jesus, moving in my interior, said to me:

“My daughter, in creation there was only one Will which took the initiative in creating all things. And by rights it was to this one Will belonged the dominion, command, and the activation of Its own Life in each thing and creature which came into existence. Now man, by withdrawing himself from Our Will, made it such that no longer was Our one Will reigning upon the earth, but two, and because the human was inferior to the Divine, the human will emptied itself of all the goods of the Supreme Fiat, and, taking control of it(self), took away the place of the Divine Will, and this was the greatest of sorrows. Much more so because this human will came into being and had been created by the Divine Will so that the human will could belong to and be dominated by the Divine Will. Man, withdrawing from Our Will, made himself guilty of stealing the Divine rights, and by claiming [his own will], all the things created by this Fiat no longer belonged to him.

“Thus he sought to find a place where Our creative work was not, but that was also impossible; this place doesn’t exist. And so, since he was not with Our Will, he drew upon the things of creation in order to live. He served himself in the sun, in the water, in the fruits of the earth, in everything - and these were all robberies that he committed. In this way man, by not doing Our Will, became the petty thief of all Our goods. How sorrowful it was to see that creation should serve so many deserters - for so many who did not belong to the Divine Fiat. And for as many creatures who should have existed so as to live in Our Kingdom and let themselves be dominated by Our Will, so many places [Our Will] lost upon the earth.

“Similarly it occurs in a family where instead of the father commanding and dominating, all the children command and dominate - and they do not get along with each other either, some command one thing and some another. What is the sorrow of this poor father in seeing his dominion taken away by his children, with the resulting confusion and disorder in this family? So much more was it sorrowful for My Supreme Fiat when the dominion over the works of Its own hands was taken away (by the creature), and doing his own will he placed himself against Mine, taking away Its right to reign. My daughter, not doing My Will is the evil that encloses all evil, and is the downfall of all goods; it is the destruction of happiness, order, and peace; it is the great loss of My Divine Kingdom.

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**March 31, 1927**

***How the soul who lives in the Divine Will is Its triumph. Threats of war (between) men of all races.***

I felt all immersed and abandoned in the Divine Volition and while I was following my acts done in It my sweet Jesus, moving in my interior, said to me:

“My daughter, the soul who lives in My Divine Will is Its triumph. As the soul does her acts in It, Its bilocating virtue is released and, hovering over all creation, she extends Its Divine Life. Thus the soul who lives in My Will gives Me the opportunity to bilocate My Life for as many acts done in It. Therefore, it is not only the triumph of My Will, but My Will receives more honor from the soul who moves within It than from all of creation. In each created thing It placed (something of) God who had created it: in some places the shadow of His Light, elsewhere the notes of His Love, in some other things the image of His Power, in still others the flowering of His Beauty, so that each created thing has something that belongs to its Creator.

“Instead, in the soul who lives in the Divine Fiat, It places all of Itself, It centers all of Its Being, and bilocating Itself (in the soul), fills all of creation with the acts the soul does in [God’s] Will so as to receive from her love, glory, and adoration for each created thing which sprang forth from Our creative hands. Thus whoever lives in It puts herself in relation with all created things, and taking to heart the honor of her Creator, by means of the same relations that she has received, she sends to each thing - from the smallest to the largest thing created - the exchange of her relations with all that her Creator has done. This is why all communications are open between the soul and God. The creature enters into the Divine Order and enjoys perfect harmony with the Supreme Being, and is, for this reason, the true triumph of My Will.

“But whoever does not live in It, lives with the human will, and therefore all communications with the Supreme Being are closed; all is disorder and disharmony. Her relations are with her passions, and in her passions she prepares her acts; she understands nothing of what her Creator is doing. More than a serpent she slides across the earth, and lives in the disorder of human things. Thus the soul who lives with her human will is My dishonor and the defeat of the Divine Fiat in the work of creation. What suffering, My daughter! What sorrow! (Can you imagine) that the human will wants to procure the downfall of its Creator’s Volition - that Will which loves the soul so much and wants her in Its triumph, which is the triumph of the very creature!”

Then I lamented with Jesus about His privation, about how now, maybe more than ever, He is making me suffer longer periods of His absence, yet He still tells me that He loves me; who knows if it won’t end up by His leaving me entirely?

But as I was thinking that my sweet Jesus moved in my interior, surrounding me with light, and made me see within that light wars and savage civil revolutions against Catholics. You could see races fighting (among themselves), and everyone in the act of preparing themselves for other wars. And Jesus, all afflicted, said to me:



“My daughter, you do not know how My impassioned Heart wants to run with love towards creatures, and while it is running they reject it. Instead they run towards Me with the most brutal offenses, and with the most horrible pretensions. Thus, seeing My Love so persecuted, My Justice comes to the forefront and defends My Love; with blows it strikes those who persecute Me, and flows over the pretensions they have created not only with Me, but also those created among the nations, so that entering into My Justice they come to realize that instead of loving each other, they fiercely hate each other.

“This century can be called the century of the greatest falsehood, and this is true between all classes. As a result they are never in agreement between themselves, and while it may appear that they want to be in agreement, in reality they are simply preparing new wars. Falsity has never brought true good, be it in the civil order or religious order. At the most there has been some shadow of fleeing good. Now, however, the proclaimed peace given in words but not in facts is being converted into preparations of war. As you can already see, many different races have united to fight - some for a certain pretext, and others for another pretext. Others will be united together, and I will make use of the union of these races because, for the Kingdom of My Divine Will to come, it is necessary that there be a union of all these races by means of another war which will be spread much more than the last one in which Italy was so financially obligated.

“With the union of these races, the people will know each other; and after the war, the diffusion of the Kingdom of My Will will be easier. Therefore be patient in supporting My absence and the void that My Justice wants to form to defend My persecuted Love. You pray and offer all so that the Kingdom of My Fiat come quickly.”

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**April 3, 1927**

***The effects of a free love that loves, and the effects of a forced love. How in the Divine Will acts are done with fullness, completely and cheerfully.***

While I was all afflicted for the privation, and almost petrified from the suffering of seeing myself forgotten by my loving Jesus, He came out from my interior, and, resting his hands on my shoulders, He placed his head on my breast and breathed strongly, saying to me:

“All are waiting on your acts,” and while he breathed, He gathered in Himself all my acts done in his Divine Volition, and continued:

“My daughter, the acts done in my Volition are mine, so I came to take them with my breath. And as I was breathing upon your breast, all of your acts, being mine, are being waited for by all so that I, going to diffuse them into all of creation, will be able to receive from all the universe the honor of the free act of a creature. This will of the creature freely, not under force, comes into my Will and - works, and I receive the honor of a free will, which is the greatest honor for me, and which is suitable for a me as God. A free will that loves me and that voluntarily annihilates itself for Me and operates in [My Will] is the great wonder of creation. All things were created because they should be at the service of this free, unforced will loving Me; and this will, having dominion, over all and enjoying all of creation, should have served as a will for all created things, because created things do not have a

will, and the creature was to have served as a will for them. Thus her will and her free love for her Creator would have been in each created thing. It is only in my Will that the human (will) can defend us entirely, in order to give this great love to her Creator.

“My daughter, a will which doesn’t love me freely, but under force, says distance between creature and Creator; it says slavery, and servitude; it says dissimilarity. Instead, a free will which does my Will says union between the soul and God; it says inheritance; it says that that which is of God, is also of the creature; it says similarity in sanctity and love, in such a way that that which one does the other does also, and where one is to be found the other is there also. So I created man with freedom of will so that he could receive this great honor that is fitting for a God. A will that is forced to love me and which sacrifices itself - I do not know what to do with it. On the contrary, I don’t even recognize it, and neither does it merit any reward. So you can understand why my eyes are fixed on the soul who, of spontaneous will, lives in my Will. Forced love belongs to men, not God; they content themselves with appearances and do not descend into the depths of gold found in the will, so that they might have a sincere and loyal love.

“As the king is content with the subjection of the subjects because he holds formed his army, and he doesn’t mind if his soldiers have a distant will from him, if this is distant he will have the army but he won’t be secure, it could be an army that plots his crown and life. A lord may have many slaves, but if they do not serve their master freely, but out of necessity - for gain, for fear, or just to receive their pay - these servants that eat the master’s bread may be his first enemies. But your Jesus, who sees into the depths of the will, is not content with appearances, so if this will spontaneously wants my Will and wants to live in It, my glory and all of creation is placed into safety because they are not servants, but my children who possess It and who love to see the glory of their celestial Father [such] that they would be ready and would feel honored to give their lives for love of Him.”

Afterwards I felt myself all immersed in the Eternal Fiat, and my beloved Jesus added:

“My daughter, in My Will all acts are done in the fullness of light, so they are acts full of all goods; these acts are complete acts, because nothing must lack, and are so cheerful that they open for the good of all. See, as you called My celestial Mother, the Angels, and the Saints, to love Me, so I heard repeated in you the love of my Mamma, the love of the Angels, the love of all of Heaven. As you called the sun, the skies, the stars, the sea, and all created things, around me to give me the love and glory of my works, so I heard repeated in you that which I did in creating the sun, the skies, the stars, the sea, and all the love which I put forth in all of creation. Thus the soul who lives in my Will is the repeater of my acts which, bilocating them, gives me that which I gave them. Oh how your Jesus enjoys seeing Himself receiving, from the smallness of the creature, the honors and the glory of his own full, complete, and exuberant acts.”

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**April 8, 1927**

***How all the figures and symbols of the Old Testament symbolize the children of the Divine Will. How Adam fell from one place to [a] lower place.***

I was following the acts that the Divine Volition had accomplished in all of creation, and as I was

searching for the acts which It had done in the first father Adam, I was also looking for all those which had been done, in every sense, in the Old Testament - especially when the Supreme Volition had evidenced Its power, strength, and Its vivifying virtue.

And my sweet Jesus, moving in my interior, said to me:

“My daughter, while the greatest figures of the Old Testament were figures who foreshadowed the future Messiah, these figures together expressed the gifts and symbolized all the gifts which the children of the Supreme Fiat would possess. At his creation Adam was the true and perfect image of the children of my Kingdom. Abraham was a symbol of the privileges of heroism of the children of my Volition, and as I called Abraham to a promised land flowing with milk and honey, making him lord of that land which was so rich that all the other nations were envious and wanted it, it was all a symbol of that which I would have done for the children of my Will. Jacob was another symbol of the children of My Will; it was from him that the twelve tribes of Israel would come forth, from which would be born for them the future Redeemer who would establish again the Kingdom of the Divine Fiat for My children.

“Joseph was a symbol of the dominion that the children of My Will would have, and as he did not allow such a great number of people to perish from famine - including his ungrateful brothers - so the children of the Divine Fiat will have dominion and not allow the people who will ask for the bread of My Will to perish. Moses was a figure of the power, Samson was a symbol of the strength, of the Children of My Will. David symbolized their reign. All the prophets symbolized the graces, communications, the intimate closeness with God which the children of the Divine Fiat would enjoy in greater abundance than the prophets. Do you not see how these were nothing none other than symbols and images (of the children of My Will)? How will it be when these symbols come to life?

“After all these came the Celestial Lady, the Sovereign Empress, the Immaculate One, the Stainless One, My Mother. That Mother of Mine was not a symbol nor an image, but the reality, the true life, the first privileged daughter of my Will. I saw in the Queen of Heaven the generations of the children of My Kingdom. She was the first incomparable creature to integrally possess the Life of the Supreme Volition; for this reason She merited to conceive the Eternal Word and mature in her Maternal Heart the generations of the children of the Eternal Fiat. Then came My own Life in which the Kingdom that these fortunate children were to possess was established. From all this you can understand how God, in all that He did from the beginning of the world - of all that He does and will do - His first principle has been and is to form the Kingdom of His Will among creatures. This receives all Our attention, this is Our Will, and to these children all Our goods - Our prerogatives and Our likeness - will be given. And if I call you to follow all the acts which My Will has done, as much in the creation of the universe - as in the generations of creatures - excluding neither that which My Celestial Mother did, nor that which I did in My own Life - it is to center within you all It's acts, to make them a gift to you, so that, all together, the gifts which a Divine Will can possess may come forth from you. In this way I will be able to form with decorum, honor, and glory the Kingdom of the Eternal Fiat. So be attentive in following my Will.”

I was thinking to myself: “How is it that Adam, by withdrawing himself from the Divine Will, fell from such heights to such a low place?” And Jesus, moving in my interior, said to me:

“My daughter, as in the natural order, whoever falls from a high place either dies or remains so broken and deformed that it is impossible for him to regain his original state of health, beauty, and position; he will remain a poor cripple, curved and lame. And if this person is a father, he will produce a generation of cripples - blind, deformed, and lame.

“Likewise is it in the supernatural order. Adam fell from a very high place; he had been placed by his Creator at such an elevated point, that it surpassed the limits of the sky, the stars, and the sun. Living in My Will he lived above everything - in God Himself. See from where he fell? Falling from such heights, it is a miracle that he didn't totally perish. But if he didn't die, the blow he received in falling was so strong that it was inevitable that he remain crippled, broken, and deformed in his rare beauty. He was left with all his goods smashed; [he was] left indolent in his actions, dulled in his intellect, suffering from a fever which weakened him, withered in all the virtues, and he no longer felt the strength to dominate himself. Man's most beautiful asset, dominion of self, had vanished, and the passions had taken over to terrorize him, to render him restless and melancholy. Because he was the father and head of the human generations, he produced a family of cripples. Many think that not doing My Will is of little importance; instead it is the total ruin of the creature, and for as many acts (as the creature) commits of his own will, by so many times do his evils increase, along with his ruin, and he only continues to dig an abyss ever deeper for him to fall into.”

So I thought to myself: if Adam, withdrawing just one single time from the Divine Will, made him fall so low and change his fortune into misery, his happiness into bitterness - how will it be for us who so many, many times have withdrawn ourselves from this adorable Will?

But as I was thinking this, my loving and only Good added:

“My daughter, Adam fell so low because he withdrew from an Expressed Will of his Creator, in which was enclosed the test to try his faithfulness towards He who had given him life and all the goods he possessed. More so, because that which God had asked of him was that before so many goods that He had freely given Adam, of the so many (varieties of) fruit that He had given him, that he deprive himself of one single fruit out of love for He who had given him everything. And in this small sacrifice that God wanted from him, He let Adam know that it was only because He wanted to be sure of his love and his fidelity. Adam should have felt honored that his Creator wanted to be sure of the love of His creature. Who would ever have believed that the one who brought him down and persuaded him to fall was not a being superior to him, but a vile serpent - his capital enemy. His fall brought graver consequences; because he was the head of all the generations, so all the members would naturally eventually feel the effects of the evil of their head. See, therefore, how when my Will is expressed, wanted, and commanded, the sin is greater and the consequences are irremediable. Only My same Divine Will can make reparation to such a great evil as that which befell Adam.

“On the other hand, when It is not expressed, the creature still has the obligation to pray that I make known My Will in his actions, if inside his acts there is an interest for good and My pure glory. But if this is not expressed the evil is not as grave, and it is easier to find a remedy. I do this to each creature to test their faithfulness, and also to be assured of the love they say they have for Me. Who is there who does not want to be sure of the authority that they have, such that they arrive at making a contract? Who is there who doesn't want to be sure of the faithfulness of a friend, or of the true

loyalty of a servant? So to be sure, I make known that I want small sacrifices which will bring all goods, along with holiness, and We will realize the purpose for which they were created. Instead, if they are reluctant, everything will be upset in them, and all evils will fall upon them. But not doing My Will is always an evil more or less evil according to the gratitude, for It that [they] possess.”

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**April 12, 1927**

***How the Divine Will is balanced. How in creation God placed all the relationships between man and created things. Example of a city; the illuminated cloud.***

My poor condition becomes only more painful because of the painful privations of my sweet Jesus. What a hard martyrdom and death it is to be without the sweet and dear hope of finding, once again (my) life. The suffering of having lost Him dazes and petrifies me, and extends over my poor soul an evil dew which, even when exposed to the rays of such acute sorrow, instead of vitalizing only locks me up; it takes away my vital fluids, just as freezing takes away the vital fluids from plants. If it doesn't make me die, it withers me and removes the most beautiful of lives. Oh how much better would death be - it would be the most beautiful of celebrations because I would find He whom I love and who would heal all of my wounds. Oh, the deprivation of my Highest Good! Jesus, how sorrowful and cruel You are, so I call all to cry my hard fate: I call Heaven with its immensity to cry for He whom I long for. I call the stars with their sparkling twinkle to cry with me, so that their cry will move Jesus' feet in my direction so that I no longer suffer. I call the sun, so that its light be converted into tears and its heat into inflamed darts to assault Jesus and tell Him: 'Hurry, can't you see that she cannot go on, and can't you see that we are all pouring out our tears for she who loves you so much; and since her will is one with ours, we are compelled to all cry together with her?'

I call all creation to feel the sorrow and to cry together with me at such an enormous pain as (suffering Your absence), which is incalculable and without measure; who would not think of crying? Oh, how I would like to convert all evil whisperings into pleading voices to call you, the darting of fish to deafen you. I would like to change the singing of the birds into sighs to soften you, Jesus. Oh Jesus, how much you make me suffer; how much Your love costs me!

But as I was unbosoming my sorrow my sweet Life moved within me and said to me:

“My daughter, I am here, do not fear. If you [only] knew how much I suffer in seeing you hurting for My sake. I feel more pain for your suffering than I feel for [those of] all the other creatures united together, because your pains are the pains of Our daughter, member of Our celestial family, and I feel them much more than if they were Mine. When Our Will is within the creature, everything is rendered common and inseparable from Us.”

And I, hearing that and suffering as I was, said that that was true in words, but it did not seem true with the facts. How is it that You make me go into spasms to make You return and the longer You have been away the longer it takes for You to return? You make it so impossible to find You, that I no longer know either what to do, or to who else I may turn. Not even in Your Will am I able to trace You, because It is immense and You hide Yourself in Its immensity; I lose track of your steps and lose you. So it is one thing to say this, but where are the facts? If You have suffered so much for my pains, You would prove [this] with facts by being kind enough to come to she who knows no

other love, or life, if not Yours.

And Jesus, pulling me close to Himself and very moved, added:

“Poor daughter, have courage. You do not yet entirely know what it means to live in My Will. It possesses the perfect balance, and all the attributes are in highest concordance - one is never inferior to another. And when it is necessary to punish the people for their many sins, My Justice demands these voids when you are deprived of Me, so that It may balance Itself by sending the chastisements which the people merit. Thus (My Justice) sets you aside in My Life, and in My Will it runs its course. How many times did My groaning Humanity not find itself facing these impediments from My Justice, and yet I had to concede out of love for the balance of My Will? Would you want My Will to have you within It just to place in imbalance the order of my attributes? No, no My daughter, let My Justice make Its way, and your Jesus will be as before with you. Didn’t you know that in My Will you must undergo that which My Humanity did, which was so demanding and unyielding with Me because of the Redemption? So for you It has become demanding and unyielding because of the Kingdom of the Supreme Fiat. That is the reason why My Humanity hides itself, because My Justice wants to make its way and maintain its balance.”

Blessed Jesus became silent, and then He added:

“My daughter, in putting forth creation, My Will placed all creatures in bonds of union in such a way that everything was in relation among them. Each thing possessed its electric line of communication, one thing linked to another. Man created as many electric lines for as many created things as existed, because, being king of all, it was right and necessary that he be in communication with all of creation, so that he might possess the dominion of it. Now as he withdrew from the Divine Will, not even the first line of communication was left. Like a city, if the primary line which communicates the electric light is broken, it remains dark. Even if other electric lines exist, they no longer have the virtue of giving light to all the city because the source from which the light came has become dark; the source can no longer provide light, and the electric lines can no longer receive it. So (Adam) remained as a darkened city; his relations, his electric lines of communication no longer functioned. The source of light had retreated from him, because he himself had broken off communications, and was left as a rejected king, dethroned and without dominion. Every light of his city was turned off, and he was wrapped in the darkness of his own will.

“My Will possessed by the soul symbolizes a city full of light, which has means of communication for all the parts of the world. Its communications extend even to the sea, the sun, the stars, and the sky. Provisions of all kinds from all parts (of the world) reach this city, such that it is the most provided of all, and by means of the communications it is the most known, both by Heaven and by earth; all things tend toward it, and it is the most loved. It is just the opposite for whoever does not possess my Will; he lives with great effort, [and] suffers so much hunger that only crumbs are given to him out of pity. Often he is overrun by enemies, he suffers obscurity, and lives in the most squalid misery.”

After that, feeling oppressed for the privation of my sweet Jesus - together with my other pains - I was offering it all in His adorable Volition to obtain the triumph of His Kingdom. As I was doing

this, I looked at the sky full of white and luminous clouds, and my sweet Jesus, moving in my interior, said:

“My daughter, look at them, see how beautiful those clouds are, how they cover the skies and form such a beautiful adornment in the blue vaults. Who is it that has changed the dimness and driven away the darkness and black shadows from within those clouds, and transformed them into white and radiant clouds? The sun, investing them with its light, made them lose their dimness and has transformed them into clouds of light. Yes, they are clouds, but, not clouds that give darkness and obscure the earth, but clouds that give light. Before the - sun invested them it seemed that they made fun of the skies with their obscurity by taking away the beauty from the blue, but now they are their honor and form a beautiful adornment.

“Now, my daughter, the pains, the mortifications, my privations, the sorrowful inconstancies, are like clouds that to the soul give darkness. But if the soul lets all flow in My Will, more than sun It invests and converts them into clouds of resplendent light, in such a way as to form the most beautiful ornament for the heaven of the soul. In My Will everything loses the obscure part which oppresses and which seems to make fun of the poor creature; everything serves to give light and adorn her with beautiful brightness. I then go about repeating to all of Heaven: ‘Look at her and see how beautiful is the daughter of My Will, adorned with these white and shining clouds. She is nourished by light, and My Volition - investing her with My light - converts her into the most resplendent light.’”

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**April 14, 1927**

***How our Lord came to earth to suffer upon the earth all the evils that the human will had done.  
How Jesus’ word is life.***

I was thinking about the Divine Will and the evils of the human volition, and my beloved Jesus, all afflicted, said to me:

“My daughter, all that which I suffered in my Humanity was nothing other than all the evil that the human will had produced for the poor creature. It formed the prison [and] took away his freedom to be able to move about in his God, in the heavens, wherever he wanted; it incapacitated him in doing good; it took away his light; and it encircled him with dense darkness. And I came to earth and enclosed myself in the prison of the womb of my dear Mamma, and even though she was holy, it cannot be denied that that prison was the most restrictive prison that could exist in the world. I could neither reach out with my hand, nor move a foot; I could not take a step. There was not even enough space to open my eyes.

“The human will had done all that to the creature, and I, from the beginning of my conception, came to suffer the pain which (the human will) had given, to break down the prison of the human will, and to restore to man that which he had lost. I wanted to be born in a stall and suffer the most extreme poverty, (because) the human volition had formed more than a stall for the poor creature, while the passions had formed manure in their souls. (The human will), blowing, had left them - more than the wind - immobilized by an internal cold which influenced even their nature, taking away not only their earthly happiness, but making them experience hunger and poverty - not only in the soul, but also in

their body. And I wanted to suffer the freezing cold, extreme poverty, the smell of manure which was in the stall. Seeing the two animals close by gave Me the sorrow that the human will had almost converted into beasts Our most beautiful work, Our dear gem, Our dear image, which was poor man. There was no pain which I suffered that did not have the human will as its beginning, and I subjected Myself to everything so as to rehabilitate it again in the Kingdom of the Supreme Fiat.

In My Passion I wanted to suffer being stripped in the flagellation and placed nude on the cross, being torn apart in such a horrible way that My bones could even be counted -[I wanted to suffer] all amid the confusion, abandonment, and unspeakable bitternesses. All of that was nothing other than the fruit of the human volition which had stripped (the creature) of all goods, and with its poisonous breath had covered him with confusion and humiliations to the point of transforming him in a horrible way and making him the object of scorn for all his enemies. Daughter, if you want to know all the evils that the human will has done, study well My own Life. Count one by one all My pains, and you will read the black characters of all the evils, you will read the evil history of the human will, you will experience such horrors in reading it, that you would prefer to die rather than allow even one syllable of it to enter into you.”

After that Jesus became silent, and He was very meditative, full of thought and affliction. He looked about Him and then He looked off, as if He wanted to surmise the dispositions of creatures. Not seeing them disposed He continued His profound silence.

Therefore I had to pass several days of privation as if He no longer lived in me. Then, as a rising sun, I began to feel that He was moving in my interior, and He said to me:

“My daughter, whenever I speak I put forth a life, which is the greatest of gifts, and I must see if there is the disposition on the part of the creature to receive this Life of Mine; and if I don’t see it, I am constrained to keep silent, because there is no place to put this great gift. That is why many times I do not speak, because that which regards My Divine Fiat is not only for you, but will serve other creatures. At the most It will form Its capital in you, so that It may be transmitted for the good of others. Thus while I am silent you pray that the Kingdom of My Will be known, and you suffer because you see yourself deprived of Me, your Life. To live without Life is the greatest martyrdom; these pains and these prayers mature the gift, and as they make Me open My mouth to put forth new life regarding My Divine Will, they dispose the creature to receive It. These pains are more than rays of sun that mature the fields, the fruit, the flowers; therefore all is necessary - silence, pain, prayer for the decorum of the manifestations of My Will.”

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**April 16, 1927**

***How Our Lord made the deposit of His Sacramental Life in the Heart of the Most Holy Virgin. The great good that a life animated by the Divine Will can do. How the Most Holy Virgin found in Her sorrows the strength of the Divine Will.***

I was doing the hour (in my rounds) when Jesus instituted the Most Holy Eucharist and Jesus, moving in my interior, said to me:



“My daughter, when I do an act, I first look to see if there is at least one creature where I can place the deposit of My act - someone who will take the good that I do to keep it as a treasure and well guarded.

“Now, when I instituted the Most Holy Sacrament, I searched for this creature - and my Queen Mother offered Herself to be the recipient of My act and the deposit of this great gift, saying: ‘My Son, if I offered You My Womb and all My being in Your Conception to keep You guarded and defended, now I offer My Maternal Heart to receive this great deposit. I place around Your Sacramental Life My affections, My heartbeats, My love, My thoughts, all that I am, to keep You defended, accompanied, loved, [and] to make reparation. I take the responsibility to recompense You with the gift which You [give]. Trust Your Mother, and I will take care of defending Your Sacramental Life, because You have made Me Queen of all creation, I have the right to gather around You all the light of the sun as homage and adoration. The stars, the sky, the sea, all the inhabitants of the air, I place them all around You to give You love and glory.’

“Having been assured of where I could put this great deposit of My Sacramental Life, and placing My trust in My Mother who had given Me complete proof of Her fidelity, I instituted the Most Holy Sacrament. She was the only worthy creature who could oversee, defend, and make reparation to My act. Do you see, therefore, that when creatures receive Me, I come into them together with the acts of My inseparable Mother, and only because of this am I able to endure My Sacramental Life. Thus it is necessary that I first choose a creature when I want to do a great work worthy of Myself - first, so as to have a place where to put My gift; and secondly, so that I may be reciprocated in it.

“Even in the natural order it is done in this manner. If a farmer wants to plant seed, he doesn’t throw it in the middle of the street, but seeks some small piece of earth, works it, forms the furrow, and then plants the seed. And to be sure of his success, he covers the seed with earth, waiting anxiously for the harvest - that which he receives from his work and from the seed which he entrusted to the earth.

“Another person who wants to make a beautiful object first prepares the prime materials, [and] the place where [he will] put it, and then he forms it. So I have done with you: I chose you, I prepared you, and then I entrusted to you the great gift of the manifestations of My Will. And as I entrusted to My beloved Mother the lot of My Sacramental Life, so I wanted to have faith in you, entrusting to you the destiny of the Kingdom of My Will.”

I continued to think about all that which my loving Good had done and suffered in the course of His Life, and He continued:

“My daughter, My Life was very brief here on earth, and the major part of it I lived unnoticed. But despite the fact that it was brief, how much good did I not do because My Humanity was animated by a Divine Will? All the Church depends upon My Life, and drinks until it is satiated upon My doctrine; each of My words is a fountain which speaks to each Christian; each of My examples is more than sun which heats, gives fruitfulness, and matures the greatest sanctities. If one desired to compare all the saints, all the good souls, all their pains and heroic acts, and place them in front of My very brief Life, it would always result in small flames before the great sun. And because the Divine Will reigned in Me, all the pains, humiliations, contrasting confusions, and accusations which

My enemies directed to Me in the course of My Life and of My Passion, all served for their contempt and greater confusion. Because there was a Divine Will in Me, it happened as it does with the sun: it seems that the clouds, as they reach down low in the air - and in spite of the sun - want to obscure the surface of the earth by momentarily taking away the brightness of the solar light. But the sun laughs at the clouds, because they cannot have perennial life in the air, and their life is, fleeting; it only takes a small wind to make them dissipate. The sun is always triumphant in its totality of light which dominates and fills all the earth.

“So it was with Me: all that which My enemies did to Me, and even My very death, were as so many clouds which covered My Humanity. But the sun of My Divinity they were not allowed to touch, and at the slightest movement of the wind of the power of My Divine Will, the clouds dispersed, and before [this] glorious and triumphantly resurrected sun, My enemies remained more disdained than before.

“My daughter, in the soul where My Will reigns with all its fullness, the minutes of life are centuries and centuries of fullness of all goods; and where It doesn’t reign, the soul contains barely minutes of good. And if the soul where My Volition reigns ever suffers humiliations, contrasts, and pains, these are like clouds which the wind of the Divine Fiat has discharged over those people with their humiliation that they have dared to touch the carrier of my Eternal Volition.

After that I was thinking about the sorrow of my Mamma when, suffering and pierced to the Heart, She separated from Jesus, leaving Him dead in the sepulcher. I thought to myself: “How can it be possible that she had such strength to leave Him? It is true that he was dead, but it was still the body of Jesus. How is it that her Maternal love did not consume Her rather than allow her to take [a] step alone away from that extinguished body? What heroism, what strength!”

But as I was thinking this, my sweet Jesus moved in my interior and said to me:

“My daughter, do you want to know how My Mamma had the strength to leave Me? All the secret of Her strength lies in My Will reigning in Her. She lived of Divine, and not human will, so She contained an immeasurable strength. Actually, you must know that when My pierced Mamma left Me in the sepulcher, My Will kept her immersed in two immense seas: one of sorrow, and the other a sea of the vastest joys and heavenly bliss. While the sea of sorrow gave Her all martyrdoms, the sea of joy gave Her all contentments; and this single, beautiful soul followed Me into Abraham’s bosom (limbo) to be present at the celebration which had been prepared for Me by the Patriarchs, the Prophets, Her father and mother, [and] Our dear St. Joseph. Limbo became Paradise with My presence, and I could not resist allowing She who had been inseparable in My pains to participate in this first celebration of creatures. Her joy was so great that She had the strength to separate Herself from My body, retiring and waiting for My Resurrection as the completion of the Redemption. Joy sustained Her in Her sorrow, and the sorrow sustained Her in Her joy. Whoever possesses My Volition can lack neither strength, nor power, nor joy, but has everything at his disposition. Have you not experienced, when you are deprived of My presence and feel yourself consumed (in sorrow), how the light of the Divine Fiat forms Its sea of happiness and gives you life?”

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**April 18, 1927**

***The Redemption of Our Lord gave the right of resurrection to creatures. The difference that passes between who operates in the Divine Volition and who operates outside of It.***

I was following the Holy Divine Volition in the act of raising our glorious and triumphant Lord from the sepulcher, and my lovable Jesus, coming out from inside of me, said:

“My daughter, in being raised up My Humanity gave the right to all creatures to be raised up into glory and into Eternal bliss not only in their souls, but also in their bodies. Sin had taken away the rights of the creatures to be raised up, but My Humanity, with its resurrection, restored this right to them, (My Humanity) enclosed within itself the seed of the resurrection of everyone, and in virtue of this seed being in Me, It gave to all the good of being able to rise up from the dead. Whoever does the first act must keep within himself this virtue of enclosing in himself all the other acts which the other creatures must do so that, in virtue of that first act, the others may imitate him and do the same act. How much good did the resurrection of my Humanity not bring, giving to all the right to rise up! For man - because he had withdrawn from My Will - glory, happiness, and honors - everything had failed for him. He had broken the binding link which joined him with God, which gave him all the rights of his Creator. And My Humanity, by rising up, brought together these links of union, restoring to man his lost rights, and giving him the virtue to rise up.

“All glory and all honor is of My Will. If I had not risen up, no one would be able to rise up. With the prime act comes the succession of acts which are similar to the first. See what is the power of a prime act: My Queen Mother made the prime act in conceiving Me. To be able to conceive Me, the Eternal Word, She enclosed within Herself all the acts of creatures, and offered them back up to Her Creator in such a way that She could say to Him: ‘It is I who love You, adore You, satisfy You for everyone.’ Thus by finding everyone in My Mamma, and notwithstanding My conception was only once, I could give Myself to everyone as life of each creature.

“So, daughter, by you doing your prime acts in My Will, other creatures receive the right to enter into It and to repeat your acts so that they may receive the same effects. How necessary it is that just one alone do the prime act, because this serves to open the door and to prepare the prime material to form the model which gives life to that act. When the prime act has been done it makes it much easier for the others to imitate it.

“This also happens in the lowly world. Whoever is the first to form an object must work more, must sacrifice himself more to prepare all the materials that are needed. He must undergo many tests, and when the first is done, not only do the others acquire the right to imitate it, but it is much easier to repeat it. Yet all the glory belongs to whoever did the first, because if it had not been for the first act, the others would never come into existence. Therefore, be attentive in forming your prime acts if you want the Kingdom of the Divine Fiat to come and reign upon the earth.”

After that I was fusing myself in the Holy Divine Will, recalling all the acts of creatures to raise them up in It, and my sweet Jesus said to me:

“My daughter, what [a] great difference there is between an act done in My Will and an act - even

a good one - done outside of It. In the first act there is a Divine Life flowing through it, and this life fills Heaven and earth, and that act receives the value of a Divine Life. In the second there runs the act of a human life, and this is limited, restricted, and many times its value finishes when the act is finished. If there is value in this act, it is human value, subject to perishing.”

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**April 22, 1927**

***How in creation there are ornaments of Divine Works; the incapacity to comprehend it. The great pleasure in the creation of man.***

Continuing my usual state, my sweet Jesus made Himself be seen as a Baby all afflicted, and his despondency was such that it seemed as in he felt Himself dying. I embraced Him close to my heart, I kissed Him several times; who knows what I would not have done to uplift Him? And sighing, Jesus said to me:

“My daughter, see how beautiful all of creation is: what fascination of light, what enchantment of varieties, what rare beauty! Yet these are none other than the ornaments of our Divine Being. If such are our adornments, our Being surpasses in an unfathomable way our own ornaments, [and] the creature is incapable of understanding the incomprehensibility of our own Being.

“The eye is incapable of enclosing within itself all the vastness of the light of the sun, but [the sun] pours its light into the eye for as much as it can contain. However, to enclose within [the eye] the measure of the length and breadth of wherever the light extends itself is impossible. The sun is [similar] to Our Being, [and the eye] to human capacity; it is always Our adornments that the creature sees and experiences: he sees the sun, its light touches him and makes its warmth felt; he sees the immensity of the waters of the sea; he sees the blue expanse of the sky with many stars. But who can say of what the light is formed? How much light do (the Heavens) contain? How much water does the sea contain? How many stars are there, and of what is the blue vault of Heaven made? Man doesn’t know how to respond in the least, he just sees and enjoys all those things; he is the first among the ignorant ones in arithmetic, weights, and measures.

“If it is that way with our ornaments, much more is it with our Divine Being. But you must know that all of creation, and each created thing, gives a lesson to man. They all narrate Our Divine qualities, and each thing gives a lesson about the quality that it contains: the sun gives a lesson in light, and teaches that to be light it is necessary to be pure, stripped of every material thing. Light always contains heat united to it - you cannot detach the light from the heat - so if you want to be light you must love only your Creator, and this will bring to you, like the sun, the fecundity of good. The sky gives you a lesson about My Celestial Fatherland, it calls you continuously to your Creator, it gives you a lesson of detaching yourself from that which is of the earth, [and gives you a lesson] on the heights of holiness which you must reach. (It teaches you that) you must adorn yourself, with all the Divine virtues more than the stars. Each thing gives a lesson and calls man to reflect himself in them, to copy and imitate them. I did not create My ornaments just to make them be seen, but so that by imitating them man could be adorned. Yet who pays attention and listens to so many lessons? Almost no one!”

And all afflicted, he became silent.

Then I followed the Supreme Volition in the act of the Divine Being creating man, so that I too could, together with my first father Adam, love Him with that love with which he loved Him in the first instant of his creation. I wanted to receive that Divine Breath, that outpouring of love, to give it again to My Creator.

But as I was thinking that, my sweet Jesus, all full of pleasure, said to me:

“My daughter, for whoever lives in My Will there are no acts of Our’s that cannot be present. There are no acts of Our’s which we have put forth that cannot be received; so now (I give) to you My Breath, and Our outpouring of love. How great was Our pleasure in this first act of man’s creation. We had created Heaven and earth, but We felt nothing new in Ourselves. Yet in creating man, it was much different. One was the will which was created - this free will and in it we enclosed Our own (Will), placing It as in a bank to earn interest in the love, glory, and adoration that was due to us. Oh how love overflowed in us, how we trembled with joy in putting, forth this free will so that we could hear it said to us: ‘I love you.’ And when man, full of that which was Ours, let burst forth from his breast his first word ‘I love you,’ Our pleasure was immense, because it was as if he returned to Us the interest of all the goods that we had placed in him. This free will which We created was where We deposited the capital of a Divine Will, and We were satisfied if We could - receive a small interest, without ever again claiming the capital. So the fall of man was a great sorrow for Us, because he refused Our capital so [that] he would not have to pay the small interest. His bank was left empty, and since his enemy had made a deal with him, he filled man with passions and miseries - and the poor thing was left a failure.

“Now, My daughter, the act of man’s creation was a solemn act and gave Us the greatest satisfaction, and so We call and want you in this act to repeat the solemnity of [this] act, putting in your will the great capital which is Ours, and as We do this Our love overflows and trembles with joy to Our greatest pleasure, because We see Our intention realized. You certainly will not deny giving the small interest, you will not reject Our capital - tell Us you won’t. Every day We will take reckoning: I will call you to be present in that prime act when We created this free will so that you can give Me the interest, and I will see if I can add something else to My capital.”

My mind lost itself in the Divine Fiat, and I thought to myself: “Oh, how I would like to live in that prime act of creation, in that Divine outpouring of intense love that was poured upon the first creature when he was created. How I would like to receive that Omnipotent Breath to be able to re-give to my Creator all that love and all that glory that He had established that the creature should receive.”

But as I was thinking that my sweet Jesus, pulling me close to Himself, said:

“My daughter, this is precisely the reason why I often come to you, even to the point that it might appear strange to some and out of My usual way of dealing with a soul - because there is hardly another to whom I have come to so very often. All [this] is to reorder My first act, of the way that I created the creature. So I return to you and I tarry, more than a most loving father would with his daughter. How many times have I filled you with My Breath to the point of [your] not being able to any longer contain My Omnipotent Exhalation? I poured forth in you My repressed love, even to the

point of filling your soul to the very brim. All this was nothing other than the renewal of the solemn act of creation. I wanted to feel that great satisfaction as when I created man, and so I come to you not only to renew it, but to reorder the order, harmony, and love between Creator and creature, just in the way as he was created. In the beginning of man's creation there was no distance between him and Me, there was only familiarity; and he had only to call Me and I was there. I loved him as a son, and as a son I felt myself so inclined toward him that I could not help but go and remain with him very often. With you I am renewing the beginning of creation, so be attentive to receive such a great good."

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**April 24, 1927**

***General upheaval in reordering the Kingdom of the Fiat. The state of Divine Love and how creation still lasts. How all of creation was centered on the soul.***

I felt embittered for the privation of my sweet Jesus and while I longed for his return He came out from my interior, but so afflicted that he looked pitiful, and I said to Him: "But tell me, what is wrong with You that You are so afflicted?"

And Jesus responded:

"Ah! My daughter, grave things must come down so that a Kingdom, a house, may be reordered. First there is a general upheaval, and many things perish; some lose, others gain, things become unsettled, the fatigue is increased, and many things suffer so that things might be reordered and renewed to give the new form to the kingdom or to the house. One suffers more and works more if things must be destroyed before they can be built - much more so than if things must only be built. So it will happen in the re-edification of the Kingdom of My Will. How much renovation is required - it is necessary to overturn everything, to bring down and destroy human beings, unsettle the earth, the sea, the air, the wind, the water, the fire, so that all things go to work to renew the face of the earth, to bring the order of the new Kingdom of My Divine Will among creatures. So many grave things will happen, and as I see this I look at the upheaval and I feel afflicted. If I look beyond and see the order and My new Kingdom re-edified, I pass from a profound sadness to a joy so great that you cannot understand. This is the reason why you see Me now sad and now with the joy of My Celestial Fatherland."

I felt depressed because of this upheaval that Jesus had spoken to me about, the weighty things were terrifying, hearing about turmoil, revolutions and wars in various parts of the world. Oh how my poor heart moaned, and to lift my spirits, Jesus took me in His arms, He held me very tightly to His Most Holy Heart, and said to me:

"My daughter, let's look beyond (these things) so that we may be consoled. I want things to return as they were in the beginning of creation, which was none other than an outpouring of love. This overflowing of love still lasts, because that which We do once We do forever - it never is subject to interruption. In Us there is never the fatigue of repeating an act; that which We do one time We enjoy doing always.

“This is the way God works: to do an act which lasts for centuries and centuries, and even for all eternity, because Our outpouring of love, [and] Our breath springs forth continuously from Our Divine Womb, and flows to give the breath of life to the generation of creatures. Thus Our outpouring of love, hovering in all of creation, invests heaven and earth, sun and sea, wind and water, and runs towards the creature. If it were not that way, the heavens would draw up, the stars would be lost, the sun would lack light, water would be lacking, and the earth would produce neither plants nor fruit because they would lack the life of Our love which hovers in all things; they would withdraw from Our source from which they come. And if the generations ever came to lack Our Breath they would be finished, because creatures are nothing other than a spark which Our Breath sends to make the growing generations fruitful.

“Now creatures take [what] material from created things, and leave the life of love, which hovers suspended in everything, unable to give of itself. It happens as when one goes onto a flowered yard, or into a park where there are trees laden with precious fruit. If one only looks at the flower and doesn’t gather it, he doesn’t receive the pleasure and the life of the flower’s perfume; if he looks at the fruit and doesn’t take it from the tree to eat it, he will neither enjoy nor receive the life of the fruit.

“So it is with all of creation. Man looks at it, but doesn’t receive the life of love which God placed in all created things - because man doesn’t use his will, nor opens his heart, to receive this outpouring of the continuous love of his Creator. But in spite of that, Our outpouring of love is not arrested, Our Regenerating Breath is always in act and in motion, and We expect the Kingdom of Our Divine Fiat so that Our hovering love can come down among the creatures. As they receive Our Divine Life, the creatures will be formed; and their outpouring of love will be given to He from whom they receive it.

“Therefore, My daughter, all of creation is centered in you. I look at you from the starried heavens, and I send you this outpouring of love; I look at you from the sun, and breathing upon you I send you My Divine Life; I look at you from the sea and in its foaming and impetuous waves I send you My Love which, because it is contained, I let fall impetuously like a sea upon you; I look at you from the wind and I pour upon you My commanding, purifying, and warming love. There is no place or created thing from which I do not look at you to pour upon you My Love, because as My Will is in you, you draw Me from all directions to look at you, and It enlarges your capacity to receive My continuous outpouring of love. Wherever My Divine Will reigns I can give everything, centralize everything - and then comes the competition between Creator and creature: I in giving and she in receiving. I give to whoever gives to Me, and she to whom I give, gives it back to Me in the most surprising ways. Therefore I want you always in my Volition so that I can always be in a contest - you with Me, and I with you.”

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**April 3, 1927**

***The glories of the unity of the Divine Will, and how working in It is always the Divine way. Work and sacrifices that Jesus does in the soul to form the Kingdom of the Fiat.***

I was making my rounds in creation to follow the acts of the Divine Will in all created things, and my sweet Jesus, moving in my interior, said to me:

“My daughter, one was My Will which came forth in creation, but It diffused and multiplied Itself in each created thing, and the soul who makes her rounds in creation to follow Its acts and embrace them all together, gathers the Divine Will diffused in all things and makes it one, and she gives Me the glory of Its unity, multiplied and bilocated in so many things. It is (a great thing), My daughter, that the smallness of the creature reunites all together My Will bilocated and multiplied in so many things so as to tell Me: ‘One is the glory, honor, and love that I want to give You, because my act contains all, it is perfect and worthy only of You. One was the Will that came forth from You, and One I want to give You.’ And then, making use of Its loving strategies, you prod It again and you give Me the glory of the Supreme Fiat multiplied and bilocated in all things. As I let her (the soul) do all these things, I delight and take My enjoyment from her loving strategies, because, being in My Will she is My house and can do nothing other than that which belongs to the Celestial family. Her doing is always the Divine way of doing; only now she can give Me pleasure, love, and perfect glory.”

After that I felt oppressed, for Jesus’ privations have become longer. I felt all the weight of my long exile, and the sorrow of my homeland so far away. A profound sadness invaded my poor soul, and my loving Jesus, moving in my interior, said to me:

“My daughter, we must both have patience and think of the work of forming the Kingdom of the Divine Will, because no one knows that which we are doing - the sacrifices that are required, the continuous acts, the prayers that are necessary to form and obtain such a good. No one takes part in our sacrifices, no one helps us to form this Kingdom that will bring them so much good. And while they pay no attention to us they are concerned only about enjoying their miserable life, without even disposing themselves to receive the good that we are preparing. Oh, if creatures could see that which passes in the secret of our hearts, how they would remain surprised with wonder! This is how it was when my Mamma and I were on earth, between Her and I we were preparing the Kingdom of the Redemption, all the remedies that were necessary so that everyone could find salvation. We were spared neither in sacrifices, nor work, nor life, nor prayer, and while We were concerned with thinking about everybody, of giving life to all, no one thought about us, no one knew what we were doing. My Celestial Mamma was the Deposit of the Kingdom of the Redemption, and so She took part in all the sacrifices, in all Our sorrows. Oh how it pained the heart to see that while Mother and Son consumed themselves in pain and love for everyone, to form all possible and imaginable remedies so that they might be healed and brought to salvation, they not only did not think about Us, but they offended Us, despised Us, and others even plotted against My life from the moment of My birth.

“This is what I am repeating with you, My daughter, to form the Kingdom of My Divine Fiat. The world takes from us, despite the fact that it doesn’t know us, and only My assisting Minister knows what we are doing, but [man] doesn’t take part either in our sacrifices or in our work. We are alone, so have patience in this long work; the more we work the more we will enjoy the fruit of this Celestial Kingdom.”

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**May 4, 1927**

***How the soul who does the Divine Will is always Heaven, and how she is never exhausted.***

The privations of my sweet Jesus torment me, weaken me, and my poor soul feels as if it has been



exposed to a burning sun, which is the Divine Volition; how it makes me feel blurry and throws me into misery, but even if I felt [myself being baked], I am constrained by a supreme force to remain fixed in these rays of the Sun of the Divine Fiat, without being able to move, without He who, sprinkling water upon me, (would) render these rays less burning and make some leaf of grass peek through within my bludgeoned heart. How bad I feel [without] Jesus; everything has changed in me. Only the Divine Volition is left as my only inheritance, because It can not be taken away from me by anyone, not even Jesus; It alone is my life, my existence, my everything. Everything else is finished, everyone has left me and I have no one to turn to - neither in Heaven, nor on earth.

But while I was venting my sorrow, my loving Good - He who gives me death and gives me life, who makes my poor existence so unhappy, and He who makes me happy - moved in my interior, saying to me:

“My daughter the sky is always the sky, it never changes and never moves, and even with the countless times the clouds overshadow it by extending themselves and covering the beautiful blue of the sky, they cannot touch it. They are so low in the air that there remains a great distance between the heavens and the cloud, so the sky never loses its beauty, the adornment of the stars, and its blue color on account of the clouds; it is untouchable by all. If some change occurs, it is upon the low earth; it is the human eye that, instead of seeing the heavens, sees the clouds and the gray sky.

“Such is the soul who lives in My Will; she is more than sky. My Will extends Itself within the soul more than the blue heavens full of stars, and firm and irremovable It remains in Its reigning place and dominates everything with such majesty [as] to render even the smallest acts of the creature, by virtue of Its light, more than the stars and brilliant sun. So the pains and My privations are as the clouds formed in the lowness of the human nature, and while it seems that they are overshadowing, the Heaven of My Will remains untouchable, and Its Sun that radiates in the soul throws forth with greater force Its burning rays, such that you feel yourself as overshadowed. But it is all superficial, and in the lowliness of your human nature; in your soul the Heavens of the Divine Fiat undergo no change. Who could ever touch My Will? No one. It is immovable, not subject to disintegration, and where It reigns It forms Its sojourn of light, peace, and immutability. So do not be afraid, it only takes a small wind to disperse the clouds that invest your human nature and remove the shadows that apparently occupy your soul.”

And I replied: “My Jesus, how You have changed! It seems that You no longer want to speak to me about your Divine Volition.”

And Jesus continued:

“My daughter, My Will never exhausts Itself If I do not speak to you about It, all of creation will speak to you. Even the stones will change into voices to speak to you; the heavens, the sun, the sea, all creation has much to say about My Eternal Volition, because being full of Its Life, all things have a great deal to say about the Life of My Will, which they possess. So you must pay attention, because if you look at or touch something, you will hear new lessons about My Will.”

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**May 8, 1927**

***How the Divine Will is immense, and everything It does carries the seal of the Divine Will.***

Even though I feel hard martyrdom in the privations of my sweet Jesus, I abandon myself in the arms of the Supreme Volition as Its little daughter that grows while seated upon Its knee and attached to Its breast, to live from Its life and [be formed] into Its likeness.

My sweet Jesus, moving in my interior, said to me:

“My daughter, My Will is immense, and all that which can come forth from It carries the seal of Its immensity. From one single word came forth the immensity of the heavens with all its stars; from one single word came forth the sun with the immensity of its light, and so it was with many other things. Now to bring forth this immensity of light and the expanse of heavens, I had to first create the place where I could put these immensities of light and heavens. Now when My Will wants to speak, It first sees if there is the space where It can place the great gift of Its word, which might be another - and even greater - heaven, sun, or sea. Now you understand why many times My Will is silent, because It lacks the space in the creature where It can deposit the great gift of the immensity of Its word. And to be able to speak, It first bilocates Its Will, and then speaks; My Will Itself deposits Its immense gifts within (the space in the creature). This was the reason why, in creating man, We gave our greatest gift, the richest and most precious inheritance: My Will as depository in him, enabling Us to tell him the surprises of Our immense gifts (that are contained) in Our Fiat. As Our bilocated Will was rejected, We no longer found the space to be able to deposit in him the great gift of Our creative word, and so he remained poor and with all the miseries of the human will.

“You can see that, of all that which occurred within My Humanity the greatest miracle was containing the whole immensity of My Divine Will within it (My Humanity). The miracles which I did may be called nothing in front of this one, and even more so since it was natural in Me to be able to give life so that they (creatures) could be resurrected - to give sight to the blind, speech to those who could not speak, and all the rest of the miraculous works I accomplished -because it was in My nature to give as many goods as I wanted. It was certainly a miracle for those who received these goods, but for Me the greatest miracle was to constrain in Myself My Divinity, the immensity of My Will, Its interminable light, Its beauty and unreachable sanctity. This was the prodigy of prodigies that only a God could do. Therefore, no matter how much I can give to a creature, it will always be giving little as compared to My giving the great gift of My Will, because in It there will be seen new heavens, more resplendent suns, unheard - of things, and surprises never before seen. Heavens and earth tremble and kneel before a soul who possesses the great gift of my Will, and with reason, because they see come forth from the soul the virtue and the vivifying and creative force which conserves them in the new life created by God. Oh Power of My Will, if they knew You how ambitious they would be for your great Gift. How they would give their life to have You!”

After that I was following my acts in the Divine Will, and my sweet Jesus added:

“My daughter, whoever lives in My Will has within herself this same Divine Will dominating and reigning, [and] the soul is in possession (of It), has It within her power; and while she possesses the Divine Volition, she has in her power Its strength, sanctity, light, and Its goods. The Divine Volition possesses the soul, and keeping her within Its Power, the human weaknesses, passions, miseries, and the human will are under the immovable and holy Power of the Supreme Will; and before this Power these things feel the loss of their life. Thus weakness feels won over by the irresistible force of the

Divine Fiat, darkness feels itself won over by the light, miseries by Its infinite riches, the passions by Its virtues, the human will by the Divine. What difference (there is) between who lives in My Will and who only does My Will! The first possesses It, and has It as her disposition; the second is beneath It and receives It according to the dispositions of the soul - and from possessing It to merely receiving It, there is the same distance as between Heaven and earth. The distance is similar to someone who possesses great riches versus someone who receives that which is of absolute necessity day by day. Therefore whoever does My Will and does not live in It is constrained to feel the weaknesses, the passions, and all the rags and miseries that are part and parcel of the human will.

“Such was Adam’s condition before he withdrew from the Divine Will. It (the Divine Will) was given to him by his Creator as the greatest of gifts because It contains all goods together. Adam possessed It, dominated over It, and made himself the supporter of this Divine Will, because God Himself had given him the right to rule over It. Thus he was lord of the power, light, sanctity, and happiness of this Eternal Fiat. But when he withdrew from the Divine Will, Adam lost the possession and dominion - and was reduced to not possessing as his own, but only receiving the effects of My Will according to his dispositions. And whoever finds himself in the condition of only receiving is always poor, never rich, because the rich possess and are not forced to receive, and are in a position to be able to give some of their own goods to others.”

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**May 12, 1927**

***As our Lord did with forming the Redemption that he might have freed us from all the chastisements thus is (it for) who must form the kingdom of the Divine Fiat. How a power impedes (her) dying. How he calls souls to form the laws to govern the world.***

I felt oppressed not only for the privation of my sweet Jesus, but for the continued threats of serious chastisements, of nearing wars and revolutions, with infernal ways that would stir horror in the soul. Oh God what pain. To be constrained by a Supreme Power to see these evils - the blindness of the heads of nations that want the destruction of peoples - and to see my impotence to confront Divine Justice with my sufferings to be able to save the peoples from so many evils. Thus I was feeling the weight of living, and ardently longed for the Celestial Fatherland, seeing that I could no longer stop the course of so many evils with my sufferings.

And my loving Jesus, moving in my interior, said to me:

“My daughter, which do you think would have been giving the people more: to have liberated them from the chastisements that they merited by so much sin, or to have given them the Redemption? The chastisements were temporary pains, while the Redemption is an Eternal Good that never finishes. If I had freed them from the chastisements, I would not have opened Heaven, nor given to them the right to glory. Instead, by forming the Redemption I opened Heaven for them, and I placed them on the road for the Celestial Fatherland, giving them their lost glory. When you would do a greater good, you must content yourself to set aside the lesser good, especially if the lesser would serve to balance (Divine) Justice - and My Humanity neither could, nor wanted, to oppose Itself to this Divine equilibrium.

“More than that, the chastisements were to serve as a recall to the creature, to be a speaking voice, sentinels that would have shaken them from the sleep of sin, and urge them to get on the right path; they were to be light to lead them. Thus they were also means to help them receive the goods of the Redemption, and I did not want to destroy these aids. Therefore by My coming to earth, people were not entirely exempt from the chastisements that they merited.

“Now, my daughter, you think that I would have done more if I had freed the people from the chastisements that are so necessary in these times, and seeing that this request is not conceded you, you become bored with life and would like to come to Heaven. Poor daughter, how childish you are in the knowledge of the goods which are great, incalculable, and never - ending, and so different from those that are small and finite. Is it not greater to form the Kingdom of my Divine Will so that It be made known, to prepare the way for creatures to enter into It, to form the light of Its knowledges, to lead them, to give once again the happiness, the original state of creation, to enrich them with all the goods that a Divine Will contains, compared to the goods they would have gained by your freeing all the people from chastisements? This would be nothing compared to the first, before the great good that comes from the Kingdom of the Supreme Fiat; so if you find yourself in My same position, of having to content yourself to form the Kingdom of the Divine Volition - which is far greater - or send chastisements, you must be content that [the chastisements] at least partially run their course. This is especially true because I am keeping you on earth for the Kingdom of my Will: this is your special mission.”

But the terror that I felt in myself for Jesus' having made me see some of the serious evils was so much, that I no longer wanted to be upon this earth, and I thought to myself: “It seems that a great and hostile power keeps death away from me, and forces me to pass through this sea of exile. Many times I feel as if I must die. Not many months ago I felt as if I was about to arrive at my Celestial home, but it all went up in smoke. This hostile power resists me, and I remain in the miserable prison of my poor humanity. Who is this power that does me such harm? Who is it that contests my happiness? Who is it that impedes my passing, who is blocking the path of my flight, and with such harsh and cruel methods casts me off?”

But as I was thinking this, my sweet Jesus moved in my interior, saying to me:

“My daughter do not afflict yourself so much, you only harm yourself, and it sorrows me to see your suffering. Do you want to know who is this hostile power? It is all of heaven that is blocking your passing and impeding your flight that you want to take towards your so longed - for Heaven. But do you know why? Because they want to see the Kingdom of My Will completed in you, they themselves - all the Celestial inhabitants - want to be renewed in the honors and glory that are lacking in them because My Will was not completed in them while they were on earth. Thus they want to see in you, completed in you, this my Will so that they may receive, by means of you, their complete glory. Therefore, when they see that you are about to take flight for Heaven, all the powers of Heaven oppose you, and they oppose energetically. But know that this power of Heaven is not hostile but friendly; it loves you dearly, and opposes you for your own good. Know, My daughter, that she who will form the Kingdom of My Will on earth will form the complete crown of [the Saints] glory in Heaven. And it seems nothing to you that they expect from one of their sisters this complete glory of the Supreme Fiat? So together with Me say: ‘Fiat! Fiat!’”

I remained afflicted but all immersed in the Divine Volition, and my sweet Jesus added:

“My daughter, whenever I call souls in a special and extraordinary manner I do as a king when he elects his ministers, and together with them he creates the laws, rules, and maintains the kingdom. I operate in this way: I call these souls to become part of My Kingdom, of My dominion. We form the laws that uphold all the world, and because I called you in a special way to make you live in the court of My Will, My own Volition brings to you My most intimate secrets, and makes you see the serious evils, the wars and the infernal preparations that will destroy many cities. And your smallness, not being able to support the sight of these evils, rightly wants to bring you to Heaven. But know that many times the ministers prevent the king from forming punishing laws, and even if they don’t obtain everything they always obtain something.

“So it will be for you. If you don’t obtain everything in Heaven, you will obtain something. Therefore have courage, and let your flight in My Will be continuous.”

\* \* \*

**May 18, 1927**

***The value of the acts done in the Divine Volition. How whoever lives in It possesses the source of all goods. How God does not know how to do things halfway. The victory of both sides.***

I was following the Divine Will, making my rounds through all of creation, and as I was doing my acts, my sweet Jesus made Himself seen in my interior gathering up these acts, which were all of light, into my lap. One was more refulgent than the next, one more beautiful than the other, and He called the Angels and let them know part of these acts. As He did so they competed with each other to receive them, and in triumph they carried them to heaven.

And Jesus, all goodness, said to me:

“My daughter, the value of the acts done in My Will is so great, that the Angels esteem themselves fortunate to receive them. They see in them the Creative Virtue. They feel in these acts the echo of the Divine Fiat, and while they are light they are divine voices; and while they are voices, they are music, beauty, bliss, holiness, [and] Divine science, and since My Will is (the value of heaven), the Angels strive to bring the acts done in It into their Celestial residence. All that which is done in My Supreme Volition cannot rest on earth; what’s more they do them on [earth], but My own Volition, as a magnet, brings them back into their Source, and gives birth to them in Heaven.”

Then my poor mind felt as if it were absorbed in the Eternal Fiat and I thought to myself: “How is it possible that such power and so many acts in one come about with operating in the Divine Will?” And my lovable Jesus continued:

“My daughter, why does the sun give light to all the earth? Because it is larger than the earth, because it possesses a single strength, and is complete in light; because it possesses the source of colors and fecundity; and because it possesses the variety of sweetness - these are reasons why the sun, being larger than the earth, can give light to all the earth. It can give the variety of colors to the flowers, it can give different sweetnesses to the plants and fruit. The sun in its greatness and magnificence is one in the act that it performs, but in its single act it does many (acts) which keep the

earth captivated by it, giving to each thing its distinct act. More than sun is My Will; because It is infinite, from Its one single act comes forth the fecundity of all the other acts together, and the soul that lives in It possesses the source of all Its acts and Its fecundity.

“This is why there is no changing of conduct or ways of operating in the soul where My Volition reigns and dominates. As the soul operates in It, her acts come forth with the multiplicity and fecundity of Its Divine acts. All the acts of God are one, which embrace all and do all acts together. See how in the creation of man one was Our act, but in this one single act came forth from Us - all together - holiness, power, wisdom, love, beauty, and goodness. In a word there was nothing which came forth from us that was not infused in man. We made him part of everything, because when We work We do not know how to do things partially; and when We give, We give all. Much more so because My Will is infinite light, and it is the virtue of light to descend into the deepest abyss; it elevates itself to the greatest heights, it diffuses itself - there is no place where it cannot reach, but neither what’s material, nor things extraneous to its light, may enter into it. It is intangible, its office is to give, and to always give without ever stopping.

“So it is for the soul who lives in my Divine Will. She becomes light with the Light of My Divine Will, and as light she descends into the lowest depths of hearts to bring the good of her light, she diffuses herself everywhere, as following, with her light, everyone and everything to bring to each one her [light’s] effect - the multiplicity and variety of goods that her light contains. She would feel cheated if she could not extend herself to everyone and everywhere, so much so that she raises herself high, penetrates beyond the blue vault, and echoes My own Will, which rules in Heaven. (My Will), and My own Will reigning in the soul, descends together, and extending themselves over all the Blessed, form Its rain which showers new joys, happiness, and blessings upon them all.

“Living in My Will is praiseworthy, and a continuous prodigy; it is the bearer of all goods, the seed which multiplies itself to the infinite - and its fecundity is unreachable. Therefore it is longed for by earth and by all of Heaven. It is the victory of God over the creature, it is the soul winning over her Creator. How beautiful it is to see the greatness of the Supreme Being, the Eternal Majesty, and the smallness of the creature singing victory; and in virtue of this Divine Will they compete - the Great and the small, the Strong and the weak, the Rich and the poor - and both come forth victorious.

“Thus I greatly long for my Divine Will to be known, that Its Kingdom come, so the creature can win and put herself on equal footing with Me. Without My Will reigning in the creature, that cannot happen, and there will always be (a certain) distance between Me and the creature. She will be the loser, and will never be able to rejoice and sing victory. The work of our hands will not have our likeness.”

\* \* \*

**May 22, 1927**

***How the number of all things, even of human acts, was established in creation. How Jesus enclosed everything in Himself.***

I was fusing myself together with my sweet Jesus in His Divine Volition to multiply my thoughts with His and align myself with each thought of the creature. In this way I too would be able to give to my

Creator so many acts of homage, glory, and love for all the thoughts of every creature. But as I was doing this, I thought to myself: “How was it that my beloved Jesus did so many acts, thoughts, and steps for all those that the creature should have done?”

And Jesus, moving in my interior, said to me:

“My daughter, because in the creation My Divine Will established the number of all created things, everything was numbered - the stars, plants, species, even the drops of water. None of these things may be lost or increased, according to the order established by the Supreme Fiat. So my Will established all the acts of all creatures; but in virtue of their free will which was given to them, they were able to do the same acts either for good or for evil. But to do more or less acts was not given to them; all was established by the Divine Volition.

“Now in the Redemption, the Eternal Fiat reigning in My Humanity knew all the acts that all the creatures should do; all the thoughts, words, steps - nothing escaped It. Thus it is no wonder that I multiplied My acts for each act of the creature so that the glory of My Heavenly Father would be completed by Me and [completed by Me] in the name of each creature and of each of their acts, and thus the good that I beseeched for them would be with all fullness. In this way not one of their acts, thoughts, words, and steps would lack My Act to assist their act; each one of My thoughts [was] to assist theirs, and to be the light of each of their thoughts, and so on in the rest of the creature. I enclosed everything within Me, I formed in Myself the New Creation of all the acts of creatures so that I could re-give them to the creatures. Nothing escaped Me, otherwise it would not have been a work worthy of your Jesus. If even a thought had escaped Me, the creature would have found a void in My thought, and even though she wanted that thought, she would not have found the help, strength and light of that thought.

“Now, My daughter, together with Me the Divine Will formed this New Creation of all the human acts of creatures so as to be able to beg the Kingdom of the Supreme Fiat from My Celestial Father. Creatures will find this threefold assistance of strength and light in all their acts so that the Kingdom of My Will will return - these three universal helps are: the workings of the Sovereign Queen, those of your Jesus, and those of the little daughter of the Divine Volition.”

After this I was thinking to myself, and asked what this Divine Will could be, and Jesus continued:

“My daughter, Divine Will means giving God to God. It is a Divine outpouring which transforms human nature into Divine. It is the communication of the Creative Virtue, it embraces the Infinite, (it is the soul) lifting herself up into the Eternal to have Eternity in the palm of her hand to tell God: ‘From all Eternity I have loved you. Your Will has no beginning, It is Eternal with You, and I, in It, loved You with love that has no beginning and no end.’ What is My Will? It is everything.”

\* \* \*

**May 24, 1927**

***The offering to work in the Divine Volition. Whoever lives in It forms many acts of Divine Life, and possesses the virtue of bilocation.***

I was offering some of my work saying: “Jesus, my love, I want your tiny hands in mine so that I can give to our Celestial Father that love and glory which you individually gave Him with your works while you were on earth. Not only this, but I want to unite myself with You when You, the Word of the Father, from all Eternity work together with Him. With His own works you loved each other with mutual love and in perfect equality, and I want to glorify you in that same glory with which you glorified Yourselves among the Divine Persons.

“But I am not yet satisfied. I want to put my hands in yours so that they may flow together with yours, in your own Will, in the sun, to give You the glory of the light and heat, [and] in the fecundity which the sun gives; in the sea to give You the glory of its waves, of its continuous roar; in the air to give You the glory of the singing of the birds; in the blue skies to give You the glory of its immensity; and in the stars with their sparkling and twinkling I make my voice flow which says: ‘I love You’ to You. I want to flow in the flowered yards to give You the glory and adoration of their perfumes. There is no place where I do not want to go, so that everywhere you will hear your little daughter who adores You, loves You, and glorifies You.

While I was thinking this and other things my sweet Jesus moved in my interior and said to me:

“My daughter, I hear within you My glory, My love, My life, My works, My Will - everything is centered in you. And even more, as you work My Volition carries you into the sun, and you work together with Its light; your movements flow into the solar rays, and as the light diffuses itself, you besiege your Creator with glory and love. How beautiful it is to find My daughter in all of My works, working to give Me the love and glory which each of My works contains. Because My Will possesses the bilocating virtue, you are also bilocated so that you may be found in the sea, in the air, in the stars – everywhere - to love Me and to be loved and glorified.”

After that I found myself as if absorbed in the Supreme Fiat, and was thinking of the great things that the Supreme Will can do in our souls, and my always lovable Jesus added:

“My daughter, each act which the Divine Will does in union with the soul forms a Divine Life, because, being Divine It cannot help but form a Divine Life in Its acts. In this way, in the soul where My Will reigns, and as the soul works, speaks, thinks, throbs, etc., My Divine Volition Works, Its Words, Its Thoughts, and Its Heartbeats flow into those of the creature to first form Its Act, Its Word, and then to give [a] place to Its Divine Life.

“Thus in everything that the soul does, so many Divine Lives spring forth from her in such a way as to fill Heaven and earth with many images of Divine Lives. The soul becomes the duplicator, the bilocator, of the Divine Life. My Will is no less powerful in the soul where It reigns with the power of its sovereignty, than It is in the bosom of the three Divine Persons. Therefore, possessing the bilocating virtue not only forms in the soul as many Divine Lives as she wants, but it forms her heaven, sun, seas of love, flowered yards, and makes the soul say to her God: ‘You have given me heaven, and I give it to you in return; You have given me the sun, and I give it to You also; seas and flowered yards You have given me, and seas and flowered yards I give to you. All that you have done for me in the creation and Redemption, Your Will repeats in me in such a way that I can give to You all that which You have given to me.’



“Oh Power of My Will - what can It not do in the soul where It reigns? Where It reigns It delights in placing the soul on par with Us, because It knows that it is Our Will to want the creature similar to Our image, and as Our faithful executioner, (the creature) carries [Our Will] out, and We call this creature where Our Supreme Fiat reigns: ‘Our glory, Our love, [and] Our virtue’. And only with Our Volition can the soul become as such; without It there is a great distance between the Creator and the creature.

“Thus I love it greatly when the Divine Volition reigns in the soul, making way for the field of action where Our Will can bilocate Our works, Our lives, and elevate the creature to the purpose for which she was created. The creature came forth from Our Volition, so it is only right that she walk in the steps of Our Will and that she return to her Creator by that same path from which she came forth, all beautiful and enriched by the prodigies of Our Eternal Fiat.”

\* \* \*

**May 26, 1927**

***How in the creation God created many rooms to live in so that He could always be found by man and give him His qualities. Doubts, which Jesus disperses. How that which seems difficult for the soul is easy for God. The laments of the soul; Jesus reassures her.***

My state of abandonment in the Divine Fiat continues, and, after having followed It in Its acts of creation, I was thinking how to again re-order before the Supreme Majesty all the relations between Creator and creature, for all the ingratitude caused by man’s breaking these relations. And my adored Jesus, coming forth from my interior, said to me:

“My daughter, look at the creation: the sky, the countless stars, the sun, the wind, the sea, the flowered fields, the peaks and the valleys - they are all rooms which I formed, and in each room I formed My court so that I could live there. This I did so as to give man the easy possibility of wherever he wanted to come he could find his God. I made it easy to find [God] immediately, and everywhere. And God placed Himself in each room in an act of waiting for him, [and] left all the rooms open so man wouldn’t have to bother with knocking, but thus could enter freely as often as he wanted; God was ready to receive him.

“The Creator of heaven and earth didn’t place Himself in one single place, but everywhere, so that man could find Him everywhere. He placed these rooms very close together to form many shortcuts, because there must not be any distance between Creator and creature, but closeness and communion. So all these rooms were and are relations, ties, and ways between God and man.

“But who was to have maintained these relations active, who was to have consolidated these ties, ordered the ways, and opened the doors? Our Will reigning in the soul was to have had this responsibility so important in maintaining the order of creation just as we put it forth. When man withdrew from the Divine Fiat, the relations were no longer active, the ties were undone, the paths barricaded, and the doors closed. [Man] lost his dear inheritance, remaining stripped of all goods, and each step was a loose shoestring between his feet which made him fall. Not doing Our Will he lost everything, and there was no good which remained. By doing It he acquires everything; there is no good that is not restored to him.

“What did the Paternal goodness of the Creator not do in creation for love of man? Not only did He form many rooms but they were different one from another so that He could be found in many different ways, by [man] whom He loved. In the sun He let Himself be found invested in light, all majesty, burning with love, waiting for man to give him His light, to make Himself understood, [and] to give him His love so that man, entering into this room to find his God, would himself become light and love. In the sea He let Himself be found as the strong God to give man strength. In the wind He let Himself be found ruling and dominating so as to give man rule and dominion. In other words, in each created thing God was waiting for man so that He could make him participate in all of His qualities.”

After that I was thinking to myself how Jesus loves His Will so much and so greatly longs for It to be known so that It dominate and reign, yet it seems difficult for It be become known because there is no one who occupies himself with It, no one who has any interest; it is Jesus who has all the interest, but in the creature [this interest] doesn't exist. Thus if there are no creatures giving this wondrous glory to God, which means not offering the fullness of goods to other creatures, how can the Kingdom of the Eternal Fiat ever be known?

Now as I was thinking this my sweet Jesus moved in my interior and said to me:

“My daughter, that which seems difficult to you is not difficult for God. Just as in the Redemption there were no difficulties, neither could all the human treachery impede the course of Our Love, much less the fulfillment of Our Will which was the decision to come and Redeem the human race. When the Divinity establishes an act to do, a work to perform - whatever the reasons, the circumstances, or the obstacles - It triumphs over everything, wins over everything, and does that which It has established. The culminating and most important point for God is in establishing that which He wishes to do; having done this He has done everything. Therefore, it is established in Us that Our Will must be known and that Its Kingdom will come upon the earth, it is as if it is already done. As the Redemption came about because it was established by Us, so will it be with Our Will. This is especially so because in creation the Divinity put forth this Kingdom, all in order, ruling and dominating. In the fall of man this Kingdom wasn't destroyed but remained intact - and it still exists; It has just been suspended, as far as man is concerned. In the Redemption I smoothed everything out, and as I did everything so that man could be Redeemed, so I also provided everything for this suspension to be taken away so that the creature could enter into the Kingdom of the Divine Fiat, first by paying attention to the Redemption, and then, with the passing of time, to My Will. It is difficult to build a Kingdom, a work, but once it is done it becomes easy to make it known. Especially because your Jesus lacks nothing in power. To want to do a work and not do it is possible for me, but to lack the capacity - never. I will dispose the things, circumstances, creatures, and events in such a way that it will become simple to make my Will known.”

I felt myself completely afflicted, and I thought to myself how difficult my state is. I feel like I cannot go on. The Divine Volition is unrelenting, unchanging, and you don't joke when dealing with the “Fiat”. You feel all the weight of Its constancy, while remaining constant toward all with Its constancy. It puts you in the conditions of wanting what It wants, even the chastisements and the very privations of Jesus, which cost me so much. Everything It wants, It must obtain; but of all that which the soul wants, she must obtain nothing, not even the slightest thing.

But as I was thinking that my sweet Jesus moved in my interior and said to me:

“My daughter, My Will wants to be free in the soul, and thus It doesn’t want to see either one period, or one command, of that which she wants, even regarding holy things. It doesn’t want to find limits in the soul. It wants to extend her dominion in everything [so that] she wants and does that which My Will wants. Thus the soul feels all the weight of Its constancy so that she might be made constant so that she is no longer subject to changing. To see creatures suffer, or to see them temporarily deprived of a good, or to want to give them assistance, this would be to step out of her constancy. This is human sanctity.

“If My Divine Will was subject to this, Our Justice would remain without life in Our Supreme Being, which cannot be. If you knew in what condition Our Justice finds itself in these times, and if it wanted to unload itself upon you, you would remain crushed - and My Will doesn’t want to crush you. It wants the creatures to participate partially in these sufferings to make them open their eyes so they may understand the great blindness into which they have fallen.

“All the great nations live shouldering great debts; if they had no debts they could not live. And in spite of all this they still make merry, they don’t economize in anything - they are forming plans for war and taking on enormous expenses. Can’t you see yourself the great blindness and folly into which they have fallen? And you, little child, would like My Justice to not strike them - and that they prosper in temporal goods means you would like for them to increase in their blindness and folly. And seeing yourself not concede to all Its requests, you lament, and feeling that your will has taken post in all your soul without leaving you free in anything you feel the force of the sanctity and immutability of my Divine Will. And then I have told you many times that my privations are nothing other than the voids My Justice is preparing to strike people. So don’t worry so much, My daughter, you do not know how much I love you and how many treasures I have put in you. I cannot leave you, because I must look after all the gifts I have placed in you. You must know that each of My words is a Divine gift, and how many have I not given you? Whenever I give a gift I never take back; and to be sure that My gifts are secure, I become the guardian of My gifts, and of the soul who possesses them. So leave Me alone, and let My Will reign freely in you.

**Deo gratias!**

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 22**



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## VOLUME 22

J.M.J.

Fiat!!!

**June 1, 1927**

*How Jesus knows how to make all miracles except for that of separating from His own Will. Sorrow because of the death of Father Di Francia. The good of one who puts the truths he has known into practice. Jesus allows her to see that blessed soul, and speaks to her about him.*

The privations of my sweet Jesus are becoming longer; I feel I cannot go on any more. Oh! if it were conceded to me to take flight toward my Celestial Fatherland, in which there are no more separations from Jesus, how happy I would be to get out of the hard and dark prison of my body. Jesus! Jesus! How can You not want to have pity on me - on this poor prisoner? How can it be? You left me without even coming to visit me often in the dark prison I find myself in? Oh! Jesus, without You, how much more painful, more gloomy, more terrible my imprisonment becomes, in which You put me, telling that I should remain in it for love of You and to do your Will, but that You would not leave me alone - You would keep me company. And now? And now everything is over! I do not have your smile that cheers me, I do not have your word that breaks my long silence, nor your company that interrupts my loneliness. I am alone, imprisoned and bound by You in this prison; and then, as the fulfillment You have left me. Jesus! Jesus! I did not expect this from you.

But while I was pouring out my intense sorrow, He came out from within my interior, and embracing me in order to sustain me, for I had no more strength, He told me: "My daughter, courage, I do not leave you. On the contrary, you must know that your Jesus knows how to make, and can make all miracles, except for the miracle of separating from my own Will. If my Divine Will is in you, how can I leave You? And if I did so, I would be Jesus without life. Rather, it is the endlessness of my Fiat that hides Me; and while you feel Its Life, you do not see your Jesus who is inside of It."

Then, I was feeling very afflicted, not only because of the privations of my sweet Jesus, but also because I had received the unexpected news of the death of Reverend Father Di Francia. He was the only one left to me, to whom I could open my poor soul. How well he could understand me - it was to a saint that I would entrust myself, who had very much comprehended all the value of what Jesus had told me about the Divine Will. He had so much interest in it that, with insistence, he had taken all the writings with himself in order to publish them. So, I was thinking to myself: 'After Jesus allowed that he would take the writings with himself, to my great sacrifice, because I did not want it, and only because he was a saint I had to surrender... And now, Jesus has taken him to Heaven.' I felt I myself being tortured because of the pain, but - Fiat! Fiat! Fiat! everything ends down here. I poured out in tears, commending to Jesus that blessed soul, who had so much suffered and worked for Him; and while I was doing this, my sweet Jesus moved in my interior, and told me:

"My daughter, courage, you must know that everything which that soul, so dear to Me, has done, all the knowledges he has known about my Will, have caused him to enclose as much light within his soul. So, each additional knowledge is a greater light that he possesses, and each knowledge places a distinct light in the soul, one more beautiful than the other, together with the seed of the distinct



happiness which each light contains. In fact, in anything good that the soul can know, with her will of putting it into practice within herself, she remains in possession of the good she knows. But if she does not have the will to put the knowledges she acquires into practice, it happens as when someone touches a flower or washes himself once with very fresh water: in that act, he will feel the fragrance of the flower, or the refreshment of the fresh water, but since he does not possess the flower nor the fount of fresh water, little by little the fragrance will vanish, as well as the good of the freshness of that water, and he will find himself empty of that fragrance, and without the freshness he had enjoyed. Such are the knowledges when one has the good of knowing them but does not put them into practice. Now, that soul had all the will to practice them; so much so, that in seeing the great good he felt, he wanted to make them known to others by publishing them. So, as long as he remained on earth, his body, more than wall, walled up that light; but as soon as his soul went out of the prison of his body, he found himself invested with the light he possessed. And as the many seeds of happiness he possessed developed, which are the effects of the knowledges about my Divine Will, he began to feel the beginning of the life of true beatitudes. And diving into the eternal light of his Creator, he found himself in the Celestial Fatherland, in which he will continue his mission about my Will, assisting everything himself, from Heaven.

“If you knew the great difference in glory, in beauty, in happiness, which exists between one who, upon dying, brings light from the earth, together with the seeds of many happinesses, and one who only receives it from his Creator... There is such distance as to surpass the distance between Heaven and earth. Oh! if mortals knew the great good they acquire by knowing a true good, a truth, and by making it their own blood in order to absorb it in their own lives, they would compete among themselves, they would forget about everything in order to know one truth - and would lay down their lives to put it into practice.”

While Jesus was saying this, I saw the blessed soul of father before me, near my bed, invested with light, suspended from the earth, fixing on me, but without telling me one word. I too felt mute before him, and Jesus added:

“Look at him, how transformed he is. My Will is light, and has transformed that soul into light; It is beautiful, and has given him all the shades of perfect beauty; It is holy, and he has been sanctified. My Will possesses all sciences, and his soul has been invested by divine science. There is nothing which my Will has not given to him. Oh! if all understood what Divine Will means, they would put everything aside, they would care about doing nothing else, and their whole commitment would be to do my Will alone.”

After this, I was thinking to myself: ‘But why did blessed Jesus not concur in making a miracle for Father Di Francia?’ And Jesus, moving in my interior, told me:

“My daughter, in Redemption the Queen of Heaven did not make any miracle, because Her conditions did not permit that She would give life to the dead, or health to the sick. In fact, since Her Will was that of God Himself, whatever Her God wanted and did, She wanted and did as well. Nor did She possess another Will to ask God for miracles and healings, because She never gave life to Her human will, and in order to ask for miracles from this Divine Will She should have used her own - which She did not want to do, because it would have meant descending into the human order. But the Sovereign

Queen never wanted to take one step outside of the divine order, and one who is in it must want and do what his Creator does. More so since, with the life and light of this Divine Will, She could see that whatever Her Creator wanted and did was the best, the most perfect thing, the holiest, also for creatures. So, how could She descend from the height of the divine order? This is why She only made the great miracle which enclosed all miracles - Redemption - wanted by the same Will by which She was animated, which brought universal good, and to whomever wants it. While in life She made no visible miracle, either of healings or of raising the dead, the great Celestial Mother made, and does make, miracles at each moment, at every hour and every day, because as souls dispose themselves and repent, giving, Herself, the disposition for repentance, She bilocates Her Jesus, the fruit of Her womb, and gives Him as whole to each one, as confirmation of Her great miracle, which God wanted this Celestial Creature to make. The miracles which God Himself wants to be made, without mixing of human will, are perennial miracles, because they start from the divine fount which is never exhausted, and it is enough to want them in order to receive them.

“Now, your conditions hold hands with those of the incomparable Queen of Heaven. Having to form the Kingdom of the Supreme Fiat, you must want but what my Divine Will wants and does, and your will must have no life, even if it seems to you that you might be doing some good to creatures. And just as my Mama did not want to make any other miracle but the one of giving Her Jesus to creatures, the same for you: the miracle which the Divine Will wants you to make is that of giving my Will to creatures, and of making It known in order to let It reign. With this miracle you will do more than anything; you will place the salvation, the sanctity, the nobility of creatures in safety, and will also banish their corporal maladies, caused by the fact that my Divine Will does not reign. Not only this, but you will place a Divine Will in safety in the midst of creatures, and will give back to It all the glory and the honor which human ingratitude has taken away from It. This is why I did not allow that you would make the miracle of healing him; but you made for him the great miracle of letting him know my Will, and he left the earth with the possession of It. And now he enjoys, in the sea of light of the Divine Will - and this is more than anything.”

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**June 8, 1927**

***For one who does the Divine Will all times and places are her own. How she takes eternity in her power. How God loses nothing, because He is perfect in loving.***

I was following the Divine Will in Its acts, in everything It had done in the order of the whole Creation, from the beginning of the world up to the present. But while I was doing this, I thought to myself: ‘What is passed is not in my power, therefore it seems a waste of time to me to go on tracing what is passed.’ At that moment, my sweet Jesus moved in my interior, telling me:

“My daughter, for one who does my Will and lives in It, all times and all places are hers. My Supreme Will loses nothing of what It does, and with Its own unique power, It does the act and It preserves it within Itself, intact and beautiful, just as It did it. So, one who lives in my Supreme Will finds in It the order of all Its acts, as if It were doing them at that very instant; and the soul, uniting herself with It, does what my Volition is doing.

“This is all the delight, the satisfaction, the glory of my Will - that while Its acts are eternal, the

littleness of the creature who lives in It takes eternity in her power, and finding the acts of her Creator as though in act she repeats them along, she loves, she glorifies the endlessness of the acts of the One who created her, and so a contest of works, a contest of love and of glory is formed between them. Therefore, the times of Creation are at her disposal, as well as the place of the terrestrial Eden; she has the times of my Incarnation, of my Passion, and Bethlehem, Nazareth and Calvary are not far from her. Past, distance, do not exist for her, but everything is present and near. Even more, you must know that my Will gives the unity of everything to the soul, and just as my Will, while being one, does everything, in the same way, the soul who possesses the divine unity encloses within herself the thoughts of all, the words, works, steps and heartbeats of all, as if they were one, in such a way that my Will finds in her all generations and the single acts of each one, just as It finds them within Itself. Oh! how the steps of this chosen creature can be recognized - how sweet is her treading. She goes before her God, but she never goes alone - she carries the treading of the steps of all within her steps. Her voice contains the notes of all human voices, and - oh! what a beautiful harmony she forms in Our Will. Her heartbeat unleashes little flames for as many creatures as have come out to the existence of life. Oh! how she delights Us - we amuse ourselves together, she is Our dear jewel, the reflection of Our works, the image of Our life. This is why I want my Will to reign in the creature to fill her with all of Its acts. In fact, when It does not reign, the void of Its acts is formed in her, and - oh! how terrible is the void of a Divine Will in the creature. It is like a dry land, full of rocks, without sun and without water, which is terrifying to look at. And how many there are of these voids in the creature; and when I find one who lives in my Will, I make feast, for I can fill her with all the acts of my Will.”

Then, I was thinking about what is written above, and my Jesus added: “My daughter, Our love is perfect in all Our works, and since it is perfect, We lose nothing of what We do, and therefore Our works serve as triumph, glory and everlasting crown of Our Divine Being, and whatever is done in the perfection of Our perfect love is not subject either to being lost, or to losing its wholeness and beauty. How different is the work of the creature because she lacks the perfect love of Our works. She operates and puts her works out - she has neither the virtue nor the space in order to preserve them within herself, and this is why she loses many of her works; and since they lack the life and the love of the one who has formed them, the human works do not have the virtue of remaining beautiful, intact and ever new, just as they were made.

“Therefore, with the soul who lives in Our Divine Will, We delight in showing her all Our acts, which appear as though being all present and in the act of being done. And We say to the soul: ‘Repeat Our act, so that what We do, you may do as well, so as to place the act of the Creator in common with the creature.’ It happens as to someone who possesses many beautiful things, but keeps them under lock and key in separate rooms - no one knows that he has so many things of varied beauty. Now, a second person wins the favor of the first one, he proves to be faithful to him, nor is he capable of moving one comma of his will. He captures the heart of the first one, who feels his heart crack, because his love toward that person leads him with an irresistible force to show him the goods he possesses, and the variety and rarity of so many precious things. Therefore he opens the secret rooms and says to him: ‘I feel divided in love if I do not make you aware of my secrets, if I do not let you see what I possess, so that we may enjoy and possess together.’ Those things seem all new to the second one, because he had never seen things of that kind, but for the first those were ancient things. The same happens for one who comes to live in Our Will: the doors are opened, Our secrets are

revealed, she is made aware of all Our most beautiful works. To keep secrets with her, to hide Our acts, would be a weight upon Our Heart, it would be as though keeping her like a stranger. Oh, how this would afflict Us! In fact, true and perfect love admits neither secrets nor separation of works and of goods; on the contrary, what is mine is yours, what I know, you know as well. Even more, you must know that my Will forms the echo of Its works, of Its love, of Its word, in the soul in whom It reigns, in such a way that, on hearing Its echo, the soul repeats the work, the love and the word of the Divine Fiat.”

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**June 12, 1927**

***Relations that exist between Creator and creature, between Redeemer and redeemed ones, between Sanctifier and sanctified ones. Who it is that will be able to read the divine characters.***

I was following the acts of the Divine Fiat according to my usual way, in order to repair and bind all the relations between Creator and creature, between Redeemer and redeemed ones, between Sanctifier and sanctified ones, broken by the human will; and my beloved Jesus, moving in my interior, told me:

“My daughter, one who wants to know all the relations existing between Creator and creature, and to keep their bonds in force, must let my Divine Will reign within herself with absolute dominion. In fact, since the life of my Will is present in all Creation, she will form one single life for all created things, and since the life is one, she will understand their language and the relations existing with her Creator. Each created thing speaks of its Creator, and possesses the legible characters of my Divine Fiat. But do you know who it is that is capable of hearing their voice, of understanding their celestial speaking, and of reading the divine characters which each created thing has imprinted within itself? One who possesses my Will. She has the hearing to be able to listen to their voice, the intelligence to comprehend them, the eyes to read the divine characters which, with so much love, her Creator impressed within each created thing. On the other hand, one who does not let my Will reign, finds herself in the condition of one who is deaf and cannot listen, of one who is cretinous and cannot comprehend, of one who has not studied the variety of languages, and as much as one may speak, he understands nothing.

“In the same way, in order to maintain the relations existing between Redeemer and redeemed ones, and to know them, one must study my life. Each of my words, works, steps, heartbeats and pains were all bonds with which I came to bind all the redeemed ones. But who is bound? One who studies my life and tries to imitate Me. As she imitates Me, she remains bound to my words, works, steps, etc., receives their life, and will have the hearing to be able to listen to all my teachings, the mind to comprehend them, and the eyes to read all the characters impressed within Me in coming to redeem the humankind. And if the creature does not do this, the characters of Redemption will be illegible for her; it will be a foreign language for her, and the relations and bonds of Redemption will not be in force. The creature will always be the born blind to all Our goods with which We wanted to enrich her. And one who wants to know and receive all the relations and bonds of sanctity, must love the Sanctifier. The Holy Spirit puts His flames on the way toward one who truly loves, and binds her with the relations of His sanctity. Without love there is no sanctity, because the bonds of true sanctity are already broken.”

My Jesus kept silent, and I remained all immersed in the Supreme Fiat. Then my beloved Good added: "My daughter, one who lives in my Will drinks light, and just as light is such that, while one sees it and enjoys it, others too can see it and enjoy it, the same for my Will: in giving Itself to the soul as light and investing her completely, It bilocates her whole interior and gives light to each thought of creature; It bilocates her word and gives light to the words of others; It bilocates her works, her steps, and gives light to those of others. Light possesses the true and perfect bilocation, and while it is one, it has the virtue of bilocating for each one who wants to enjoy it and see it. Is the sun not one? And yet, how many see it and enjoy it? Much more so for the Sun of my Will, which the soul drinks, filling herself completely with Its light: though It is one, It has the virtue of bilocating for each act word, step, etc., and forms the enchantment of Its divine light."

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**June 17, 1927**

***How the Will of God is everything. She sees Father Annibale again, who tells her of his surprises.***

I feel my poor mind as though fixed in the center of the Supreme Fiat, and going about around this center, I diffused myself in all of Its acts, embracing everyone and everything in the endlessness of Its light. But while doing this, I thought to myself: 'Why am I to embrace everyone and everything while being in the Divine Will?' And my sweet Jesus, moving in my interior, told me:

"My daughter, my Will is everything, there is nothing which does not receive life from It, there is not one point at which It is not present, there is not one good effect which does not arise from It everything is Its own, everything is dependent on It. Therefore, in the soul in whom It reigns, It wants to find everyone and everything that belongs to It, and if It did not find everyone and everything, It would feel divided in Its empire, separated from Its acts - which cannot be. This is why, in feeling the life of the Divine Fiat within yourself, together with It you feel everything and everyone; you feel the life of the sun which gives light, which warms and fecundates, as well as the earth which, in breathing this light vegetates, clothes itself with plants and flowers, and, holding hands, earth and sun sustain and delight all generations. It is my Will that gives life to the sun, that makes the earth breathe to cheer the whole Creation, making the birds sing, the lambs jump and bleat, and everything that happens in the universe. Do you not want perhaps to feel all that my Will does? Enclosing everything in you, as though in one single center, my Will makes you feel the human heart palpitating, the mind thinking, the hands operating; but while It gives life to all this, since creatures are not all for It, It does not find the return of Its divine acts in the acts of the creature, and It wants from you what they do not do. It wants all of Its acts to be filled by you with the acts of Its very Divine Will. Therefore, your task is great, and it takes highest attention."

After this, I found myself outside of myself, and while looking for my sweet Jesus I encountered Father Di Francia. He was all cheerful, and he told me:

"Do you know how many beautiful surprises I found? I did not think it would be so when I was on earth, though I thought I had done good by publishing the *Hours of the Passion*. But the surprises I found are marvelous, enchanting, of a rarity never before seen: all the words regarding the Passion of Our Lord changed into light, one more beautiful than the other - all braided together; and these

lights grow more and more as creatures do the *Hours of the Passion*, so more lights add to the first. But what surprised me the most were the few sayings published by me about the Divine Will: each saying changed into a sun, and these suns, investing all the lights with their rays, form such a surprise of beauty that one remains enraptured, enchanted. You cannot imagine how surprised I was at seeing myself in the midst of these lights and these suns - how content I was; and I thanked our Highest Good, Jesus, who had given me the occasion and the grace to do it. You too, thank Him on my behalf."

I remained amazed on hearing this, and was doing my prayers in the Divine Fiat, wanting the very Blessed also to take part in them; and my lovable Jesus told me: "My daughter, even if the soul does not place this intention, everyone takes part in whatever is done in my Divine Will - and much more do the Blessed, who live in the unity of It. My Will has Its current everywhere, and with Its unifying strength, It brings to all, as Its own act, whatever the creature does in It. Only, there is this difference: that if the soul who operates in the Divine Will on earth places the intention of giving special glory to those who live in the Celestial Fatherland, the Blessed hear themselves being called from Heaven, in the unity of my Will, by the one who wants to delight them and glorify them more. They look at her with so much love and pleasure, as to extend their protection, all special, upon her. On the other hand, one who does not operate in the unity of my Fiat remains down below, because the strength to ascend up high again is missing; her works possess neither the communicative nor the ascending strength; the currents are closed and are emptied of light. If you knew the difference between one who operates in the unity of my Will and one who operates outside of It, even doing good, you would not do the slightest thing outside of my Will, at the cost of your life." Then, looking at me with love, into my inmost interior, He added: "My daughter, I have come to see and visit the properties of my love which I deposited in your soul, to see whether everything is in order and intact, just as it was placed by Me." Then, after He looked at me all over, He disappeared.

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**June 20, 1927**

***How God, in creating man, had given him a fertile and beautiful land. The reason why He keeps Luisa alive. How everything that is done in the Divine Will has continuous life.***

I was feeling oppressed and all annihilated within myself - good at nothing. So very often the privations of my beloved Jesus render me incapable of anything, and while on one hand I feel them vividly, lacerating my poor soul, on the other hand they render me dazed, petrified, as if I had no more life, or I do feel life only to feel myself dying. Oh, God, what pains - they are without mercy and without pity! To live in the nightmare of a pain that brings me an infinite, immense eternal weight - I have no place to go, nor anything to do so as not to feel the enormous weight of this tremendous pain.

So I thought to myself: 'I am no longer good at anything but to feel all the weight of my great misfortune of being without the One whom it seems to me that everyone else possesses. Only for me was this pain, so harrowing, reserved, of not possessing my Life, my All, my Jesus. Ah! Jesus, come back to the one whom You wounded and left prey to the pain of the wound which You Yourself gave her. And besides, why keep me alive when I am no longer good at doing anything?' But while I was pouring out my sorrow, my highest Good, Jesus, moved in my interior, and clasping me all to

Himself, told me:

“My daughter, the earth, created by God as fertile and beautiful, with a most refulgent sun that illuminated it and delighted it, became full of thorns and all stony because of sin; the human will put to flight the Sun of Mine, and thick darkness covered it. And I keep you alive because you must remove all the stones from the earth and render it fertile again. Each act of the human will has been a stone that covered the beautiful earth created by Me; each venial sin has been a thorn, each grave sin has been a poison, and each good done outside of my Will has been like sand scattered over the land which, invading it completely, prevented the vegetation of even the smallest plant or some blade of grass which might sprout from underneath the stones. Now, my daughter, each act of yours done in my Will must remove one stone - and how many acts it takes to remove them all! And by never giving life to your will, you will call back the refulgent rays of the Sun of the Supreme Fiat to shine over these tenebrous lands, and these rays will call the mighty wind of grace which, with empire, will stir all that sand - that is, all that good done neither to do my Will, nor in It, nor out of love for Me, but good done to earn human esteem, glory and interest. Oh! how heavy this apparent good is - more than sand which prevents the vegetation of souls and renders them so sterile as to arouse pity. Then, the Sun of my Will, with Its fecundity, will change the thorns into flowers and fruits, and the wind of my grace will be the counter poison and will pour life into souls.

“So, you must be convinced that I keep you still alive in order to reorder the work of Creation, and just as one human will, by placing itself outside of Mine puts everything in disorder to the point of changing the face of the earth, in the same way, another human will which enters into Mine, and with repeated and incessant acts, must reorder everything and return to Me the sweet enchantment the harmony, the beauty of the first times of Creation. Don't you feel within yourself how large your field is? And as though going back to the terrestrial Eden, in which my Divine Will celebrated with the first acts of man and they enjoyed together the fertile and beautiful land It had given him, I call you to bind those first acts and to make you follow all the lands invaded by the human will, so that, embracing all times together, you may help to remove the stones, the thorns, the sand, with which the human will has reduced [those lands to such a state] as to arouse pity.”

So, my poor mind went back to Eden in the Divine Will, to enter into the unity of that one act which can only be found in It, and to descend to the very last times so that my love, my adoration, etc., might extend to all times and places, for all and for each one. But while I was thinking and doing this, I said to myself: ‘How much nonsense I am speaking - in the last times I hope, by the Lord's grace, to be up there in the Celestial Fatherland; how will I be able to love in time while I am in Eternity?’ And my sweet Jesus, moving in my interior, told me:

“My daughter, everything that is done in my Will has continuous life, because everything that is done in It has the love of its Creator as origin, which is not subject to ending - it loved, loves and will love always, nor can anyone interrupt this love. So, one who loves, who adores in my Will, does nothing but follow that eternal love, that perfect adoration of the Divine Persons, which have no beginning and no end. As the soul enters into my Will, she enters into the midst of Our acts and continues to love with Our love and to adore with Our adoration; and she remains bound to Our reciprocal love, to Our Will, which has the virtue of being unceasing in Its acts, and everything that others may do, is nothing other than the continuation of the act done in Our Divine Will. The acts done in It have

perennial and continual life. Therefore, your love in the last times will be in nothing dissimilar to that of today; and if others love, they will love in and with your love, because it will be first act, having its origin in God. Therefore, from the Celestial Fatherland you will love in time and in eternity; my Will will keep your love jealously just as It keeps Its own, and wherever It extends and has Its life, It will make you love and adore everywhere. For one who lives in my Will, all of her acts have all the divine acts, Our very way of operating, as their beginning and end. So, the soul does nothing but follow what God does. The Sovereign Queen, who lived perfect life in the Royal Palace of Our Will, had no other love, no other adoration but Our own. All of her acts can be seen as so fused in Ours, that what in Our acts is nature, in Her is grace; and since Her acts did not have their origin in Her will, but in Ours, by right She has primacy over all the acts of creatures. Therefore, if you love, the Celestial Queen has primacy over your love, and you follow Her love just as you follow Ours, and We and the Great Lady continue to love in your love; and so with anything that you may do in Our Will. So, when you come to the Celestial Fatherland, your love will not depart from the earth, but will continue to love in each creature. Therefore, even from now, my Divine Fiat makes you extend your love to the past, to the present and to the future, to give you the right that your love may extend everywhere and to all times, and it may never cease to love. Here is the great difference between one who lives in my Will and one who lives outside of It.”

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**June 26, 1927**

***How all the things of God have equal weight. How everything that God did in Creation is beaded with His love, and this is felt by one who lives in the Divine Will.***

I was doing the usual round in the Divine Fiat, and while going around throughout the whole Creation, I thought to myself: ‘How much light and heat must my Creator have, if He released so much of them in creating the sun? Oh! how He must feel Himself burn with His own heat as He contains so much of it.’ But while I was thinking of this, my sweet Jesus moved in my interior and told me:

“My daughter, in Our things there is perfect and equal measure of everything. So, as much as is the love, the heat, the light so much is the freshness, the beauty, the power, the sweetness, etc. One is the weight of everything, and therefore heat is nourished by freshness, and freshness by heat; light is nourished by beauty, and beauty nourishes light, in such a way that one tempers the other. Strength nourishes sweetness, and sweetness strength, and so with all the rest of Our divine things, in such a way that each of them makes Us happy. By themselves, Our qualities would oppress Us, but, together, being in perfect equality, they serve Us as happiness, as joys and as contentments, and they all compete to make Us happy. Heat brings Us the happiness of love, and freshness brings Us the joys of what is beautiful, of what is fresh. Light brings Us the joy of light, and beauty, tempering the vividness of light, brings Us the happiness of what is beautiful, good, holy, immense; it braids all of Our qualities and renders them all beautiful, lovable and admirable for Us. Strength brings Us the happiness of the strong, and sweetness, invading it completely, brings Us the joys mixed with sweetness and strength. And everything that can be seen in Creation is nothing other than outpourings of the abundance of light of heat, of freshness, beauty and strength which We possess within Ourselves; and these outpourings were released by Us in order to nourish and delight the creatures with Our own outpourings, in such a way as to render them happy; and by dint of



nourishing themselves with Our qualities, creatures would become similar to Us, and would be bearers of happiness and of joys to their Creator. How beautiful it was to be, to see them luminous like sun; beautiful, more than flowery field and starry sky; strong like mighty wind; beaded with divine freshness in such a way as to remain always new and fresh, without changing. Our Will would bring them all Our outpourings united together, which are such that one delights the other. But because man withdrew from the Supreme Fiat, he receives Our outpourings as separate from one another, and this is why the heat burns him, the light eclipses him, the cold makes him numb, the wind harms him, and many times it knocks him down and hurls him away. Not seeing in man the facsimile of their Creator nor the bond of union with the Divine Fiat, Our qualities act as separate over him, and he does not receive the happiness which they contain as united. Therefore, with my Will, the creature would have been the happiest being, while, without It, she is the unhappiest.”

Then I continued my flight in the Divine Volition, and hovering over each thought and act of creature, over each plant and flower, and over everything, I impressed my *‘I love you’* and I asked for the Kingdom of the Divine Fiat. But while doing this, I thought to myself: ‘What a long story in my poor mind, nor does it seem that I can get out of it - I must keep tracing all times, all places, all human acts, and even plants, flowers and everything, to impress an *‘I love you’*, an *‘I adore you’*, an *‘I bless you’*, a *‘thank you’*, and to ask Him for His Kingdom.’ But while I was thinking of this, my sweet Jesus, moving again in my interior, told me:

“My daughter, do you think you are the one who does this? No, no - it is my Will that keeps tracing all of Its acts which It issued in Creation, beading each of Its acts, thoughts, words, steps, with Its *‘I love you’*; and this *‘I love you’* runs through each act and thought toward each creature. One who is in my Will feels this love of God spread everywhere. His love is hidden even in the plants, in the flowers, and even under the earth, in the roots; and unable to contain it, He rips the earth open, and beads plants and flowers with His *‘I love you’*, to manifest His ardent love toward the creature. And when my Will reigns in the soul, It wants to continue Its *‘I love you’* of Creation, and therefore It calls you to follow Its eternal love; and calling each thought and act, as well as all created elements, Its says and makes you say *‘I love you’*, and with Its very Will It makes you ask for Its Kingdom, so as to bind It once again in the midst of creatures. What enchantment, my daughter, to see your *‘I love you’* united to that of my Will, flowing in each thought and act of creature and asking for my Kingdom; [to see] this *‘I love you’* flowing in the might of the wind, extending in the rays of the sun, murmuring in the murmuring of the sea and in the roaring of the waves, impressing itself on each plant, and rising with the most beautiful adoration in the fragrances of the flowers; and, more than trembling voice, saying *‘I love you’* in the sweet twinkling and sparkling of the stars - in sum, everywhere. One who does not live in my Divine Will does not hear this language of my eternal love in all of Its acts and in each created thing; but one who lives in It feels herself being called to love so many times for as many times as her Creator has loved her. All things speak with holy eloquence about my love. How ungrateful she would be, if she did not follow the speaking love of my eternal Fiat.”

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**June 29, 1927**

***How God keeps His gaze fixed on our interior. For one who lives in the Divine Will everything becomes Will of God.***

I was thinking of how I do nothing great to glorify my beloved Jesus, and He, moving in my interior, told me:

“My daughter, I do not look at what you do externally, but I look at whether the fount of your interior is full of my love alone - and so much as to overflow outside in your external acts, in such a way that your external acts too remain all beaded, as though by celestial dew, by the fount of my love which you contain inside. So, my gaze is always fixed on your interior, and if my love, united with my Divine Will, murmurs always within you, you are always beautiful in my eyes beautiful if you pray, beautiful if you work and suffer, beautiful if you take food, if you speak, if you sleep; you are always beautiful to Me. In each act of yours, whatever it may be, you receive a new shade of beauty from my Will, such as to make you appear more beautiful in my eyes, and my love grows in the fount of your soul, in such a way that your external acts breathe my love, more than air, and emit exhalations so very pleasing to Me, which bring Me so much pleasure as to make Me delight in you.”

Then I continued to think about the Divine Will, and to abandon all of myself in It. And my sweet Jesus added:

“My daughter, for one who lives in my Divine Will all things become my Will; in everything she does, touches and sees, she touches, sees and does my Will. If she thinks and lives in my Will, she will feel the sanctity of the intelligence of the Divine Life invest her and flow within her mind. If she speaks, she will feel the sanctity of the Fiat within her word - that Fiat which, if It speaks, creates. If she operates and walks, she will feel the sanctity of the divine works and the steps of the Eternal Fiat flow within her works and steps. If she sleeps also, she will feel within herself the eternal rest of her Creator, and all will compete to bring her my Will: the sun with its light, the wind with its freshness, the fire with its heat, the water with its refreshments, the flower with its fragrance, the bird with its singing and warbling, the food with its flavors, the fruit with its sweetness; in sum, one thing will not wait for another, bringing all the acts that my Will does in each created thing, in such a way that the soul will be like a queen, receiving all the innumerable acts that the Divine Will does in all Creation. That Divine Will which lives and reigns in her will draw all of Its acts, which It exercises in all things; a sweet enchantment will form in the pupil of her eye, in such a way as to discover in all things that Divine Will which runs in so many different ways toward her, to make her become all Will of God.”

After this, I was thinking to myself: ‘How is it that while I am doing or completing my round in the whole Creation to follow the acts of the Supreme Will, I feel a light come out of me, and even if I do not see my beloved Jesus, it always tells me some truths regarding the Divine Fiat.’ And my sweet Jesus, moving in my interior, told me:

“My daughter, it happens within you as when a container is full of water or of another liquid: if one puts a piece of bread into it, the water overflows outside and wets the place that surrounds it. Or, it happens as to the sea: the wind makes the waters rise and forms the waves, as if it wanted to make everyone see the waters of the sea. The same happens to you: your entering into the acts of my Will, your going around in It, is more than bread plunged into the contained full of water, and more than wind that makes the light of my Will rise, which, in rising, overflows outside of you, and in speaking to you with its language of light, it speaks to you of that very light with which you are filled, wanting to make itself known with its waves of light - who it is, what it can do, and what it wants to do. As

you place the wind of your acts into my Will, Its light moves, forms its waves of light to the point of overflowing outside of you, to make known, not only to you, but also to others, its waves of light - that is, its truths.

“Everything I have manifested to you about my Will was also told to the Sovereign Queen of Heaven, because She would do nothing but make It rise continuously in order to draw Its manifestations, to know them, love them and possess them as more than Her own life. But they would not overflow outside of Her - they would remain inside of Her, because She did not have the mandate to make my Divine Will known; it was not Her mission, and so She kept them in Her Heart even the littlest truths, just as the greatest - as precious relics, as sacred deposits, waiting for you who were to have a mission all special, so as to administer to you Her wind also, that you might make the waves of the light of the Divine Will rise, so that, as they would overflow outside of you, She might have Her part in making my Will known.”

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**July 1, 1927**

***How in order to do a great work, great sacrifices are needed.***

My adorable Jesus hides more and more, and even when I am writing, I no longer feel His light as I used to do almost until to now, whispering to me the necessary words about what He wanted me to write. For one word alone that He had spoken to me in the little visit He would make to my soul, then, in the act of writing, He would whisper to me so many of them in my interior - to the point of making His most sweet voice resound on my lips -that I could not manage to write them all. And now, everything is struggle, everything is strain, everything is poverty - poverty of light of words, of the necessary terms. My poor eyes become filled with sleep, and I have to make incredible efforts to be able to write a few lines; and these efforts wear me out, they debilitate me so much, that I cannot go on. Oh, how I miss the One who was for me light word, prompter, dictator, and would give me such vigil, that my eyes would not be able to close for sleep if not when my beloved Jesus would come to take me with Him.

So, given all this, after I had written with incredible struggle, I was thinking to myself that maybe it is no longer Will of God that when blessed Jesus tells me something I should write on paper; and if He does not want it, neither do I want it. But while I was thinking of this, my sweet Jesus came out from within my interior as though to sustain me, for I felt I was dying from the effort I had made in writing a little bit; and He told me:

“My daughter, the greater a work is and the more good it must bring to the human family, the more heroic sacrifices are needed. How many sacrifices, pains, sorrows, and even death, did I not suffer in order to form the work Redeeming of creatures? Because the work was great, everything was to be great: sorrows, unheard-of pains, the most infamous humiliations, invincible love, heroic strength and unsurpassed patience. Everything was to be great, because when a work is great, creatures are taken from all sides so that they may receive the good that a great work contains within itself, except for some obstinate and perfidious one who wants to escape by force. On the other hand, when a work is small, great sacrifices are not required, and therefore, with a small work, not all creatures can receive the good of it; in fact, since what is great is missing, some will not find the way, some will

lack the ground under their feet, some the light, and some will lack the enrapturing force of a sacrificed and sorrowful love. In sum, few will be those who will be able to receive the good of a small work, because it lacks the life and the substance to be able to give itself to whomever wants to receive it.

“Now, my daughter, the work of the Kingdom of the Divine Fiat is the greatest work, and while it holds hands with the work of Redemption, because of the divine glory and the good and sanctity it will bring to creatures it surpasses the very Redemption. This is why great sacrifices, innumerable pains and sorrows, incessant prayers are needed. Therefore, I had to choose a creature who, voluntarily, would accept the long sacrifice of many years, of many different pains; and I will make known to the children of my Kingdom how much this Kingdom of my Will cost you and Me, to make it so that all might enter into It, giving them open ways from all points and in all manners, so as to win them to come: ways of light, ways of pains, ways of all the manifestations and truths I have given; and I will show the incredible effort you made in writing, so that nothing might be missing in order to let them find solid ground and safe ways to draw them with invincible force, and to let them take possession of the Kingdom of the Supreme Fiat.

“When the human generations have known all the knowledges about the Divine Will, the great good of my Kingdom, and how the one who impetrated It suffered so long sacrifices, my knowledges and your sacrifices, united together, will be powerful magnets, irresistible spurs, incessant calls, penetrating light, deafening voices which, as they make them deaf to all other things, they will be left with the hearing to listen to the sweet teachings of the Divine Fiat, and to accept a Kingdom which was impetrated for them with so many sacrifices. Therefore, in order to form a great work there is much to do and to suffer - everything is necessary; and what to you seems a pain of no significance, for others it may be a pitiful voice, such that, moved by it, they will recognize themselves as too ungrateful not to accept a good so great which cost us so much because of them. Therefore, let Me do, and leave Me free to do what I want.”

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**July 4, 1927**

***Offering of Communion. How our wills are the accidents in which Jesus is multiplied. How the soul who lives in the Divine Will contains the source of all the Sacraments.***

I was doing my thanksgiving for I had received Holy Communion, and I was thinking to myself that I wanted to offer It to all and to each inhabitant of Heaven, to each soul in Purgatory, to all the living who are and will be. And not only to them, but I would like to give my Sacramental Jesus to the starry heavens, to the flowery fields - in sum, to each created thing, in order to give Him the glory and the triumph of all His works. But while I was saying this, I thought to myself: ‘This is my usual nonsense - how can I form so many Jesuses? This is impossible.’ And my beloved Jesus, moving in my interior, told me:

“My daughter, just as in the sacramental host there are the little accidents of the bread, and your Jesus hides inside of them, alive and real - and as many Jesuses for as many as are the hosts - in the same way, in the soul there are the accidents of the human will, not subject to being consumed like the accidents of my Sacramental Life, and therefore more fortunate and more solid. And just as the

Eucharistic Life multiplies in the hosts, so does my Divine Will multiply my Life in each act of the human will, which, more than accident, lends itself to the multiplication of my Life. As you were making your will flow within Mine and wanted to give Me to each one, so was my Will forming my Life in yours, and from Its light It released my Life, giving Me to each one, and oh! how happy I felt that the little daughter of my Will was forming so many of my Lives in the accidents of her will, to give Me not only to animate creatures, but to all things created by Me. So, as I was multiplying my Life, I felt I was constituting Myself the King of all: King of the sun, of the sea, King of the flowers, of the stars, of the heavens - in sum, of everything. My daughter, one who lives in my Will possesses within herself the fount of the source of the Sacraments, and can multiply Me as much as she wants and in whatever way she wants.”

Afterwards, I remained doubtful about the last sentence written here above, and my beloved Jesus added:

“My daughter, the Sacraments came out of my Will like many little fountains; I issued them from It, keeping in It the source from which each of these fountains continuously receives the goods and the fruits which each of them contains. But they act according to the dispositions of those who receive them; so, because of lack of dispositions on the part of creatures, the fountains of the Sacraments do not produce the great goods they contain. Many times they pour waters, but the creatures are not washed; other times they consecrate them, impressing a divine and indelible character, but in spite of this they do not appear to be sanctified. Another fountain gives birth to the Life of your Jesus continuously; they receive this Life, but neither the effects of it nor the Life of your Jesus can be seen in them. So, each Sacrament has Its sorrow, because they do not see their fruits and the goods they contain in all creatures.

“Now, for one who lives in my Will, letting reign as in Its own Kingdom, since my Divine Will possesses the source of the Sacrament, what is the wonder if one who lives in It possesses the source of all the Sacraments and feels within herself the nature of the Sacraments with all the effects and goods they contain? And as she receives them from the Church, she will feel that it is food which she possesses, but which she takes in order to give complete glory to those Sacraments, whose source she possesses, and to glorify that very Divine Will that instituted them, because in It alone there will be perfect glory for all Our works. This is why I so much long for the Kingdom of the Supreme Fiat because It alone will give balance to everything; It will give to creatures all the goods It wants, and will receive the glory which they owe It.”

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**July 10, 1927**

***Privation of Jesus. How one who lives in the Divine Will is the triumph of God and of the soul.***

I was doing the round in the Divine Will, and while my poor mind was going around through all created things impressing my ‘I love you’ even on the highest mountains and in the deepest valleys, in the darkest abysses of the earth and in the deepest ocean of the sea - in sum, everywhere; while I was doing this, my poor mind was tortured by the privation of my sweet Jesus, and my poor heart was tormented, because as much as I called Him with my love, I could find Him no more. Oh, God! What pain! I thought to myself. ‘How is it possible that Jesus no longer listens to me? And while

I fill Heaven and earth with my '*I love you's*', none of my '*I love you's*' aims at Him to wound Him, and as it would make Him feel my wound, my torture, my torment, in feeling my very pains, so as not to feel them He would make up His mind to let Himself be found by the one who so much longs for Him?' Ah! Jesus, how much it costs me to have known You and not to possess You, to love You and not to be loved back. These are pains that cannot be described - there are no words to express them. At that moment, my dear Jesus moved in my interior, and bursting into tears, sobbing - and His sob was so strong as to resound so penetrating to the ear of my body, that I too cried together with Him - told me:

"My daughter, how can you believe that I am far away? How can you think that you are not loved back by your Jesus? Each '*I love you*' of yours was one more wound to my Heart, which made Me say: 'My daughter, you make your '*I love you*' resound everywhere for Me from the mountains, from the valleys, from the sea, from the flowery fields, from the sun - from everywhere.' And though hidden in you, I repeated: 'I love you, my daughter'. But I felt Myself cut to the quick when you thought that I did not love you back. This cannot be, my daughter; not to love in return is not the nature of your Jesus, nor am I able to do so; and if I am hidden in you without revealing Myself, it is my justice that hides Me and wants to punish the peoples with strong scourges. Oh! how many of them will pour upon the earth - and of all kinds, because they are irritating my justice very much. I hide from you so that it may follow its course."

Having said this, He kept silent and disappeared, and I was left so bad that I could not stop crying. Than, later on, He came back and told me:

"My daughter, the triumph of God is the human will operating in His own. This is His victory - to have that which came out of Him, come back into Himself, into His Will. As the soul operates in It, she extends within the divine boundaries, and her acts take their place in everything that is eternal. It is true that my Will is everywhere - there is not one point that can escape It, but where does It carry out Its power, Its divine operating? In the soul who lives in It. The soul who lives in It gives It the occasion for new works; she allows It to put out the beauty and the sanctity It possesses inside. It happens that which happened in Creation: Our Being existed *ab eterno*, but nothing could be seen outside of Ourselves before Creation, because all Our operating, Our portents and beatitudes were carried out within Ourselves; but when Our Divine Being wanted to operate outside of Ourselves, Our Will had the occasion to operate, and It issued the whole universe, with such sumptuousness, order and harmony, as to form the amazement of all generations and the triumph and victory of Our Supreme Being. The same with the soul who lives in Our Will: as she operates, she gives It the occasion to form more works worthy of It. Therefore, she is Our continuous triumph and the carrying out of Our works; she keeps the divine attitude up. So, while forming Our triumph and Our victory, at the same time the soul triumphs and conquers the Divine Will. Therefore, both one and the other are seen as victorious: God and the littleness of the creature. Do you think it is trivial that the littleness of the creature sings victory, moves a Divine Will to operate, and conquers It?"

After this, my poor mind continued to go around in the Creation, to bring before the Supreme Majesty all the acts that the Divine Will does in each created thing, and all those which It has done in the Sovereign Queen and in the Most Holy Humanity of Our Lord. Reuniting everything together, I carried them as many newborn of the Divine Will, all worthy of a God Trice Holy. It seems to me

that only the works of the Divine Will can give the most beautiful homages, and worthy of a God. At that moment, my sweet Jesus moved in my interior and told me: "My daughter, how admirable, harmonious, all ordered among themselves, and of rare beauty, are the acts done by my Will. They are Our divine army which, lined up around the Supreme Being, forms Our glory, Our defense, Our happiness without end. What comes out of the Divine Fiat carries the divine seal, and as they come out, more than legitimate children of Ours, they never lose life. If you never give life to your will, you too can be called an act of the Divine Will; and as act of It, you will come to acquire the right over all of Its acts. You will take your place in Our army, you will be Our legitimate daughter and as though a sister to all the acts of Our Will, and therefore, you will have the power to unite them all together, to bring Us the glory, the happiness of all the acts of the Eternal Fiat. What a difference between one who is an act of the Divine Will and one who is not. An act of It can be a sun, a heaven, a sea of eternal love, a beatitude and happiness that never ends. What can one act of my Will not do? My Will is eternal and makes Its acts eternal, It is immense light and all of Its acts have the fullness of light; there is nothing of It which does not invest Its acts. On the other hand, one who is not act of the Divine Will - oh, how dissimilar he is! He cannot take place in the divine army, he will not be able to give joys and happinesses, his light will be so poor that he will hardly be able to look at himself, his acts, however good, because they are produced by the human will, will be like smoke that the wind disperses, or like flower that withers and dies. What a difference, my daughter, between the two."

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**July 16, 1927**

***How one who lives in the Divine Will possesses perfect balance. How the prayer done in It possesses divine power and universal strength.***

I continue to live all abandoned in the Divine Fiat, following Its innumerable acts, and my sweet Jesus, moving in my interior, told me:

"My daughter, one who lives in my Will has the wideness, the capacity, to be able to enclose all the acts of God within herself, therefore becoming the depository of the Divine Will. And because if this, God finds in that soul the whole of Himself with all His acts. Therefore, everything - everything is sacred in her, everything is holy, everything is light and beauty; she possesses perfect balance, divine order, and I find in her the glory of my sanctity, of my light, of my rare beauty. I look at her and I find my reflections, my dearest image created by Me, as wanted by Me; and in the excess of my love I keep repeating: "How beautiful you are - my Will has enclosed everything in you. The Creation is a pale image of you; you are more refulgent than the sun, you are more adorned than the heavens, you are lovelier than the flowery fields. You are all beautiful because the power of my Divine Volition invests you, nourishes you - is your life."

Then, pausing, He added:

"My daughter, when the soul prays in my Will, all things and all created beings stand at attention, suspend all things, make everything silent, and while they are all intent on admiring the act done in the Divine Will, all together, they follow the prayer. The power of it calls and imposes itself on everything, in such a way that all do the same thing. If all other prayers were united together in order

to compare them with a simple prayer done in my Will, this one surpasses them all, because it possesses a Divine Will, an immense power, an incalculable value. I Myself feel invested by such a prayer, and as I see that it is my Will that prays, I feel Its power which identifies Me with that very prayer. So, if graces are not obtained by means of the prayer done in my Will, which is universal and divine prayer, if divine justice is not placated and scourges continue to pour upon the earth, it means that that is the Will of God, and that instead of letting those graces descend, It makes the effects of the prayer descend into souls; and if one does not obtain much with it, much less will be obtained with other prayers not done in my Will, which contain neither divine power nor universal strength.”

Then, after this, my lovable Jesus came out of my interior, and investing the whole of me, He filled me all with Himself, in such a way that I felt I was all surrounded by Jesus, and inside of Him. Then, in withdrawing, He threw Himself into my arms, leaning His head upon my breast to take rest, and as He was doing this, all created things - the sun, the heavens, the stars, the wind, the sea, the earth - in sum, everything, lined up around Jesus, and laying themselves like a bed under the members of Jesus, they all offered themselves to give Him rest. And my sweet Jesus told me:

“My daughter, if you knew all my crafting which I am doing in the interior of your soul, how I watch over each heartbeat of yours, all your affections, your words, your thoughts -in sum, everything, so as to let my Divine Will flow within the whole of you, that It may dominate and form Its Kingdom.... So much so, that after the work I do, very often I take rest in order to enjoy in you the fruit of the rest which only my Will can give Me. How beautiful is the rest It gives Me - all Our works, the things created by Us, compete among themselves to give Me rest, and I feel in you the happiness of my eternal rest, and the joy and happiness of Our works. So, my work in the Kingdom of my Will is safe, my rest is not disturbed by the noise of the human will. Behold then, the living in my Will is the true transmission of the Divine Life to the creature.”

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**July 21, 1927**

***Difference between the love of Heaven and that of the earth. How oppression weighs the soul down while the Divine Will empties her.***

I continue my living in the Divine Volition, and since my sweet Jesus often deprives me of His lovable presence, I call the Sovereign Mama to my help, the Angels, the Saints, to help me and lend me their love, their adorations, that I may do from the earth what they do in Heaven, so that, drawn by the very love of Heaven, my Jesus may come to His little exiled one, to the one who so much longs for Him. But, heedless of my hard martyrdom and as though despising my sighs, my yearnings, instead of having pity on me He escapes me, perhaps contenting Himself to look from afar at my terrible state. Ah! maybe if He feels the love of Heaven in me, which He likes so much, He will come and will no longer leave me alone and abandoned for so long. But while I was speaking nonsense in my interior, my sweet Jesus, my dear Life, came out from within me, and clasping me in His arms, told me:

“My daughter, I do like the love of Heaven, but that of the earth I like more. That of the earth is always new for Me, it is new gains that I make, new glory. On the other hand, that of Heaven I already possess, no one can take it away from Me - it is all my own thing. But that of the earth I am



in the act of acquiring, and many times I lose the new gains I should make, because souls not always give Me the love and the glory they should give Me.

“Now, you must know that when souls die in my grace they are confirmed in the nature of love, in the nature of glory and in the life of the Divine Will. So, in Heaven everything is nature in all the Blessed, therefore they give Me nothing more; rather, I give to them, constantly, that continuous act of joys, of happiness, of beatitudes ever new and without end. This is why I am all eyes over the earth, as though putting all Heaven aside - because Heaven is mine; and I fix on and become all attention for the soul who lives in the exile, who, even though she does not possess the nature of Heaven, wants to give Me the new gains of love, of glory and of adoration. If you knew how your love hovers around within my Will, how it rises between Heaven and earth, investing all created things, and breaching even into Heaven, up to wherever my Divine Will extends, it gives Me the new possession of the love of the creature who has let herself been invested by the power of my Supreme Fiat; and while the possession of love reaches Me, a new one she prepares - that of glory. And as you return to repeat your acts, your acts are always new for Me because, indeed, you did not have them before. Therefore, you are always new in the love, in the glory, in the adoration you give Me, because, echoing in you, my Will communicates to you that new act which It possesses by Its own nature. So, what I do in Heaven, giving to all the Blessed that new act, never interrupted, of joys and of unspeakable contentments, you are destined to give to Me from the earth, in the light and power of my Will. Therefore, be attentive on following Its rapid flight.”

As my beloved Jesus continued to deprive me of Himself, I felt so very oppressed, and I thought to myself how everything was over, and many other things which it seems useless to me to say on paper. And my lovable Jesus, placing His holy hands under my shoulders to as though take me in His arms, told me:

“My daughter, how heavy you have become - don’t you know that oppression weighs the soul down, and if I want to take you in my arms I have to make an effort to lift you? On the other hand, my Will empties the weight of nature, and Its light, removing the gloom of what is human, renders her light - light and capable of any sacrifice; and giving her the wings of love, it gives to the soul the first qualities of the Celestial Fatherland, which knows neither oppression nor darkness, but daylight without sunset and joy that never ends. And besides, what would you say if you heard the sun say: ‘Every-thing is over - I am no longer sun, because my Creator does not constantly add more light for me.’ You, I believe, would answer the sun: ‘I see you always sun, because your Maker has taken nothing away from you of the light He gave you. At the most, if He kept adding light you would have been stronger and more refulgent in your light.’ So do I answer you: ‘You are always sun, because the Sun of my Will and of the knowledges about It reigns in you as more than light.’ Neither I nor anyone else can snatch from you a single one of the many knowledges which you possess about my Eternal Fiat. And only because I do not constantly add more about It, as if what I have told you were nothing, you say: ‘Everything is over’, as if this Sun were extinguished in you? It takes too much, my daughter, to extinguish this Sun of my Will, nor will you yourself be able to escape Its eternal rays which, invading your soul, eclipse from you everything that does not belong to this Sun. Therefore, follow Its light and wait with patience for new light to come and be added, so as to render the Sun of my Will more refulgent in you.”

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**July 26, 1927**

***How the Divine Will has two characters.- incessant act and unshakeable firmness. How the human actions serve as straw for the wheat.***

I was lamenting because of the privation of my sweet Jesus, and pouring out my intense sorrow, I said to myself: 'How hard His abandonment is - I feel as though I am under a press, squeezed drop by drop. Oh, Jesus! where are your promises? Where is your love? Where is the triumph of your Divine Will in my poor soul? I feel as though betrayed by You. How bitter my end is. It is not the beginning that one must look at - it is the end that says everything!' But while I was pouring myself out, my beloved Good, moving in my interior, told me:

"My daughter, my Divine Will has Its triumph in you, and this is why It squeezes you, drop by drop, under Its divine press, so that not even a drop of your will may be left in you. Poor daughter, it is a Divine and unshakeable Will that works you in order to lay Its Kingdom in you, even in your littlest acts. Therefore, patience, do not lose heart. My Divine Will has two characters: unshakeable firmness and incessant act. This is why, when the soul has given herself to It, Its work is incessant. Don't you feel Its continuous motion within yourself? And when I manifest to you one truth about It, with a mastery which is all Its own and divine, It places Its incessant motion in attitude, and It repeats it continuously within you; and while repeating it, It triumphs, because It does in you what It does within Itself of Its own nature. Is this not, then, the triumph of my Will?"

Then, afterwards, He added:

"My daughter, all human actions - working, taking food, sleeping, the pains, the encounters, now of sorrow, now of joy - are nothing other than straw. Now, wheat cannot be formed without the straw; on the contrary, the straw defends the wheat from frost, from the burning rays of the sun, from the waters, from all the intemperances of the air. Like a garment, it covers the wheat and grows with it, and only when it has formed the wheat and given life to it - then does it detach from it; and the poor straw performs and receives this detachment by dint of threshing, after it has served the wheat and given life to it. Such are the human actions: from the littlest to the greatest, they are all straws, and if one lets the wheat of my Will flow within them, they serve in an admirable way to hide and preserve the wheat of my Divine Volition; and the more the straw, the more wheat can one hope to possess. It is an enchantment, my daughter, to see a human action enclosing within itself the most pure wheat and the refulgent gold of my Divine Will. Like straws, it seems that they have primacy over the wheat, and they can boast, saying: 'It is true that we are straws, but we hide within ourselves a Divine Will which is more than wheat. We remain at Its service and give It the field, that It may be formed in our action.' On the other hand, if my Will does not flow within them, the human actions remain as straws, worthy of being burned, because they have not formed within them the pure wheat that serves the Celestial Fatherland. Now, just as the straw is detached from the wheat by dint of threshing, in the same way, the human actions are detached from the pure wheat of my Divine Will by means of death which, knocking down what is human, crushes the garment which kept the gold wheat of my Will clothed, and letting it out, it manifests whether it was wheat or straw that the soul possessed. Therefore, it is not the human actions that indicate the value of them, but the will by which they are animated. How many actions, apparently beautiful and holy, will be found as full of

mud, if done for the purpose of interest; full of wind, if done for the purpose of esteem and personal glory; full of rot, if done to please creatures; full of smoke, if done out of attachment to what is human. How many things do the straws of the human actions hide; but on the last day of life, when the threshing comes and crushes the straws, it will make known everything they kept hidden inside.”

Afterwards, I continued my abandonment in the Divine Fiat, and my always lovable Jesus, moving in my interior, told me:

“My daughter, the human will rendered man like a cracked and collapsing factory, which man had no virtue of being able to repair by himself. The Divine Maker was needed, who had built it with so much love, and who, knowing the secrets of His art, could repair it and make the vital fluid of His divine repairing strength flow into the cracks, so as to render it solid again, just as He had built it. But it is necessary that man draw near the Divine Repairer in order to receive the benefit of His art; that he let himself be handled by Him, and that he no longer let the human will act, the primary cause for his becoming a collapsing factory. Otherwise, in spite of the coming of the Celestial Constructor, man will always be cracked and collapsing factory.”

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**July 30, 1927**

***How life is in the incessant motion, how this motion produces the spring. The value of the interior acts.***

I was following the Holy Divine Volition, but always with the hard nail of being without my Highest Good, Jesus; and I thought to myself: ‘What good comes to me by following the acts of the Supreme Fiat when I am without the One who issued the whole Creation with a supreme accent of His Volition? To follow His Will and not to see Him, to see His works that speak of Him and not to be clasped in His arms, is an indescribable pain, it is a wound that bleeds continuously.’ But while I was thinking of this, my beloved Jesus moved in my interior and told me:

“My daughter, life is in the continuous motion. Everything that comes from God must possess a motion; so, there is not one thing created by Us which does not move. Heavens and earth, sun and sea, they all move with such order and continuous velocity as to never stop. If they did stop, life would cease, and the good they do would also cease. At the most, they would remain like painted pictures, which are unable to do good to anyone. A good, an act, can only be called true good when it has its incessant motion. This is why Our Divine Being is perfect in all Our acts - because It has Its continuous motion, It never ceases to do and to give good; and if It did cease, which cannot be, the life of good would cease.

“Now, Our Will, life and perfect echo of Our Divine Being, is incessant motion, and therefore It is perfect good, and a good which can give itself to all. When a good is incessant, all can take it, its continuous motion makes it possess the spring of inexhaustibility. Therefore, one who must live in my Divine Will must possess the echo of my Will and, with incessant motion, follow Its acts and the good that comes to you, which places you in the order of the divine motion, moves you with enchanting rapidity, and goes around together with all created things. Your acts are inexhaustible, and all can take the good of them, because they come from the spring of the eternal Fiat. And do you

think it is trivial to do a good that always springs? And this is the cause for which in creatures one cannot see true and perfect goods - because their virtues are interrupted, and as they lose the incessant motion of a virtue, the life of the good of it already ceases. They lose the taste, the pace, the strength, because they do not possess the incessant motion, and so the life of the virtue is not formed in them, nor that act which always springs, but rather, something superficial and passing. So, how can they give the good of those virtues to all, if they do not possess their life and spring themselves, which are such that, while they give to others, they are never exhausted and lose nothing? Does the sun perhaps lose anything by giving its light to all? Certainly not, because it possesses the spring of light and its motion of giving light is incessant. Therefore, my daughter, in my Divine Will your acts, your prayers, your asking for Its Kingdom, must have the incessant motion to be able to impetrate for all that the Divine Fiat be known and loved by all.”

Then, after this, I was following the Most Holy and adorable Divine Will in my interior, and my sweet Jesus added:

“My daughter, the interior acts of a soul who does the Will of God are free from any evil and shadow of defect. God alone is witness of an interior act and while no one points at her, no one looks at her, no one speaks of her, God, as witness of the work of the creature, there where no one is given to penetrate, in the interior of the creature, points at her, looks at her, and speaks to the whole of Heaven, and many times also to the earth, of the great portents of the interior work of this creature. To be pointed at, to be looked at by God, to make Him speak of a creature, is the greatest act and honor that she can receive, and cannot be excluded from the great works which God will accomplish through her. The interior acts are wounds, darts, arrows to the divine bosom, they are celestial messengers which are released from the creature and fly to her Creator, bringing the mark of glory, of love and of pleasing only the One who has created her. In fact, who sees, who listens to, who appreciates all the things you do in your interior? No one. I alone am witness of them, listen to them, appreciate them. This is why in Our greatest works We choose souls who show nothing great and marvelous on the outside, but interior souls, who are unblemished either by human views, or by the clamorous noise, the glory, the self-esteem which the external works bring. In fact, in Redemption We choose a simple Virgin, without external splendors, but She had Her interior speaking, and was able to say so much, one on one with Her Creator, as to conquer Him and obtain Redemption. Now, We have done the same for the Kingdom of the Divine Fiat: We have chosen another one, all interior, who will say much, and will pray God to concede the longed for Kingdom. The external acts, also good and holy, cannot please Me like the interior acts, because the external ones are almost always impregnated with the air of self-glory, with human esteem, and sometimes times also with blame. And a poor heart feels within itself the effects of the praises or of the blame, after it has made sacrifices, and what is human enters the field and invests the acts of the creature with its tenebrous air, and therefore they do reach Me as pure as they should be. On the other hand, an interior act is neither blamed nor praised by anyone, and what is human has no way in. Since she does not feel watched by anyone, to the soul herself it seems that she does nothing great, and therefore her acts are all impregnated with celestial air. Therefore, be attentive, and let your interior always go around in my Will.”

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**August 4, 1927**

***There is no greater happiness than a king who serves his queen, and a queen who serves her king. When the Divine Will reigns, It is like the beating of the heart. Example of father and son.***

I was feeling highly afflicted because of the usual privations of my beloved Jesus; but as usual as this pain is, it becomes more intense and ever more harsh, to the point of rendering me petrified. Now, while I was as though immersed in the sea of this pain, I was given a refreshment, and in that ice-cold water I looked at the Will of the One who kept me tortured, and yet loved me, as He had prepared that refreshment. And as I was bringing it to my lips, Jesus moved in my interior in the act of stretching out His hand in order to sustain the glass, to help me drink Himself, saying: "I am serving my queen - she serves Me, who am her King, and I serve her, who is my queen. In fact, one does my Will and lives in It is always ready to do what I want, therefore she serves her King faithfully and in an admirable way; and since my Will is in her, I serve my own Will which rendered her queen." On hearing this, I burst into tears of unspeakable tenderness, and I thought to myself: 'Queen! queen! And He leaves me so alone and abandoned to the point of letting me reach the extremes? And then He comes up with something new to leave me for even longer. Ah! Jesus! Jesus! Do You want to make fun of me?'

But while I was pouring out my sorrow, He moved again in my interior, and added:

"My daughter, I am not making fun of you. On the contrary, I tell you that there is no greater happiness than when the king serves the queen, and the queen the king. And if the queen were to be infirm, if she saw herself being served by the king, sustained in his arms, being fed the food by his hands - for there is nothing that the king does not do for her, allowing no servant to come close and serve his queen - the infirmity would change into happiness for the infirm queen; and in seeing herself being touched, served, sustained, watched over by the king, she feels as though his love were giving life back to her. If this happens in the natural order - that a king is happier to be served by the queen, a father by his daughter, while the daughter was served by her father or by her mama; and this, because the king, the father, the daughter, have love as the first act in the service they offer, and would want to give their lives with their services; and this is why they are made happy in their pains, which does not happen with servants, and this is why the service of servants is always harsh - much more so in the supernatural order: one who lives in my Will is my queen, and her first act is love, and in all the acts she does, she gives Me her life. Oh! how happy I feel in her acts - because those are the acts of my very Will that serve Me. And in seeing you infirm because of Me, I feel happy to serve you in the very things created by Me, wanting to give you my very life in each one of them; and in giving it to you, I feel my happiness being doubled, because I feel my life in the one who possesses my Will, which made her a queen to Me. Not so when the things created by Me serve one who does not do my Will: these are servants, because they do not possess a royal Will, and - oh! how hard it is for Me to serve servants. If a king serves his queen, he does not degrade himself, on the contrary, he acquires glory and heroism; but having to serve servants - what sorrow and humiliation!"

After this, I was following the acts in the Divine Volition, and I thought to myself: 'What an impression have the privations of my sweet Jesus caused on my poor soul - I no longer feel those fervors so ardent of before, but everything is coldness. Oh, God! what a double-edged knife is your privation. On one hand it cuts, on the other it kills, and with its cuts it removes and destroys everything, and leaves such nakedness, even of the holiest things, that one can just barely live, and

only to fulfill the Supreme Volition.’ But while I was thinking this, my beloved Jesus moved in my interior, telling me:

“My daughter, yet, everything you used to feel before in your interior entered into the order of ordinary grace. Fervors, sensibilities, are ordinary grace, which I give to all according to their dispositions, and which are subject to interruptions - to now rising and now dying, and therefore they constitute neither life nor solidity of sanctity. On the other hand, in my Will I have invested you with extraordinary grace, which is firmness in good and incessant act - virtues which are exclusively divine. Do you think that your continuous round in the works of your Creator is something trivial or ordinary?; as well as the firmness of your will in Mine, only to follow the acts of my Eternal Will? In the face of my Will, fervors, sensibilities, have nothing to do with It; they are like little lights before the great sun, which have no reason to exist; and if they do exist, it is for doing nothing. My Will absorbs everything and makes the soul become all of God, who wants to make of her another Sun. One who is Sun wants everyone to become sun. It would not be something worthy of it to form little lights - It would go out of Its nature. And you are there crying over the little lights and do not think that a Sun invests you, giving you firmness and unshakeability. More so, since when my Will reigns in the soul, It is like the beating of the heart, which has the primary act of life in all the members; It is like life, motion, strength, heat - everything comes from the heartbeat. If the heartbeat ceases, life, motion and everything else cease.

“Now, as my Will beats in the soul, It beats and gives Divine Life, It beats and gives Its incessant motion, Its strength which is never exhausted; It beats and gives Its inextinguishable light. How beautiful it is to see the continuous beating of my Will in the creature. It is the greatest miracle that exists between Heaven and earth, it is the perfect order between Creator and creature. With the soul in whom the heartbeat of my Will reigns, I act like a Father who keeps his son always with himself, he communicates his ways to him, he feeds him his words, he would want to palpitate in his son in order to give him his intelligence, his life; and when he is sure that his son is another him and can do what he knows how to do, he says to him: ‘My son, go out into the field of life and do what your father has done until now. Work, take care of our businesses, take upon yourself the whole commitment of the family. You will be the repetition of my life and I will rest; I will accompany with my heartbeat that you may feel within yourself the life of your father and may carry it out faithfully, as I wait for you in my rest, to enjoy together the fruits of your toils.’

“More than as Father do I act with the soul in whom my Will reigns. Rather, a father cannot give his heartbeat to his son, while I give it to her - I keep her always together with Me, I teach her my divine ways, I communicate to her my secrets, my strength; and when I am sure, I fling her into the field of the life of my Will, that she may take on the whole commitment of the human family, and I say to her: ‘My daughter, let Me rest, I entrust everything to you; but in my rest I will wait for you often, to enjoy the fruit of the work you do in the Kingdom of my Will.’ Don’t you want, then, that your Father, your Jesus, may rest while you work in my place, but always with my heartbeat?” And I: ‘My Jesus, but You almost no longer tell me anything, and not only it seems to me that I have to work alone without You, but I miss your word that lays for me the way which I must cover in the Kingdom of your Will.’ And Jesus added: “My daughter, my word is life, and when I speak I must see whether this life can have life in the creatures. If it is not so, I do not expose a Divine Life of Mine if there is no one to receive it; and it is enough for Me to see even one single creature disposed,

to release this Divine Life from Myself, within my word. This is why many times I do not speak because I do not see anyone disposed to live the life of my word; more so, since with you I have no need of words to make Myself understood - it is enough to look at each other in order to understand each other; isn't it true? You understand Me and I understand you."

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**August 9, 1927**

***How Creation and Redemption are divine territories given to creatures. The love of Jesus in making her sleep. How light and heat are inseparable from each other.***

I was following the Divine Will in Its acts, and my beloved Jesus followed me with His gaze to see whether I would visit all of His works; and He told me:

"My daughter, I am watching to see whether you visit all my territories. You must know that Creation is a territory of mine; Redemption is added territories; even more, my childhood, my tears and baby wailings, my prayers, my works, my steps, my hidden and public life, are as many apartments of mine which I formed within my territories. There is not one thing I did and pain I suffered, which I did not use to expand the boundaries of the divine territories in order to give them to creatures. Now, every day I look at whether at least the little daughter of my Will visits all my territories and enters each of my apartments; and when I see you begin Your round to visit the sun, the stars, the heavens, the sea and all created things, I feel that my territories, which with so much love I formed and gave to creatures, are not abandoned -there is at least one who visits them; and if she visits them, it means that she loves them and has accepted the gift. And I anxiously wait for you to continue your visits in Bethlehem, the place in which I was born, and visit my tears, my pains, my steps, my works, the miracles I performed, the Sacraments I instituted, my Passion, my Cross - in sum, everything. And I make you aware if anything escapes you, that you make your little visit, be it even in passing; and oh! how content I am that my apartments are all being visited. My daughter, what a sorrow it is to give and not to be recognized, to give and have no one who takes the good one wants to give. And do you know what I do? When I see you, all by yourself, going around throughout all my territories and visiting my apartments, I give you all the goods which are in them, in such a way that, what I should give to others, I centralize in you. So, I give you everything and you give Me everything. In fact, in order to be able to give everything to the soul, I must find everything in her, and in order for her to be able to give Me everything, she must possess everything. One who has everything, has the capacity of being able to give Me everything and to receive everything."

Afterwards, I was feeling such profound sleepiness as to be unable even to write, and I thought to myself: 'Why this sleepiness, when vigil has almost always been nature in me?' And my beloved Jesus, moving in my interior, told me:

"My daughter, just as a doctor makes the poor patient who has to undergo surgery fall asleep, so as not to let him feel all the harshness of the pain of the cuts he has to make on the poor infirm one, in the same way, I, Celestial Doctor, who loves you so much, in order not to let you feel the continuous press of my privation, its repeated blows, the harshness of its painful cuts, make you fall asleep, so that, in breaking your martyrdom, sleep may give you a little bit of respite from a pain so intense. But

while you sleep, your Jesus sustains you in His arms, and I continue my work in your soul. And not only this, but I make you sleep because my justice, too irritated by the offenses of creatures, may do its course in striking the creatures, and, by sleeping, you may not only leave it free in its course, but may be spared the sorrow of seeing its just blows over the ungrateful world. Oh! if you could see how your Jesus embraces you delicately so as not to let you feel the touch of my embraces; how I kiss you so very softly, that you may not feel the touch of my lips; how I keep repeating, so very quietly: 'My poor daughter, my poor daughter, what a hard martyrdom you are in', so that the sound of my voice may not wake you up; and how, without clamor of voices and motions, I continue the work of the Kingdom of my Divine Fiat in your soul - you would not say any more that I no longer love you as before; on the contrary, you would say to Me: 'Oh! how so very much does Jesus love Me. And if He makes me fall asleep, it is so that I may not suffer more'."

After this, I was following the Divine Volition, and my sweet Jesus added:

"My daughter, in order to form a greater light it takes more heat. Light and heat are inseparable from each other. If there is light, there must be heat, because the nature of light is heat, and the nature of heat is light. However, if one wants great light, it takes much heat; they are both equal forces, and together they form their life. Now, one who does my Will and lives in It receives the life of light and of heat from her Creator; and as the soul thinks about my Divine Will, she forms the heat; as she speaks about It, she adds more heat; as she operates in order to fulfill It, she doubles the heat -, as she walks on Its ways, she multiplies the heat - and the light becomes brighter, stronger, and extends and expands more. So, there is not one part of her being which does not spread rays of vivifying light; more so, since she possesses the source of the life of light which is my Supreme Fiat. From this you will be able to comprehend how creatures possess as much light and heat for as much contact as they have with my Will and for as much as they try to fulfill It in their actions. And if it is not so, even if one sees them doing good, it is a good without life, without light and without heat; it is superficial virtues which form a painted light and heat, and which, when touched, are found cold and without the good of a vivifying light that gives life. And many times the works without my Divine Will, on the occasions, reveal how they were nourished by passions and vices which were colored by that apparent good."

Then He kept silent, and I tried to abandon all of myself in His Will in order to follow It; and my Highest Good, Jesus, continued saying:

"My daughter, in creating man, Our Divinity bound him completely to Us. So, his memory, intellect and will were bonds of union; his eyes, mouth, hearing, heart, hands and feet, were bonds; and if the creature lives in my Will, as she places each of these bonds in attitude, she receives the attitude of the Divine Life. So, she is formed and develops like a little plant which, while possessing the fecundity of its earth, full of vital humors, watered with pure and abundant water, is all exposed to the beneficial rays of the sun, receiving its continuous life. Oh! how well it grows, how enjoyable are its fruits, how sought for, loved and appreciated. In the same way, the soul, by receiving the continuous Life of God by means of all these bonds which, more than solar rays, communicate themselves over each part of her being, is preserved as fecund earth, full of vital and divine humors which, more than blood, flow within her. How well she grows - she is the beloved, the one who is sought for by Heaven and earth. Her life, her works, her words, more than fruits, are enjoyable for all. God Himself takes pleasure



in enjoying fruits so precious. Therefore, how can you fear that I may leave you if you are bound to Me with so many bonds, from which you receive continuous life?"

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**August 12, 1927**

***How incessant prayer conquers God. Uproaring of nature. The three little fountains. Preparations for world wars.***

I felt myself in the terrible nightmare of His privation. I was oppressed, I agonized, I felt so ill that I could take no more. And my adorable Jesus, after having pressed me well under a press so painful, having compassion for my extreme affliction, clasped me tightly in His arms, telling me:

“Poor daughter, how you suffer. Courage, I do not want you to reduce yourself to these extremes you oppress yourself too much. Yet, you should be consoled, your interior is a continuous speaking before the Divine Majesty, and a continuous act. And a speaking ever unceasing before God, wanting the Kingdom of my Divine Fiat, brings with itself the certainty of victory. So, either you have won or you are about to win. A continuous doing and speaking acquires the nature of a winning power before God, and it is as if God would lose the resisting strength, while the soul acquires the winning strength. An exchange takes place: God is disarmed and the soul is armed with divine weapons, but the Supreme Being is not given to being able to resist. Does that asking Me continuously for the Kingdom of my Eternal Will seem trivial to you? - going around through the whole Creation, and, over and over again, in all the acts I did in Redemption, as well as in the seas of the acts of love and of sorrow of the Sovereign Queen of Heaven, to ask for my Kingdom? You seek nothing for yourself, and you go round and round, asking over and over again that my Divine Will be known, and that It dominate and reign. Not a shadow of what is human enters into this, nor any personal interest; it is the holiest and most divine prayer and act; it is prayer of Heaven, not of the earth, and therefore the purest, the most beautiful, the invincible one, which encloses only the interest of the divine glory. Until now no one has prayed Me with such insistence. My Mama did pray Me with such insistence for the sake of Redemption, and She was victorious; but for the Kingdom of my Will - no one until now with such insistence as to conquer a God. Therefore, your insistence says much, the very uproaring of all nature says much. In these times, all the elements, uproaring, are bearers of goods, and this is necessary to reorder my Kingdom. It is the greatest thing, and it takes the uproaring in order to purify the earth. Therefore, I do not want you to oppress yourself too much, but rather keep on with your continuous flight, with your insistence, so as to acquire the complete strength to win the Kingdom of the Supreme Fiat.”

So I continued praying, and I felt a hand being placed on my head, and from this hand three little fountains came out; one of them emitted water, another fire, and the other one blood, which inundated the earth, and people, cities and kingdoms were swept away. It was horrifying to see the evils that will come, and I prayed my beloved Jesus to placate Himself, asking Him for some sufferings so that the peoples might be spared. And Jesus told me:

“My daughter, water, fire and blood will unite together and will make justice. All the nations are taking up arms to make war, and this irritates divine justice more, and disposes the elements to take revenge against them. Therefore, the earth will pour out fire, the air will send fountains of waters,

and the wars will form fountains of human blood, in which many will disappear, and cities and regions will be destroyed. What wickedness - after so many evils of a war they have gone through, they are preparing another one, more terrible, and they are trying to move almost the entire world, as if it were one single man. Does this not say that sin has entered deep into their bones, to the point of transforming their very nature into sin?"

Oh! how ill I felt in hearing this, and I prayed Jesus to put justice aside, letting mercy enter the field; and if He wanted a victim, I was ready, as long as the people would be spared. '...And if You do not want to concede this to me, take me away from the earth, for I can no longer stay here. Your privations give me continuous death, the scourges torture me; and then, how can I live when I cannot spare our brothers the pains through my pains? Jesus! Jesus! Pity on me, pity on all - placate Yourself and make your little daughter content.' At that moment, I don't know how, I felt myself being invested by pains which I had not felt for some time. I am unable to say what I went through; and this gives me hope that the grave evils may be held back at least in part.

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**August 15, 1927**

***How all created things possess the unity of the Divine Will. Difference between the test of Adam and that of Abraham.***

I was going around through the whole Creation according to my usual way, to unite myself to the acts of the Supreme Will, which It exercises in It; and my always lovable Jesus, moving in my interior, told me:

"My daughter, all created things possess the unity of my Divine Fiat. While It is divided into many acts, these acts are bound together and inseparable from one another in the unity of the same Divine Will. Look at the sun: its light is an act distinct from the other created things, but its light binds all; it invests the earth and binds it with its light, and the earth binds itself to it, drinks in large gulps from the fount of light, receives its effects, its heat, its ardent kisses, and forms one single act with the sun. The light invests the air and becomes inseparable from it; it invests the water, and the water plunges into the light and they bind themselves to each other in their unity. In sum, since one is the Will that dominates them, all created things are so bound among themselves as to become inseparable, and one could not be without the other. Now, the soul who lives in my Divine Fiat possesses the unity of It, and therefore she is inseparable from all the acts which the unity of my Will issues. The unity of It binds her to God, and she gives Me the glory of the divine works; it binds her to the Angels and to the Saints, and she gives Me the angelic glory and that of the Saints; it binds her to all Creation, and she gives Me the glory of the heavens, of the sun, of the sea - in sum, of everything in which my Will operates; she is inseparable from it and forms her unity with it. Therefore, only one who lives in my Will can give Me the love, the glory of all Creation, and of all Redemption; there is not one act of It from which the soul is separated. The other creatures might say it with words, but only one who lives in my Volition possesses the deeds."

Then I continued my round in the Supreme Volition, and since I had first offered the first acts of Adam when he possessed the unity with the Supreme Will, so that I too might unite myself to those perfect acts which he did at the beginning of Creation, and then I had moved on to unite myself with

the heroism of Abraham, I thought to myself. 'What divine wisdom! Of Adam it is only said that he was the first man created by God, that he sinned and cast the human family into the maze of all evils; and then nothing else is said about him in the many years he lived. Could Our Lord not return to make some other test and ask of him some other sacrifice in order to test his faithfulness? And while Adam is put into oblivion, He calls Abraham, and after testing him and finding him faithful, He puts him on display, makes him the head of the generations, and he is spoken about with so much glory and honor.' Now, while I was thinking this, my sweet Jesus moved in my interior and told me:

"My daughter, these are the dispositions of my infinite Wisdom. It is my usual way that when I ask of the creature a small sacrifice for her good and, ungrateful, she denies it to Me, I no longer want to trust her, I dismiss my designs to raise her to great things, and I leave her like a creature put into oblivion, which no one points to because of either great works or heroism, whether for God, for herself or for the peoples. Then, you must distinguish what I wanted from Adam - the little sacrifice of depriving himself of a fruit - and it was not granted to Me. How could I trust him and ask of him a greater sacrifice? On the other hand, I did not ask of Abraham a fruit as sacrifice, but first I asked him to go into a foreign land in which he was not born - and he promptly obeyed Me; and then I wanted to trust him more, I lavished grace upon him, and I asked of him the sacrifice of his only son, whom he loved more than himself - and he promptly sacrificed him to Me. From this I knew he was up to it, and I could trust him - I could entrust everything to him. It can be said that he was the first repairer to whom the scepter of the future Messiah was entrusted, and therefore I raised him to head of the generations, to God's great honor, as well as his own and of the peoples.

"The same happens in all creatures. It is my usual way to ask for small sacrifices - depriving oneself of a pleasure, of a desire, of a small interest, of a vanity, or detaching oneself from something which seems to do one no harm. These small tests serve as little supports on which to place the great capital of my grace in order to dispose them to accept greater sacrifices. And when the soul is faithful to Me in the small tests, then I abound in grace and ask for greater sacrifices, so as to be able to abound yet more in giving, and I make of her a portent of sanctity. How many sanctities begin from a small sacrifice; and how many, after denying Me a small sacrifice, as it seemed to them that it was something of no importance, have remained scrawny in good, cretinous in comprehending it, weak in walking on the way that leads to Heaven. Poor ones, they can be seen crawling and licking the earth in a way that arouses pity. Therefore, my daughter, it takes greater attention to small sacrifices than to great ones, because the small ones are the strength of the great, dispose God to give grace, and the soul to receive it."

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**August 17, 1927**

***Everything which is done in the Divine Will becomes universal property. What it means to go around in the divine works.***

My living in the Divine Will is continuous, and while I was following Its innumerable acts, my sweet Jesus, moving in my interior, told me:

"My daughter, everything which the creature does in my Divine Will is universal property. In fact, since my Will is property of God, everything which is done in the Divine Fiat becomes divine

property. And since the Supreme Being, by nature, by right, by creative power, as the Creator of all things, is the only universal Owner of everything, everything that the soul does in my Will acquires universal rights, and everything that is rendered universal becomes property of all. So, everyone can take that which is rendered universal. More so, since in giving themselves to all, the universal properties of God never decrease; they give and they lose nothing. Does the sun perhaps lose anything by giving its light to all? Or, do creatures enjoy its light less because all of them receive it? The sun loses nothing, and creatures enjoy its light just as much, whether there were one creature alone, or it is all of them who receive it. Does God perhaps lose anything because He gives Himself to All? Or, do creatures receive less because He is the God of all? Not at all -neither One nor the other lose anything. Now, what glory, what honor does the soul who lives in my Will and operates in It not give Me, as she lays her acts within the universal properties of God, in such a way that, more than sun, all can take the goods of her acts? And what glory is it not for her, as, more than sun, she invests all, and with her light goes around all to feed them her light her acts, her love?"

At that moment I saw as if beloved Jesus were setting off to leave me, and I cried out loudly: 'Jesus, what are You doing? Do not leave me, for I don't know how to live without You!' And Jesus, turning to me, told me:

"My daughter, can I leave my Divine Will, my acts, my possessions? I cannot. Therefore, do not fear for I do not leave you." And I: 'Yet, my Love, You leave me. How many times I go round and round throughout the whole Creation and I do not find You. Then I continue my round through all your works of Redemption, hoping to find the One whom I love, but in vain. I reach even into the seas of the acts of the Sovereign Queen, thinking that You may be there with our Mama, but - no, my searches end up in the sorrow of not finding You; so much so, that the thought comes to me of not going around in all your works when I do not find the One who gives me life and is everything to me.' And Jesus, interrupting my speaking, added: "My daughter, if you do not do your complete round in all Our works and in those of the Queen of Heaven... do you know what it means to go around in the Creation and in everything that belongs to Us? It means to love, to appreciate, to possess Our works, and I would not feel fully happy if I saw that the little daughter of my Will does not possess what I possess, and is not aware of, nor enjoys all my riches. I would find many voids in you, which are not in Me -voids of complete love, voids of light voids of full knowledges of the works of your Creator. So, your happiness would not be full, and not finding the fullness of everything in you, I would feel your voids and your halved happiness. In the same way, if our Queen Mama saw that you do not possess Her seas of graces, She would feel that Her little daughter is not fully rich, nor happy, My daughter, to have one single Divine Will as life and not to possess the same things cannot be. Wherever It reigns, the Divine Will wants to possess everything that belongs to It - It does not want disparity. Therefore, you must possess within yourself what It possesses in Me and in the Virgin Queen, and your going around in all Its works serves as confirmation of Its reigning in you. And besides, don't you yourself know how many things you learn in going around in all the works of my Supreme Fiat? And as many things as It manifests to you, so many possessions does It give you. If one who lives in Our Will did not possess all Our goods, it would happen as to a father who is rich and happy, while his son does not enjoy all his riches and is not happy like him. Would this father not feel the fullness of his happiness break because of his son? This will be the basis, the substance, the beautiful characteristic of the Kingdom of my Divine Fiat: one the Will, one the love, one the happiness, one the glory between Creator and creature."

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**August 21, 1927**

***How Jesus wants to end it with the world. The power of what is done in the Divine Will in order to placate divine justice.***

As I was in my usual state, my adorable Jesus came all in a hurry, and throwing His arms around my neck, He clasped me so very tightly, telling me: "My daughter, I end it with the world - I can take no more. The -offenses, the pains they give Me -are too many, therefore it is necessary that I destroy them." I trembled in hearing this, and I said to Him: 'My Love and my Life, of course You suffer very much and can take no more -because You want to suffer alone. But if You shared your pains with me, You would suffer less and would not reach the point of no longer being able to bear the poor creatures. Therefore, let me take part in your pains, let us share them together, and You will see how You will be able to bear them still. Hurry, do not suffer alone any longer - try, O Jesus. You are right, You suffer very much, and this is why I pray You - let us share them together, and placate Yourself.'

Then, after much insistence, my sweet Jesus let me suffer - but those were the shadows of His pains; and yet, I felt as though being destroyed, crushed. But I am unable to say what I suffered, and besides, about certain things it is better to keep silent. Then, as though tired of His long suffering, Jesus hid within me in order to find some relief, and I felt myself being invested completely by Jesus. I saw the eyes of Jesus everywhere within me, and He told me that those eyes were tired of looking at the earth, and He was looking for shelter. The light of the eyes of Jesus fixed on various points of the earth, and the evils committed in those places were so many that that light incited Him to destroy them. I prayed Him to spare them, placing His blood, His pains, His life, His eternal Will before Him; and Jesus, all goodness, told me:

"My daughter, the power of the prayers, of the acts, of the pains suffered in my Will is unreachable. While you were praying and suffering, my blood, my steps, my works were praying, my pains were being multiplied and repeated. So, all that is done in It gives Me the occasion to repeat again what I did while being on earth. And this is the greatest act in order to placate divine justice."

Then, continuing my round in the Divine Volition, and not finding my sweet Jesus, I was lamenting within myself, and saying to myself: 'How can it be that Jesus no longer comes so often as before, and while He tells the wonders of His Will and where one who lives in It can reach, instead of coming more often, He comes with more delay?' Now, while I was thinking this, my beloved Jesus moved in my interior and told, me:

"My daughter, my Humanity hides within you, and I give place and large field to my Divine Will to let It operate freely, and to let It form its Kingdom. There was once the free time in which my Humanity had Its field of action in you, and therefore It was always with you and by you; and my Divine Will let Me do it, so that I might prepare you to receive the field of action made more extensive by the interminable Fiat. And so I must let It do it; more so, since It does not prevent Me from remaining with you, because we are inseparable; and while being with you, I delight in binding your soul like a tiny little bird with the thread of light of my Will, and I make you fly in the immensity of It, flinging you into Its innumerable acts, keeping in my hands the thread that holds you bound.

And you, wandering away within Its acts, lose sight of Me, while I am waiting for you to follow all the acts of my Divine Will to then pull the thread behind you. Before, you would not follow all of Its acts; you would follow the small circle of the acts of my Humanity, which is small in comparison to the acts of my Divine Volition; and this is why each act and pain of yours would make you encounter your Jesus, and I was all intent on making you copy my Humanity. Therefore, it was necessary that I keep the brush in my hand in order to form my image in you, to dispose the canvas of your soul to receive the vivid colors, dipped in the light of my Divine Fiat. That which was necessary before is not necessary now; however, this does not mean that I am not with you. We live together within the eclipse formed by the light of an eternal Will, and Its light is so great as to eclipse us and make us to lose each other. But if the light is dimmed, I can see you and you can see Me, and we find each other as if we had never been separated.”

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**August 25, 1927**

***Relations between the branches and the vine. The soul, depository of the Divine Will.***

While I was praying, I found myself outside of myself, and with my sweet Jesus in my arms. Claspings Him tightly to my heart, I said to Him: ‘Tell me, my Love, what are the relations between You and me?’ And Jesus, all goodness, told me:

“My daughter, do you want to know? The relations that pass between you and Me are like the relations that pass between the branches and the vine. The vine forms the branches, and they receive the vital humor from the vine in order to vegetate, to clothe themselves with leaves and with grapes. So, there is such union between the vine and the branches, that the branches can neither be formed nor have life without the vine, and the vine would make no impression nor display of itself, nor would it give any fruit without the branches. Therefore, there are such relations between the two of them, such bonds of union, that they form the same life and are inseparable from each other. And if they separate, the vine remains sterile, without display and without fruit, and the branches lose their life and wither. Now, the vine is your Jesus and you are the branch. The relations between you and Me are inseparable; one is the blood that circulates in our veins, one the Will, one the heartbeat. I form your life, and you form my glory and my fruit, and I delight in resting in the shade of the thick leaves of your branch, and in picking the grapes of my vine, and in enjoying them as I please.”

And I: ‘But, tell me more, my Life: and your Will. - how is It in me?’ And Jesus added with unspeakable sweetness:

“My daughter, my Will is in you as the depository of all Its acts. In fact, when It does one act my Will does not deposit it outside of Itself, the space, the decency, the sanctity would be lacking, as well as everything that is needed in order to preserve Its acts. This is why It cannot place them anywhere else but within Itself. Who can ever have the space to receive all the heavens with their stars? The sun with the expanse of its light? The sea with the vastness of its waters? The earth with the multiplicity of its plants? No one. Therefore, in order to be able deposit Its own acts, my Divine Will Itself is needed. Now, since my Will is in you, It makes the deposit of all Its acts within you, because within Its Fiat It finds magnitude and sanctity worthy of Itself If you knew what the contentment of my Eternal Fiat is, in finding in the creature the space in which It can deposit Its acts - which is their

primary cause, because for the creature were they done! Therefore, all the acts of my Divine Will are in you, and from you they come out, bringing with them the glory which is due to them. Oh! how requited It feels in finding, in all of Its acts, the creature giving glory to Its light, to Its sanctity, to Its immensity; and in finding her kiss, glory, love, It feels so drawn as to form yet more beautiful acts, worthy of my Eternal Fiat, only for love of the one in whom It can make the deposit of them, so as to receive her new kiss, her love, her glory. This is why wherever my Will is, there is everything: there is heavens, sun, sea and everything. Nothing can It lack of all Its works; It contains everything, It preserves everything, It has room for everything, so as to enclose everything within Itself."

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**August 28, 1927**

***Sorrow of the Divine Will in each created thing. The conception of Jesus. The love of the soul.***

I was following the acts of the Supreme Volition according to my usual way. But while I was doing this, my sweet Jesus came out from within my interior; He was so very afflicted and weary, and was sighing with intense sorrow. I said to Him: 'What is the matter - what is it, my Love? Why are You so afflicted and sorrowful?' And Jesus:

"My daughter, if you knew how many sorrows my Will receives, you would cry with me. In all Creation my Will has Its motion and Its continuous act; It encompasses everything, and in all created things It holds out Its incessant act to each creature. But not finding Its own Will in them in order to give Its act - on the contrary, It finds human wills as though covered with mud - It is forced to place Its act in order to preserve them. It feels tortured by the sorrow of placing in the mud the nobility, the sanctity, the purity of Its divine acts. It does not find the cortege of Its own Divine Will in Its act which It deposits in the creature, and It suffers intensely; and I feel Its sorrow in each of Its acts, as well as in each act which It allows the creatures themselves to do. If the creature speaks, operates and walks, it is my Divine Will that makes Itsself primary motion of her word, work and step; and yet, It is not looked at, It is put aside as if my Volition were extraneous to her, while It holds the vital and essential part of her act. Oh! how It grieves in each act of creatures, in seeing Itsself neither recognized, nor loved, nor looked at. There is nothing in Creation which my Will does not do: in the sun It does Its act of incessant light in order to give light to creatures, and It looks for Its own Volition in them in order to receive the cortege and the glory for Its light; and not finding it, It grieves, because It does not find in them that which matches Its light - on the contrary, It finds in them darkness and coldness which offend Its light and Its heat. What sorrow! My Volition does Its continuous act in the air, and breathing in It, It forms a vital act in the air, such that, as creatures breathe it, they receive life. But while It gives life, It does not find in them the breath of Its own Divine Volition which, breathing together with the creature, would form Divine Life in her. What sorrow - to give life, and not to be able to form it in them. My Will forms the food, It keeps so many elements in exercise - the earth, the wind, the sun, the air, the water, the seed - in order to form this food and give it to creatures, so as to find Its own Will in them. But - no, it is in vain, and Its sorrow becomes more intense.

"What does my Will not do in the Creation? There is nothing in which It does not hold Its primary act of life; and It runs and runs incessantly toward the creature. It runs in the wind, in the water, in

the earth, in the flowery fields, in the waves of the sea, in the outstretched heavens everywhere; and It runs in order to find Its Will in creatures; and not finding It, It feels a sorrow in all things, It feels Its own acts being snatched away from Itself without serving Its own Volition. Oh! if the creature could read the characters of my Divine Fiat - in everything she sees, hears, touches and takes, she would read the incessant sorrow of this Volition of Mine, which runs and will always run only to find my Will in them, the only purpose for which man and all Creation were created. And if It preserves the creature, it is so as to reach Its purpose and give respite to so long a sorrow. This is the reason for all my cares in order to make my Divine Will known, that It may reign and dominate. Everything will be given to Its children, because they alone will remove the characters of sorrow and will place the characters of joy, of glory, of happiness in all created things, because they will receive Divine Will through them, and Divine Will will they let It find within themselves, rendering the just homages and the glory which is due to the acts that my Will exercise in all Creation.”

Then, I continued to follow the acts of the Supreme Volition, and as I arrived at the point at which the Sovereign Queen conceived in Her most pure womb, I said to myself: ‘The Height of my Celestial Mother provided Her blood, Her love and the Divine Will reigning in Her in order to form the conception of the Word within Herself I too want to provide my love, my pains and the Divine Will reigning in me while She conceives in Her womb, so that I too may place of my own in the conception of Jesus, so as to adore the Eternal Fiat in such a great act, and also so that, since I have given of my own, He may be conceived in me.’ But while I was doing this, I thought to myself: ‘These are my usual strange things, but, after all, it is love that I want to give to Jesus, it is His very Divine Will for the honor of His conception.’ And Jesus, moving in my interior, told me:

“My daughter, it is I who moves your soul to do what I want, and many times I do not even tell you the reason. You must know that my Divine Will had Its first act in the conception of Me, Eternal Word, and your love and your acts are acts of justice, and are necessary for the conception of the Divine Will in the Humanity of your Jesus, because the first Kingdom It laid was in my Humanity. Now, in order to give you the right that It might reign in you, with justice It demanded your love while It conceived in my Humanity. And since for my Supreme Fiat there is no past nor future, but everything is present, while I conceived in the Sovereign Queen, I conceived in your love, in your pains, in that very Volition which was to reign in you. So, now you do nothing but give It Its rights, providing to It what is needed so as to have It conceive in you, and for you to receive the rights to have It lay Its Kingdom and take in hand the scepter of command with absolute dominion. So, what to you seems nothing and something strange, enters into the first act of the Divine Will, and your Jesus, looking at you and taking you by the hand, takes you into that act in which He conceived in the maternal womb in order to let you place your love, your pains, so that your act may not be missing in an act so great, which gave the beginning to the Kingdom of the Divine Will in the human family. And this is the reason why in all the acts I did while on earth, I call your love to bind itself to those acts, nor do I want you to let even one escape you. These are rights of justice that my Will demands, and are links of connection in order to give you the right that It might reign in you. Therefore, follow your Jesus without any concern.”

Then, returning to think about the sorrow that the Divine Will feels in the Creation, I would have wanted as many lives for as many sorrows as It feels, so as to sweeten a sorrow so long; and I was thinking of how sorrowful is the state in which the Fiat finds Itself in creatures. And my lovable



Jesus, coming out from within my interior, told me:

“My daughter, you must know that my Divine Volition cannot admit the acts of my Will into the creature if It does not find Itself, because creatures lack the capacity, the dignity, the sanctity, the space to be able to contain even a single act of the Supreme Will. And this is another of Its sorrows; but by the nature of Its goodness It communicates Its effects. It happens as to the sun, which communicates its effects to the earth, but does not remain in it, otherwise the earth would become radiant and luminous, while, after the sun has passed by, it remains the dark body it is. However, the effects serve to preserve it and to make it produce plants, flowers and fruits. It also happens as to the water, which communicates its effects to the earth, but not the fount of its life; so much so, that when it does not rain, the earth remains dry and does not have the strength to produce a single blade of grass. This is why the earth, possessing neither the life of the sun nor that of the water, has need for the sun to communicate its daily effects, and for the water to water it very often in order to be preserved and be able to produce. The same happens for the acts of my Divine Will: It wants to give Itself so that the creature may become sun, in order to be able to form Its Life; but not finding Its Will, in Its sorrow, taken by the excesses of Its goodness, It communicates Its effects, which serve to preserve the object of Its sorrows. No one can tell you what value, what power, what sanctity, light and immensity one act of my Divine Fiat contains, except for your Jesus; and only one who possesses a Divine Volition can contain Its acts. Therefore, only the Fiat can raise the creature to the divine sanctity and nobility which gives her the likeness of her Creator; all others, however good and praised because of their ability, ingenuity, doctrine, industriousness, will remain always like earth which, possessing neither the fount of light nor of water, will be given, as poor beggars, the effects of my Supreme Will.”

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**September 3, 1927**

***Until the soul lets the Divine Will reign, she will always be unhappy and restless. Diversity of martyrdom of soul and of body.***

I was crossing the sea of light of the Divine Fiat, following Its acts, and - oh! how I comprehended that all good is in It. And my always lovable Jesus, moving in my interior, told me:

“My daughter, until the creature comes to letting my Divine Will reign within her, she will be always unhappy, always restless, because as good, holy, learned and rich as she may be, she will feel within herself that she lacks the fullness of happiness and the sea of peace, which are such that from no side may she be disturbed or her happiness broken. So, she can only be happy by half, and her peace will be halved; and because it is not whole, the half that she lacks will keep the way open to bring unhappiness and disturbance.

“See, this happens also in the natural order. Someone is rich, he lacks nothing, he possesses his ten, twenty millions or billions, but knowing that he could acquire more and be even richer, he feels restless, unhappy; and as though putting his riches aside, he is all foot, all works, all words, all eyes for the other riches he would like to acquire. Poor one, how can he be happy, peaceful, if he lacks the source of goods which says to him: ‘Rest, everything is yours, and everything you want is in your power.’ Someone else is king - but how much unhappiness under that crown: fear of losing his

kingdom, hopes and yearnings to acquire more kingdoms, to rule over the whole world at the cost of wars. So, possessing a kingdom is nothing other than an open way to render the poor king unhappy and restless. A third one is learned, but not possessing all the sciences, knowing that he could possess more, he does not rest, nor does he feel happy and peaceful. How many times, before someone else who is more learned than he is, he feels humiliated, and feels the unhappiness caused by his lacking the fullness of sciences?

“Now, the same happens in the supernatural order. Someone is good, but he does not feel within himself that he possesses the source of goodness, because he feels that on some occasions his patience is weak, his firmness in good is intermittent, his charity is very often limping, his prayer is inconstant. This renders him unhappy, restless, because he sees that his happiness is not whole - it is as though halved, and the other half which is missing serves to torture him and make him unhappy. Poor one, how clearly it shows that he lacks the Kingdom of my Divine Will; in fact, if It were reigning in him, he would possess the source of goodness, which will say to him: ‘Rest, everything is in your power - source of patience, of firmness, of charity, of prayer.’ And feeling the source within himself, he would feel the sea of happiness and of peace extend inside and outside of himself, and unhappiness and restlessness would no longer find the way to enter into him. Someone else is holy, but on some circumstances he does not feel within himself the source of holiness, the light which makes one know everything, which points everything out to him - the road and the happiness. The knowledge of God is not full, the heroism of the virtues vacillate in him. So, with all his holiness he is not happy, nor peaceful, because since the total dominion of my Divine Fiat is missing, he lacks the source of the light which eclipses the seed of all evils and substitutes it with the source of happiness and of peace. This is why until creatures let my Divine Will reign, in the world there will be not even the idea, nor the true knowledge of what true peace and fullness of happiness mean. All things, however good and holy, will not have their fullness, because since the dominion and the reigning of my Supreme Volition is missing, that which communicates the source of all happinesses is missing; which is a spring, and therefore one can take from it whatever he wants and however he wants it. This is the reason for all my cares that my Will be known and form Its Kingdom in the midst of creatures - because I want to see them happy, and of that happiness with which I issued them in creating them and they were delivered from the womb of their Creator, who possesses all possible imaginable happinesses.”

After this, I was following the Holy Divine Will, and feeling myself without my sweet Jesus, I was raving, for I wanted the One who, making me agonize, was making me experience the hardest martyrdom, such that I could endure no more. And my always lovable Jesus, coming out from within my interior, told me:

“My daughter, the martyrdom of the soul is greater, more noble, and contains a value so great that, compared to that of the body -oh! how this one remains behind. The martyrdom of the body is limited, it is small before that of the soul. The soul is light, while the body is matter, and as the body is martyred, the blood which it sheds does not expand, does not diffuse far away, but wets only that little space of earth on which it finds itself, therefore, its effects are limited and circumscribed to places, to time and to people. On the other hand, that of the soul is light and when this light is filtered, placed under a press, the light diffuses, it rises, it extends more and more. Who can restrict and circumscribe the light of the sun? No one! Who can ever prevent its solar rays from investing the entire earth and make its heat felt by all? No one! There is no power against the light, there are

no weapons that can wound it and kill it; all powers together are powerless against the light - whether they want it or not, they are forced to give it its course and let themselves be invested by it. And if anyone, taken by madness, should think of stopping it, with a power that is all its own and natural for it, the light would laugh at him and, winning, would spray him with more light. Now, the soul is more than sun, and when she suffers my privation, as she goes around and is crushed under its press, so many more rays does she acquire, to extend and expand more. And since this is a pain of a Divine Life, by doing the Divine Will, in this martyrdom the soul offers the most beautiful act, and her light extends so much, that no one can reach her, because it is a Divine Will that enters into this martyrdom, caused by the privation of your Jesus. Matter does not enter at all into this martyrdom, but everything is light: light is your Jesus, light is my Will, light is your soul, which form such an enchantment of light that Heaven and earth are invested by it, bringing the benefit of the heat and of the light to all. Therefore, the martyrdom of the body is nothing compared to this.”

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**September 4, 1927**

***How all Creation is invested by the acts done in the Divine Will.***

I was following my round throughout the whole Creation, and I had invested heavens, sun, sea - in sum, all created things, with my *‘I love You; I adore You, I bless You’*, to sing glory to my Creator in all Creation. Now, while I was doing this, my sweet Jesus moved within me and told me:

“My daughter, listen together with Me to all the harmonies of Creation. Listen: the sea murmurs, but in that murmuring a more beautiful note can be heard the *‘I love You’*, the *‘I adore You’*, the *‘I bless You’*, the glory that the little daughter of my Will murmurs together with the sea; and making the whole sea murmur, she makes the waters speak her loving refrains to her Creator. Oh! how the sea acquires new notes of harmony, of beauty, new sounds more beautiful, because my little daughter emits her voice in my Divine Will, and renders the sea speaking, and gives the glory of the sea to her Creator. Listen: the sun too, in its light that rains down from the heavens and invests the whole earth, pours your loving notes together with it, your welcome refrains - *‘I love You, I glorify You, I bless You, I adore You’*. In fact, since the Divine Will which reigns in you is one with that which reign in the sun, oh! how eloquently does the light speak, how the love of her Creator flows in the heat, how many new harmonies and notes, which are not its own, it acquires, because there is the little daughter of the Supreme Will who emits her acts in It, and making her will one with that of all Creation, she administers her voice and her acts to all created things. Listen: the nature of the sea, of the sun, do not have the virtue of speaking, and to find one who lives in my Will and communicates her voice, her acts to them, is the most amazing thing, it is the greater glory that you can give to your Creator. So, there is not one created thing which is not invested by your acts, and I delight in listening to your notes and to your repeated refrains in the heavens, in the air, in the wind, in the water that rains down, in the little bird that sings - in everything; and I want that you too, together with Me, hear your own harmonies which you form in the whole Creation.

“My daughter, the littlest motion, even the littlest breath done in the Divine Will, is all of God; and because it is His own, He finds in it everything that is His. In the act done in my Divine Fiat He finds divine sanctity, He finds His light, He finds His goodness, His love, His power; that act lacks nothing of what belongs to God. Therefore, they can be called divine acts, which are the most beautiful, the

holiest and the most welcome; and before these acts, all other acts, as good as they may be, lose their value, their taste, and can never please Me. It happens as to a lord, who is extremely rich; he possesses riches, gardens, farms with the most beautiful fruits, which no one can equal. Now, since this lord knows that no one else has fruits and good things like his own, if his sons or his servants bring him the fruits of his own gardens, he appreciates them, he enjoys them with love, eating of them to his fill; but if they bring him fruits from someone else's farms, he will not enjoy them, because he will immediately notice the difference; he will find them defective, unripe and disgusting, and will lament to his own for they dared to bring him things and fruits which are not his. The same happens to Us: everything that is done in Our Divine Will is Our own - the fruits of Our boundless farms; and because they are Our own things, We find nothing in them which is unworthy of Our Divinity; and therefore We take all delights in receiving them. On the other hand, what is done outside of Our Divine Will is something extraneous to Us, it lacks the divine imprint, it is without the fullness of tastes, of light, of sanctity, of sweetness. Even in the most good things, the human will always puts the unripe part, which ruins the taste of the most beautiful things; and so, seeing that those are not things from Our farms, the fruits of Our Divine Will, We put them aside, and many times We do not even look at them. Therefore, I recommend to you: let nothing escape you which does enter the light of my Supreme Will, so that everything may be Our own and highly pleasing to Us."

\* \* \*

**September 8, 1927**

***How all Creation is fixed in God and is the relater of the Supreme Being. The sorrow suffered in a divine way in Jesus and in Mary. Meaning of the forty days in the desert.***

I continue my flight in the Supreme Volition, which keeps all Creation as though in the palm of Its hand, and I am forced to hover from one created thing to another, to trace all that glory which I can give to my Creator through them, and to requite Him with my love for everything He has done for love of me and of all. Now, while I was doing this, my beloved Jesus moved in my interior and told me: "My daughter, when Our Divinity created the whole Creation, It left It all bound within Itself. So, it can be said that the heavens keep their relation with God, are fixed in God, and from within God they spread their immensity. The stars are bound in God, and from within God they adorn with gold the vault of the firmament. In God is the sun bound, and from the divine bosom it spreads its light which invests the whole earth. There is not one created thing which does not have its links in God; and while they come out, they do not separate from God. God is jealous of His acts, and He loves them so much, that He does not permit that they be separated from Him. Therefore, He keeps them all fixed within Himself as perennial glory of His own acts, as relaters of His Being to creatures, which, with mute voice, speak with facts of the One who created them, and tell, with facts, that He is most pure and endless light, love that is never extinguished, eye that sees everything, hears and penetrates everything. The sun says this. Created things also say: 'Look at us, and, with facts, we will tell you. This is why we do not speak -because facts are greater than words. He is power which can do anything, He is immensity which envelops everything, He is wisdom which orders everything, He is beauty which enraptures everything.' The Creation is the continuous narration of the Supreme Being, from whom It receives continuous life. And as you go around from one thing to another, you remain bound through them to your Creator, and receive the relations of light, of love, of power, etc., which each of them possesses."

On hearing this, I said: 'My Love, the created things do not have reason - how can they give me their relations and give You so much glory?' And Jesus added:

"My daughter, created things are in relationship with Me and are bound to Me like the members to the head, and they act like members which receive life from the head. See, you have hands and feet; these do not have reason, nor do they speak, but because they receive life from the head, the hands operate, the feet walk, remaining at the disposal of what the head wants, and forming its greatest glory. Only if hands and feet are severed from the body - then would they have neither works nor steps, because they would lose the life which the head communicated to them. So it is with the whole Creation: even though created things have neither reason nor speech, because they are united with God like the members to the body, they receive life from their Creator, and therefore all created things are operating, their acts are incessant, and are at Our disposal more than are your members at the disposal of your head. And just as your hands have the virtue of communicating your works to other creatures, so do created things have the virtue of communicating the good they possess to creatures, and to one who lives in my Divine Will. Because the Will that animates them is one with that of this soul, they feel that she belongs to the body of the whole Creation, and therefore they communicate to her all the relations which they have with the Head, and with great love they bind her to themselves. Therefore, be constant in living in my Divine Will, if you want to live communal life with your Jesus and with all Creation, and give Me all the glory which all my works give Me incessantly."

After this, I was following the Holy Divine Volition in the act in which my sweet Jesus separated from the Sovereign Queen to go into the desert; and while compassionating both one and the other, I thought to myself: 'How could the Sovereign Queen separate from Her dear Son for as many as forty days? She who loved Him so much - how could She endure being without Him? I, who do not have Her love, suffer so much for a few days that He deprives me of Himself, what must it have been for my Mama?' Now, while I was thinking this, my adored Jesus moved in my interior and told me:

"My daughter, We both suffered in separating from each other, but Our sorrow was suffered in a divine way, not in a human way, and therefore it did not separate either from happiness or from imperturbable peace. Happy, I departed for the desert - happy, the height of my Celestial Mama stayed. In fact, the sorrow suffered in a divine way has no virtue of shading even slightly the divine happiness, which contains endless seas of joys and of peace. Sorrows suffered in a divine way are like little drops of water in the immense sea, the power of whose waves has the virtue of changing them into happiness. The sorrow suffered in a human way has the virtue of breaking true happiness and of disturbing the peace; the divine way - never. More so, since my Queen Mama possessed the Sun of my Will by grace, and I possessed It by nature. So, the Sun remained in Her and remained in Me, but Its rays did not separate, because light is indivisible; therefore, in that same light She remained in Me and followed my acts, and I remained in Her as Her center of life. So, the separation, while true, was apparent; in substance We were fused together and inseparable, because the light of the Divine Will placed Our acts in common as if they were one alone. And besides, I went to the desert to call back that same Divine Will of Mine which, for forty centuries, creatures had deserted from their midst; and I, for forty days, wanted to remain alone, to repair for the forty centuries of human will during which Mine had not possessed Its Kingdom in the midst of the human family; and with my very Divine Will I wanted to call It back again into their midst, so that It might reign. Upon

returning from the desert, I deposited It in my Mama, with all those acts of Divine Will which creatures had rejected and had kept as though in a desert, so that She might be the faithful depository, the repairer and the empress of the Kingdom of my Will. Only the Sovereign Lady could possess this deposit so great because She possessed within Herself the very Divine Will which could contain the Will deserted by creatures. How could We occupy Ourselves with Our sorrow of being separated for forty days, when it was about reintegrating - about calling back Our Divine Will to reign in the midst of creatures? In Our sorrow We were more than happy, because We wanted to place the Kingdom of the Supreme Fiat in safety, and the Celestial Queen was waiting with yearnings for my return, in order to receive the deposit of the new Sun, so as to requite with Her love all of Its acts, which the human ingratitude had rejected. She acted as true Mama to my Divine Will, acting as true Mother also for creatures, impetrating the life, the happiness, the joy of possessing the Kingdom of the Eternal Fiat for all.

“My daughter, the number forty is symbolic and significant in my life down here. When I was born, for forty days I wanted to remain in the grotto of Bethlehem - symbol of my Divine Will which, while being present in the midst of creatures, was as though hidden and outside of the city of their souls. And I, in order to repair for the forty centuries of human will, wanted to remain outside of the city for forty days, in a miserable hut, crying, moaning and praying, to call back my Divine Will into the city of souls, so as to give It Its dominion. And after forty days I went out to present Myself to the temple, and reveal Myself to the old Simeon. He was the first city I was calling to the knowledge of my Kingdom; and his joy was so great that he closed his eyes to the earth to open them to eternity. Forty days I spent in the desert, and then, immediately, I did my public life, to give them the remedies and the means in order to reach the Kingdom of my Will. For forty days I wanted to remain on earth after my Resurrection, to confirm the Kingdom of the Divine Fiat and Its forty centuries of Kingdom which It was to possess. So, in everything I did down here, the first act was the restoration of the Kingdom; all other things entered into the secondary order, but the first link of connection between Me and creatures was the Kingdom of my Will. Therefore, when it is about my Will, I hold nothing back, neither light nor sacrifices, nor manifestations, nor happiness - it is seas that I release from Myself so as to make It known, to make It reign, and to make It loved.”

\* \* \*

**September 14, 1927**

***How God is jealous of the acts which are done in the Divine Will. Grace is the bilocated life of God. How Our Lord calls the soul to follow His acts.***

I was all abandoned in the Divine Fiat, and in It I was doing my acts. An endless sea made itself present before my mind, and I, inside that sea, formed my own tiny little sea with my acts. It was as if the waters would sink deeper, and would expand, rising around me like a circle, to give me the space in which to put my acts in the middle of the sea, so as to let me form my own little sea within that very sea. I remained surprised in seeing that that sea, while it seemed it was made of water, was made of light and its huge waves formed the most beautiful enchantment, the sweetest and most gentle murmuring, more than music. And my sweet Jesus, coming out from within my interior, told me:

“My daughter, the soul who operates in my Divine Will operates in God Himself, and her acts remain

in Him. The sea which you see is the Supreme Being who, jealous of anything holy that can be done in my Volition, extends the endless sea of His Being around the soul, in order to receive her acts, and He keeps them within Himself like the soul's tiny little sea of her acts done in His Divine Will. Our satisfaction and love for one who lives in Our Divine Volition is such and so great, that as We see her operate, We lower Ourselves to her, forming a circle around her to let her operate within Ourselves. And she rises up to Us, and her acts take their place together with Our acts, delighting Us and glorifying Us as We delight and glorify Ourselves."

After this, I was following the Divine Will in everything It has done in Creation, to, then follow the acts of Redemption, and my adored Jesus made present to me what He had done in coming upon earth, and I followed Him, step by step. And following His tender age in the act in which He, would cry and suckle milk in the arms of the Sovereign Queen, I said: 'My pretty little one, I want to invest your tears with my *'I love You'*, to ask You, in each one of your tears, for the Kingdom of your Divine Will; and in each drop of milk that Our Celestial Mama gives You, I want to let flow my *'I love You'*, so that, while She nourishes You with Her milk I may nourish You with my love, to ask You, in each drop of milk You take, for the Kingdom of your Divine Fiat.' Then I said to my Mama: 'Say together with me: "I want the Kingdom of your Will in each drop of milk I give You, in each tear and wailing of yours, in each one of my kisses which I impress on your beautiful and charming face." When it is said by You, Jesus will give His Kingdom!' And the Sovereign Lady made me content by saying it together with me; and my sweet Jesus told me:

"My daughter, in each act that my Celestial Mama did for Me - and they were continuous - I repaid Her with a degree of graces, because I do not let Myself be beaten nor surpassed by the acts of creatures - I am insuperable. Therefore, if my dear Mama gave Me love, acts, steps, words - I, in each degree of grace, gave Her a divine life, because grace is nothing other than the bilocated life of God which gives itself to creatures. What a great difference between an act which a creature can give and a divine life which God gives at each of their acts. So, the Queen of Heaven was immensely rich, with so many divine lives which She received at each instant; and She used them to form the cortege, to honor, to love, with divine lives, Her Son, Her Jesus, Her All.

"You must know why I now call you, and now make present to you everything I did in my life while being on earth, showing you how now I cry and shiver with cold, now I remain in the arms of my Mama, repeating those baby acts of suckling milk, of wetting Her maternal hands with my tears, of kissing each other, and so forth. It is because I want your acts, your love, together with that of my Mother, and that all my acts be followed by yours, so that I may give to you too, as many degrees of grace for as many acts as you do for Me; and this, for the decorum, honor and cortege of my Will, which wants to form Its Kingdom in you. My Will is not inferior to my Humanity, and therefore It deserves the same honors that my inseparable Mama gave Me; and this is why I want your acts following mine - that I may give you my divine life as many times. Therefore, be attentive, and follow Me faithfully."

May everything be for the glory of God and for the triumph of the Kingdom of the Supreme Fiat.

Deo Gratias!

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 23**





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## Volume 23

J.M.J  
Fiat!!!

**September 17, 1927**

***Sufferings are like the iron beaten by the hammer that casts sparks. Difference between the cross of the humanity of Our Lord and that of the Divine Will, and how it holds its incessant act.***

My Jesus, Life of my poor heart, come to sustain my weakness, I am yet a little baby and I feel the extreme need that you hold me in your arms, that you feed me the words, that you give me your thoughts, your light, your love and your Volition itself, and if you don't do this, I will remain as a most little baby without doing anything. And if you love so much as to make your Most Holy Volition known, the first to the sacrifice will be you, I will enter in (the) secondary order, therefore my Love transform me in you, take away from me the torpor that I feel, that I can endure no more, and I will continue to complete your Eternal Volition even at the cost of my life.

Whence continuing my abandonment in the Divine Will, I felt under the nightmare of the sufferings, and my beloved Jesus squeezing me to himself in order to give me strength said to me:

“My daughter, sufferings are as the iron beaten by the hammer, that makes sparks of light and enflames it so much as to transmute itself into fire, and under the blows that it receives it loses the hardness, to soften itself in a way that one can give it the form that one wants. Such is the soul under the blows of sorrow, she loses the hardness, sparks light, transforms herself into my love and becomes fire and I the Divine Craftsman finding her soft give her the form that I want. Oh! how it delights me to make her beautiful, I am a jealous Craftsman and I want the boast that no one is able and knows how to make my statues, my vases, as much in form as in beauty and much more in the finesse, and in the light that sparks it converts all into truth. So that every blow that I give her I prepare a truth to manifest, because every blow is a spark that the soul puts forth from herself, and I don't lose them as the blacksmith loses them in beating the iron, but I make use of them as to invest those sparks of light with surprising truth, in a way that the soul makes use of them as the most beautiful attire, and they administer to her the food of the Divine Life.”

After this I followed my sweet Jesus, but he was so very afflicted and suffering that it made one pity, and I: tell me my Love, what is it? why do you suffer so much? And Jesus added:

“My daughter, I suffer for the great sorrow of my Will, my Humanity suffered, it had its cross, but its life was brief on earth, instead my Will's life in the midst of creatures is long, it is already six thousand years and will last yet, and do you know who is the continuous cross of Him? The human will its every act opposite to his, and every act of mine that it doesn't receive, it is a cross that forms to my Eternal Volition, hence the crosses of Him are innumerable, if you look at all the Creation you will find it full of crosses formed by the human volition. Look at the Sun, my Divine Volition carries his light to creatures, and they take his light and don't recognize who brings this light to them and my Volition receives in the Sun so many crosses for how many don't recognize it, and while they enjoy it and make use of the light itself to offend that Divine Volition that illuminates them. Oh!, how hard



and sorrowful it is to do some good and to not be recognized. The wind is full of crosses, its every billow is a good that it carries to creatures, they take and they enjoy that good, but they don't recognize who is He that in the wind caresses them, refreshes them, purifies the air, and therefore he feels nails of ingratitude and crosses thrust in every wind that he exhales. The water, the sea, and the earth, they are full of crosses, formed by the human volition, who doesn't make use of water, of the sea and of the earth? Everyone, and yet my Volition that conserves everything and is the primary life of all created things, He is not recognized and is only in them in order to receive crosses from human ingratitude, therefore the crosses of my Volition are without number and more sorrowful than that of my Humanity; much more so that to this there didn't lack good souls that have understood his sorrow, his torments, the sufferings that they made me suffer and even death, to sympathize (with) me and to repair that which I suffered in my mortal life. Instead that of my Divine Fiat are crosses that they don't know, and hence they are without pity and without reparation. And therefore so much is the sorrow that my Divine Volition feels in all the Creation that he makes burst now the earth, now the sea, now the wind, and in his sorrow he unloads scourges of destruction. It is the extreme sorrow of Him, that not being able to endure it anymore he strikes those people that don't recognize him. Behold therefore why I call you so very often to turn in all the Creation, in order to make you know that which my Volition does in It, the sorrow and the crosses that he receives from creatures, so that you recognize him in every created thing, love him, adore him, thank him and be his first repairer and consoler of a Volition so Holy. Because only who lives in Him can penetrate into his acts and recognize his sorrows, and with his own Power make herself defender and consoler of my Will, that has lived for so many centuries isolated and crucified in the midst of the human family.”

Now while Jesus said this, I looked at the Creation and saw it all flooded with crosses, that they could not be counted, they were such a great deal, and the Divine Volition as he put forth his acts out of himself in order to give them to creatures, the human volition put forth its cross in order to crucify those divine acts. What sorrow! what suffering! And my beloved Jesus added:

“My daughter, my Eternal Fiat had an incessant act from which he created all the Creation toward creatures, but these acts of his, because (there) lacked in them the ruling Will, they were not received by them, and therefore they remained suspended in all the Creation in my Divine Volition himself. Now in coming upon the earth my first interest was to re-take in myself the incessant act of Him, it remained suspended in himself, because in the creature he had not been able to take his place. And my Humanity united to the Word, first had to give place to this his incessant act, to give satisfaction for it, and this was my unknown and longer and more sorrowful, and then I occupied myself with the Redemption. The first act in the creature is the will, all the other acts be they bad or good enter into the secondary order, and therefore I had to have (the) interest of putting in myself in safety all the acts of my Divine Will, to descend in the base of the human acts, in order to reunite the human and the Other together, so that seeing his acts put in safety, he might be able to reconcile it with creatures. Now today I invite you to take back in yourself these acts rejected by creatures, because my Volition continues his incessant act, and remains with the sorrow of seeing it suspended in himself, because he doesn't find one who receives them, nor one who wants them, nor one who knows them, therefore be attentive to work and to suffer together with me, for the triumph of the kingdom of my Divine Will.”

**September 21, 1927**

***How the soul that lives in the Divine Volition puts in exercise the acts of Him. How the truth is perennial life and sustained miracle.***

I was turning for all the Creation and asked in every created thing the kingdom of the Supreme Fiat, and my adored Jesus moving in my interior said to me:

“My daughter, since all created things are fixed in God, as you in every one of them asks for the kingdom of my Divine Will, thus created things move in God and ask for my kingdom, each of them forms its suppliant wave, the incessant motion in order to ask that which you want. And since created things are none other than acts brought forth from my Divine Will, giving to every single act an office, thus as you ask for my kingdom in every created thing, you put in exercise all the offices of the acts of my Supreme Volition around the Divine Being and you make asked by our goodness, by our power, by our justice and mercy, by our love and wisdom the kingdom of our Will, because every created thing contains each one our qualities, and we feel arrive one next to the other waves of goodness, of power, of justice, of mercy, of love, of wisdom, that with Divine ways they supplicate, pray, implore the kingdom of the Divine Fiat in the midst of creatures and we in seeing ourselves so very prayed to by the same acts of our Divine Volition we ask: who is she that moves a Will so great with all his innumerable acts to ask that we give our kingdom to creatures? and our acts respond to us: it is the little daughter of the eternal Volition, it is and the daughter of us all, that with so much love moves our acts to ask that which everyone wants; and in the excess of our love we say: oh! It is the little daughter of our Volition! Leave her to do it, to her it is given everywhere to penetrate, leave her step free, because she won't do other, nor ask for something if not that which we want.”

After this I was thinking of all that which my adored Jesus had said to me on his Divine Will, and as if I might want other more certain proofs that it was Jesus that spoke to me, and Jesus going out from my interior said to me:

“My daughter, there is no other proof more certain and sure, and that can do more good as much to you as to the others, than to have manifested to you so many truths; the truth is more than miracle. It brings with itself the permanent Divine life, and where it arrives and who listens to it, it bilocates the truth together with its life in order to give itself to whom wants it. Hence, my truths are perennial light not subject to grow faint, and life that never dies. What good can not one truth of mine produce? It can form the saints, it can convert souls, it can disperse the darkness and it holds the virtue to renew all the world. Therefore I do a greater miracle when I manifest one truth of mine, than when I give other proofs that it is I that go forth from the soul, or I might do other miraculous things, because these are shadows of my power, passing light, and since it will pass it doesn't carry to everyone the miraculous virtue, but it reduces itself to the individual that has received the miracle and many times who has received the miracle is not even made holy. Instead the truth contains life, and as life carries its virtue to whoever wants it. Be certain my daughter, that if I in coming upon the earth might not have told so many truths in the Gospel, in spite that I did miracles, the Redemption would have been impeded, without development, because one would not find anything, neither teachings, nor light of truth in order to learn the remedies, in order to find the way that conducts to Heaven. Thus would you be, if I might not have told you so many truths especially on my adorable Will, that has been the greatest miracle that I have done in these times, what good would your mission

so great entrusted to you bring, to make the kingdom of the Supreme Fiat known? Instead with having told you so many truths on Him one can know my Divine Will in the world, one can restore the lost order, peace, light, happiness, all these truths will bring man in womb to his Creator in order to give him the first kiss of the Creation and to return the image of He who has created him. If you might know the great good that all the truths will bring that I have told you to creatures, your heart would break for joy, nor can you fear that the infernal enemy might be able to dare to manifest to you a single truth on the Divine Will, because he before the light of Him trembles, flees, and every truth on my Will for him is one hell more, and because he didn't want neither to love it, nor to do it, it changes for him into torments that have no end, he before the one word Will of God feels such burning that he mounts in fury, and hates that Holy Will that torments him more than hell. Therefore be sure that Will of God and the infernal enemy never get along, neither together, nor near, his light eclipses him and he falls into the bedlam of hell. Hence what I recommend to you [is] that not one truth or simple word on my Divine Volition you might lose, because everything must serve to complete the chain of the perennial miracles, to order to make the kingdom of Him known, and restore the happiness lost to creatures.”

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**September 25, 1927**

***Who lives in the Divine Volition doesn't find ways anymore in order to go out from Him. And who live in Him contains all the seeds of the glory that the Creation possesses. How Jesus calls Luisa together to the work of his kingdom.***

I felt under the nightmare of the privation of my sweet Jesus and I thought to myself: I don't know how my beloved Jesus leaves me, doesn't He think that I can become more bad without He who is my life, and that only he can infuse in me the life of working good? He doesn't hasten anymore to anything, neither to watch over me, nor to push me, nor to correct me. But while I thought this, my adored Jesus went forth from within my interior and said to me:

“My daughter, because I am sure that you can not go out from within the great sea of my Divine Will, I having put you in Him and you with your adhesion have wanted to enter, hence, there are no ways from where you can go out from him, because of this sea one does not find the confines, for how much you will walk inside, you won't find neither his shore, nor his end. Whence I am sure that my little daughter can not go out from within the sea of my Will, and therefore I dwell in the same sea, and you lose sight of me, but since one is the sea in which we are, all that which you do holds the way to come to me, and I am secure as your acts arrive to me, that you are in my sea, and therefore I don't give it any thought. While before I was not sure of you, therefore I had such haste to watch over you, to push you, and I never left you, because I didn't see you in the depth of the sea of my Divine Will, from which there is no fear of being able to go out from, (and) this is the beauty of living in my Divine Volition, that all the dangers and fears remain scattered in you, instead who lives resigned or does the Divine Will, is always in danger and in fear, and can find so many ways that distance her from the immense sea of the Divine Fiat.”

Whence I all abandoned in that sea and felt happy to not be able to go out from there, and my sweet Jesus added:

“My daughter, my omnipotent Fiat in the Creation created so many things putting in every one of them a good for creatures, in order to receive the exchange of the glory from the part of them, for how many things he put forth to the light of day. But do you know in who this glory becomes deposited that your Creator awaited? You are my daughter, because living in my Volition and possessing him, you possess all the seeds of each glory that every created thing possesses, and therefore as you turn in the Creation you feel in yourself the good that every created thing contains, and you make your office of emitting from yourself that glory that your Creator with so much love awaits. What harmony, what order, what love, what enchantment of beauty passes between the soul that lives in my Will and between all things created by me, they are so very bound between them that they seem inseparable. The soul that lives in my Divine Volition, lives in (the) full day and her acts, her thoughts, her words, are none other than the reflections of Him. The Sun of my Volition reflects more than inside of a crystal in her and she thinks, reflects and speaks, reflects and works, reflects and loves, there is nothing greater nor more beautiful than a soul that lives of the reflections of this Sun, these reflections hold her in community with the acts of her Creator and in possession of his same goods. Other than this, you should know of this that as my Humanity contained all the goods of the Redemption and I put them forth to the good of the redeemed, thus he wanted to contain in himself all the acts and goods of the children of the kingdom of my Divine Fiat, hence as the soul does her acts in Him, I enlarge the capacity in her and I put there my acts, and thus hand (by) hand she enters in my kingdom and goes emitting her acts, thus I go always enlarging her capacity, in order to depose in her all the acts that my Humanity possesses, in order to complete in her the kingdom of my Will.”

“Therefore I call you to work together with me in this kingdom of mine, I work with preparing the earth and (the) necessary purifying of it, it is too filthy, there are certain points that don't merit that they exist anymore, so many are the iniquities, therefore it is necessary that they disappear as much the inhabitants as the filthied earth itself. The kingdom of my Divine Will is the kingdom most holy, most pure, most beautiful and ordered, that must come upon the earth, therefore it is necessary that earth is prepared, purified. Hence while I work to purify it, and if needs be destroy places and unworthy persons for a kingdom so holy, you will work with moving Heaven and earth with your acts done in my Volition, your echo will be incessant that you will make resound in all the Creation that you ask for the kingdom of my Fiat, your continuous acts and if needs be your sufferings and even your life, in order to impetrate a good so great and a kingdom that will bring such happiness. Therefore do not mind to other, but to the work that touches us to do.”

But with all of Jesus' saying I felt a fear that He might leave me or yet distance himself so much in this sea of his blessed Volition, that who knows when he should return to his little tortured one for his love, and Jesus moving in my interior said to me:

“My poor little daughter, I see that you really are (a) little baby, which does none other than afflict herself nor does she care unless she is in (the) arms of the mama, and if it ever be, the mama leaves her for a little, she cries, she is inconsolable and is all eyes in order to see her mama and to throw herself into her arms. Such are you, my poor little one, but you must know that it can be that the mama leaves her baby, but I will not ever leave my tiny little baby, it is to my interest to not leave, I have my Will in you, there are my acts, my proprietorships, hence having of mine in you, I have interest to not leave you, rather my own things call me to you, and I come to enjoy my stuff, my ruling Divine Will in you. Then you could fear that I might leave you when I might say to you, give

me of mine, give me my Will, but your Jesus will never say this to you, therefore be in peace.”

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**September 28, 1927**

***How in the Divine Will there can not be imperfections and one must enter in Him naked of everything. How not doing the Divine Will destroys the Divine life in oneself and is a crime that doesn't merit pity. How He alone is rest. Scourges.***

I felt all abandoned in the Supreme Fiat, but in the midst of the sanctity of a Volition so holy I felt imperfect, bad, and I thought to myself: how can it be that my beloved Jesus says to me that he makes me live inside of his Divine Volition, and yet I feel so bad? And my adored Jesus, moving in my interior said to me:

“My daughter, in my Divine Will there can not be neither imperfections, nor wickedness. He holds the purifying and destroying virtue of all the evils, his light purifies, his fire destroys even the root of evil, his sanctity, sanctifies her and embellishes her in a way that must serve her to felicitate her and to take for herself all his delights with who lives in Him, nor does he admit to live in my Divine Volition creatures that can bring in them imperfections, bitternesses, they would be things against his nature, and therefore he could never admit them to live in Him. Rather that which you say are impressions of ugliness, of imperfections, of wickedness, and my Will makes use of them (a) footstool or earth that he holds beneath (his) feet, that not even looking at them, he thinks to enjoy his little daughter, and to put his acts, his joys, his riches in womb in order to make her happy, so to be able to enjoy the happiness of her. My Will gives that which he holds and doesn't admit in Him things even minimal that don't pertain to him. Therefore one must enter into Him naked of everything, who wants to live in Him, because the first thing that my Volition does is dress the soul with light, embellishing her with divine attires, he impresses upon (her) forehead the kiss of perennial peace, of happiness and of firmness; human(ness) doesn't have (anything) to do with us in Him, it doesn't hold neither life, nor place, and the soul herself feels such disgust of that which doesn't pertain to my Volition that she would put up (her) life rather than take part in that which doesn't pertain to the sanctity of my Divine Will.”

Whence I followed my abandonment in the Divine Fiat and my sweet Jesus added:

“My daughter, my Divine Will was given since the beginning of the Creation as life of creatures and He takes the pledge to maintain this life of his in them integral, beautiful, in his full vigor, administering to them in every act of the creature a divine act of his, an act of the heights of his sanctity, of his light, of his power and beauty. He put himself in expectation to await their act in order to give his, in a way as to make a portent of divine life, worthy of his power and wisdom. In order to understand (it's) enough only the saying that my Divine Volition should have formed so many lives of himself in every single creature, and therefore put in (the) exercise of work all his ability and infinite qualities that he possessed. How beautiful these divine lives would have been in creatures, we looking at them should have found in them our reflection, our image, the echo of ours happinesses. What joy, what feast would have been the Creation for us and for creatures. Now you should know that who doesn't do my Divine Will and doesn't live in Him, wants to destroy one's own Divine life in themselves, that they should possess. To destroy one's own life, what crime! Who

would not condemn one who might want to destroy one's own life of the body, or else who might not want to take food (and) was reduced lean, sick, unable to do anything? Now who doesn't do my Will destroys their own life that the Divine Goodness wants to give her, and who does it, but not always, and doesn't live in Him, since she lacks the continuous and sufficient food, is the poor sick one, without strength, lean, unable to do true good, and if it seems that she does something it is without life, difficult, because my Volition alone can give her life; what crime my daughter, what crime, that doesn't merit any pity."

My amiable Jesus appeared tired and as restless, so much was the sorrow of so many destroyed lives in creatures, I also felt a suffering from it and said to Jesus: My love, tell me what is it? You suffer much, the destruction of these divine lives of your adorable Will is your greatest sorrow, therefore I pray you, make that his kingdom come so that this sorrow of yours is changed into joy, and thus the Creation will not give restlessness and sorrow anymore, but rest and happiness. And seeing that with my saying I didn't arrive to quiet him, I called to my help all the acts of his Will done in the Creation, and emitting mine, I surrounded Jesus with the acts of Him. An immense light made itself around Jesus, that light eclipsing all the evils of creatures and He took rest, and then added:

"My daughter, only my Volition can give me rest. If you want to quiet me when you see me restless, lend yourself to carrying out the life of my Will in you, and making yours his acts, I will find in you his light, his sanctity, his infinite joys that will give me rest, and I will make a little pause in chastising creatures, too deserving, of these divine lives that they destroy in themselves that they merit that I destroy all the natural goods and even their lives itself, don't you see how the sea goes out from its shore and walks in order to snatch these lives into its bosom and to bury them in it? The wind, the earth, almost all the elements walk in order to snatch some creatures and to destroy them! They are the acts of my Will scattered in the Creation for their love, and that not having received them with love they are converted into justice."

I remained frightened in seeing this and I prayed to my Highest Good Jesus that he appease himself and that soon the kingdom of the Divine Fiat might come.

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**October 2, 1927**

***How Adam was the most holy before sinning. Fullness and totality of the goods of the acts done in the Divine Volition; how they extend themselves to everyone. The pupil of the eye invested by the sun. The Divine Will as matter lends himself and hides his Creator. Example of the host.***

I was doing my round in the Creation, in order to follow all the acts of the Divine Will that there are in him and arrived in Eden where God created the first man Adam, in order to unite myself with him to that unity of will that he possessed with God, in which he did his first acts in his first epoch of the Creation, I thought to myself: who knows what sanctity my first father Adam possessed, that value his first acts contained done in the kingdom of the Divine Fiat, and how can I impetrate it again upon the earth a kingdom so holy, being I alone am occupied in order to obtain so great a good? But while I thought this, my always amiable Jesus went forth from within my interior that sent rays of light and that light converted itself into words and he said to me:

“My daughter, first-born daughter of my Will, as daughter of Him, I want to reveal the sanctity of He who possessed the kingdom of my Divine Fiat. In the beginning of the Creation this kingdom had his life, his perfect dominion and his complete triumph, so that He is not all extraneous to the human family, and since he is not estranged there is all the hope that he returns again in the midst of them, in order to reign and dominate. Now you must know that Adam possessed such sanctity when he was created by God, and his acts even minimal had such value, that no other saint, neither before, nor after my coming upon the earth can compare to his sanctity, and all the acts of these don't arrive to the value of one single act of Adam, because he possessed in my Divine Will the fullness of the sanctity, the totality of all the divine goods; and do you know what fullness means? it means to be filled even to the brim, even to overflow outside light, sanctity, love, all of the divine qualities, in a way as to be able to fill heaven and earth, by which he held the dominion and extended his kingdom. Therefore his every act done in this fullness of the Divine goods had such value, that no one else for how much one might sacrifice oneself, might suffer and might work good if one doesn't possess the kingdom of my Will and his total dominion, can compare themselves to one single act of these in the kingdom of Him. Hence the glory, the love that Adam gave as long as he lived in the kingdom of my Divine Volition, no one, no one has given it to me, because He in his acts gave me fullness and totality of all goods, and only in my Will are these acts found, outside of Him they don't exist. Therefore Adam held his riches, his acts of infinite value, because he participated (in) my Eternal Volition before the Divinity, because God in creating him had left nothing void in him, but all was divine fullness for how much it was possible for a creature to contain. Whence with falling into sin these acts were not destroyed, these riches of his, this glory and perfect love that he had given to his Creator, rather in virtue of them and of his work done in my Divine Fiat he merited the Redemption. No, he could not remain without the Redemption who had even for a little possessed the kingdom of my Will. Who possesses this kingdom enters into such bonds and rights with God, that God himself feels with him the strength of his own chains, that tying him can not untie himself from him. Our adorable Majesty found himself with Adam in the conditions of a father that, holding a child he is the cause of so many conquests, of great riches, of incalculable glory, there is no thing that the father possesses that doesn't find the acts of his child, everywhere is heard to resound the glory, the love of his child. Now this child through his misfortune falls into poverty, can the father ever not have compassion for his child, if he feels anywhere and everywhere the love, the glory, the riches with which he has surrounded his child? My daughter, Adam with living in the kingdom of our Will, had penetrated into our confines, that are interminable, and everywhere he had put his acts, his glory, his love for his Creator, and as our son with his acts that he emitted he carried our riches, our joys, the glory and our love to us, his echo resounded in all our being, as ours in his, now seeing him fallen into poverty, how can our love support not having compassion on him? if our own Divine Will waged war lovingly and pleaded for he who had lived in Him? You see therefore what it means to live in my Divine Volition, its great importance? In Him there is fullness of all the divine goods and totality of all the possible and imaginable acts, he embraces the whole Divine Being. She finds herself in my Will as the eye finds itself opposite to the Sun, that it remains all filled by its light, and while the Sun is reflected there all entire in the pupil of the eye, its light remains also outside investing the whole person and crossing the earth without departing from within the pupil, and while its light remains in the eye, the pupil would like to carry itself in the Sun in order to have them make the round of the earth together, and having them do that which the light does, and to receive its acts everywhere for testimonial of love and glory. Image of this is the soul that lives in my Will, He fills her with such fullness that he doesn't leave any void in her and since she is not capable of possessing all the Divine immensity, He fills her

for how much more (the) creature can contain, and without separating himself remains outside of her, bringing her in the interminability of his light the pupil of the will of the soul, in order to have her do that which my Divine Will does, in order to receive the exchange of her acts and of her love. Oh! power of my Divine Fiat working in the creature, and letting herself be invested by his light, she doesn't refuse him his dominion and his kingdom. And if Adam merited compassion it was because the first of his life was in the kingdom of the Divine Volition.

“If the Celestial Sovereign Lady could obtain, although she was alone, the coming of the Word upon the earth, it was because she gave free field to the kingdom of the Divine Fiat in her. If my own Humanity could form the kingdom of the Redemption it was only because it possessed the whole integrity and immensity of the kingdom of the eternal Volition, because He extends himself everywhere, embraces everything, can do everything, nor is there power against Him that can restrict him. So that one alone that possesses the kingdom of my Will is worth more than everything and everyone, and can merit and impetrate that which all the others together can not neither merit, nor obtain. Because all the others acts together, for however good, but without the life of my Will in them are always the tiny little flames, the seedlings, the little flowers, that at most serves to adorn the earth, subject to grow faint and dry up, and the Divine goodness can not do neither great assignments on them, nor concede portents to do good to the entire world. Instead in who my Will lives she is more than Sun, and as the Sun with the rule of its light invests everything, rules over the plants and gives to each one the life, the color, the perfume, the sweetness, with its tacit empire it imposes itself over everything in order to give its effects and the goods that it possesses, no other planet does so much good to the earth, as much as the Sun does for it. Thus in who my Volition lives I am more than Sun and with the light that they contain they kneel and with rapidity they raise themselves, they penetrate anywhere in God, in his acts, with the Divine Will that they possess they rule over God himself, over creatures they are capable of sweeping away everything, in order to hand to everyone the life of the light that they possess, they are the bearer of their Creator and they make the light walk ahead in order to impetrate and obtain and give that which they want. Oh! if creatures might know such a good, they would be in competition and all the passions would be changed into passions of light to live only and always in that Divine Fiat that sanctifies all, gives all and reigns (over) all.”

My poor mind continued to lose itself in the Divine Volition and it marveled over the sublimity, fullness and totality of the acts done in Him and my beloved Jesus, moving in my interior added:

“My daughter, cease your marveling, living in my Divine Fiat is the work in Him, it is the transfusion of the Creator in the creature, and between the Divine work (and) the work of the creature alone there is an infinite distance, she lends herself to her God as material in order let him work great things, as lends the material of the light to the Divine Fiat in the Creation in order to let him form the Sun, the Sky, the stars, the sea, all matter in which the Supreme Fiat resounded and fabricated all the Creation. Prodigy of him is the Sun, the sky, the sea, the earth, that were revived and animated by the Fiat, perennial and enchanting sight of whom knows how to do and can do my Will. It happens with the soul as with the accidents of the host that lends itself, although material, to let itself become animated by my Sacramental life, provided that it is pronounced by the Priest, those same words said by me in instituting the Most Holy Sacrament they were words animated by my Fiat, that contained the creative power, and therefore the matter of the host undergoes the transubstantiation of Divine life. One can say over the host how many words one wants, but if they are not those few words



established by the Fiat, my Life remains in Heaven and the host remains the vile matter that is. Thus it happens with soul, she can do, say, suffer, that which she wants, but if she doesn't race within my Divine Fiat they are always finite and vile things; but in who lives in Him, her words, her works, her sufferings, are as veils that hide the Creator and of these veils it serves He who created the Heaven and the earth to let work worthy work of him, and he puts there his sanctity, his creative power, his infinite love. Therefore no one else can arrive, for how many great things one does, to compare to that creature in which lives, reigns and dominates my Divine Will. Also between creatures it happens that, according to the matter that they have in (their) hands in order to form their works, thus changes the value that they possess and acquire. Suppose that one holds property of iron, how much he must work, sweat, tire, in order to reduce that iron soft, in order to give the form of the receptacle that he wants to make, and the acquisition that he makes is so very little that hardly can life get by. Instead another holds property of gold, of precious stones, this work oh! how much less, but it earns millions. So that it is not the work that carries the greater profit, exuberant riches but the value of the matter that one possesses, one works little and earns much, because the matter that he possesses contains a great value, the other works much but since the matter that he possesses is vile and of the littlest value, he is always the poor ragged one and half starving. Thus it happens for one who possesses my Divine Will, she possesses the Life, the creative virtue, and her littlest acts contain a divine and interminable value, therefore no one is able equal her riches, instead who doesn't possess my Will as their own life is without life, and works together with the matter of her own volition and therefore is always the poor ragged one before God and starving of that food that forms in her the *Fiat Voluntas Tua*/(Let your Will be done) as in Heaven so in earth."

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**October 6, 1927**

***How who works in the Divine Will works in the divine proprietorships. How she forms the Sun. How he wants to find the soul in all created things.***

I was continuing my acts in the Divine Fiat, and my sweet Jesus moving in my interior said to me:

"My daughter, who works in my Will, works in my divine proprietorships, and forms in him my interminable goods of light, of sanctity, of love, of happiness without end, her acts, which transform themselves into so many suns, these suns reproduced from my own qualities that are lent to the act of the soul to the decorum of her, and in order to make that they might be acts worthy of her Creator, and for these acts to remain as perennial acts in God himself, that they glorify him, love him with his same divine acts. Whence Adam before sinning formed so many suns in his Creator for how many acts he did, now who lives and works in my Will finds these suns made by him, hence your appointment (is) following the first acts of the Creation, to take your place of work next to the last sun, or yet (that) act that Adam did when he possessed the unity of will with his Creator, you must make up for that which He didn't continue to do, because he went out from inside my Divine proprietorships, and his acts were Suns no more because he didn't hold in his power anymore my Divine qualities that lent themselves to let him form Suns, at the most his acts were reduced for how much good to tiny little flames, because the human will without mine, doesn't hold the virtue of being able to form Suns, it lacks the prime matter, it would be as if you might want to form a gold object without your having in your power the metal of the gold, for how much good will you might have, it would be impossible to you. Only my Will holds sufficient light in order to make suns formed by

the creature, and he gives this light to whom lives in Him, in his proprietorships, not to whom lives outside of Him. Whence you must make up for all the other creatures that have not possessed the unity with my Will, your work is great and long, you have much to do in my interminable confines, therefore be attentive and faithful.”

Hence I continued my acts in his adorable Volition, and turning for all the Creation, my Highest Good Jesus added:

“My daughter, as my Divine Will is scattered in all the Creation, thus you united with Him, I want to find you in all created things as scattered in every one of them, you will be the heart of the earth in order to find your palpitating life in it, that with its continuous beat attests to me the love of all its tenants. You will be the mouth of the sea (so) that you will make me hear your voice in its highest waves and in its continuous murmur, that praise me, adore me, thank me and in the wriggle of the fishes dart me your affectionate and pure kisses, for you and for those that cross the sea. You will be the arms of the Sun that extending and enlarging you in its light, everywhere one feels your arms that embrace me, squeeze me tightly in order to say to me that only me you search for, only me you want and love. You will be the feet of the wind in order to race close by to me and make me hear the sweet stamping of your footsteps, that never cease to race although you don't find me; I am not content if I don't find my little daughter in all the things created by me for her love. To all the Creation I am asking: where is the little daughter of my Will? because I want to enjoy myself with her and detain myself with her; and if I don't find you I lose my enjoyment and my sweet amusement.”

After this I followed my beloved Jesus in the acts that he did in the Redemption, I sought to follow him word for word, work for work, step for step, I would not like that anything might escape me in order to hasten it and to ask him in the name of all his acts, tears, prayers and sufferings, the kingdom of his Divine Will in the midst of creatures and my adored Jesus said to me:

“My daughter, when I was on the earth, my Divine Will that by nature reigned in me and that same Divine Will that existed and reigned in all created things, to every meeting they kissed together, and longing for their meetings they made festive, and created things competed in order to meet with me and to give me the homages that were appropriate to me, the earth as it felt my footsteps in order to give me homage re-greened and flowered under my feet, it wanted to bring forth from its bosom all the beauties that it possessed, the enchantment of the most beautiful flowerings to my passage, so much so that many times I had to command that it might not make me these demonstrations, and it in order to give me homage obeyed, as in order to make for me honor (had) bloomed. The Sun always sought to meet with me in order to give me the homage of its light, emitting all the varieties of the beauties of the colors from its solar bosom before my sight, in order to give me the honors that I merited. Everything and everyone sought to meet me in order to make for me their feast, the wind, water, even the little bird, in order to make for me the honors of its trills, warbles and songs, all created things recognized me and they put themselves in competition for whom might be able to more honor me and make (for) me (a) feast. Who possesses my Divine Will holds the sight of knowing that which pertains to my own Will. Only man didn't know me because he didn't possess even the sight and the sense of smell of Him, I had to tell it to him in order to make myself known, and many with all my sayings would not even believe. Because who doesn't possess my Divine Volition is blind and deaf without sense of smell in order to know that which pertains to him. Not possessing him is the

greatest unhappiness of the creature, she is the poor cretin, blind, deaf and mute, that not possessing the light of my Divine Fiat, makes use of the same created things with taking the excrements that they cast, and leaves within them the true good that they contain. What sorrow, to see creatures without the nobility of the life of my Divine Will.”

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**October 10, 1927**

***How the Divine Will is manifold in his acts, while he is one. How he remains conceived in one who lives in Him. How for one who lives in the Divine Will the earth is not exile, but it is exile for who doesn't do the Will of God.***

My poor mind continues to follow the acts of Jesus done for our love and returning to his conception I offered all my acts done in his Divine Volition with all my being for (the) honor of his conception, in this while a light went forth from me that went to deposit itself in the bosom of the Immaculate Queen in the act that She conceived, and my always amiable Jesus said to me:

“My daughter, my Divine Will is manifold in his acts, but he does not loose one of them, the unity that he possesses and his incessant act maintains the unity in his acts, as if they might be one alone, while they are innumerable, and he conserves in his acts the act of doing it incessantly, always, always, without ever ceasing to do it in order to conserve it always new, fresh and beautiful, and ready to give it to whom might want it, but while he gives it doesn't detach from my Will, because He is light, it is the virtue of light to give itself, diffuse itself, enlarge itself, one takes how much one wants of it, but it never separates itself, it is inseparable by virtue and by (the) nature that the light possesses. You also see the Sun possesses this virtue; suppose that you might have the room closed by shutters, the light is not there, but if you open the doors the light fills your room, perhaps the light detaches itself from the Sun? No, no, but it dwells and enlarges itself, without detaching a single drop from its source, but in spite that the light does not separate itself, you have possessed the good of the light as if it were yours. More than Sun is my Divine Will He gives himself to everyone but does not lose a comma of his acts. Now my conception, my Fiat holds it always in act, and you have seen how the light of his acts done in you enlarges itself even in the bosom of the Celestial Sovereign Lady, as to make conceived over Her your Highest Good Jesus, it is the unity of his acts that centralizing them all to one point, forms his portents and my Life itself. Behold therefore I remain conceived in the acts of my Divine Volition, in those of the Queen Mama and (in) yours done in Him. Rather I say to you that [I am] conceived continually in all the acts of those who will possess the kingdom of my Will. Because who possesses him receives all the fullness of the goods of my Life, because they alone with the acts done in Him share in my conception and in the course of all my Life. Hence it is just that she receives all the goods that He contains. Instead who doesn't possess my Will, takes hardly the crumbs of the goods that I brought upon the earth with so much love, and therefore creatures become meager in good, slight, inconstant, all eyes and all heart to transient things, because lacking in themselves the source of the light of my eternal Volition, they do not feed themselves with my Life. What marvel that it brings upon their face paleness, that they feel themselves die for true good, and if they do anything, all is with difficulty and without light, and they grow deformed to make one pity.”

After this I felt myself oppressed and felt all the weight of my long and hard exile, and I lamented with my adorable Jesus that to the hard martyrdom of his privations he adds on me the removal of my

Celestial Fatherland and I said to him how (is it) you don't have compassion on me? how do you leave me alone without you in prey only of your amiable Volition? how do you leave me for so long in this earth of exile? But while I vented my sorrow, my Life, my Everything Jesus moved in my interior and said to me:

“My daughter, the earth is exile for who doesn't do and live in my Will, but for who lives in Him it can not be called exile but a step of distance, that when one least believes it, that step done one will be found in the Celestial Country, not like one that comes from the exile, that knows nothing of Him, but like one that already knew that it was hers and knows of the beauty, the sumptuousness, the happiness, of the Eternal City. My Will would not bear to hold in the conditions of exile one who lives in Him, in order to do this he should change nature, regime, between who lives in Him in Heaven and between who lives in earth, that which he can not nor wants to do. Does one say exile perhaps for who goes out from his house in order to distance himself one step, certainly not or yet can one call it exile who goes to a land in his own country? The exile, my daughter, means circumference of space without being able to go out from there, strippings of goods, forced works, without being able to exempt oneself. My Divine Will doesn't know how to do these things and you see, you touch it with (your) hand, as your soul doesn't hold circumference of place, of space, it carries itself everywhere, in the Sun, in the Sky, sometimes you have made your outings even up there in the Celestial regions, and how many times have you not bathed in the same interminable light of your Creator? Where aren't you free to go? in the sea, in the air, wherever. Rather my Will itself enjoys, pushes you, gives you flight to turn everywhere. He would feel unhappy to see one in Him liv(ing) without liberty and as impeded. My Divine Fiat instead of stripping fills the soul even to the brim with his goods, he gives her the dominion of herself, converts the passions into virtue, the weaknesses in divine fortitude. He gives joys and happiness without number, he gives through grace that which He is by nature, firmness, perennial inflexibility. Exile is for who is tyrannized by the passions, without dominion of herself, without being able to space herself in her God, and if she thinks (of) some good, she is mixed, surrounded by darkness. So that the virtues of the poor exiled one are forced, inconstant, she is enslaved by her own miseries, and this renders her unhappy. All to the contrary for the one that lives in my Divine Will, nor would I tolerate it to hold you for so long a time in life if I might know you (were) in the exile, your Jesus loves you too much, how would I have been able to bear to hold you exiled? And if I tolerate it it is because I know that as little daughter of my Volition, He doesn't hold you in the conditions of exile, but in his proprietorship, in his light, free and dominant, with the unique purpose of forming in you his kingdom and of impetrating it for the benefit of the human family. And you should be happy with this, knowing that all the desires, avidity, the longing of your Jesus are for the kingdom of my Will upon the Earth, my complete glory, the aspect from the Fiat your Will as in Heaven so in earth.”

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**October 16, 1927**

***How the Divine Will as water makes his inundations. Who are those people that make themselves inundated. What united means. How the Queen of Heaven cast the foundation of the kingdom of the Divine Will.***

After having passed various days of privation of my sweet Jesus, I felt myself embittered even in the marrow of my bones, I could endure no more, and tired and worn-out I wanted to reassure myself

in order to take strength. Whence I abandoned myself first in the Supreme Volition and then on myself in order to be able to at least sleep, but while I did this my poor mind was not in myself anymore, but outside of myself, I felt two arms that embraced me that carried me on high, on high, under the vault of the Sky, but I did not see who it might be; I feared and a voice said to me: don't fear, but look on high; I looked and I saw that the Sky opened itself and my longed for Jesus descended toward me, the two of us threw ourselves into each others arms, I embracing Him and He embracing me, and in my sorrow I said to him: Jesus, my Love, how hard you make it for me, you make me arrive to extremes, one sees that the heat of your love toward me is not that which you had before for me. Now while I said this to Jesus he assumed a melancholy, as if he might not want to hear my laments, and at the same time from the heights in which we were, I saw descend a water in torrents, and many places remained inundated, seas and rivers were united together with these waters and they inundated countries and people, burying them in its bosom, what terror! And Jesus all afflicted said to me:

“My daughter, as you see these waters that in torrents descend from Heaven, and inundating forms sepulchers with their force in order to be able to bury entire cities, thus my Divine Will, more than water makes its inundations, not to time or places, but always and to all the earth, and over every single creature he pours his strong and high inundations; but who lets himself be inundated by his inundations of light, of grace, of love, of sanctity and of happiness that he possesses? no one, what ingratitude, to receive in torrents his goods and not take them, to pass over (them), perhaps to bathe only, but to not let oneself be inundated and to make oneself drown by the goods of my Divine Will, what sorrow! and I look at all the earth in order to see who takes the inundations of Him, and I only find the little daughter of my Volition; that receives these inundations, that drowns herself in Him and makes herself transported where she wants, remaining in his bosom in prey of his highest waves. There is no more beautiful show, (or) moving scene than to see the littleness of the creature in the prey of these waves. Now one sees (her) in prey of the waves of light and as buried within, now drowned by the love, now invested and embellished by the sanctity, what pleasure to see her, and therefore I descend from Heaven, in order to enjoy (with) these enrapturing scenes of your littleness, carried by his arms in the inundations of my eternal Volition, and you say that my love is diminished for you? you are wrong. Know that your Jesus is faithful in love, and as he sees you under the waves of my Will he loves you always more.”

He said this and disappeared and I remained abandoned in the waves of the Divine Fiat, and my amiable Jesus returning added:

“My daughter, my Will possess the unity and who lives in Him lives in this unity, and do you know what unity means? it means one, this one that can embrace everything and everyone, he can give all because he contains all. My Divine Will possesses the unity of love, and of all the loves united together. He possesses the unity of sanctity, and contains all the sanctities. He possesses the unity of beauty, and contains in himself all that is beautiful of possible and imaginable. In short he contains (the) unity of light, of power, of goodness, of wisdom; the true and perfect unity while he is one he must possess all and this all, all of an equal strength, all immense and infinite, eternal, without beginning and without end. Hence who lives in Him, lives in the immense and highest waves that he possesses, in a way that the soul feels the empire of the one strength, of light, of sanctity, of love, et cetera; so that in this one strength, everything for her is light, everything is changed into sanctity, into

love, into power, and everything brings the knowledge of the wisdom of this unity to her. Therefore living in Him is the greatest miracle and the perfect development of Divine life in the creature. The word unity means all and the soul takes all living in Him.”

After this I followed my round in the acts of the Divine Fiat, and arriving into the seas of my Celestial Mama that she had done in the unity of Him, I thought to myself: my Sovereign Mama didn't have (the) interest to impetrate the kingdom of the Divine Volition because she might have obtained in this (the) unity that She lived, as she obtained the kingdom of the redemption she would have obtained that of the Divine Will. And my sweet Jesus moving in my interior said to me:

“My daughter, our Queen Mama apparently it seems that all her interest was for the kingdom of the Redemption, but that is not true, the external part was that, but the interior was all for the kingdom of my Divine Will, because She knew all the Value and the complete glory to her Creator, and the maximum and complete good to creatures of it, she could do no less than ask the kingdom of the Eternal Fiat, indeed She with obtaining the Redemption cast the foundations of the kingdom of my Will, it can be said that she prepared the materials of Him; it is necessary that the small things are done in order to obtain the greater ones, and therefore she had to give the field first to the Redemption, (so) as to construct the factory of the Kingdom of the Divine Fiat. If a kingdom is not formed, how can one say that a king holds his kingdom and dominion? More so that the Sovereign Lady of Heaven is unique and singular in glory in the Celestial Fatherland, because uniquely and singularly she formed all her Life in my Will, and a Mother loves and wants that her children possess the same glory, and She in Heaven can not communicate all her glory and greatness and Sovereignty that she possesses, because she doesn't find one who has made his same life continuous in the same Divine Will, therefore she longs for the children of Her kingdom, in order to be able to make reflect all her glory in them and to be able to say: I have my children that equal me in my glory, now I am more than happy, because my glory is the same glory of my children. The happiness of a mother is more that of the children than her own, much more so for the Celestial Mother, that in my Divine Volition she conceived more than (a) Mother all the redeemed, and formed the life itself of the children of my Divine Will.”

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**October 20, 1927**

***How created powers are not able to neither embrace nor exhaust the uncreated Power, not even the Virgin nor the Humanity of Our Lord itself. How the Divine Will possesses the incessant and always new act and holds the virtue of always making things new. Example. How he waits for his kingdom in order to communicate this new act as completion of his glory.***

I follow that which is written above. Whence I thought to myself: my beloved Jesus says that his glory will then be complete on the part of the Creation and the glory of all the blessed, when his Divine Will will be known in earth and the kingdom of Him formed, and the children of this kingdom will take (their) post in the Celestial Country, kept only for them, and I thought: in Heaven there is the Sovereign Queen that had the whole fullness of the life of the Divine Will that no one believes that can be reached, so therefore the glory of God is not complete on the part of Creation, and so many other doubts and thoughts that came to me, that is not necessary to say them on paper, I say only that which Jesus told me:

“My daughter, you are too tiny, and you measure with your littleness the interminable greatness and my inarrivable wisdom. The creature for how ever holy she might be, as was my Dear Mother, that in spite that she possesses the whole fullness and totality of all the goods of her Creator, and the kingdom of my Divine Will had in Her his full dominion, with all this, she could not exhaust the whole immensity of the goods of the Divine Being, he filled her even to the brim, overflowed outside even to form seas around her, but to restrict in herself, to embrace all that which the Supreme Being contains, was impossible for her, not even my Humanity alone by itself could contain the whole immensity of the Creative light, it was all filled inside and outside of me, but oh! how much remained outside of me, that to the circle of my Humanity it didn't hold (the) equivalent greatness of where to contain so interminable a light; this is because created powers, of what ever generation it might be can not exhaust the uncreated power, nor embrace and restrict it in themselves. The heights of the Queen of Heaven and my Humanity itself, found itself with its Creator in the conditions in which you can find yourself exposed to the rays of the Sun, you can find yourself under the empire of its light, to be invested by it, to feel all the intensity of its heat, but to be able to restrict it in yourself and above you all its light and heat will prove impossible to you. But in spite of this you can not say that the life of the light of the Sun and its heat is not in you and outside of you. Now you must know that our Divine Being, our creative Will, possesses its incessant and always new motion, new in joys, in happiness, new in beauty, new in the work that, our Wisdom puts forth in the formation of souls, new in sanctity that engraves, new in the love that infuses. Hence if she possesses this continued new act, she holds the virtue to always make new things, and beautiful, pure and holy was made the Queen Mama, this doesn't exclude that we can make other new and beautiful things, worthy of our works. More so that in the Creation, as our Divine Fiat went out in field in creating all things, also went out in field all the new acts with which he had to form creatures, the rarities of beauty that he had to communicate and the sanctity that he had to engrave in who would have lived in our Divine Volition. And since He didn't have life in creatures, nor his kingdom, he had it only in the Sovereign Lady of Heaven and therefore he made the first prodigy and miracle that stupefied Heaven and earth, whence he awaits the other creatures that must hold his life and form his other kingdoms where to reign, in order to form with our new act other rarities of sanctity, of beauty and of grace. Oh! how my Divine Will awaits with anxiety this field of action of his, to put forth these new acts. He is like a craftsman that knows how to make hundreds and thousands of statues, one different from the other, he knows how to impress in them a fineness and rarity of beauty, of attitudes, of forms, but one can not say it as the other, he doesn't know how to make repetitions, but always new and beautiful statues, but it does not become given to put forth his art, what sorrow wouldn't his inactivity be for a similar craftsman? Such is my Divine Will, and therefore he waits for his kingdom in the midst of creatures in order to form (a) rarity of Divine beauties in them not ever seen, sanctity not ever sensed, novelty not ever touched, it is not enough to his Power that can do everything, to his immensity that can embrace everything, to his love that never exhausts, to have formed with his Divine arts the Great Lady, the Queen of Heaven and of the Earth but the succession of Her, in which one wants only my Fiat to live and to reign in order to form other works worthy of Him. How therefore can our glory be complete on the part of the Creation, and the glory complete in Heaven, the happiness of the human family if our work is not completed in the Creation? There remains to make the most beautiful statues, the most important works; the purpose why the Creation was created is not realized nor finished, and to a work it is enough that there lack one point, one little flower, one leaf, one tone, that it can not have all its value, and receive the complete glory (for) who forms the work. More so that in the work of our Creation [it is] not one point that lacks, but the most important things, our varied

Divine images of beauties, of sanctity, of our perfect similarity. And as our Will began the work of the Creation with such sumptuousness of beauties, of order, of harmony, of magnificence, as much in forming the machine of all the universe, as in creating man, thus it is just for decorum, glory and honor of our work, that it be completed with more sumptuousness and diversity of rare beauties, all worthy of the incessant and new act that my Divine Will possesses. Who will live in the kingdom of him, they will be under the force of a new act, of a continued irresistible force, so that they will feel themselves invested with a new act of sanctity, of radiant beauty, of the most refulgent light, and while they will possess this, another new one arrives, and then still another one, without ever ceasing, they themselves surprised will say: how holy, beautiful, rich, strong, happy is our Fiat three times Holy, that ever exhausts itself, he always holds sanctity to give us, beauties forever more to embellish us, new strengths in order to make us more strong, new happiness in a way that that the first is not similar to the second, nor the third, nor all the others that he will give us. Whence these fortunate creatures will be the true triumph of the Divine Fiat, the most beautiful ornament of all the Creation, the most refulgent Suns that with their light they will cover the void of those that have not lived in the kingdom of Him. Now my inseparable Mama that possesses as proper life this continued new act, communicated to her by my Divine Will because he made life for Her, it is the first most refulgent Sun that my Volition formed in Her, that occupies the first place of Queen and cheers all the celestial court making reflect in all the blessed his light, his joys, his beauty; but She knows that it didn't exhaust all the new and incessant acts that my Divine Will has established to give to creatures, because He is inexhaustible, and oh! how much he holds, and awaits that the other suns are formed by this his new act with new beauties and with rare beauty, and as a true Mother she wants to surround herself with all these suns, so that they reflect themselves and felicitate themselves next to each other, and the whole Celestial court not only receives hers but the reflections of all these suns as completion to everyone of the glory of the work of the Creation of her Creator. She as Queen waits with so much love the proprieties of my Will in creatures, that are as hers, that had the principle of forming in Her the kingdom of my Divine Will. Suppose that in the vault of the Heavens instead of one Sun were formed other suns, new in beauty and in light, would it not appear more beautiful, more adorned the vault of the Sky? Certainly yes! And would not the suns as light reflect themselves next to each other, and all the inhabitants of the earth wouldn't they receive the reflections, the goods of all these suns? Thus will it be in Heaven. More so that who has possessed in earth the kingdom of the Supreme Fiat, will have interminable common goods, because one is the Will that has dominated them. Behold therefore that in spite that in Heaven there is the Sovereign Empress, that possesses the fullness of the Life of my Divine Volition, on the part of the Creation our glory [is] not complete, because, first, our Will is not known in the midst of creatures and hence (is) neither loved nor longed for; accordingly, not being known, He can not give that which he has established to give, and hence he can not form the so many rarities of works that he knows how to do and can do, while to completed work he sings victory and glory.”

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**October 23, 1927**

***The little child. How the Divine Will is kingdom of life. Necessity of his knowledges. How Heaven and earth are reverent to listen to the knowledges of the Divine Fiat. Love and tenderness of God in creating man.***

I felt my poor mind sunk in the Divine Fiat, and while I continued my acts in Him, I saw before me



a little child all timid, pale, as if she feared to walk in the immensity of the light of the Divine Volition and my adored Jesus went forth from within my interior and filling his holy hands with light, he put that light in the mouth of the child wanting to drown her with light. Whence he took light and put it in the eyes, in the ears, in the heart, in the hands and the feet of the little tiny one, and she remained invested by the light, it colored all of her and she remained as hindered and troubled in the same light. Jesus enjoyed himself in drowning her with light and was delighted in seeing her hindered in herself, and turning to me he said to me.

“My little daughter, this child is the image of your soul, timid in receiving the light and the knowledges of my Divine Will, but I will drown you with so much light, so that you lose the residue of the timidness of the human will, because in mine there are not these weakness but Divine courage and strength, insurmountable and invincible. In order to form the kingdom of my Fiat in the soul, I extend in her as foundation, all the knowledges of Him and then I take possession extending there my Life itself in order to have my kingdom. You see what great difference (there is) of the kingdom of the kings of the earth and that of my kingdom, the kings don't put at (the) disposition of every individual their own life, nor do they enclose it in them, nor do they enclose the life of the people in them, and therefore their reign is subject to end, because it is not life that races between the one and the other but laws and impositions, and where there is not life, there is not love, nor true reign. Instead the kingdom of my Divine Will is kingdom of life, the life of the Creator enclosed in the creature and that of the creature transfused and identified/unified with the Creator. Therefore the kingdom of my Divine Will is of a height and inarrivable nobility, the soul becomes constituted queen, and do you know what she becomes queen (of)? queen of sanctity, queen of love, queen of beauty, of light, of goodness, of grace, in short queen of the Divine life and all his qualities; what noble and full reign of life is this kingdom of my Will. You now see therefore the great necessity of the knowledges of Him, they are not only the fundamental part, but the food, the regime, the order, the laws, the beautiful music, the joys, the happiness of my kingdom. Every knowledge possesses one distinct happiness, they are as so many divine keys that will form beautiful harmony in Him. Behold therefore I am so very lavish in telling you so many knowledges on my Divine Fiat, and I require from you the highest attention in manifesting them because they are the base, and as a formidable army that will maintain the defense and will keep sentinel, so that my kingdom is the most beautiful, the most holy and the perfect echo of my Celestial Country.”

Whence Jesus became silent and then added again.

“My daughter, when my Divine Will wants to put forth a knowledge of his or a new act, Heaven and earth reverently honor it and they listen to it, all the Creation feels flow in them a new divine act that as vital humor embellishes them and makes them doubly happy and they feel as honored from their own Creator that with his Omnipotent Fiat he communicates his new knowledges to them, and they await for the aptness of that knowledge in the creature in order to see the new act of the Divine Volition repeated in the creature in order to have the confirmation of that good and the joy and happiness that the new knowledge brings. Then my Will poses to feast, because (there) goes forth from himself a divine life, which while it is directed to one creature, it expands itself and communicates itself then to all creatures.”

After this I was following my round in the Divine Volition and bringing myself in Eden in order to

be present when the Divine Majesty, having formed the beautiful statue of man, he was giving him life breathing (in) him with his omnipotent breath/[fiato], in order to be able to glorify my Creator in such a solemn act, to love him and to adore him and to thank him for a love so excessive and overflowing toward man and my divine Jesus moving in my interior said to me:

“My daughter, this act of forming and infusing life in man with our omnipotent breath, was so tender, moving and of joy so great for us, that all our Divine Being overflowed outside with such love, that with enrapturing force it enraptured our divine qualities in order to infuse them in man, in breathing in him we poured everything in him, and in breathing in him we put our Supreme Being in communication with him, in a way as to make him inseparable from us. This breath of ours never stopped, because if in the Creation of all the universe it was our Will that constituted himself life of everything, in man (He) not only gave our Fiat, but together with our breath (He) gave him our identical Life. And this breath of ours doesn't stop yet continuing the generation of the other creatures in order to make them inseparable from us. So much is our love when we do a work, that done one time the attitude remains to do it always. Therefore the ingratitude of the man is great, because he ignores, despises, offends this life of ours identical in himself. And since when he sends forth the breath/[fiato] in order to breathe he sends it forth and withdraws it within in order to be able to breathe again, in breathing in him we give ourselves to him and in withdrawing the breath, we withdraw man into ourselves, and not feeling him come in us because his will is not with us, we feel the whole weight of human ingratitude. Behold therefore we call you to give you our incessant breath so that as we withdraw it in order to send it forth again we feel you come in us in order to receive the completion of our Will in the solemn act of our regenerative breath going forth in order to generate creatures.”

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**October 30, 1927**

***How the Divine love regurgitated in the Creation. Liberality and magnificence in creating the machine of the universe especially in creating his beloved jewel without merit of anyone. Decision of the Divine Will in wanting to come to reign in the midst of creatures. His balsamic air, his enchanting and enrapturing beauty. That which his knowledges will do.***

I felt all abandoned in the Divine Fiat and my poor mind I felt it as drenched by the light of his sanctity, beauty and indescribable happiness. To possess the font of all goods, to enjoy the high sea of the infinite seas of all the joys and to possess all the attractions of inexhaustible beauties, of divine beauties, even to fall in love with God himself, and living in the Divine Volition with letting him reign in the soul, is all the same. Will of God how very amiable, adorable, desirable you are, more than my own life. Your reign is reign of light, that holds (the) strength of emptying me (of) that which to his light does not pertain; it is reign of sanctity and doesn't transform me into the sanctity of the saints, but in the sanctity of my Creator it is reign of happiness and joys and it puts in flight in me all bitternesses, troubles, annoyances. But how ever can creatures dispose themselves, to merit receiving a kingdom so holy? Now while I thought this, and my poor mind swam in the high sea of the sea of the Divine Fiat, my amiable Jesus went out from inside my interior, and squeezing me to himself, all tenderness said to me:

“My little daughter, you should know that our love regurgitated in the Creation, and overflowing

outside of us, without anyone having merited such a good, not even with a single word, our highest goodness and liberality without limits, I created with such magnificence, order and harmony the whole machine of the universe, for love of whom didn't exist yet. After this our love regurgitated more strongly and we created He for whom all things were created. And since we in the work we always work with unobtainable magnanimity, and while we don't exhaust we give all in a way that nothing should lack to our work of magnificence, of grandness and of all goods. In creating man without which he had not one merit, for dowry, for foundation, for substance of all the goods, joys and happiness we gave him for kingdom our Will, so that he might lack nothing having at his disposition a Divine Will and together with Him our Supreme Being. What honor would it have been for us if the work of the Creation might have been poor, wretched of light, without the multiplicity of so many created things, without order and without harmony, and our dear jewel, our dear child, that is man, without the fullness of the goods of He who had created him? It would not have been honor for who possess all and can do all, to do an incomplete work; more so that our love regurgitating very strongly, more than impetuous waves wanted to give, to show off how much more it could, even to fill up our beloved jewel with all possible and imaginable goods and to form the seas around him that overflowed from him that his Creator had put (in) him. And if man lost this, it was he that rejected it of his own will my kingdom, his dowry and the substance of his happiness. Now as in the Creation, my love regurgitated strongly, and the kingdom of my Will is decided that wants his life in the midst of creatures, and therefore showing off with all magnificence without looking at the merits of them, with insuperable magnanimity he wants to give his kingdom again. Only he wants that creatures know it, know his goods, so that knowing them they long for and want the kingdom of sanctity, of light and of happiness, and as one will rejected it, thus another calls it, longs for it, presses it to come and to reign in the midst of creatures. Behold therefore the necessity of his knowledges, if a good is not known, one neither wants it, nor loves it; therefore they will be the messengers, the forerunners that will announce my kingdom. My knowledges on my Fiat will pose now to be Sun, now to be thunders, now to be bursts of light, now to be impetuous winds, that will call the attention of the scholars and of the ignorant, of the good and also of the bad, that as lightning they will fall in their hearts, and with irresistible strength will knock them down, in order to make them re-arise in the good of the acquired knowledges, they will form the true renewal in the world, they will take all attitudes in order to allure and to conquer creatures, assuming now to (be) peacemakers, that want the kiss of creatures in order to give them theirs, in order to make them forget the whole past and to remember only to love each other together and to felicitate each other side by side; now as warriors, certain of their victory, in order to make certain the conquest that they want to do of whom knows them; now as incessant prayers, that will cease then to supplicate when [creatures] conquered by the knowledges of my Divine Volition will say: you have won, we are already prey of your kingdom; now as dominant king and exhaling love, that they will pray before him in order to make him dominate. What won't my Will do? He will put all his power in aptness in order to come to reign in the midst of creatures. He possesses an enrapturing beauty, that if he makes himself seen only one time with clarity, he enraptures, he embellishes, casting his waves of beauty on the soul, in a way that hardly can they forget a beauty so rare, they will remain as within the labyrinth of his beauty to not be able to go out from there. He possesses an enchanting power, and the soul remains fixed in his sweet enchantment. He possesses a balsamic air, that breathed they will feel enter in them the air of peace, of sanctity, of Divine harmony, of happiness, of the light that purifies all, of the love that burns all, of the power that conquers all, in a way that this air will bring the celestial balm to all the evils products from the bad, morbid and deadly air of the human will. You also see in human life (how)

the air acts in an surprising way: if the air is pure, good, healthy, perfumed, the respiration is free, the circulation of blood is regular, they grow strong, fed, colored and healthy; instead if the air is bad, malodorous and infected, the respiration is impeded, the circulation of blood is irregular, and not receiving the life of the pure air they are weak, pale, grown thin and half sick. The air is the life of the creature, and without it they can not live, but there is great difference between the good air and the bad. Thus is the air of the soul; the air of my Will maintains life, pure healthy, holy, beautiful and strong as it went forth from the bosom of its Creator. The deadly air of the human volition deforms the poor creature, makes her descend from her origin and she grows sick, weak, to make (one) pity.”

Then with an emphasis more tender he added: “Oh! my Will, how very amiable, admirable, powerful you are! Your beauty enamors the Heavens and maintains the enrapturing enchantment to the whole Celestial Court, in a way that they are happy that they can not move their look from you, oh! with your enchanting beauty that enraptures everything, enraptures the earth, and with your sweet enchantment you enchantment all creatures so that one is the Will of everyone, one the sanctity, one the life, one your kingdom, one your Fiat as in Heaven so in earth.”

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**November 2, 1927**

***Difference that passes between one who lives in the Divine Volition and works, and between one who does good in the night of the human will.***

My flight is continuous in the Divine Volition and my poor intelligence is as fixed in Him, and in his light I understood the great difference between the work in the Supreme Volition and between the human work good in itself but lacking the life of the Divine Fiat in the action of the creature. Whence I said to myself: possible such difference? And my beloved Jesus moving from within my interior said to me:

“My daughter, the human will formed the night to the human family, in their souls, and if they do good works even important ones since good by itself is light, they emit from themselves so many little lights, it can be the light of a match, the light of a little oil lamp, of an electric light bulb, according to the good that is there is inside of the human action and (the) multiplicity of them thus becomes formed little lights and lights a little more great, and for how much they have the good, in virtue of their little lights, of them not remaining and those that surround them in the dark, but they don't have the virtue to change the night into day. So that they can be also like (a) city or residence that possess the good of so many electric lights that are also subject to grow faint; but that they can make the night change into day will be impossible, because it is not (the) nature of the light formed by human industry, as much in the soul as in the body, to be able to form the full day, only the Sun holds this virtue of dispersing the nighttime darkness and forming its full day, that glaring light and heat gladdens the earth with all its inhabitants, and where it shines it produces its vital effects to all nature. Now only living in my Volition and working in Him, it is always day and as the soul works, be her action little, be it great, she acts under the reflection of the eternal and immense Sun of my Fiat, which reflecting in the action of the creature, becomes formed in virtue of Him, the sun in the human action, in which they remain in possession of these suns that makes them enjoy the full continuous day, and since these suns have been formed in virtue of the reflections of the Sun of my Divine Volition that possesses the source of the light, the human action converted into Sun becomes fed by the source of

the light and therefore they are not subject neither to grow faint, nor to diminish of light. You see therefore what great difference there is between one who works and lives in my Will and between who works good outside of Him, (there) passes (the) difference between who can form the Sun and so many Suns, and who (can form) light, and one Sun is enough in order to eclipse all the lights and all the lights together don't have virtue, nor force of light to be able to surpass one Sun. And in order to understand with more clarity you can see it in the order of the universe that all the lights of whatever kind formed by human industry are not capable of forming the day. Instead the Sun created by my creative hands, in spite that it is one, forms the day, because it possesses the source of the light put there within by its Creator, and therefore is not subject to diminish in light. Symbol of who lives in my Divine Volition, that in all their acts there flows within an act of Divine life, a creative strength that, holds (the) virtue of forming Suns, neither does he abase himself, nor does he want to form little lights, but Suns that never extinguish. From this you can understand that, the good produced by the human volition, in spite that it can not form the day is always a good for man and they receive the profit of the light in the night of human will, it serves them in order to not die in the dense darkness of sin, those lights although little mark the step, makes him see the perils and attracts my Paternal goodness toward them that sees that, if they make use of the night of their human will, to form at least little lights, in order to mark the step by way of salvation. It was truly this that attracted all our tenderness and our paternal Goodness toward Adam; he had understood what it meant to live in our Divine Volition, and how his little acts, as the greatest, raced within our creative virtue, and were invested by the Sun of the eternal Fiat, that being Sun held (the) virtue of being able to form how many Suns he wanted. Whence in seeing himself emptied from this creative strength to not be able to form suns anymore, hence (a) poor little one, he strove how much more he could to form little lights, and seeing the great difference of his first state and that after the sin, he felt such sorrow that he felt himself die in his every act. The Supreme Being felt moved and admired the industry of poor Adam, that not being able to forms suns anymore, he strove industriously to form with his acts little lights, and in virtue of this he maintained the promise of the future Messiah.”

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**November 6,1927**

***Who lives in the Divine Will doesn't descend from her origin and is owed the state of queen; instead who lives outside of Him lives in the state of servant. Difference that the kingdom of the Redemption carries to the one and the other. How in every truth races within a Divine life.***

I was following the Divine Volition accompanying all the acts that my sweet Jesus had done being on the earth. He made them present to me and I invested them with my I love you and asked him with his own acts (for) the kingdom of the Divine Fiat, and I prayed that he might apply to my soul all that which he had done in the kingdom of the Redemption, in order to give me (the) grace to always live in his Divine Volition and my sweet Jesus moving in my interior said to me:

“My daughter, who lives in my Divine Will doesn't descend from her origin, and since everything was created for who should live in Him, all the goods of the Creation are hers, that are more extensive than the goods of the Redemption. Because who maintains themselves in the original state with living in the Supreme Fiat is owed the state of queen, and as queen it is appropriate that she possesses, more so because (as) queen she lives in the regal palace of our Volition, hence it is appropriate that she possesses kingdoms, Suns, Heavens, seas, and that the King himself has life together with her,

felicitating his queen, and she felicitating her King. Behold therefore that the goods of the Creation had to be more extensive, otherwise how could she have been (in the) state of queen, if she didn't have dominion and kingdoms to dominate? Instead with not living in our Divine Volition, the soul descends from her origin, dis-ennobles herself and puts herself in the state of servant, hence kingdoms and empires are not appropriate to her. More so that I in the Redemption came upon the earth in order to resuscitate man from the state of death, in order to heal him, in order to give him all the possible remedies, in order to make him return again into his first state of his origin, knowing that if he returned in our Volition, from whence he went forth from it, it is already prepared in order to maintain him in the regal and dominant state. Rather you must know that who lives or will live in Him, the acts that I did in the Redemption will not serve them for remedies but for happiness, joy and as the most beautiful ornament in the regal palace of my Will because all that which I did, was none other than his birth, their merciful viscera, all the acts that I did upon the earth, were birthed to me in the womb of my Humanity whence it is just that as his stuff serves to ornament himself. Whence in all that which I did being upon the earth, if I prayed, if I spoke, if I suffered, if I blessed the little boys, I went tracing my children, the children of my Divine Will, in order to give them the first act, the stuff that belonged to them, the happiness that they contained, and then I gave them in remedy to the unfortunate children of sin, servants of the human will, for their salvation. Therefore all my acts raced as first act to whom should live in the Supreme Volition, as to their center of life. Whence who lives in Him can say: everything is mine, and I say: everything is yours.”

After this I thought to myself: if the Divine Fiat holds his first act, in a way that no other act can say I am (the) first of Him, how can they find themselves before God as first act those people that will come afterwards to live in Him if already they are the first? And my divine Jesus added:

“My daughter, for who lives or will live in my Volition, all will be as first act before God, because He holds one act alone an incessant act, that always departs from the first act, and in virtue of this single incessant act (that) elevates all the acts done in Him to the his first act, in a way that all those people that will live in my Volition will find themselves in his single act, and everyone as first before the adorable Majesty. Hence in my Divine Will there will not be neither first nor after, but all fused together in one single act, what honor, what glory (for) the creature to be able to hold the post in this act only of the Will of her Creator, from which as (a) spring gushes forth all goods, all happiness possible and imaginable.”

Whence continuing to follow the acts of my beloved Jesus, I stopped when he received the cross, that he embraced it with all the tenderness of his love, put it on his shoulders in order to carry it to Calvary, and Jesus added:

“My daughter, the cross matured the kingdom of the redemption, completed it, and put itself in custody of all the redeemed, in a way that if one makes themselves guarded by the cross, she receives in herself the effects that a matured fruit contains, that contains taste, sweetness and vital humors, and it makes her feel the whole good of the redemption, in a way that she matures together with the fruit of the cross, and is disposed to return in the kingdom of my Will, because the cross also matures the kingdom of my Will. In fact who has disposed you to make you live in Him? Has it not maybe been the cross of so many years that matured you as a beautiful fruit, it took away from you all the sour/unripe tastes that the earth contains, all the attacks of the creatures, converted them in you into

divine sweetness, putting itself(,) the cross(,) to watch, so that nothing might enter in you that might not be holy, that might not give of Heaven. The cross has done non other than make flow in you all the vital humors, it formed in you your Jesus, and your Jesus, finding you mature, formed the kingdom of his Divine Will in the depth of your soul. And assuming myself (as) Teacher with all love I spoke to you and I speak to you of Him, I have taught you his ways, the life that you must hold in Him, the prodigies, the power and the beauty of my kingdom. You must know that every time that your Jesus decides to manifest a truth so much is (my) love for it, that I bilocate my own life in every single truth that I manifest, in order to make that every truth holds the power of forming a divine life in creatures. Do you see therefore what it means to manifest to you one truth less or one truth more? to put forth a Divine life in jeopardy, to put it in peril, because if it doesn't become known, loved and appreciated, it is a Divine life that doesn't receive its fruit and that doesn't receive the honors that are appropriate to it. Behold therefore I love so much the truths that I manifest, because there is my life that races within, and I love so much that it be known. How very different is my work from that of creatures, if they speak, teach, work, there doesn't remain their life in the word and in the work, therefore they don't regret it so much if their words and works don't have their fruit. Instead I regret it a great, great deal, because it is life that I make race in that which I manifest.”

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**November 10, 1927**

***The soul alone with Jesus and Jesus alone with her and how He alone enjoys her. Order and harmony of the Creation; how every created thing had to undergo the action of Adam. God first model of the Creation, Adam the second, third who must make the kingdom of the Divine Fiat return.***

I felt all abandoned in the eternal Fiat, and all alone, and alone for Jesus, as if no one else might exist for me. Whence I thought to myself: I am alone, inside of me I don't feel flow anything other than the great sea of the Divine Will, all the rest doesn't exist for me. Jesus himself vanishes and hides himself in the interminable light of Him, and if for a few (moments) he makes himself seen, the rays of the sun of the Divine Volition rains on him, and my poor sight being too weak remains eclipsed and disperses (in) it, awaiting that my Jesus, my Life, rids himself from that light, or else he makes it less radiant in order to be able again to find him again, and I lament over the light that eclipses my sight and hides from me He who is life of my poor soul; oh! if this light of the blessed Fiat might be less dazzling, I (would) enjoy my sweet Jesus, because many times I feel his Divine touch, his refrigerant breath, other times his lips that give me his kiss, and with all this I don't see him, everything has caused the blessed light that forms the eclipse. Oh! Holy Will of God, how very strong and powerful you are that arrives to hide from me my beloved Jesus. Whence while I thought this and other, my Highest Good Jesus went forth from within that light so dazzling, thus I could see him and he said to me:

“My daughter, you are alone with me, and I am alone with you, and since you are alone with me, I centralize in you all myself, because being alone with me, I can fill you all with me, there is no point with you where I don't take my place, I transform you in me and as in nature extraordinary grace enters in you. When the soul is alone with me I am free to do that which I want, I enjoy myself (with) her alone and my love makes me do so much with her that I arrive even to folly, and I do so many of those loving stratagems, that if by all creatures they might be able to see or sense it they would say:

only Jesus knows how to love and can love in way so surprising, so clever and so great. I do with one who lives alone with me, as the Sun might do, if it might be able to centralize all his light above a plant, this plant would receive in itself the whole life of the Sun, and it would enjoy of all its effects, while, the other plants receives each one only one effect, that (is) enough to the nature of its plant, instead the first one, since it receives the whole life of the Sun it receives all the effects that together the light contains. Thus do I, I centralize in her all my Life and there is nothing of me that I don't have her enjoy. Instead who is not alone with me, since I can not centralize my Life, she is without light, she feels in herself the weight of the darkness, her being is divided in so many parts to how many things she holds there. So that if she loves the earth she feels divided with the earth, if she loves creatures, pleasures, wealths, she feels herself as shredded(,) divided in a way that, some tear her on one side and some from the other, the poor heart lives between anxieties and fears and bitter disillusion. All to the contrary who lives alone/only with me.”

After this I was following my round in the Divine Volition and arrived in Eden, I was glorifying my Creator in the act that with his omnipotent breath he infused life in the body of my first Father Adam and my always amiable Jesus, moving in my interior said to me:

“Daughter, with what order and harmony man was created; Adam was created by us king of all the Creation, and as king he held supremacy over all created things, and if he had not rejected our Fiat, possessing the unity of Him, in all his life he would have filled with his acts all created things; as king and proprietor he held the right that every created thing had to undergo his action, it had to be invested by his light, because every action of his was a sun one more beautiful than the other. So that he had to form the crown to all the Creation, he would not have been true king if he might not had known all his dominions, and he might not had had the right to put there his acts in all things created by us. It happened when one such is proprietor of a ground, which as proprietor holds the right to stroll within, to plant flowers, plants, trees, in short all that which he wants. Such was Adam, with the power of our Divine Fiat, he did that which he wanted, he bilocated himself in all created things, and if he spoke, if he loved, if he adored and worked, his voice resounded in all the Creation and was invested with the love, with the adoration and work of him. Hence the Divinity felt the love, the adoration, the work of his first child in all his works. Now all the work of Adam would have remained in all the Creation, as the first model to all his descendants, which would have modeled all their acts to the reflections of light of his acts, that as first Father he would have given in inheritance to all his descendents, that not only would have held their model, but the possession of his same acts. What would have been our glory and his, to see the work of our dear child, of our precious treasure, given birth by our love, fused with our works, what happiness for him and for us? Now if this was our purpose why the whole Creation was created and our dear jewel that is man, is it not just that in spite that Adam started and didn't finish, rather he finished in sorrow and in confusion, because he rejected our Divine Volition that served him as first act and made him work in the works of his Creator, that we effect this purpose of ours in his descendents? Behold therefore I call you in the midst of my works, in all the Creation, in order to form the model in which the other creatures must model themselves, in order to return in my Fiat. If I might know what joy I feel when I see that you, making yours my Divine Volition you want to animate the light of the Sun to tell me that you love me and to ask my kingdom of me: the rapidity of the wind, the murmur of the sea; the flower, the extended sky even the song of the little birdie, you want to give your voice to everyone, to animate everyone to tell me that you love me, you adore me and you want the kingdom of the Supreme Fiat,



I feel such contentment, that I feel repeated the first joys, the first love of my dear jewel, and I feel inclined to put everything aside, to forget everything, in order to make return everything as it was established by us. Therefore be attentive my daughter, it deals with too much. You must know that the first model in the Creation was the Supreme Being, in which man had to model all his acts with his Creator, the second had to be Adam, in which all his descendants had to model themselves, but since he withdrew himself from my Will, lacking Him, his unity in Him, he lacked the (paint) brushes, the colors and the first matter in order to be able to make the models to (the) likeness of his Creator, poor little one, how could he form the models with the same Divine form if he was in possession of that Will no more that administered (the) ability and all the material that he needed in order to be able to form the same models of God? Rejecting my Divine Fiat he rejected the power that can do all and knows how to do all. It happened with Adam as it would happen with you if you might not have neither paper, nor pens, nor ink in order to write, if you might lack this you would not be capable of writing a single word, thus He was not capable anymore of forming the models upon the Divine stamp. The third model you must do it who must make the kingdom of my Will return; Therefore your duties are great, to your models you/they will be modeled all those of the others, and therefore in all your acts that flows the life of my Divine Volition, so that he administers to you all the material that is needed and thus everything will go well, and your Jesus will remain together with you, in order to make you execute well his Divine models.”

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**November 13,1927**

***How the Word remained in the center of (his) Humanity and how he worked. How there is (a) great difference between the reigning of the Divine Will and between the sanctity of the Saints although there might be miracles.***

I was following my round in the Divine Volition and arrived to the acts that He did in the humanity of Our Lord, my sweet Jesus, moving in my interior said to me:

“My daughter, the Divine Word in my Humanity was as center of Life in It, they were inseparable the one from the other, but since my Humanity had its limits and the Word was without limits, immense and infinite, it could not restrict inside of It the whole interminable light of the Word, this light overflowed outside, in a way that its rays overflowing outside of the center of my Humanity, went out from my hands, from my feet, from the mouth, from the heart, from the eyes, from all the parts of my Humanity, in a way that all my work flowed in this light, that more than solar rays invested everything and retraced all the acts of creatures, in order to give his, so that the acts of them invested by his light, they might take the form of his and fused together they might acquire the value, the beauty of his acts; but what was not the sorrow of my Humanity, in seeing itself(,) his acts(,) rejected by creatures in the same light of the Eternal Word, and to impede the transformation that he wanted to do in creatures? His every act rejected was a sorrow, and every act of creatures converted itself for my Humanity into bitterness and offense. How hard it is to want to do some good, to do it and not to find one who receives this good. This sorrow lasts yet, because all that which my Humanity did in the light of the eternal Word, exists, and will exist always, and is always in (the) act of doing that which it has done one time, and it is as trapped awaiting that the creature receives the transmission of his acts, so that one might be the act, one the value, one the will, one the love, on both parts, and only with my Fiat reigning can the work that I did in the Redemption have its total

completion, because with the light of Him, creatures will take away the blindfold and will let flow in them all the good that the Eternal Word came to do in my Humanity for love of creatures.”

Whence while he said this, I saw my sweet Jesus, from within his interior went forth so much light that it invested everything and everyone.

Whence I followed the my round in the Divine Fiat, and accompanying with my I love you all the prodigies that He had done in the saints, Patriarchs and prophets of the old testament, as those after his coming upon the earth, in order to ask in virtue of all these acts of his, his Divine kingdom in the midst of creatures, I thought to myself: if this Holy Volition has done so many prodigies in all these saints, is not this therefore, his reign at least in these saints so prodigious? But while I thought this, my beloved Jesus moving in my interior said to me:

“My daughter, there is no good that from my Divine Will has not gone forth, but (there) passes a great difference between the reigning of Him in creatures and between the issuing forth (of) an act from inside of Him and communicating it to creatures, as to Abraham issued forth an act of heroism and he was the heroic man in the sacrifice, to Moses an act of power, and he was the prodigious man; to Samson an act of fortitude and he was the strong man, to the prophets he revealed that which regarded the future Redeemer, and they were men (of) prophesy, and thus with all the rest that are distinct as prodigious with virtue non common, according to the act that my Divine Volition issued forth, if they lent their adhesion and they corresponded, thus they received the good of the act of Him. This is not to reign my daughter, nor does it form the kingdom of my Volition, in order to form it there is not needed one act alone, but the continued act He possesses, it is this that he wants to give to creatures in order to form his kingdom: his continued act of power, of happiness, of light, of sanctity, of inarrivable beauty; that which my Fiat is by nature, he wants to make creatures in virtue of his continuous act, that contains all possible and imaginable goods. Would you say that a king reigns only because he has made a law, has given a good to his people? Certainly not! the true reigning is to form the life of people with all the laws, giving the decorous, convenient, upright and just regime to the life of them, giving all the means necessary to them so that nothing might lack for their good. The king in order to reign should have his life in the midst of the people and make one his will and his goods with them, in a way that the king should form the life of the people and they the life of the king; otherwise it is not true reign. This is the reign of my Will, to render himself inseparable from the children of his kingdom, giving all that which he possesses even to overflowing outside, in order to have happy and holy children with his same happiness and sanctity. Now from here one sees that in spite of the so many prodigies and miracles that the saints, the prophets, the patriarchs, have done, they have not formed my kingdom in the midst of creatures, nor have they made known his value, nor the great good that my Will possesses, nor that which he can do and wants to give, and the purpose of his kingdom, because (there) lacked his continued act, his permanent life in them, and therefore not knowing him after all, they occupied themselves with other than what regarded my glory and their good, and they put aside my Will, waiting for another more propitious time, when the Paternal goodness might be delighted to make known first, and then to give a good so great and a kingdom so holy that they didn't even dream of. Therefore be attentive and follow your flight in the Divine Fiat.”

**November 18, 1927**

***How God when he manifests a new truth to the creature it is a new feast for God and for her. As the soul decides to do her act in the Divine Volition thus she calls the Divine Fiat to reflect with his light in her act, the Which holds the virtue of emptying it of all that which is not light.***

I felt myself afflicted for the usual privations of my sweet Jesus, but all abandoned in his amiable Volition. Hence I thought to myself: in these days my Highest Good Jesus said nothing to me, everything is (a) state (of) profound silence, no sooner than some motion in my interior made me feel Him, but without one word of his. Whence while I thought this he moved in my interior saying to me:

“My daughter, when God doesn't manifest other truths, the Divine Will is as suspended, he doesn't add on other goods towards creatures, hence for God and for the creature there is not the feast that the truth brings with it.”

And I in sensing this said: for you it is always feast, because you have with you all the truths, rather for the poor creature the feast is interrupted, because she doesn't possess the source of all the truths, hence when her Creator doesn't communicate other truths to her, the new feasts remain interrupted for her, at most she enjoys those feasts from you already communicated, but the surprises of the new feasts are not in her power, that which is not for you. And Jesus added:

“My daughter, certainly for us it is always (a) feast, of it no one can overshadow in the least the high sea of our new joys and happiness without end that our Divine Being contains in itself, but there is a feast that becomes formed in the act when our Divine Being regurgitating with love toward the creature manifests his truths, to see the creature doubly happy, so many times more for how many more truths we manifest to them, it is for us a new feast. To put forth our truths that go out from the source of our joys, preparing the table of our happiness to the creature that contains the truth, to see her celebrate together with us, to sit at our same table, in order to eat of our same food, it is for us a new feast. The feasts, the joys, they become formed in the communications, the isolated good doesn't bring (a) feast, joy alone does not smile, happiness alone by itself doesn't banquet, it is not put in vivacity, and with whom should he celebrate, smile, banquet, if he doesn't find one with whom to make this feast, to smile together, to inebriate themselves side by side? Therefore the union forms the feast rendering another creature content forms the contentment itself. Behold therefore, if we have ours new feasts, that we don't ever lack, we lack the new feast (in) that we don't give to the creature. If you might know our joy and happiness (in) seeing your littleness take a seat at our table to feed itself of the truths of our Supreme Volition, to smile in front of his light, to take our joys, in order to make you the deposit in yourself of our riches, to embellish you with our beauty, and as inebriated with so much happiness to feel you repeat, ‘I want the kingdom of your Fiat’, you would turn Heaven and earth upside-down in order to ask me (for) my Fiat in order to obtain the intent, and in order to do what? in order to make happy with your same happiness the whole human family, it seems that your feast is not full, if it doesn't make happy the others with your same happiness that you contain in virtue of my Will. If you might be able to make known to everyone all that which you know of Him, and make tasted by all the happiness that he possesses, would it not be for you one feast more, and would you not feel doubly happy with the happiness of the others communicated through you?”

And I: certainly my Love that if I might be able to overwhelm everyone in your Holy Volition how more so happy I would be and content.

And Jesus: “Well then such am I, to our happiness that never exhausts and that always holds us in feast, it would add on to our feast the happiness of the creature. Therefore when I see you long for my truths in order to know them, I feel drawn to manifest them and I say: I want to enjoy my new feast with my little daughter, I want to smile together with her and inebriate her with of my same happiness. So that in these days of silence you have lacked our new feast and for us yours.”

Whence he became silent and then added:

“My daughter, as you decide to re-pour yourself in my Divine Fiat and form in Him your thoughts, words and works, thus you make the call to my Will, and He feeling himself called, responds to the call with reflecting his light in your act and with his light he holds the virtue of emptying that act of all that which can be of human and re-fills it with all that which is divine. Hence my Divine Volition feels called by your thoughts, by your words, by your hands, by your feet and by your heart, and He reflects his light in every one of them, empties there everything and forms there his life of light, and since the light holds all the colors, thus my Divine Volition puts there a divine color to the thoughts, another to the words, another to the hands, and thus with all the rest of your acts, and as you multiply them, thus he multiplies his divine colors invested with his light, and oh! how beautiful it is to see you invested with so many varieties of divine colors and tones, for how many thoughts, acts and steps you do, all these Divine colors and lights gives you such beauty that it is an enchantment to see you and all Heaven would like to enjoy such beauties that my Fiat has invested your soul. Therefore (let) your re-calling to my Divine Will be continuous.”

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**November 23, 1927**

*When the soul does not give the primacy to the Divine Will He remains precarious and as suffocated in the midst of creatures. When the soul prays that the kingdom of the Divine Will comes, all (of) Heaven echoes her prayer.*

My abandonment in the Divine Fiat is alone my life, my support, my everything; my sweet Jesus hides himself always more and I remain only with this Volition so Holy, immense, so powerful that to his every motion spouts and issues forth from him seas of light, that form his luminous, interminable waves, my littleness disperses itself, although I understand that I have much to do, in order to follow his innumerable acts in a sea so vast, and dispersing myself in the Divine Fiat I thought to myself: oh if I might have with me my sweet Jesus, that knows all the secrets of his Volition, I would not disperse myself and I would better follow the interminable acts of Him, I feel that truly he doesn't love me anymore as before, although he says to me that is not true, but I see the deeds, and the words before the deeds don't have value. Ah! Jesus! Jesus! I did not expect from You this change that makes me feel a continuous death. Much more so that you know it, that leaving me for a long time without you costs me more than my life itself, but while I thought this and other, my beloved Jesus moved in my interior and said to me:

“My daughter, my little daughter, why do you fear? Why do you doubt my love? And then if you

disperse yourself it is always in my Volition that you remain, never out of Him, nor could I tolerate that you might go out one single step from his confines, no, no, the little daughter of my Will will always remain in his arms, and then how can I not love you if I see excel in you, in all your acts my Fiat? I do not see him in peril as in the other creatures and suffocated in all their acts, because not giving him the primacy he is always in peril in the midst of them, some steal his goods, some offend his light, some refuse to acknowledge him and tread on him, not giving him the primacy he is as a king that not giving the due honors, they maltreat him and the subjects want to put him outside of his own kingdom. What sorrow! Instead in my little daughter my Divine Will is secure, he doesn't suffer peril in his looks, because in all the created things she looks at the veils that hide my Will, and she tears the veils and finds him reigning in all the Creation, she kisses him, adores him, loves him and follows his same acts putting herself to his cortege, he doesn't suffer peril in your words, in your works, in everything, giving him the first act in your acts; with giving him the first act she gives him the Divine honors, considers him king of everything, and the soul receives as things that belong to her the goods of her Creator. So that for her my Will doesn't find himself in (a) precarious state, but secure, he doesn't feel the light, the air, the water, the earth stolen, because everything is hers. Instead who doesn't let him reign steals it from all parts and he is in continuous peril.”

After this having followed my round in the Divine Fiat I was gathering all created things where all the acts of the Divine Fiat are dominant, and I gathering Heaven, the Sun, the sea and all the Creation all together, I brought everything together before the Supreme Majesty in order to surround him with all his works and, to make called by his acts of his own Will the kingdom of the Divine Fiat upon the earth, but while I did this my amiable Jesus moved in my interior and said to me:

“My daughter, I feel as all (of) Heaven makes your demand echo and they repeat amongst themselves, the Angels, the Saints, the Sovereign Queen, Fiat! Fiat! Your Will, as in Heaven so in earth, since it is demanded by Heaven, it is the kingdom that interests everyone, everyone feels a duty to ask that which you want, they feel in themselves the same strength of the power of my same Divine Will from which everyone is animated and they repeat: the Will of Heaven is one with the earth. Oh! how beautiful it is, how harmonious it resounds, when an echo of the earth invests all Heaven and forms one echo alone, one Will alone, one demand alone. And all the blessed say between themselves taken with admiration: Who is she who brings the whole cortege of the divine works before the Divinity and with the power of the Divine Fiat that she possesses overwhelms us all and makes us ask for a kingdom so Holy? No one has had this power, no one until now has asked for the kingdom of the Fiat with such power and empire, at the most some have asked for the glory of God, some the salvation of souls, some the reparation of so many offenses, all things that are referred to the external works of God, instead asking for the kingdom of the Divine Volition are his interior works, the most intimate acts of God, it is the destruction of sin, not salvation only but divine sanctity in creatures, it is the liberation from all spiritual and bodily evils, it is transporting the earth in Heaven in order to make descend Heaven in earth. Therefore asking for the kingdom of my Divine Will is the greatest thing, most perfect, most holy, and therefore all reverent they respond to your echo and the beautiful harmony resounds in the Celestial Country, Your Will be Done as in Heaven so in earth.”

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**November 27, 1927**

***Who lets himself be dominated by the Divine Will in virtue, of Him she receives in herself Divine***

*fecundity and can generate in the acts the good that he possesses. That which is necessary in order to obtain the kingdom of the Divine Will: first to move God, second to possess as life the Divine Will.*

My abandonment in the Divine Volition is continuous, and although many times he hides me and eclipses my beloved Jesus, my Life, my Everything, He never hides himself, his light is permanent in me and it seems to me that although one might want to hide one can not do it, because finding his light everywhere one doesn't find the point where one might be able to disperse oneself, to restrict oneself, because by its nature he is immense, he invests everything, he excels over everything with such empire, that I feel him in every fiber of my heart, he flows in my breath, in everything, and I thought to myself, that the Divine Volition loves me more than Jesus himself, because He very often leaves me and his adorable Will never leaves me, rather by his nature he finds himself in the condition that he can not leave me and with his rule of light he dominates me, and triumphant he awaits the supremacy of my acts. Oh! Divine Will, how very admirable you are, your light does not let anything escape, and caressing and playing with my littleness, you render yourself conqueror of my little atom and you enjoy losing it in the immensity of your interminable light.

But while I felt all immersed in that light, my beloved Jesus moved in my interior and said to me:

“My daughter, who lets herself be dominated by my Divine Volition, in virtue of Him she receives the virtue of Divine fecundity, and with this fecundity she can generate in the others that which she possesses, with this Divine fecundity the soul forms the most beautiful and long generation, that will bring her the glory, the cortege of having so many births generated in her acts themselves, she will see go forth from within her the generation of the children of the light, of the happiness of the Divine sanctity. Oh! how beautiful, holy, and pure (is) the fecundity of the seed of my Divine Volition, he is light and generates light, he is holy and generates sanctity, he is strong and generates fortitude, he possesses all goods and generates peace, joy and happiness. If you might know what good it will bring to you and then to everyone, the fertile seed of this Volition so Holy that knows, and can generate in every instant all the goods that he possesses? It was thus that the Heights of the Sovereign Queen could generate the Eternal Word without another's work, because not giving life to her human volition, she gave life only to the Divine Volition, and with this she acquired the fullness of the seed of Divine fecundity and she could generate He who Heaven and earth can not contain, not only could she generate in herself, in her maternal bosom, but she could generate in all creatures; how noble and long is the generation of the children of the Celestial Queen, She generated everyone in that Divine Fiat that can do all and contains all. So that my Divine Will raises the creature and makes her participate in the fecundity of the Celestial Paternity; what power, how many sublime mysteries doesn't he possess?”

Whence I continued my acts in the Divine Fiat and I offered everything in order to obtain his kingdom upon the earth, I wanted to invest all the Creation, animate all created things with my voice, so that all might say together with me: Your Will be done as in Heaven so in earth, soon, your kingdom come soon. But while I did this I thought to myself: how can this kingdom so Holy come upon the earth, in creatures there isn't any change, no one occupies themselves, sin, passions abound, how ever therefore could this kingdom come upon the earth? And Jesus moving in my interior said to me:

“My daughter, that which is more so necessary in order to obtain a good so great, that is the kingdom of my Divine Fiat, is to move God to make him decide to give my ruling Divine Will in the midst of creatures; when God moves himself and decides, he overcomes and conquers everything even evils themselves. And the other necessary thing [is] that the creature that seeks it and prays God to give such a good must possess in herself the life of the kingdom that she asks for the other creatures. Who possesses it will know the importance and won't spare any sacrifice in order to impetrate (for) the others the good that she possesses, she will know the secrets, the ways that she must hold, she will render herself importunate in order to conquer God himself. She will be as Sun that holds condensed in herself all the fullness of his light, and not being able to contain it in herself she feels the need to spread it out, in order to give light to everyone and to do good to everyone, in order to make them happy with her same happiness. Who holds a good holds the virtue of asking (for it) and giving it. This happened in the Redemption, sin flooded the earth, the people themselves called people of God were the smallest people, and that if it seemed that they occupied themselves it was in a superficial way, but not that they possessed in themselves the life of that Redeemer that they asked for, one can say that they occupied themselves like the Church today, the sacred and religious persons with reciting the Our Father, but the fullness of the life of my Will that they ask for in the Our Father is not in them, hence it finishes in words, but not in facts. Whence when the Queen of Heaven came who possessed the fullness of the Divine life and all that which she asked for the good of the peoples, moved God, conquered him, made him decide and in spite of the evil that existed the Eternal Word came upon the earth, through means of She who already possessed him and formed all his life; with the fullness of this Divine life she could move God, and the good of the Redemption came. That which all the others could not obtain all together, She obtained it, the Sovereign Queen, that had conquered first in herself her Creator, the fullness of all the goods that she asked for the others, and being conqueror, she held the virtue to be able to impetrate, and to give the good that she possessed. There is (a) great difference my daughter, who asks and possesses, and who asks and doesn't possess the Divine life the first asks with right, the second to the title of alms, and who asks (in) the title of alms is given pennies, liras/(dollars) at most, but not entire reign. Who asks with right possesses, is already mistress Queen and who is Queen can give the kingdom, and being queen she holds her Divine empire beside God in order to impetrate the kingdom for creatures. This will happen for the kingdom of my Will, therefore I recommend so much to you be attentive, let Him form the fullness of his Life in you. This way you can move God, and when God is moved there is none who resists it...”

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**December 1, 1927**

***Fortitude of the Celestial Mama in the privations of Jesus, fortitude that the little daughter of his Will must hold. Power of the acts done in the Divine Will, how they are the outlet of God.***

I felt totally deprived of my Highest Good Jesus, and for how much I asked for him it didn't succeed me to find him. Whence I felt tortured and embittered in an inexpressible way, my words don't have the vocabulary in order to manifest my sorrow therefore I go on. Hence after long days of martyrdom and abandonment in that Divine Fiat, my beloved Jesus moved in my interior and said to me:

“My daughter, I want from you the same fortitude of [*animo*]/mind of the Celestial Sovereign Lady,

that came to love the Divine Will more than the Humanity itself of her Son Jesus. How many times the Divine Volition commanded us to separate, and I had to go far away from Her, and She had to remain without me without following me. And she remained with such fortitude and peace to subordinate her own Son to the Divine Fiat, so much so that He enraptured by such fortitude bilocated the Sun of my Divine Will, and while I was with my Mama centralized in Her, I remained, centralized in myself, the Sun bilocated but the light remained one; extending itself, but without ever separating the one from the other center of the bilocated Sun. The Sovereign Queen had received everything from my Will, the fullness of grace, sanctity, the Sovereignty over everything, even the fecundity of being able to give life to her Son, everything had given her and nothing had been denied her, whence when it was needed that I should remove myself, with heroic fortitude she re-gave to the Divine Will that which she had received. The Heavens were stupefied in seeing the fortitude, the heroism of She who they also knew loved me more than life itself. As such I would like to see the little daughter of my Divine Will, strong, pacific, and with heroism re-give to Him your Jesus, when he wants that you remain deprived of me, I would not like to see you dejected, sad, but with the fortitude of the Celestial Mama it is as with the Sovereign Lady of Heaven the separation was external and apparent, but internally my Divine Volition held us fused together and inseparable, thus will it happen for you, my Volition will hold you fused in me and we will do the same acts together without ever separating.”

After this I followed my acts in the Divine Fiat, and feeling myself not do them well, I prayed my Celestial Mama that she might come to my help, so that I might be able to follow that Supreme Will that She had so very loved, and from which one recognized all her glory and height in which she found herself; but while this I thought this my always amiable Jesus moving in my interior said to me:

“My daughter, all the acts of my Queen Mother done in my Will, are all in expectation that they want the succession of the acts of the creature done in Her, so that all that which you do in my Volition, they are these acts that come to you to help, rather they line up around you, in order to administer to you some the light, some the grace, some the sanctity and some the act itself that you do, in order to be able to have the succession of these noble acts, holy and divine these acts are the outlet of God, that taking them, the creature fills itself so much, that not being able to contain them vents them again and gives her divine acts to her Creator, therefore they form the greatest glory that the creature can give to He who has created her, there is no good that doesn't descend through means of these acts done in the Divine Volition, they put everything in motion, Heavens and earth and God himself, they are the divine motion in the creature, and [it was] in virtue of these acts that the Celestial Sovereign Lady made the Word move to descend upon the earth, therefore she awaits the succession of her acts, in order to move God to make our Supreme Will come to reign upon the earth. They are the triumph of God over the creature and the divine weapons with which the creature conquers God. Hence follow your acts in my Will and you will have in your power the divine helps, as also those of the Sovereign Queen.”

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**December 6,1927**

***State of the soul. How in the Divine Will sorrows and bitternesses don't enter because they are human things. Divine way. How the Divine Will holds its life in the midst of creatures and how they impede it. How every act done in Him is a divine signature that races; example.***



I continue my abandonment in the Divine Fiat, and being totally deprived, of my Highest Good Jesus, I felt such bitterness and sorrow as not to know how to express it, but at the same time I felt imperturbable peace and the happiness of the light of the Supreme Volition. Whence I thought to myself: what change in my poor soul, before if blessed Jesus for a few (moments), even for hours deprived me of Him, I was agitated, delirious, I cried, I felt the most unhappy of creatures. Now all to the contrary, I am deprived not for hours, but for days, and although I feel an intense sorrow, penetrating even into the marrow of (my) bones, but without anxiety, without delirium, without being able to cry, as if I might not have tears anymore, all peaceful, fearless and happy. Holy God, what change! to think to be happy without Jesus I feel myself die, but my happiness is not touched, I feel that the happiness leaves the sorrow free, and the sorrow leaves the happiness free, each of them makes their course, their way, they hold their place, but they are not mixed together. Ah! Jesus! Jesus! why don't you help me? don't you have pity on me? why don't you race, why don't you fly to her, to your little daughter that you said to love so much? But while I vented my sorrow, no sooner than he made a motion in my interior and said to me:

“Daughter of my Volition, why do you want to upset your peace, your happiness? Know that where my Will reigns, She, that noble Divine Queen, possesses immense joys and happiness without end; the sorrow, the tears, the bitterness, are born in time all parts of the human will, they are not born in Eternity, nor are they her births, they are limited and finished, therefore, they don't have the power to enter in the slightest into the high sea of the happiness of my Divine Volition. This is the Divine way in this state the Queen of Heaven found my own Humanity, that all our sorrows, that were too many and of all kinds, could not diminish, nor penetrate into the heights of our interminable joys and happiness. So that first, your yearnings, your tears and troubles when for a little you didn't see me they were residual of your human will, mine doesn't concede this weakness, and since She by nature doesn't possess them, where that Queen reigns she dominates sorrow, she makes it run, but she doesn't concede that it enters into her happiness with which she has filled her creature, with reigning in her, sorrow would not find the place where to put itself in the interminable sea of the happiness of my Adorable Will. Don't you perhaps want that She reigns in you, that you get worried over the change that you feel in your soul?

“My Divine Will has his life, and when the soul opens the doors of its will in order to let him enter and dominate, He enters in the soul and unfolds his life in her all Divine, and that Queen that forms in her his life of light, of peace, of sanctity, of happiness, and the creature feels as her properties all his goods, and if she feels sorrows, she feels it in a divine way, that doesn't bring any harm to her of all that which my Divine Will has communicated to her. Instead who doesn't open the doors to him in order to let him enter and dominate, the life of Him remains suspended in the creature, impeded, without carrying it out. It happens for my Divine Fiat as it would happen for a creature that wants to bring all goods to another, and this one with horrendous ingratitude ties her feet, (and) hands not letting her approach, he closes her mouth in order not to let her speak, he blindfolds her eyes in order not to let her look, in such a way reduced, how can she do for him the good that she would to do, if he ties her feet in order not to let her approach, her hands in order not to receive the goods that she brings, her mouth in order not to let her say that which she brings, her eyes in order not to let himself be enticed by her looks to open the doors to her, what sorrow would not be hers of this bearer of so much good? In this state becomes put my Will on the part of creatures, when they don't open their doors, in order to let him unfold his life. What sorrow my daughter, what sorrow!”

After this I continued to think of the Divine Will bearer of so much good, and my sweet Jesus added:

“My daughter, so much is the love toward who lets reign and dominate my Divine Fiat that every act that she does in Him, the Divinity surrenders a divine right to the soul, that is a right of sanctity, of light, of grace, of happiness, and with these rights he binds the soul and renders her possessor of the divine goods. So that every act more done in my Divine Volition is a signature that comes (and is) followed by your Creator, as if he might make for you a written paper that makes you owner of his happiness, of his light, sanctity and his grace. It happens as when a rich one loves a poor one, who never goes out from his house, and if she goes out it is only in order to visit the properties of her proprietor, in order to bring to her proprietor the fruits of his of his poor ones, in order to make him happy with his own goods. The rich one looks at the poor one, he becomes infatuated with her, sees her happy in his house, but in order to be sure of the happiness of her, he makes a public contract of his goods to the poor one that has wounded his heart, that always remains in his house and makes use of his own goods in order to make happy her beloved proprietor. Such is it for one that lives in our Divine Will, she lives in our house, she makes use of our goods in order to glorify us and felicitate us, disparity between her and us would make us suffer, she would weigh on our Paternal Heart, but since in our Divine Volition there can not enter sorrows and unhappiness, we do it as magnanimous, to her every act we put forth (our) signature signing our goods, in order to make her happy and rich with our same happiness. Therefore I repeat to you often, be attentive my daughter, do not let anything escape you, because your every act in Him they are signatures that race, and Divine signatures, with which becomes assured that the Divine Will is yours and you are His, the divine bonds never become less, they are eternal bonds...”

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**December 8, 1927**

***Who lives in the Divine Volition remains regenerated in Him and how she becomes endowed with his goods. The Virgin little light and how she became Sun in virtue of the Divine Volition.***

I was doing my round in all the Creation, in order to follow all the acts that the Divine Fiat exercised in it, but while I did this I thought to myself: I feel that I can not do any less than to turn in all the Creation, as if I might not be able to be if I don't do my little visit to the Sky, to the stars, to the Sun, to the sea and to all created things, as if an electric thread pulls me (in the) midst of them, in order to praise the magnificence of so many works, and praise and love that Divine Will that created them and holds them pressed as in his Divine fist in order to conserve them beautiful and fresh, as they went forth to the light of day, and to call that same life and dominion that the Divine Fiat holds in them into the midst of creatures; and why therefore can't I do less? But while I thought this my beloved Jesus moved in my interior and said to me:

“My daughter, you must know that you were born not one time, but two times; one time like the other creatures, the other time you have been regenerated in my Will, and being his birth, all that which belongs to Him is yours. And as the father, the mother endow the daughter with their own goods, thus my Divine Volition as he regenerated you, he endowed you with his Divine properties. Whence, who doesn't love, who doesn't seek to remain in the midst of his properties? Who doesn't often visit them and forms his sojourn in them in order to enjoy them, love them and does not ever finish praising the glory of He who endowed her with so many vast properties, which contain so many

varied beauties? You would be too ungrateful to be (a) daughter of my Divine Volition and not make your sojourn in the properties of whom has generated you. It would be not to love who with so much love has given birth to you, and to not recognize the riches of whom has generated [you]. Behold therefore the necessity that you feel in turning in all the Creation, because it is your stuff and who has generated you, with his electric thread of light and of love calls you to enjoy and to love that which is his and yours, and he enjoys to hear repeated your repeated refrains: come the kingdom of your Fiat upon the earth.”

After this following my round in all things created by God, I stopped when the Sovereign Queen was created, all beautiful, pure and without stain, the new and the greatest portent of all the Creation and my Highest Good Jesus added:

“My daughter, the immaculate Mary, little light of the human stock, because the human earth gave origin to her, but she was always daughter of the light because not one stain entered into this light; but do you know where all her greatness is, who gave her Sovereignty, who formed the seas of light, of sanctity, of grace, of love, of beauty, of power, inside and outside of Her? My daughter, man doesn't ever know how to do great things, nor how to give great things, so that the Celestial Queen would have remained the little light, if She might had not put aside her volition, that is the little light, and [if] not making herself invested by my Divine Volition, which lost her little light in Him, which is not (a) little light but interminable Sun, that investing all (of) her, formed seas of light around Her, of grace, of sanctity, he embellished her so much as to render her all beautiful, with all the tints of Divine beauties, as to enamor He who had created her. Her immaculate conception, for however beautiful and pure, it was always (a) little light and would not have held neither power, nor sufficient light in order to be able to form seas of light and of sanctity, if our Divine Volition might not have invested the little light in order to convert it into sun, and the little light, that was the will of the Celestial Sovereign Lady, would not have been content with dispersing herself in the Sun of the Divine Fiat in order to make herself dominated by Him. This was the great portent, the kingdom of my Divine Will in Her, with this all that which she did became light, she fed herself with light, nothing went forth from Her that was not light, because she held in her power the Sun of my Divine Volition, that how much light she wanted to draw so much of it she drew. And since the property of the light is to diffuse itself, to dominate, to fecundate, to illuminate, to warm, behold therefore the heights of the Sovereign Queen with the Sun of my Divine Will that she possessed, she diffused herself in God and dominating him subdued him to make him descend upon the earth, she remained fecundated with the Word Eternal, illuminated and re-warmed mankind. One can say that she did everything in virtue of the kingdom of my Volition that she possessed; all the other prerogatives can be called ornaments of this Queen Mother, but the substance of all her goods, her height, beauty, greatness and Sovereignty was that she possessed the kingdom of my Will. Therefore of Her (they) say the lesser, and of the greater they don't make a word. This means that of my Will they know little or nothing, therefore they are almost all mute for Him.”

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**December 14,1927**

***How the human will formed the bad seed, the Divine Will reigning in the creature will form the good and holy seed. How God in giving a good to the creature encloses first in one alone the whole value of that good and then gives it to the other creatures.***

Continuing my abandonment in the Divine Volition and feeling myself all surrounded by the interminable sea of his light, I prayed my beloved Jesus that he might expedite (things), that he might make his Will known soon, so that knowing it everyone might long for his kingdom in order to make Him dominate, and my amiable Jesus said to me:

“My daughter, the human will formed the bad seed and the worm in the human generations. Now the Sun of the light of my Divine Will must demolish this bad seed so much as to invest it and to destroy it by way of light, of heat and of knowledges, so that every knowledge that I manifest upon my Divine Fiat is a blow that I give to the human volition, in a way that all the knowledges upon Him will form so many blows in order to make it die, and the light and heat of Him will pulverize and will burn the bad seed and will form there the good and holy seed of my Will in the human generations. And as I go manifesting the knowledges of Him, thus I cast in your soul his seed, I prepare the earth and development of the seed, and the light and heat of my Divine Volition extends his wings of light over the seed, more than a mother he hides his birth in (his) own bosom, in order to fecundate it, to multiply it and to make it grow in his bosom of light.

And since a creature with doing her human will produced the bad seed and formed the ruin of the human family, thus another creature with making the human volition die, will produce the seed of the Divine Fiat, giving life and dominion to him in her, it will retribute that which creatures lost and will form their salvation, sanctity and happiness, if one creature could form so many evils with doing her will, why can't another creature form all the goods doing mine, and give liberty to my Volition with forming his life and forming his kingdom?”

Whence I continued to think of the Divine Fiat and said to myself: but how ever can this kingdom of the Divine Volition come in the midst of creatures if sin abounds, no one gives thought to want this kingdom rather it seems that they think of wars, of revolutions, of putting the whole world upside-down, and it seems that they are consumed with anger because they don't entirely arrive to their perverse designs, waiting in ambush for the occasion, doesn't all this remove the grace of a good so great? And my beloved Jesus moving in my interior said to me:

“My daughter, I hold you who is worth more than everything, and putting aside everything I will look at your value, that is the value of my Divine Will in you, and I will dispose my kingdom in the midst of creatures, a person is worth the value according to what becomes entrusted her, if my Will contains an infinite value that exceeds the whole value of all creatures together, who possesses him, before the Divine Majesty holds the value that exceeds everything. Hence for now I hold you, and it is enough for me in order to dispose the kingdom of my Will. Therefore all the evils of these times, and they are very many, they are not equal to the great Value of my Divine Will working in one creature alone, and He will make use of these evils in order to make of it (a) heap and with his power to sell them off from the face of the earth. This happened in the Redemption, were not the evils dispersed through the earth, indeed more than ever they abounded, but since the Sovereign Queen came upon the earth, the creature who possessed a Divine Will in Herself, who enclosed all the value, of the good of the Redemption, not looking at the others, nor their evils, I looked at the value of this Celestial creature, sufficient to impetrate my descent upon the earth, and in view of Her alone, who possessed our prerogatives and the value of a Divine and infinite Will, I gave and formed the kingdom of the Redemption in the midst of creatures. Therefore in disposing the good of the Redemption I wanted to find in my Mama the whole value of it, I wanted to put in security in her Maternal Heart, all the

goods that had to be enclosed (in) my coming in the midst of creatures, and then I conceded the good that the Sovereign Lady of Heaven asked me. I did as a prince when he must depart for a destination of other conquests, he chooses the most faithful, he entrusts his secrets, he puts in hand the whole value of the expenses that is needed for the wanted conquests, and entrusting him with this, only that he knows that he possesses the whole value of the desired conquests, he triumphant departs, knowing victory is certain. Thus do I, when I want to give a good to creatures first I entrust myself with one alone, I put in Her the whole value of that good, and then as certain I give the good that she asks me for to the other creatures. Therefore think of enclosing in yourself the whole value that the kingdom of my Will must contain, and I will think of all the rest that is needed for a good so great.”

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**December 18, 1927**

***How the Virgin possessed the kingdom of the Divine Fiat. How the lights plunged themselves together and she could conceive. How Jesus from within the veil of his Humanity as Sun that rises went retracing all creatures. How every Divine manifestation is a promise that God makes to creatures.***

I was thinking of the great love when my Highest Good Jesus incarnated himself in the bosom of the heights of the Sovereign Lady, and as a creature, although without the least stain, she could contain a God; and my always amiable Jesus moving in my interior said to me:

“My daughter, my Celestial Mama possessed my Will, she was so very full of it that she gushed out with light, but so much so that her waves of light raised themselves even in the bosom of our Divinity, and making herself conqueror with the power of our Divine Volition that she possessed, she conquered the Celestial Father and in her light she enraptured the light of the Word, and made him descend even in her bosom in the same light that was formed in virtue of my Divine Will; I could never descend from Heaven if I didn't find in Her our same light, our same reigning Will in Her, if this were not so it would be to descend, even from the first moment into (a) strange house instead I had to descend into my house, where I should descend I had to find my light, my Heaven, my joys without number, and the Celestial Sovereign with possessing my Divine Will prepared this sojourn, this Heaven (with) nothing dissimilar from the Celestial Country; is it not perhaps my Will that forms the Paradise of all the blessed? Whence as the light of my Fiat pulled me into her bosom, and the light of the Word descended, the lights plunged together and the pure Virgin, Queen and Mother, formed the veil of my Humanity around the light of the Word with a few drops of blood that she made flow from her ardent Heart, she enclosed it within, but my light was immense, and while my Divine Mama enclosed its sphere inside of the Veil of my Humanity that formed me, she could not contain the rays, they overflowed outside and more than Sun from the heights of its sphere when it rises, it spreads its rays upon the earth in order to trace the plants, the flowers, the sea, all creatures in order to give to everyone the effects that his light contains, and as triumphant from the heights of its sphere it looks at the good that it does and the life that it infuses in every single thing that it invests, thus did I, more than Sun that rises, from within the veil of my Humanity the rays that overflowed outside went tracing all creatures, in order to give to each one my Life and the goods that it had come to bring upon the earth. These rays from within my sphere they knocked at every heart, they knocked strongly in order to say: open to me, take the life that I've come to bring to you. This Sun of mine does not ever set, and continues still to make its way spreading its rays, knocking and re-knocking at the heart, the will,

the minds of creatures in order to give my Life but how many close the doors to me and arrive to (even) laugh at my light? But so much is my love that with all this I don't withdraw, I continue my continuous rising, in order to give life to creatures.”

After this I was following my round in the Divine Volition and my beloved Jesus added:

“My daughter, every prophecy that my Prophets made of my coming upon the earth, was as a promise that I made to creatures, of coming in the midst of them, and the Prophets manifesting them disposed the people to desire and want such a good and they in receiving these prophecies they received the deposit of the promise, and accordingly (as) I went manifesting the time and the place of my birth thus I went augmenting the deposit of the promise. Thus am I doing with the kingdom of my Will, every manifestation that I make that regards my Divine Fiat, is a promise that I make, his every knowledge is one more deposit that I add on, and if I make my promises it is sign that as the kingdom of the Redemption came, thus the kingdom of my Will will come. My words are life that I put forth from me, and life must have its sojourn and produce its effects. Do you believe that it is nothing one manifestation more or less? It is a one promise more that a God makes, and our promises can not become lost, and how many more promises we make, so much more is the time near of realizing our promises and of putting them all to security. Therefore I require from you (the) highest attention and that nothing might escape you. Otherwise you would make escape a divine promise, that would bring consequences.”

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**December 22, 1927**

***Sacrifices of writing. How who works only for God encloses in his act a Divine life. How who is elected for a mission encloses all the goods that the others must receive. How all the redeemed turn around the Celestial Mama. The Creation mirror of man.***

After having almost remained an entire night with writing, I felt worn-out of strength and I thought to myself: how many sacrifices, how much it costs me this blessed writing; but of what will be the use of it, the good, the glory that I give to my Creator? if with these sacrifices I can make the kingdom of the Divine Fiat known it will be very earned, but if I won't obtain this, my sacrifices of writings will be useless and empty and without effects.

Now while I thought this, my amiable Jesus had gone out from within my interior, and squeezing me to himself in order to give me strength he said to me:

“Dear daughter of my Divine Volition, courage in going ahead, nothing is useless of that which one does for me, because when the soul does an act only for me, it comes to enclose in her act all myself, and enclosing myself her act acquires the value of a Divine life, which is more than Sun, and the Sun by nature excels over all other things in giving light, heat and effects of innumerable goods to all the earth. Whence all that which one does for me, by its nature must carry the effects of the great good that the Divine Life contains. Beyond this you should know, that all the knowledges and manifestations that I make you on my Will and that you write on paper, they don't depart from you, but they remain centered in you, as rays within its sphere, and this sphere is my own Divine Will that reigns in you, which delights himself with so much love as to always add new rays that make her

knowledges in this sphere, in order to make that creatures might be able to find sufficient light in order to know him and attracted[,] enraptured to love him. In this sphere they will enclose all the departing rays in order to form the kingdom of the Divine Volition, all the rays departing from within a single sphere, they will have a unique purpose of forming my kingdom, but however every ray will have a distinct office, one will enclose the sanctity of my Divine Fiat and will bring sanctity; another happiness and joy, and will invest those people that will come to live in Him with happiness and joy, another ray will enclose peace and will strengthen everyone in peace; another strength, another light and heat, and the children of my kingdom will be strong, they will have light in order to do good and in order to flee evil, and ardent love in order to love what they possess, and thus with all the other rays that will depart from within this sphere. Now all the children of my Will will be invested by these rays, they will revolve around them, rather every ray will feed their souls and they will suck from them the life of my Fiat. Whence what will be your happiness in seeing descend from within your sphere, in virtue of these rays, all the goods, the happiness, the sanctity, the peace and all the rest in the midst of the children of my kingdom, and to re-arise in the same rays the complete glory that, these creatures will give to their Creator, in order to make known the kingdom of my Will? There will be no good that won't descend through your means, in virtue of the sphere of my Will put in you, nor glory that won't re-arise upon the same way. When I elect a creature to a mission that must bring universal good in the midst of the human family, first I fix and enclose all the goods in the elect, which must contain the whole superabundant good that the others must receive, which will maybe not ever take all that which the elect creature encloses. This happened in the Immaculate Queen, that was elected for Mother of the Eternal Word and hence Mother of all the redeemed, all that which they had to do and all the good that they had to receive was enclosed and fixed as within a sphere of Sun within the Sovereign Lady of Heaven, in a way that all the redeemed revolved around the Sun of the Celestial Mama, in a way that She more than a most tender Mother, won't do other than to feed her rays to her children in order to feed them with her light, with her sanctity, with her maternal love, but how many rays, that spread, have not been taken by creatures, because ungrateful they all do not press themselves around this Celestial Mother? Therefore who is chosen must possess more of that which all the others should possess together. As everyone finds light in the Sun, in a way that all creatures don't take the whole extension of the light and the intensity of the heat, thus it happens with my Mama, they are such and so many the goods that She contains, that more than Sun she spreads the beneficial effects of her vital and vivifying rays. Thus will it be for the who has been elected for the kingdom of my Will. You see therefore you will be recompensed (for) the sacrifice of writing; first that it becomes fixed in you the good of the ray of that knowledge, and then, that you will see descend through your means that good in the midst of creatures, and of the exchange to re-arise the glory in that same light, of the good that they will do. How content you will be in Heaven for it and will thank me for the sacrifices that I have made you do! My daughter, when a work is universal, that encloses many goods that everyone can benefit from, there is needed greater sacrifices, and who is elect as first, must be disposed to give and to sacrifice so many times her life for how many goods (is) enclosed in order to give together with those goods her own life, to the good of her others brothers. Didn't I do as much in the Redemption, wouldn't you like to maybe imitate me?"

After this I followed my round in the Creation in order to follow the acts of the Divine Will that there are in it, and my beloved Jesus added:

"My daughter, before I had created man, I wanted to create first all the Creation, that should serve

as man's mirror, in which mirroring himself it should serve him as to copy in himself the works of his Creator, it should be such and so much the copy that he should make in himself of the all the Creation, that one should see in man as mirrored, all the reflections of it, and in the Creation all the reflections of Him, so that the one should be mirrored in the other. God loved man more than all the Creation, therefore he wanted first to form (for) him the mirror of his works, where gazing in it he should copy the order, the harmony, the light, the firmness, of the works of He who had created him. But ungrateful man didn't look in this mirror in order to copy it, and therefore he is disordered, his works are without harmony, out of tune as one that wants to play without learning music, that instead of giving pleasure to whom listens it gives annoyance and discontent, the good that he does is without light and heat and therefore without life, and inconstant to every puff of wind. Behold therefore that for who must live in my Divine Volition I call her to mirror herself in the Creation, so that wandering in it she finds the staircase in order to climb in the order of my Will."

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**December 25,1927**

***How baby Jesus as soon he was born fixed his look at his Mama and in whom should possess his Will. How God in the Creation put forth his Will as Prime matter.***

I felt myself all abandoned in the Supreme Volition, but all torn for the total privation of my sweet Jesus oh! how I felt my poor soul tattered, that tears without mercy and without pity, because He alone can heal tears so cruel and long, and it seems that he does not care for She who for his love is so cruelly torn. But while I swam in my sorrow I was thinking when my sweet Jesus was about to go forth from the bosom of his Dear Mama in order to throw himself into her arms. Oh! how I would also have wanted to squeeze him between my arms in order to form sweet chains in order to make it that he might not depart from me anymore, but while I thought this , I felt my poor mind outside of myself and I saw my Celestial Mother all veiled with light and in her arms the little baby Jesus fused in the same light; but I had been (in this) state no more than a few moments and everything disappeared, and I remained more afflicted than before, but afterwards he returned and squeezing his little hands around my neck said to me:

"My daughter, no sooner than I went forth from the bosom of my Mama (than) I fixed my looks, one, to my dear Mama, nor could I do less than look at her because there was in her the enrapturing force of my Divine will and the sweet enchantment of beauty and (the) most radiant light of my Fiat, that eclipsing the pupil, I remained fixed in She who possessed in virtue of Him my same life, in seeing my life bilocated in Her I was enraptured and could not move my look from the Celestial Queen, because my same Divine force constrained me to fix it on her. The other look I fixed it who should do and possess my Will, they were two rings joined in one; the Redemption and the Kingdom of my Divine Will, inseparable all and both. The Redemption had to prepare, to suffer, to do; the kingdom of the Fiat had to complete and to possess, the one and the other of highest importance, hence to the elect to which became entrusted the one and the other, my looks became fixed because there was my same Will that enraptured my pupil. Why therefore fear if you have the look of your Jesus that always looks at you, defends you, protects you? If you might know what it means to be looked at by me, you would not fear anything more."

Whence after this I followed to think of the Divine Will and my always amiable Jesus added:



“My daughter, when our Divinity formed the Creation, it put as prime matter in all the things the Divine Will, and therefore all things had their form, solidness, order and beauty, and all that which the soul does with this prime matter of my Will, flowing in Him a vital act, it gives to all that which she does, the form of the beautiful works, all ordered and solid, with the imprint in every single work of the life of the Divine Fiat. Instead who does not do my Will and doesn't put it as prime matter in her works, perhaps will do many things, but all disordered, without form, without beauty, all scattered, that she herself won't know how to gather them together. It would happen as if one might want to make bread without water, she would perhaps hold much flour, but the water missing it would lack the life in order to be able to form bread. Another would hold many stones in order to build, but he doesn't hold the mortar that unites and cements the stones together, hence he will hold a disorder of stones but never a residence. Such are the works without the prime matter of my Will, alone they encumber, give trouble, annoyance, and if she does some good it is apparent, if they touch (them) they find them fragile and empty of every good.”

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**December 30, 1927**

***How Jesus makes seen that he sows in the field of the soul little lights. Cause of the silence of Jesus. Immense value of the manifestations on the Divine Will. Divine and human characters.***

I was according to my usual (way) all abandoned in the Divine Volition following his acts, but while I did this I thought to myself: my beloved Jesus is almost reduced to silence, even of his amiable Volition he speaks so little, as if he might not want to say anything more, who knows (if) he didn't put a limit and will cease speaking even on that which regards his Fiat? In this while he made himself seen in my interior as (a) little child dressed with light, in the midst of a field, that he took light from within his womb and sowed that field with so many drops of light, all silent and intent to the work, and seeing that I remained amazed he said to me:

“My daughter, all that which you think now you thought it since you were writing the 16th Volume, that I should stop speaking of my Will; but I didn't do other than sow the field of your soul, with so many drops of light, that germinated and fecundated in your field, from little lights they changed into Suns, these Suns are the so many surprising manifestations that since that time until here I have made known to you on my Will. Oh! how beautiful was the field of your soul invested by these Suns one more beautiful than the other, it transformed everything into (a) divine field, all Heaven was infatuated by this field and looking at it felt its happiness duplicate. Now who has sowed it holds the right to gather, and being (a) Divine field I am Proprietor of it not only to gather but to sow again. Hence I am not doing other than to sow again, don't you see how I am all intent to the work of casting seeds of light in this field, so that germinating they bring forth the new Suns of the knowledges on my Will? Whence the work brings the silence, and my silence is heat, maturation and fecundity in order to transform the little seeds of light into Suns more radiant. I always work in you, now with one way and now with another, the work of my Divine Will is long and therefore I am always occupied and I hold you occupied; hence leave me to do it and follow me.”

Whence I felt the whole weight of the silence of Jesus, I felt myself worn-out of strength and coming to less, and I thought to myself: why do these knowledges on the Divine Fiat require so much work of Jesus and so many sacrifices? And Jesus returning squeezed me strongly between his arms in order

to fortify me and added:

“My daughter, if I might want to work a whole Eternity in order to manifest one single knowledge on my Divine Will it would not be enough, because the Value is such and so much, of one alone of Him, that if I might want to make a comparison (of) who contains more value [with] the starry Sky, the Sun, the sea, the earth, one single knowledge of mine has more value than all the Creation together, because my knowledge is of immense value, infinite and without limit, and as it goes forth from us, where it arrives it generates and multiplies to the infinite the good and the light that it contains, it is the true regenerator of the Divine life, instead the Creation contains an immense virtue and is limited. Behold therefore I don't spare, neither work, nor sacrifice, because I know the whole value that it contains, and where I deposit it it becomes for me my Divine field, my throne, my altar, and so much is my jealousy of love, that I never leave it free, and I always work in order to hold it all intent to me, that (is) to say then, if instead with a single manifestation on my Divine Will, they are so many as to bombard more than (the) Sky with so many Suns of Her, think (on) it my daughter and appreciate such a good, a seed so fecundate in the field of your soul.”

Whence I continued my acts in the Divine Volition and since it was the rising of the day, I was saying to my amiable Jesus: your Volition involves everything, and oh! how I would like that as the Sun rises and invests with light all the earth, so the Sun of your Will rises in the intelligence, in the words, in the hearts, works and steps of all creatures, so that each one of them feels rise in themselves the Sun of your Fiat, and letting themselves be invested by his light, everyone lets him dominate and reign in their souls. In this while my sweet Jesus moved in my interior and said to me:

“My daughter, in the soul there are two characters, the human and the Divine, the Divine descends from the unity; and the soul in order to receive the Divine character must live in this unity of my Volition, in this unity as she forms her acts, they climb in the unity of her Creator, in that single act of God, that while in God (the) same becomes formed one act alone, the light of this single act descends in the depths, it invests everyone and everything, and embracing all, gives to each one the act that is needed with multiplying to the infinite the multiplicity of all the possible and imaginable acts. Hence as the creature does her acts in this unity they acquire the divine characters, that while it is one act alone, they enclose all the acts together. Oh! how beautiful it is to do with one single act, everything. Only God holds this virtue so powerful that with one single act he does all, embraces all, gives the work to all. What great difference between the Divine character and the human one. The human one does many acts, many works, but the creature remains always encircled with her acts, it seems that they don't have light in order to enlarge and diffuse themselves to everyone, they don't have feet in order to walk, where they are made there they remain. So that for how much a creature should do her acts, they are numbered(,) restricted, and therefore the character of the human work is very dissimilar from the work of the Divine unity, and of whom works in Her, that easily remains canceled and without (the) seed of fecundity. Behold therefore I want that the soul lives in the unity of my Will, in order to have the Divine characters, that are indelible and eternal, and as light diffuse themselves, enlarge themselves, multiply themselves, give themselves to everyone, rather they hold the primacy over the acts of everyone. If you might know how much the Divinity takes pleasure in seeing your littleness climb in the unity of the single Divine act that never ceases, in order to unite your acts, in the our single act, you in order to give us yours and we in order to give you ours, and impressing in you the character of our single act, it puts us in feast and we feel the happiness, the joy

in having created the Creation. Whence in order to be more attentive you must be convinced that your living in our Volition is the feast that can bring the creature to her Creator, and how many acts done in Him, so many times you renew our joys and our happiness on your behalf, and bringing us the Creation in womb everything gives us the glory and the exchange of the love, because it was created by us.”

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**January 6, 1928**

*How the Divine Will is immense and in bringing forth creatures to the light he holds them in himself as so many little residences. Ingratitude of whom doesn't let him reign. Harmony between God and man; how he must always receive from God in order to always give to him.*

I felt myself all abandoned in the Divine Volition, his light invested me everywhere, and while I made my round in his acts, my adorable Jesus moved in my interior and said to me:

“My daughter, my Will is immense and in bringing forth creatures to the light of day they remained in my same Will, as so many little residences formed in Him, in which my Volition by right should have the regime and the carrying out of his life in each one of these little residences, but while for goodness and his liberality he gave the space and all that which was necessary in order to form these little residences in Him, creatures with horrendous ingratitude don't want to give the right of letting my Divine Volition live in them, and with so many residences that he has formed in Him, how many the creatures are, he holds the sorrow of remaining without residences, because they don't give him entrance to live in them. It happens for my Will as it would happen if one might want to form so many residences in the sea, or else in the light of the Sun, and while the sea or the light of the Sun gives the space in order to form these residences in them, they would not like to make excel neither the water, nor the light of the Sun in these residences, neither to give the field to live (nor) to hold the first place of regime. If the sea and the light might have reason they would feel such sorrow, that the sea with its waves would have invested these residences, and knocking them down would have undone them and buried them in its bosom and the light of the Sun would have incinerated them with its heat, in order to empty itself of these unworthy and ungrateful residences that had denied them entrance. And yet neither the sea, nor the sun has given them life, but only the space; instead my Divine Will has given life and space to these residences of creatures in Him, because there is no point where one doesn't find him, nor life that from Him doesn't go forth, hence the sorrow of my Will for who doesn't let him dominate is immense and incalculable, to feel these lives in himself throbbing, to form the heartbeat itself and to remain outside as estranged, as if they might not pertain to him, and the affront and monstrosity of those people that don't let him reign, it is so very great, that it would merit a life sentence and destruction. My daughter, not doing my Will seems nothing to creatures, instead it is a very great evil and an ingratitude so black, that is there is no other evil that resembles it.”

After this I was following my round in the Divine Fiat, and I arrived to the point when God created man, I thought to myself: why did he rejoice so much in creating him that which he didn't do in all the other things that he created? And my beloved Jesus moving in my interior said to me:

“My daughter, in creating all the Creation with such order and harmony we gave of ours, without that

nothing we had to receive from it, instead in creating man, while we gave of ours we gave him capacity of giving us our same gifts as his goods, in a way that we always must give so much, that it should form a competition between him and us, we to give and he to receive, he to give to us and we to super-abound him more in our gifts. This to give and to receive, to receive and to give, opened the feasts, the games, the joys, the conversation between Creator and creature. Whence in seeing the littleness of the creature celebrate with our Supreme Heights, to amuse themselves, to rejoice, to converse with us, we felt such joy, such emphasis of love in creating man that all the other created things seemed nothing to us to the comparison of the creation of man, and if everything seemed beautiful and worthy of our work and our love coursed in all created things, it was because they had to serve for lavishing gifts towards man, and from him we awaited the exchange of the love of all created things. Therefore all our joy and glory is centralized in man, and in creating him we put between him and us harmony of intelligence, harmony of light, harmony of words, harmony of works and steps, and in the heart harmony of love, so that in him passed from us as so many electric threads of harmony in which we descended in him, and he climbs to us. Behold therefore we rejoiced so much in creating man, and the sorrow that he gave us in removing himself from our Will was so very great, because he broke all these harmonies, changed our feast into sorrow for us and for him, he destroyed our highest designs, deformed our image that we had created in him. Because only our Divine Will held (the) virtue to maintain our work beautiful with all the harmonies wanted by us, this taken away, man is the most vile and degrade being in the whole Creation. Therefore my daughter if you want that all your senses harmonize with us, never go out from my Will; if you want to always receive from your Creator and open the feasts with us, (let) Him alone be your life, your everything.”

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**January 13,1928**

***How God centralized everything in man in creating him and how in the story of the Creation he returns to the assault and centralizes in one of this stock the first act of the creation, in order to form the kingdom of his Will.***

I continue my abandonment in the Divine Volition, with the torment almost continuous of the privation of my sweet Jesus. Oh! God, what awful suffering. Oh! how I regret my past(,) his sweet smile, his affectionate kisses, the softness of his voice, his enchanting and enrapturing beauty, his chaste embraces, his tender heartbeats that with so much love he made beat in mine, that divinized me and transformed his life in me, every act of Jesus, every word and every look, they were so many paradises more that he formed in his little daughter, and now remembering them they are wounds, acute darts, fiery arrows of intense sorrow, of martyrdom and of continuous death. But all my sorrow isn't here; maybe sorrow would have been relief for me, because sorrow would have said to me in clear notes that, my love toward He whom I loved, and that so very had loved me formed my torment, but not even this becomes conceded to me, because while the wounds are about to bleed, the darts to dart, the arrows to burn me, the light of the Holy Divine Volition flows in them and eclipsing all the force of my hard martyrdom, makes peace, happiness, the beneficent dew upon my poor soul flow, so that I can not even have the good of aching for a loss so great. Oh! if I might have been able to sorrow as before, I believe that my Highest Good Jesus wouldn't take so long to return, but this is not in my power, I am in the power of the Divine Fiat that doesn't leave any void in me and wants to also govern over my sorrow for the privation of Jesus.

Now while I swam in the two seas, sorrow of being deprived of Jesus and in the sea of the light of the Divine Volition, that seemed that one fused itself into the other, I followed my round in Him, and stopped at the Creation of man and my sweet Jesus, hardly moving in my interior said to me:

“My daughter, our Divinity in creating man centered everything in Him, as if we might had done nothing in all the rest of the Creation, we put everything aside and we occupied ourselves only with Him, our love arrived to excess we looked at him and re-looked in order to see if he would be beautiful if he would transpire our beauty in Him, our Divine Being rained as copious rain on Him, and do you know what rained? sanctity, light, wisdom, grace, love, beauty, fortitude, and while we unloaded ourselves on Him, our looks were fixed over man, in order to see if all our qualities were centered in Him, in a way that he should lack nothing in order to love him and in order to be re-loved, so much so that his beauty enraptured us, his love invested us, all our qualities put in Him made echo in our Divine Being and tied us and carried us to Him. What solemn time, what (an) unforgettable point, what enthusiasm of love was the Creation of man. All our Divine qualities overflowed outside and they celebrated his Creation. And for completion of our feast, joy and happiness shaken by our own love, we looked at the machine of the whole universe and we made him the gift of everything, constituting him king of all created things, in order to be able to say to us and to Him: king and dominant are we, king and dominant is he the work of our hands, the dear child given birth in the outlet of our love, it would have been unsuitable and not decorous for us, to make of our child a servant dissimilar from us in likeness and in dominion. Would it not perhaps be unsuitable and unworthy for a king, to make of his child a vile servant, putting him outside of his palace in a poor hovel? This king would merit the blame of everyone and he would not hold himself as father and king, but as tyrant. More so our birth that went forth from the depth of our Divine love, therefore we wanted the decorum and the imprint of royalty in our work. Now this love of ours was broken by man, and with removing himself from our own Divine Will He himself removed the imprint of royalty and the uniforms of king. But on our part nothing was changed and we persisted in our Will to make the work of our hands the child king, not servant, and therefore in the whole story of the Creation we return to the assault and to the completion of our Volition, and we call one of this stock and putting everything aside as if nothing else might exist, we renew the solemnity of the Creation of the first man. The enthusiasm of our love forms (the) highest waves and makes us see all love and putting her in these waves, in spite of that our omniscience sees everything, we put everything aside, and with this we renew the great prodigy of the first act of the Creation. We did this with the Sovereign Queen, and our love not breaking Her and conserving the life of our Volition, she holds the title and the right of Queen. Oh! how our love rejoices, makes festive, in seeing in Her the first Queen of the works of our creative hands. But our love [was] not content with having one Queen alone, nor was this our Will in the Creation, behold therefore our love regurgitating very strongly, and putting forth his contained waves, he calls Her and centralizes in her the whole work of the Creation rains over her as copious rain overflowing his Divine qualities, in order to have the second daughter Queen, in order to have her form the foundations of the kingdom of our Will, and thus to be able to have the succession of our children all kings and queens. Behold therefore I am putting everything aside in order to work in you the first act of the Creation, my love forms (for) me the enchantment, that while I look (at) the others it makes me hold (my) gaze fixed on you, and it makes me rain all that which is needed in order to make me form the kingdom of my Will in you. I do it as a Father, that having placed other children and having to place another, he doesn't think neither to those of before nor to those that he must place after, but putting all the others aside he thinks only

of she who he is about to place, and if the child is good and she that has he has chosen is worthy of him, the father doesn't mind expenses, he endows her with great riches, he prepares her a sumptuous residence, in short he puts forth all his Paternal love. Thus do we when he tries to realize the purpose of the Creation, that is the kingdom of my Will in the midst of creatures, to that I call as before I don't spare anything, I centralize everything in her, knowing that the all will be inherited by those that will follow her."

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**January 18,1928**

***How the Virgin remains isolated in her glory and she awaits the cortege of the other queens in order to have her succession/train. How the works of God give a hand between themselves. How the manifestations on the Divine Will will be the Gospel of his kingdom. Question on the writings. Necessity of the first Priests of the kingdom of the Fiat.***

I was following the acts in the Divine Volition and said to myself: oh! how I would like to enclose myself in the first act of God, in order to do everything with one act alone, in order to be able to give to my Creator all the love, all the glory, his own beatitudes and infinite joys in order to be able to love and glorify as he glorifies and loves himself, what wouldn't I give him if I were in that first act of the Divine Fiat? I would lack nothing in order to felicitate my Creator with his own happiness. And seeing myself impotent, I prayed (to) my Sovereign Mama that she might come to my help and with her own maternal hands, she might enclose me in that first act where she had had her perennial sojourn, because living in the Divine Volition the first act of God was hers, therefore she was able to give him that which she wanted. But while I thought this I said to myself: how many blunders I am saying. But my amiable Jesus moving in my interior said to me:

"My daughter, the Queen of Heaven in her glory and greatness is as isolated, because She alone having lived in the first act of God, that is in the fullness and totality of the Divine Volition, She is (an) isolated Queen, she doesn't have the cortege of the other queens that surround her and equal her in the glory and greatness that she possesses. She finds herself in the conditions of a Queen that although surrounded by damsels, by pages, by faithful friends, that make for her honor and keep her company but not one queen equal to Her makes for her the great honor of surrounding her and keeping her company; what would be more honor to a queen of the earth, to be surrounded by other queens equal to her or else by persons of inferior conditions, of glory, of greatness and of beauty? There passes such distance of honor and glory between who is surrounded by queens and between who only is surrounded by others that not one compares to stand up to the comparison. Now the Celestial Mama wants, desires, awaits the kingdom of the Divine Will upon the earth, in which there will be the souls that living in Him they will form the life in the first act of God, who will acquire the regality and the right of queens, one will see all impressed in them an indelible character that, they are daughters of the Divine king and as daughters they await the title and the right of queens. These souls will hold their abode in the Divine palace, therefore they will acquire (the) nobility of ways, of works, of steps, of words they will possess such science that no one will be able equal them, they will be invested with such light that the light itself will announce to everyone that (she) is queen that has lived in the palace of my Will. Whence the Sovereign Queen will not be alone anymore in her regal throne, she will have the other queens that will surround her, her beauty will reflect in them, her glory and greatness will find one in whom it can pour itself out, oh! how honored, glorified she will be feel

therefore she will desire one who wants to live in the Divine Fiat in order to form the queens in the first act of Him, in order to be able to have in the Celestial Fatherland the succession/train of the other queens that will surround her and will give her the honors owed to Her.”

After this I was thinking: what will these writings on the Divine Will serve? And my Highest and only Good Jesus, moving in my interior said to me:

“My daughter, all my works give a hand to each other, and this is the sign that they are my works, that one is not opposed to the other, rather they are so very tied between them that they sustain each other. (This is) So very true that having formed my elect people from which, and in which, had to be born the future Messiah, I formed from that same people the Priesthood, which instructed the people and prepared them for the great good of the Redemption, I gave them laws, manifestations and inspirations, over which the sacred writings were formed, called Bible, and everyone was intent to the study of It. Whence with my Coming upon the earth I didn't destroy the sacred writings, rather I supported them, and my Gospel announced nothing opposed to Them, rather they sustained each other in an marvelous way, and with forming the new dawning Church I formed the new Priesthood, which did not distance themselves neither from the sacred writings, nor from the Gospel, everyone was intent over Them, in order to instruct the people, and whatever one that might not want to draw from this welcome spring, one can say that he doesn't belong to me, because they are the base of my Church and the life itself with which the people become formed. Now that which I manifest on my Divine Will and that you write, one can call the Gospel of the kingdom of the Divine Will, nothing opposes itself neither to the sacred writings nor to the Gospel that I announced being upon the earth, rather one can call one the support of the other. And therefore I permit and call the Priests that come, that read the Gospel all of Heaven of the kingdom of my Divine Fiat, in order to say as I said to the Apostles: preach it throughout the whole world because I make use of my work of the Priesthood as I had the Priesthood before my coming in order to prepare the people, the Priesthood of my Church in order to confirm my coming and all that which I did and said, thus I will have the Priesthood of the kingdom of my Will. Behold what the so many things that I have manifested to you will serve, the so many surprising truths, the promises of the so many goods that I must give to the children of the *Fiat Voluntas tua*/(Your Will be done), will be the Gospel, the base, the inexhaustible source which everyone will draw celestial life, the terrestrial happiness, and the restoration of their Creation. Oh! how happy they will feel who with anxiety will drink long sips in these sources of my knowledges, because they contain the virtue to bring the life of Heaven and of scattering whatever unhappiness.”

Whence I in hearing this thought to myself of the great question of the writings on the Divine Will that they found in Messina, brought by the blessed memory of the Venerable Padre di Francia, how I, and my other Superiors wanted them absolutely here, and the Superiors in Messina, recommended rigorously by the Venerable Padre before dying, they want to hold them there, for the publication when it will please God, hence it makes none other than letters of fire from one side to the other, those in order to retain them and we in order to get them back, and I felt all worried, annoyed and tired and I said to myself: how has the good Jesus been able to permit all this, who knows that it is not displeasing Him also? And He moving in my interior said to me:

“My daughter, you are worried by it, but me not at all, nor am I displeased, rather I enjoy in seeing

the interest that the Priests take with these writings, that will form the kingdom of my Will, this means that they appreciate the great good of them, and each one would like to hold with himself such a great treasure in order to be the first ones in order to communicate it to the others, and while the question endures of whom should win, the one approaches the other in order to consult between themselves over what to do, and I enjoy that my other ministers know that there is this treasure so great to make the kingdom of my Divine Volition known, and I make use of this in order to form the first Priests of my coming kingdom of my Fiat. My daughter, it is a great necessity to form the first Priests, they will serve me as the Apostles served me in order to form my Church; and who will occupy themselves with these writings in order to publish them, putting them out in order to print them in order to make them known, they will be the new evangelists of the kingdom of my Supreme Will. And since the ones that most made themselves (a) name in my Gospel are the four evangelists that wrote it, with their high honor and my glory, so will be those that will occupy themselves to write the knowledges on my Will in order to publish them, as new evangelists of them (they) will make themselves more (of a) name in the kingdom of my Will, with their highest honor and my great glory to see return in my womb the order of the creature, the life of Heaven upon the earth, only purpose of the Creation. Therefore in these circumstances I enlarge the round and as fisherman I fish those that must serve me for a kingdom so holy. Hence leave me to do it and do not give it thought.”

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**January 22, 1928**

***Insistences in asking (for) the kingdom of the Divine Fiat, sign why he wants Him to reign. Martyrdom of the privation of Jesus. The human will, the profaner of the creature.***

I was making my round the Divine Fiat and I wanted to sweep everything away, Heaven and earth, so that all might have one will alone, one voice alone, one heartbeat alone, I wanted to animate all with my voice, so that all might say together with me: we want the kingdom of your Volition; and in order to obtain this I want to be sea in order to make the waters speak, Sun in order to give my voice to the light, Sky in order to animate the stars, and make everyone say: come your kingdom, be known your Fiat; I want to penetrate into the celestial regions in order to make said by all the Angels and Saints, by the Celestial Mama herself: Adorable Trinity, do it soon, don't dally anymore, we pray you, we press you, that your Volition descends upon the earth, make him be known and reign as in Heaven so in earth. Now while I did this and other that would be too long in telling it on paper, I thought to myself: and why my so many insistences and sollicitudes that, it seems that I don't know how to do anything, if I don't ask (that) his Fiat dominant upon the earth? And blessed Jesus moving in my interior said to me:

“My daughter, if you might know who it is that pushes you, who makes you insist so much, who would like to move everything in you to ask the life, the kingdom of my Will upon the earth, you would remain amazed by it.”

And I: tell me who it is, my Love. And He all tenderness added:

“You want to know it? It is my own Will that pushes you to this, because She wants to make herself known, wants to reign, but wants the insistence of her little daughter, that pressing her in all ways and moving everything, calls her with everyone, with the most powerful means to come upon the earth;



your insistences are (the) sign and image of her sighs and of her infinite sollicitudes and insistences that she wants to give herself to creatures. And as you want to move everything, thus She would like to move everything, the sea, the Sun, the Sky, the wind, the earth, so that all everything might move creatures to recognize her, and receive her, to love her and She no sooner than she will see herself desired then she will break the veils of all created things and that Queen and Mother that yearns (for) her children, will go forth from the bosom of them, in which she was hidden, and revealing herself she will embrace her children, and will reign in the midst of them giving to them goods, peace, sanctity and happiness.”

After this, I past long days of privation for my sweet Jesus, I felt myself tortured, worn-out of strength, so much so that having tried to write that which he had told me the past days, I felt myself unable to do it, and He seeing that I was not able, and the great efforts that I made in order to write, he went out from the depth of my interior as one that wakes from a long sleep and with a most compassionate accent he said to me:

“Poor daughter, courage, do not batter yourself, it is true that the martyrdom of my privation is terrible and if I hidden might not sustain you, you would not have been able to endure it in life. More so that She who martyrs you is my Divine Will, which being immense and eternal, your littleness feels the whole weight of his immensity and feels itself ground beneath Him. But know my daughter, what his great love is for you, his little daughter, and therefore his light not only wants to renew your soul, but also your body, wants also as to pulverize it, and animating the atoms of your dust with his light, with his heat, he wants to take away whatever seed and humors of the human will, in order to make that as much your soul as your body, everything might be sacred in you, he wants to tolerate nothing, not even an atom of your being that, might not be animated and consecrated by my Will. Hence your hard martyrdom is none other than the consummation of that which doesn't belong to him. Don't you know that the human will is the profaner of the creature? she when she holds her little ways, the littlest opening for entrance in her, profanes the holiest things, the most innocent. And my Volition that made of man his sacred and living temple, where to put his throne, his abode, his regime, his glory, felt that if the creature with the little entrances to the human volition, feels his temple, his throne, his abode, his regime and his own glory profaned. Therefore my Volition wants to touch you (in) everything, even my own presence, to see if his dominion is absolute over you and you are content that He alone dominates and excels in you. Everything must be in (the) Divine Will in order for Him to be able to say: I am secure, she has denied me nothing, not even the sacrifice of the presence of her Jesus, that she loved more than herself, hence my kingdom is secure.”

I in hearing this felt fortified by his presence, and at the same time embittered by his words, and in my sorrow I said to him: My love, so that you must not come anymore to the little and poor exiled one? and I how will I do it, how can I live without you?

And Jesus: “no! no! and then from where should I come if I remain inside of you; remain in peace and when you least think it I will reveal myself, because I don't depart from you but I remain with you.”

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**January 27,1928**

***How in the Redemption is confined the kingdom of the Divine Fiat. How God in the work chooses where to deposit his work.***

I was following my round in the Supreme Volition and arrived to the acts that my beloved Jesus did the Redemption, I tried to follow step by step, all that which he had done with so much love and sorrow, and I thought to myself: Jesus other times said that He loved me so much, that he made me proprietor of his works, of his words, of his Heart, of his steps, of his sufferings, there was no act that he had done that he didn't make a gift of for me, and this only Jesus was able to and wanted to do it, because he loved from God, instead creatures if they give, they give external goods, the riches of the earth, but no one his own life, this signifies what is (the) love of the creature, finite love. So that, I thought to myself: my amiable Jesus, if this is (so), you should call me, as I am about to do his acts, in order to make me the consignment of it. And he moving in my interior said to me:

“My daughter, you should know that in the Redemption the kingdom of my Divine Will was confined, in which there was no act that I did that (there) wasn't confined the one and the other, with this difference alone, that that which pertained to the Redemption I externalized them outside, I made them known and made a gift of them, because they had to serve as preparation to the kingdom of my Divine Will. Instead those that pertained to the kingdom of my Fiat I retained them in myself, as suspended in my own Divine Will. Now you must know that when our Divinity decides to bring forth an act from himself, to do a work, a good, first we choose the creature in which to deposit our work, because we don't want that which we do that it might remain in the void and without effect, and that any creature should be depositary of our goods. Therefore we call one at least, that if the other creatures ungrateful do not want to receive our goods, at least in this one our works become deposited, and when we are sure of this, then we work. Hence in the Redemption the depositary of all my acts was my inseparable Mama one can say that as I breathed, cried, prayed, suffered, and all the rest that I did, first I called Her to receive my breaths, my tears, my sufferings, et cetera, in order to deposit them in her and then I breathed, cried and prayed. It would prove unbearable and sorrowful to me, that would surpass all other sorrows, if I might not have, my Mama in which I could deposit my acts. Now being confined in all these acts of the Redemption those of the kingdom of my Divine Will, even from that time I called you, and as I deposited in the Sovereign of Heaven all that which regarded the kingdom of the Redemption, so I deposited, in you that which regarded the kingdom of the Supreme Fiat. Behold therefore I want that you follow me step by step, and if (as a) little baby I cry, I want you near in order to give you the gift of my tears that I impetrated for you with them the great gift of my Divine kingdom; if I speak I want you near in order to make for you the gift of the word of my Will; if I walk in order to make for you the gift of the steps of Him, if I work in order to endow you with his works, if I pray in order to give the gift of my prayer to you in order to impetrate his kingdom to the human family if I do miracles in order to give the gift of the great miracle of my Will, and therefore if I give sight to the blind I take away the blindness of your human volition in order to give my sight to you; if I give the hearing to the deaf I make for you the gift of acquiring the hearing of my Volition; if I give the language to the mute I untie you from the muteness of mine, if I straighten the lame I straighten you in Him, if I quiet the storm with my rule I command the storm of your human will that dares no more to agitate my pacific sea. In short there is nothing that I do and suffer that I don't make for you a gift of it in order to deposit in you the kingdom of my Volition so very beloved and formed in myself. It would have been for me the greatest of my sorrows that while I formed in myself in my Humanity, with so much love the kingdom

of my Divine Volition, (the) first purpose why I came upon the earth and I formed this kingdom of mine in order to restore it in creatures, should it not be secure as it was for the Redemption that, at least one creature might not have received the restoration of the kingdom of the Divine Fiat. And therefore I looked at the centuries as a single point and I found you, the elect, and even from then I directed and deposited my acts in you in order to deposit in you my kingdom, and as with the kingdom of the Redemption I didn't spare anything, neither exertions, nor pains, nor prayers, nor graces, not even death itself, in order to be able to give to everyone graces and sufficient and abundant means so that everyone might be able to be save and sanctify themselves in spite that I put and deposited for security everything in the Celestial Queen. Thus with the kingdom of my Volition in spite that I put everything in security in you, I am giving so much, I don't spare anything, neither teachings, nor light, nor graces, nor enticements, nor promises, in a way that if everyone wants to receive the great good of my Will in order to make her reign in them, everyone will find means and superabundant helps in order to live such a great good. Therefore your coming upon the earth in time was awaited by me with so much love, with such anxiety, that you can not even imagine it, because I wanted to deposit the so many suspended acts done by my Humanity in order to form the kingdom of the Supreme Fiat. If you might know what it means one suspended act done by your Jesus? Oh! how you would hasten to receive all the deposit of my acts in order to give life to these suspended acts, because they contain so many divine lives, and you would hasten to make him known.”

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**January 29, 1928**

***Immense value of the writings on the Divine Will. How they are characters transmitted from the Celestial Country. How they will make the siege on the human volition. Desire of the Heart of Jesus. His acts army that demand the kingdom of the Fiat.***

I was reading in volume 20 what regarded the Divine Will and felt such (an) impression as if I might see flow in the written words a divine life alive and palpitating, I felt the strength of the light, the life of the Heart of the Sky, as working virtue of the Divine Fiat in that which I read and I thanked with (my) heart my Jesus that with so much love he had benigned to make me write. But while I did this, my beloved Jesus as not being able to contain (in) Himself the trembling of his Heart, went out from within my interior and throwing his arms around (my) neck squeezed me strongly to his Heart in order to make me feel his ardent heartbeats and he said to me:

“My daughter, you thank me that I have made you write that which regards my Will, doctrine all of Heaven and it holds (the) virtue of communicating the palpitating and all celestial life of Him to who reads these writings. My Will is palpating in the midst of creatures, alive but suffocated by the human volition, these writings will make his heartbeat felt so very strongly that it will suffocate the human volition and will take his first place of life that waits for him, because my Will is the heartbeat and the life of all the Creation. Therefore the value of these writings is immense, they contain the value of a Divine Will; if they might have been written of gold they would exceed with great length to the great value that in themselves they contain, these writings are suns impressed with characters of the most radiant light in the walls of the Celestial Country and they form the most beautiful ornament of those walls of the Eternal City, in which all the blessed remain enraptured and surprised in reading the characters of the Supreme Will. Therefore greater grace I could not do in these times than to transmit the characters of the Celestial Country through your means to creatures, which will bring

the life of Heaven in the midst of them. Whence as you thank me, I thank you that you lent yourself to receive my lessons and make the sacrifice of writing under my dictation. It was my Divine Will that made (it) flow while you wrote, the live virtue of his ardent, eternal and vivifying heartbeat that I impressed in your characters. Therefore rereading them you feel the renewal all celestial impressed in them. Oh! how difficult will it be to whom will read these writings not to feel the palpating life of my Volition and not to tremble from the virtue of his vivifying heartbeat from the lethargy in which they find themselves. These writings on my Supreme Fiat, with the force of his light will eclipse the human will, they will be balm to the human wounds, they will be opium to all that which is earth, the passions will feel themselves die and from the death of them will re-arise the life of Heaven in the midst of creatures. They will be the true Celestial army, that while they will put the human will in (the) state of siege and all the evils produced by it, they will make re-arise the peace, the lost happiness, the life of my Will in the midst of creatures. The siege that they will put forth won't do damage to anyone, because my Will is to put in (a) state of siege the human volition, so that it won't tyrannize poor creatures anymore, but leaves them free in the kingdom of my Will. Therefore I have insisted so much and I insist in making you write, I have held you (on the) cross, I have sacrificed you, it was necessary, it concerned the most important thing, it was the echo of Heaven, the life of up there that I want to form upon the earth. Behold the cause of my continuous refrain, be attentive, do not omit anything and your flight in my Will be continuous."

After this I was following my round in the Divine Fiat and I accompanied the sighs, the tears, the steps of Jesus and all the rest done and suffered by Him, saying to him: My love Jesus, I put the army of all your acts around you and investing your words, your heartbeats, your steps, your sufferings and all your acts with my I love you, I ask the kingdom of your Will of you. Listen oh Jesus, if you do not listen through means of the army of your acts, that prays to you, presses you, what else can one do in order to move you to concede to me a kingdom so holy? But while I said this I thought to myself: had my sweet Jesus his desires while he was on this earth or didn't he also have any at all? And He moving in my interior said to me:

"My daughter, as God there didn't exist in me any desire, because the desire is born in one who does not possess everything, but who possesses everything and lacks nothing, the desire does not have reason to exist, however as man I had my desires, because my Heart was united in everything to the other creatures, and making mine the desires of everyone, I desired for everything, with all the ardor, of giving the kingdom of my Divine Fiat to all creatures, so that if I longed, I longed for the kingdom of my Volition, if I prayed and cried and desired it was only for my kingdom that I wanted in the midst of creatures, because He being the holiest thing, my Humanity could do no less (than) to want and to desire the holiest thing in order to sanctify the desires of everyone and give them that which was holy and of the greatest and perfect good for them. Therefore all that which you do is none other than my echo, that replaying in you makes you ask in my every act the kingdom of my Will. Hence therefore I make present to you every act of mine, every suffering that I suffered, every tear that flowed, every step that I did, because I love that you, investing them, repeat afterwards to my every act: Jesus I love you and because I love you give me the kingdom of your Divine Volition. I want that you call me in every thing that I do in order to make me replay the sweet memory that my acts say *Fiat Voluntas tua come Cielo così in terra*/Be done your Will as in Heaven so in earth, in a way that in seeing your littleness, the little daughter of my Volition that makes her echo to all my acts, putting them as an army around me, I hasten to concede the kingdom of my Will."

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**January 31, 1928**

***Round in the Divine Will. Assault to the Divine Majesty. Attractions of the littleness, the secret of it. How the human will is nauseating. Example.***

I was gathering everyone together all the acts of the Divine Will done in the Creation, the seas of the Celestial Queen, those of my beloved Jesus, in short all the acts that the Divine Fiat has brought forth from himself. Hence I was recapitulating everything in order to bring them before the height of the Supreme Majesty, in order to give Him through means of this the ultimate assault and to constrain Him to give me his kingdom upon the earth, but while I did this I thought to myself: I am little, I am no more than an atom, how can I bring the vastness of the Sky, the multiplicity of the stars, the immensity of the light of the Sun, and then all the seas of my Mama and those of Jesus that are interminable? so that doesn't my little atom remain lost in the midst of so many great works? I believe that all (of) Heaven will smile in seeing my littleness that wants to give this assault as (the) ultimate contrivance of its round in the Divine Will, because being little I not only remain lost, but even done in by one single work of the Divine Volition, hence my assault will be without effect and perhaps I will serve to make the whole Celestial Court smile behind my back. But while I thought this, my sweet Jesus went forth from within my interior and all tenderness said to me:

“My little daughter, your littleness has such attraction that it calls the attention of all Heaven in order to see what your littleness wants to do and knows how to do, to see great things done by a great person doesn't receive attention, nor does it brings joy, if one might see the same great thing done by a little child, this awakens such stupor and wonder, that everyone would like to see the great work of the little tiny one, that which doesn't happen if a great person might do the same work. If you might know how the Divine watches and that of the whole Heaven is fixed on you in seeing you as in haste to gather together all the works of the Divine Will in order to bring the assault to the Creator, bringing his own weapons in order to make the holy war (on) him to make you/(him) surrender his kingdom. One can say that your toiling, the gathering (of) everything is the true smile of Heaven, it is the new feast that carries your littleness to the Celestial Country, and everyone awaits the assault of the little tiny one. But do you want to know where the secret of your strength is, in your littleness, that while you remain lost now in the light of the sun, now in the midst of the stars, now in my seas and those of the Celestial Mama, your atom does not stop itself, it releases itself and goes out in field again in order to complete its summation of all the works of the Divine Fiat, the whole secret is confined in He that moves you, invests you, gives the cord in order to make you turn and in order to make you enclose all his acts, in order to make himself by himself, through means of your littleness, give the assault in order to make himself drawn to come to reign upon the earth. What thing can't the atom animated by my Volition (do)? Everything, because she becomes an act in the midst of all his acts of Divine Will and this is enough in order to be able to make of all his acts one act alone, in order to say: everything is mine, and everything must serve me in order to be able to tear (away) the kingdom of the Divine Fiat upon the earth.”

After this I was thinking of how much evil the human will has done to poor creatures, hence I abhor it, I neither want to know it anymore, nor to look at it because it is too nauseating, but while I thought this, my beloved Jesus moved in my interior and said to me:

“My daughter, the human will by itself is nauseating, but united with mine it is the most beautiful thing that I created, more so that the Divinity was never able bring forth a thing created by us that might make nausea, she united with ours would hold the continuous motion of goods, of light, of sanctity, of beauty, and with our continuous motion that never ceases it would have been the greatest prodigy of the Creation, our motion would purify her from every shadow of stain, it would happen as to the sea, that, because it continually murmurs and holds its perennial motion, its waters are pure and crystalline, oh! if the waters of the sea might remain firm, the waters would lose the purity and they would become so very nauseating, that no one would look at it, the waters would be so very filthy and full of dirt that the ships could not cross over the sea, and no one would make his food of those fishes of waters so putrid. So that the sea would be a weight to the earth and would produce the contagion of all the evils to the human generations. Instead only because it murmurs and holds its continuous motion, how much good doesn't it do to creatures, and while in its bosom it hides who knows how many filths, with its murmur it holds the dominion of holding them buried in the depth of it and controls the purity of its waters pure and emptied from whatever filths. Such is the human will more than sea, that if the divine motion murmurs in her she is beautiful and pure, all the evils remain buried and without life, instead if my Will doesn't murmur in her and doesn't hold his first motion, all the evils are reborn and renders her from the most beautiful, the ugliest as to make (one) pity. Another image is the human nature, united with the soul it is beautiful, it sees, feels, walks, works, speaks, it doesn't stink; disunited from the soul it rots, stinks horribly, makes one disgust to see it, one can say that one can not recognize it anymore, who has made a change so different from the live body to the dead body? the lack of the murmur of the soul, of its continuous motion that excelled in the human nature. Such was put my Will to the human volition, as soul from which it had to receive life, his continuous murmur. So that as long as she is united with mine she is a prodigy of life, of beauty. Disunited from mine she loses the legs, the hands, the word, the sight, the heat, the life, she becomes accordingly so very horrid more than (a) dead body, as to merit that one buries her in the most profound abyss, because her stink is intolerable. Therefore one who is not united with my Will loses the life of her soul, therefore she can do nothing of good, and all that which she does is without life.”

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**February 2, 1928**

***How one must make up for who has not worked in the unity of the Divine Fiat. How for who doesn't possess him it is a strange language to her. Reason why until now they have not spoken of Him. How who doesn't live in the unity receives the effects from the Divine Will, not the life of Him. Example of the Sun with the earth.***

I was following my round in the Supreme Fiat and arrived in Eden I was saying to myself: my Jesus I make mine the unity of your Volition in order to make up for that unity that my Father Adam lost, when he withdrew from Him, and in order to make up for all those acts that, all his descendants have not done in the unity of Him. But while I said this, I thought to myself: and am I in the unity of the Divine Fiat? If I am not, how can I make up for the others? Hence my saying finishes in words, but not in deeds, and my sweet Jesus moving in my interior said to me:

“My daughter, when Adam sinned, there was the retreat of the unity of my Will from both parts, man retreated from Him, and He retreated from him, and with mine retreating, man lost my unity, all his merits and the rights that God had given him in creating him, because he was the true deserter from

the kingdom of my Will, and the deserter loses all the rights and the possession of his own goods. Now as my Will retreated from man, because he was the first one in order to retreat, thus he can again give himself to whom, retreating from the human volition, he reenters into his kingdom as (a) new conqueror of that unity of my Divine Fiat. More so that between you and the Divinity there has been established an agreement together, my Volition to make you the great gift of his Unity, calling you to the first act of the Creation, and you not only to receive it, but to make him the gift of your will. So that from both parts there has been established the exchange (of) it, but not in simple words, but with deeds, so very true that mine is putting you to light (of) that which regards the great gift that he has made you, so that you know that which you possess, enjoy his goods, and appreciating him impetrate him (for) the human family. And you having made the gift of your will don't want to recognize it anymore and you feel terror to only remember it. Now it is just that you should make it your duty and make up for that unity lost by man, from mine that made his retreat, withdrawing into his Celestial regions. Is not my Will master to perhaps give himself again, provided that he finds again one who doesn't want to have of his human will anymore? And then you must know that if there was not my Will in you, you would not have been able to understand his Celestial language, it would have been for you as a strange dialect, as a light without heat, as a food without substance, and it would have been difficult for you to write on paper about him, in order to transmit him to your brothers. All this is (a) sign that my Will mastering you in everything, makes himself thought in your mind, word on your lips, heartbeat in your heart, Teacher that knows that his pupil understands his lessons and loves to listen to him. Therefore it was necessary to make you the gift of my Divine Will in order to give you necessary graces in order to make you know and transcribe all the most beautiful prerogatives of the kingdom of my Divine Fiat. And this is also the reason, why no one until now has spoken at length of my Will, in order to make understood the immense seas of the goods that he contains and that he wants to give and can give to creatures, at most they have gone forth with a few words and with words almost broken in half, as if they might not have something to say of my Fiat so long and extensive, that contains and embraces all eternity, not possessing him as gift and (a) proper thing, for everyone it was as (a) strange language to speak of the importance and of his infinite merits, if they didn't know him at depth how could they speak of a Divine Will that contains so much that all the centuries are not enough to speak of Him? Therefore be attentive my daughter, and while you cross over his sea always take something new again in order to make him known to the human generations."

After this I was thinking on the unity of the Divine Fiat and said to myself: how, all those that have done good, so many great works, how could they do them if they didn't possess his Unity? And Jesus always benign added:

"My daughter, all the good done until now by creatures has been done in virtue of the effects of my Divine Will, because there is no good without Him, but that they might have lived totally and fully in his Unity no one until now, only my Queen Mama, and therefore she attracted the great prodigy of the incarnation of the Word, if this were so, the earth would have returned to the state of the Eden, and then he who would have possessed the Unity of my Volition, would not have been able to neither contain him, nor resist speaking of him, it would have been as if the Sun would have liked to enclose itself inside of a vase of crystal without spreading its rays, would it not have rather with its heat cracked the glass, in order to be free in spreading its rays? To possess the unity of my Fiat and to not speak of him, and not spread his rays, the beauty of his knowledges, it would have been impossible,

it would crack the heart if she might not give vent to manifest in part the fullness of his light and of the goods of Him. Hence the good has been done in virtue of the effects of Him. This happens that, the Sun in virtue of the effects that its light contains, makes the plants germinate and makes produce such goods to the earth, it seems that the earth and the effects of the Sun work together in order to produce plants, fruits and flowers to creatures, but the earth doesn't elevate itself in the sphere of the Sun, if it might do this, the Sun would have so much strength as to take away its dark part and all its atoms of dust converting them into light and the earth would become Sun. But since the earth doesn't elevate itself nor the sphere of the Sun descend into the depths, the earth remains earth, and the Sun doesn't transform it in Itself, it seems that the one and the other look at each other from far away, they help themselves and work together through means of the effects of the light that from the heights of its sphere spreads upon the earth and although it receives so many admirable effects, (and) produces the most beautiful flowerings, but there passes (a) great distance between the earth and the Sun, they don't resemble each other, neither the life of the one becomes life of the other, and therefore the earth doesn't know how to speak of the Sun, nor say all the effects that it contains, nor how much heat and light it possesses. (As) such the creature finds herself that she doesn't possess the unity of my Will, she doesn't elevate herself in his most high sphere in order to become Sun, nor (does) my divine Sun descend in order to form the life of Her, but wanting to do good she revolves around his light, and He communicates the effects in order to make germinate the good that they want. Because my Fiat doesn't deny himself to anyone, rather with his light he awakens the human nature in order to make it be green again and to make it produce fruits of good works.”

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**February 5, 1928**

***Promise in Eden of the future Redeemer. Solemn promise in the Our Father of the kingdom of the Divine Will. How God feels himself repeat the joy of the Creation.***

My poor mind felt as fixed in the Supreme Fiat, and I feel like a little child, that, since the beautiful lessons of her beloved Teacher please her, she always turns around him asking a thousand questions, in order to have the pleasure to hear him speak and to learn other more beautiful lessons, and while the teacher speaks, she with open mouth listens to him, so many are the beautiful surprises that he makes with his lessons. Such am I, a little child, that I turn around the light of the Divine Will, more than teacher, that I want to draw his life from the beautiful lessons that he makes to my little soul and He, because (I am) little, delights himself with contenting me, giving me such surprises of Divine lessons, not ever thought of by me. Whence while I thought of the kingdom of the Divine Will and it seemed to me as difficult his reign upon the earth, my beloved Jesus going forth from within my interior said to me:

“My daughter, as Adam sinned, God made them (the) promise of the future Redeemer, centuries passed, but the promise didn't become less, and the generations had the good of the Redemption. Now, as I came from Heaven and I formed the kingdom of the Redemption, before departing to Heaven, I made another more solemn promise of the kingdom of my Will, and this was in the Our Father, and in order to give it more value and in order to obtain it more immediately, I made this formal promise in the solemnity of my prayer, praying the Father that he might make his kingdom and the Divine Will come as in Heaven so in earth; I put myself at (the) head of this prayer, knowing that such was his Will and that prayed by me, he would not have denied me anything, more so that with



his own Will I prayed and asked a thing of (which) my own Father wanted. And after having formed this prayer before my Celestial Father, sure that he granted me the kingdom of my Divine Will upon the earth, I taught it to my Apostles, so that they might teach it to the whole world, so that one might be the cry of everyone: 'Your Will be done, as in Heaven so in earth.' A more certain and solemn Promise I could not make; the centuries for us are as a single point, but our words are acts and completed deeds. My own prayer to the Celestial Father: 'Come, come your kingdom, be done your Will, as in Heaven so in earth', it meant that with my coming upon the earth the kingdom of my Will had not become established in the midst of creatures, otherwise I would have said: 'My father, our kingdom that I have already established upon the earth is confirmed and our Will dominates and reigns', instead I said: 'Come', this meant that it must come and creatures must wait for it with that certainty that they waited for the future Redeemer, because there is my Divine Will bound and contracted in those words of the Our Father, and when He binds himself, it is more certain than promises. More so that everything was prepared by me, there didn't lack other than the manifestations of my kingdom, and am I doing it, do you believe that the so many truths that I am making (to) you on my Fiat is to give you a simple news? No, no, it is because I want that everyone know that his Kingdom is near, and that they know his beautiful prerogatives, so that everyone loves, longs to enter to live in a kingdom so holy, full of happiness and of all gods. Hence, that which to you seems difficult, to the power of our Fiat is easy, because He knows how to remove all the difficulties and conquer everything as he wants and when he wants."

Whence I was according to my usual (way), doing my round in the eternal Fiat and turning for all the Creation, I brought all the works before the Divinity, in order to give them the most beautiful homage and the great glory of all their works; but while I did this, I thought to myself: but what is the glory that I give to my Creator with bringing him all his works? And Jesus moving in my interior said to me:

"My daughter, with doing this you bring the joy of our completed works to us, because before creating the Creation they remained inside of us, as in deposit in our Will, and we didn't have the glory, the joy of seeing our works outside of us formed and completed outside of us, in a way that our works were formed when the Creation was created, and who turns in (the) midst of them, watches them and wanting to gather them all together around us and say to us: (')how beautiful are your works, perfect and holy, their harmony, the perfect order they say who you are and they narrate your glory('), we feel the joy, the glory repeated, as if we again extended the Sky, forming the Sun and all our works. So that the Creation is always in act and as speaking through means of the little daughter of our Volition. This can also happen to you, if you might have in your will decided to make so many beautiful works, you don't enjoy (it), but your joy commences when you see the completed works and if a person loving you, often brought them around you in order to say to you: (')do you see how beautiful are your works('), wouldn't you feel glorious and repeat the joy when you completed them? Such am I, the repetitions form my most beautiful surprises."

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**February 9, 1928**

***The Sovereign Lady of Heaven Jesus' reflector. Satisfaction of Jesus in asking for his Fiat. How Jesus gathered all the goods and consumed all the evils, how he ignited the fire inside of himself.***

Continuing to follow the acts of Jesus, done in his Divine Will when he was upon the earth, I followed Mother and Son when they fled into Egypt and I thought to myself, how beautiful it must have been to see the dear little baby in (the) arms of his Divine Mama, that while so tiny, enclosing in himself the eternal Fiat, he enclosed Heaven and earth, everything went forth from him as Creator, and everything hung from him, and the Sovereign Queen transfused in the little Jesus in virtue of the same Fiat that animated him, formed the reflector of Jesus, his echo, his same life, how many hidden beauties they possessed, how many varieties of Heavens more beautiful than that which one sees in our horizon, how many Suns more radiant they contained, and yet no one saw anything of it, one didn't see other than three poor fugitives. Jesus, my Love, I want to follow step by step the steps of my Celestial Mama and as she walks, I want to animate the blades of grass, the atoms of the earth, and make you feel beneath her feet my I love you, I want to animate all of the light of the Sun and as it shines on you upon (your) face, I want that it brings you my I love you, all the billows of the wind, its caresses, everything says to you I love you, it is I that in your Fiat carries to you the heat of the Sun in order to warm you, the billows of the wind in order to caress you, its hiss in order to speak and say to you: dear child, make your Divine Volition known by everyone, make it go forth from within your little Humanity so that he takes his dominion and forms his kingdom there in the midst of creatures; but while my mind was lost itself in the presence of to Jesus and I would be too long if I might want to say everything, my Highest and only Good Jesus moved in my interior and all goodness said to me:

“My daughter, my Mama and I were as two twins born from the same birth, because we didn't hold but one Will alone that gave us life, the Divine Fiat put our acts in common in a way that the Son reflects in Her and the Mama reflected in the Son. So that the kingdom of the Divine Will held his full vigor, his perfect dominion in us, and while we fled to Egypt we carried the Divine Volition as strolling through those regions and we felt his great sorrow that he didn't reign in creatures, and looking at the centuries we felt the great joy of his kingdom that he had to form in the midst of them and oh! how your repeated refrains in the wind, in the Sun, in the water, under our steps: ‘I love you, I love you, your kingdom come’ arrived to us satisfactions upon the wings of our Fiat. It was our echo that we felt in you, that we didn't want other than that the Divine Will might reign and (that) he might be the conqueror of everyone. Therefore even from then we loved our little tiny one that didn't ask or want if not that which we ourselves wanted.”

Whence I continued to think of all that which my sweet Jesus had done being upon the earth, and He added:

“My daughter, when I came upon the earth I looked at all the centuries past, present and future, in order to gather in my Humanity all that which of well and of good all the generations might be able to do, in order to put the seal and the confirmation of the good, I destroyed nothing of that which was good, rather I wanted to enclose them in myself in order to give them Divine life, and adding the good that lacked and that I did in order to complete all the goods of human creatures, upon the wings of the centuries I carried myself to the human creatures, in order to give to each one my complete work, as I also gathered all the evils in order to consume them, and by force of sorrows and pains that I wanted to suffer, I ignited the fire in my Humanity itself, where to burn all the evils, wanting to feel of it every suffering in order to make reborn all the goods opposite to the evils, in order to make reborn to new life the human generations. And since I in order to form all the possible and imaginable

remedies to all the redeemed, in order to then dispose them to receive the great good of my Will reigning in the midst of them, I did everything, suffered everything, and consumed everything, thus you in order to prepare my kingdom to the creatures, must enclose all that which is holy and good, and by way of pains you must consume all the evils in order to make the life of my Divine Will reborn in the midst of creatures. You must be my echo in which I must make the deposit from where must arise the kingdom of my Fiat. Follow me step, by step, to continue the life, the heartbeat, the happiness of this kingdom that I contain in myself, and that wants to go forth in order to reign in the midst of creatures. And so much is my love for Him, that if I permitted that the infernal enemy might penetrate in Eden, I won't permit that he put foot into the Eden of the kingdom of the Fiat, and therefore I permitted that he might approach me in the desert, in order to weaken him and put him (on) the way so that he might not dare to enter there. Don't you yourself feel how your presence terrorizes the enemy and puts him in flight in order not to see you? And the force of my victory that precipitates him and feeling himself confused he flees. Everything is prepared, there doesn't remain other than to make him known."

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### **February 12, 1928**

***Laments of the soul. How Jesus enclosed inside of himself all the acts rejected by creatures and formed his kingdom. How who possesses the Divine Fiat possesses the bilocative force and can give to God as hers that which is of God.***

My poor mind always goes sweeping in the interminable confines of the Supreme Fiat and my poor heart is under the nightmare of the excruciating sorrow of the privation of my beloved Jesus, the hours are centuries, the nights interminable without Him, and since it is a Divine sorrow that falls on my little soul, its immensity drowns me, crushes me, and I feel the whole weight of an eternal sorrow. Oh! Holy God!, how can you remove from me that life that you yourself want that I possess? How do you put me in the impossibility of living and to live dying, because the font of your life is not there in me? Ah! Jesus return, do not abandon me to myself, I can not live without life, Jesus! Jesus! how much it costs me to have known you, how many tears/rips you have made to my human life in order to give me yours, and I now live suspended, I don't find mine anymore, because with your stratagems you have stolen it from me, hardly I feel yours, but as torn by the strong eclipse of the light of your Will, so that everything for me is finished and I am constrained to resign myself and to feel your life through means of the rays of light, of the reflections that your adorable Will brings me, I can endure no more of it; Jesus, return to she who loves you so much and you say you love me and now you have had the strength to abandon her, return one time forever and decide to leave me no more; but while I vented my sorrow, he moved in my interior and mitigating the light that eclipsed him, he extended his arms squeezing me strongly and said to me:

"My daughter, my poor little one, courage, it is my Will that wants his first place in you, but I should not decide to leave you, my decision was taken when you yourself decided to leave me no more, then there was then a stealing life of each other, I yours and you mine, with this difference, that first you saw me without the eclipse of the light of my Fiat, He remained as confined inside of me, now wanting to take life in you, he has overflowed outside of me and bilocating himself he has confined my Humanity inside of his light, and therefore you feel my life through the reflections of his light. Therefore why do you fear that I leave you? Now you should know that my Humanity re-did in Itself

all the acts rejected by creatures, that my Divine Will giving himself to them wanted that they might do, I re-did them all and I deposited them in myself, in order to form his kingdom, awaiting the propitious time in order to bring them forth from me and deposit them in creatures as foundation of this kingdom, if I might not had done this, the kingdom of my Will could not take place in the midst of creatures, because only I as man and God could make up for man and receive inside of myself all the work of a Divine Will that creatures had to receive and to do, and through my means communicate it to them. Because in Eden the two wills, human and divine, they were as in hostility because the human one was opposed to the Divine, all the other offenses were as a consequence, therefore first I had to re-do in myself all the acts opposed to the Divine Fiat, to make his kingdom extend in myself, if it didn't reconcile these two wills in hostility, how could I form the Redemption? Therefore all that which I did upon the earth, the first act was to reestablish the harmony, the order between the two wills in order to form my kingdom, the Redemption was (a) consequence of this. And therefore it was necessary to take away the consequences of the evil that the human volition had produced and hence I gave effective remedies in order to then manifest the great good of the kingdom of my Will. Whence the reflections of the light of Him don't do other than to bring the acts that my Humanity contains in order to make that all might be Divine Will in you. Therefore be attentive to follow him and do not fear."

After this I was following my round in the Creation in order to give to my Creator all the homages of the Divine qualities that every created thing contains, that having all gone forth from the Divine Fiat, accordingly he maintains the life of it, indeed he is the first act of every created thing; but while I did this I thought to myself: created things are not mine, how can I say with right: I offer you the homages of the light of the Sun, the glory of the starry Sky and so on? But while I thought this my always amiable Jesus moving in my interior said to me:

"My daughter, who possesses my Will and lives in Him, can say with right: the Sun is mine, the Sky, the sea, everything is mine, and as mine I bring everything around the Divine Majesty, in order to give him the glory that every created thing contains. In fact is not perhaps all the Creation work of my omnipotent Fiat? Doesn't his throbbing life, his vital heat, his incessant motion that moves everything, orders and harmonizes everything flow, as if the whole Creation might be one act alone? Whence who possesses my Divine Volition as life, Skies, Sun, seas and everything are not stuffs/(things) extraneous to her, but everything is hers, as everything is of my Fiat, because she is none other, with possessing him, than a birth of his, that holds all the rights over all the births of Him, that is all the Creation. Hence with right and with truth she can say to her Creator: I offer you all the homages of the light of the Sun with all its effects, symbol of your eternal light, the glory of the immensity of the Skies and thus with all the rest. Possessing my Will is Divine life that the soul unfolds in her soul, so that all that which goes forth from her, contains power, immensity, light, love, we feel in her our bilocative strength, that bilocating us puts in attitude all our Divine qualities and as hers she offers them as divine homages, worthy of that Divine Fiat that knows and can bilocate himself in order to recall the creature to the first act of the Creation (in) which we make man to our image and likeness."

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**February 20, 1928**

***How who must enclose a good in order to give it to creatures, must enclose in oneself that whole good. This happened to the Virgin and Our Lord. What unity means.***

The privations of Jesus make themselves longer and I live only in (the) authority of the Divine Fiat, that having constituted himself life of my little soul, it seems to me that my beloved Jesus, entrusting me to Him, hides behind the curtains of his light, only in order to spy and to be all attentive if I always follow his adorable Will. Oh! God, what suffering to remain in an immensity of light and not know how to find the way and move the steps in order to find He whom I love, because he has formed me, because he has told me so many truths that I feel them in me as so many throbbing divine lives that make me understand who is He whom I want and don't find. Ah! Jesus! Jesus! return, how is it? you made me feel your heartbeat in my heart and you hide yourself; while I vented, I thought to myself: maybe Jesus doesn't find neither in me nor in others, the dispositions in order to receive the life of his other truths and in order not (for) these lives to remain suspended he keeps silent and hides himself; but while I thought this, my Highest Good Jesus moved within my interior in (the) act of taking the steps in order to go forth from me, and he said to me:

“My poor little daughter, you are lost in the light and don't know how to find He who with so much love you search, the light forms the highest waves and forms the bars in order to find me, but you don't know that I am the light, the life, the heartbeat that you feel, how ever could my Will have his life in you if there was not your Jesus in you, that I gave the field to unfold the work of my Volition in your soul? Therefore quiet yourself. Now you must know that who must bear a good, must centralize in herself all the fullness of that good, otherwise the good would not find the way where to go forth. Now having to center in yourself the kingdom of my Will, nothing must be missing of Him, because his light disposes you to receive all the necessary truths in order to form his kingdom, and if the other creatures are indisposed to receive all the lives of the truths of the Fiat, at most I won't give you (the) capacity to manifest them as so many times happens to you, but to you as depositary nothing must be missing. This happened in the Queen of Heaven, that She having to be the depositary of the Word incarnate, that must give me to the human generations, I centralized in Her all the goods of the redeemed, and all that which was appropriate in order to be able to receive the life of a God. Hence the Heights of my Mama possesses the Sovereignty over all creatures and over every single act of theirs and (the) goods that they can do, in a way that if they think piously, She is as (the) channel of the holy thoughts, and hence holds the Sovereignty over them, if they speak, if they work, if they walk piously, the beginning of all this descends from the Virgin, and therefore she holds the right and the Sovereignty over the words, steps, works, there is no good that one does that from Her doesn't descend, because She was (the) primary cause of the incarnation of the Word, it was just that she might be the channel of all the goods and she might hold the rights of Sovereignty over everything.

“This happened also with me, that having to be the Redeemer of everyone, I had to contain in myself all the goods of the Redemption, I am the channel, the font, the sea, where all the goods of the redeemed depart and I possess by nature the right of Sovereign over all the acts and goods that creatures do, our reign is not as the reign of creatures that dominate and reign over the external acts of them, and not even over all the external acts, but of the interior they know nothing, nor do they have the right of Sovereignty, because the life the thought, the word doesn't go forth from them (to) their dependents. Instead from me goes forth all the life of all the interior and exterior work of creatures. Therefore creatures should be acts that over every single act of theirs that of the Celestial Mother and mine hangs on the act that they do and as sovereigns forms it, directs it and gives them the life.”

After this, I continued to follow my round in the Divine Will and uniting myself to the unity that my first Father Adam possessed before sinning, my sweet Jesus added:

“My daughter, you have not understood well what unity means. Unity means centralization and beginning of all the acts of creatures, passed, present and future. So that Adam before sinning when he possessed our unity, enclosed in his thoughts the unity of all the thoughts of creatures, the unity of all the words, works and steps. Hence I found in Him in my unity the beginning, the succession and the end of all the acts of the human generations; He in my unity enclosed everyone and possessed everything. Whence my daughter, you rising to that same unity left by Him, take his place and putting yourself in the beginning of everyone and everything, enclose in yourself the same acts of Adam, with the whole succession of all the acts of creatures. To live in my Will means: I am the beginning of everyone, from me everything descends, as everything descends of the Divine Fiat, so that I am the thought, the word, the work and the step of everyone, I take all and I bring all to my Creator. One understands that Adam had to possess and enclose all if he might not have withdrawn from our Will and might have always lived united in ours, and hence the human generations, if this were so, all would have lived in our Volition, so that one would have been the Will, one the unity, one the echo of everyone, that putting everything in common, everyone would have enclosed everything in themselves.”

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**February 25, 1928**

***How the Divine Volition is as center of life in the midst of creatures. How the heartbeat is the king of nature and the thought is the king of the soul.***

My flight in the Divine Fiat is continuous, it seems to me that Jesus, his communications, all is finished, more so that they are not in my power, if good Jesus does not benign to tell me more, I always remain the little ignorant one, because without Him I don't know how to go forward neither am I capable neither of conceiving, nor of saying one single H/(letter) more. So that I must content and accustom myself to live one on one with the Divine Volition because He never leaves me, rather I feel incapable of being able to leave because I find him in me, outside of me, in my every act, with the immensity of his light he lends himself to give life to my act, there is no point where I don't find him, indeed there is no point nor space, neither in Heaven, nor in earth, where his life doesn't excel, his light in (the) act of giving itself to the creature. So that I find that the Divine Will can not leave me and I can not even separate from Him, we are inseparable, he doesn't make with me the little excuses that Jesus makes with me, rather if I don't take him as first act of my acts, He remains sorrowful and complains that in my act his act has not excelled, his light, his life. Oh! Divine will how very adorable, amiable, and insuperable you are, how much more I remain more so I understand you and love you; but while my poor mind was lost in the Fiat, my sweet Jesus moving in my interior said to me:

“My daughter, my Will is found in the midst of creatures as center of life, as the human heart can call itself king of nature, because if the heart beats, the mind thinks, the mouth speaks, the hands work, the feet walk, if the heart doesn't beat, everything in one blow finishes everything, because the poor nature lacks the king, hence it lacks one who governs and gives life to the thought, to the word, and to all that which the creature can do. As king of the soul is the thought, the seat, the throne where

the soul unfolds its activity, its life, its regime. Now if the human nature would like to suffocate the heartbeat, to make less of its king, in order to speak, in order to think and other, what would happen? it would give itself death to all its acts, so that it would be suicidal of itself. And if the soul would like to suffocate the thought, it would not find the way where to unfold its activity, hence it would be as a king without kingdom and without people. Now that which is the heart for human life, and the thought for the soul, is my Divine Will in every single creature, He is as center of life and from his incessant and eternal heartbeat, he beats and the creature thinks, he beats and she speaks, walks and works and they not only don't think but they suffocate him, they suffocate his light, his sanctity, his peace, the upright work, the justice and holy speech, and certain they suffocate him so much, that they commit suicide to their souls. And my Will in the base world is as a king without kingdom and without people, and creatures live as if they might not have neither king, nor Divine life, nor regime, because (they) lack the king of their heartbeat to their nature, and the king of the thought to their souls. And since through his immensity he involves everything and everyone, he is constrained to live as suffocated in himself because he lacks one who receives his life, his attitude, his regime. But He wants to form his kingdom upon the earth, he wants to have his elect and faithful people, and therefore in spite that he is in the midst of creatures, he lives unknown and suffocated, but he does not stop, he doesn't depart to his celestial regions, but persists to remain in the midst of them in order to make himself known, he would like to make known to everyone the good that he wants to do, his celestial laws, his insuperable love, his heartbeat that beats light, sanctity, love, gifts, peace, happiness, and (as) such wants the children of his kingdom. Therefore his life in you, his knowledges so that he makes known what the Divine Will means, and I enjoy myself and remain hidden in my own Will in order to give him the whole field and the unfolding of his life in you."

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**February 28, 1928**

***How God holds in Heaven the Hierarchy of the Angels with nine distinct choirs, thus will he hold the Hierarchy of the children of his kingdom with nine other choirs. Conditions of the deceased Confessors and how the memory of Padre di Francia will not be hidden in this work.***

I was thinking of the holy Divine Volition and a thousand thoughts crowded in my poor mind, they seemed as so many more strong lights that arose, that then they unified into the same light of the eternal Sun of that Fiat that doesn't know sunset; but who can say what I thought? I thought of the so many knowledges said to me by Jesus on the Divine Will and how every one of them brings a divine life in the soul, with the imprint of a rarity of beauty, of happiness, but distinct the one from the other, that puts in common with whom has the good to know it and to love it. So that I thought to myself, one knowledge more or less there will be great difference between one soul and the other. Whence I felt suffering in remembering my deceased Confessors, that (with) so much interest had had me write that which blessed Jesus said to me on the Divine Will, I felt suffering for the Venerable P. of Francia who's so many sacrifices he had made to come from afar facing expenses for the publication and in the most beautiful (moment) as to go forward, Jesus brought him to Heaven, hence not knowing all this, these, that regard the Fiat they won't possess all the lives and rarity of beauty and happiness that these knowledges contain; but while my mind lost itself in so many thoughts, that wanting to tell them all would be too long, my sweet Jesus extended his arms within my interior, and shedding light said to me:

“My daughter, as I hold the Hierarchy of the Angels, with nine distinct choirs, so I will hold the hierarchy of the children of the kingdom of my Divine Fiat. He will hold his nine choirs and they will be distinct the one from the other by the varieties of beauties, that they will have acquired with knowing some more and some less the knowledges that pertain to my Fiat. Therefore every knowledge more of my Divine Volition is a new creation that forms in creatures, of happiness and of inarrivable beauty, because it is a Divine life that races within, that carries in itself all the shades of beauties of He who manifests them, and all the keys and sounds of the joys and happiness of our Divine Being. Whence if our Paternal goodness exposes his Life, his beauty and happiness even to create it in the midst of creatures, and they are not taken (with) an interest to know it in order to take it, through means of our knowledges already given to them, is it not just that they receive neither the beauty, nor the sounds of our joys as proper dowry, they will have taken that which they will have known, therefore there will be various choirs in the hierarchy of the kingdom of my Divine Will. If you might know what difference will pass between whom carries my knowledges from the earth and between whom will acquire them in Heaven? The first ones will hold it as proper dowry and one will see in them the nature of the Divine beauties, and they will hear the same sounds of the joys and happiness that their Creator makes heard and forms. Instead in the second ones it won't be neither nature in them, nor proper dowries, but they will receive them through effect of communication of the others, almost as the earth receives the effects of the Sun, but it doesn't possess the nature of the Sun. Hence those that will possess all the knowledges will form the highest choir, and so according to what they will know the different choirs will be formed. However all those that will have acquired these knowledges be it in all, be it in part, they will have the noble title of the children of my kingdom, because these knowledges on my Fiat, they have the virtue of ennobling the creature for who has the good of knowing them in order to make of them proper life, and to make flow in the soul the vital humors of the Divine life, and of elevating her to her former origin, and they are as the brushstroke of the Making (of) man to our image and likeness, and they will paint the image of the Creator in the creature. In regards then to whom will know some more and some less, (this) won't destroy their nobility, it will happen as for example a noble family, that holds many children, some of these give themselves to study, others to the beautiful arts, hence these elevate themselves more, they have high and decorous posts, they are more known, beloved and esteemed, because for the sciences that they possess they do more good in the midst of the people, that which the other brothers don't do, but with all that which these with their sacrifices elevate they themselves so much, it doesn't destroy that the other brothers are noble, because they carry in themselves all the noble blood of their Father, hence they dress nobly, they hold noble ways in working and in speaking, in everything. Such will be the children of my Fiat, all noble, they will lose the roughness of the human volition, the miserable rags of the passions, it will put in flight the darkness of doubts, of fears, by the light of my knowledges and will cast all in a sea of peace. Hence your Confessors (that) passed to other life will be as the prelude of the children of my Will, because the first sacrificed himself so much and worked in order to help the little field of your soul, and although then I spoke little to you of my Fiat, because (I) had to dispose you first, He will be as the first forerunner as the dawn that announces the day of the kingdom of my Will; your second and third Confessors, that took such part and knew to a large extent the knowledges of Him, and made so many sacrifices, especially the third, who loved so much that they might be known and who so sacrificed himself in the writing, they will be as Suns that emerge, that putting themselves in course form the day full of light. Those that follow will be as the full noon of the great day of my Will, according to the interest that they have had and will have, they will be put some to the first hour of the day of my Volition, some to the second, some to third, and some to the



full noon. And do you believe that the memory of Padre di Francia, the so many of his sacrifices and desires to make my Will known, even to begin the publication, only because I have brought him with me to Heaven, his memory will be extinguished in this great work of my Divine Fiat? No, no, rather He will hold the first place, because He with coming from afar, went as in search of the most precious thing that can exist in Heaven and in earth, of the act that most glorifies me, rather it will give me complete glory on the part of creatures, and they will receive complete goods. He prepared the ground in order to make it that my Divine Will might be known, so very true that he didn't spare anything, neither expense, nor sacrifice, and although he didn't complete the publication, alone with beginning it he prepared the ways, in order to make it that one day it might be known, and (that) the work of my Will (might) have life in the midst of creatures. Who can ever destroy that Padre di Francia has been the first initiator to make the kingdom of my Will known? And only because his life was extinguished, he didn't complete the publication? So that when this great work will be known, his name, his memory, will be full of glory and of splendor and he will hold his act first in a work so great, as much in Heaven as in earth. In fact, why does a battle exist and almost each one hopes for the victory to conquer to retain the writings on my Divine Fiat? Because He brought the writings in order to publish them, if this were not so, who would have spoken of them? No one, and if He might not have understood the importance, the great good of these writings, no one would have been interested. Therefore my daughter, my goodness is such that I award justly and superabundantly the good that the creature does, especially in this work of my Will, that so very interests me, what won't I give to whom occupies and sacrifices themselves in order to put in safety the rights of my eternal Fiat. I will exceed so much in giving, that I will Make Heaven and earth marvel."

Whence I in hearing this thought to myself: if these knowledges contain such good, if blessed Jesus will continue after my death (with) other knowledges of his Fiat to other souls, will he not attribute to that work a work so great? And Jesus moving as in haste in my interior added:

"No, no my daughter, as it will be said of the Padre di Francia that he is the first propagator, your Confessors cooperators, thus will it be said that the little daughter of my Will has been the first and the depositary of such a good, to which (she) became entrusted and selected with (a) special mission. Suppose a certain one had made an important invention, perhaps the others propagate it, diffuse it more, imitate it, magnify it, but no one can say: I am the inventor of this work; one will always say the inventor was the certain one. Thus will it be with you, one will say that the origin of the reign of my Fiat, the depositary has been the Little Daughter of my Will."

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**March 3, 1928**

***How all things Depart from one point. Sublimity of the state of Adam. Why until now Our Lord has not manifested his happy state. How who possesses the unity possesses the source of good.***

My poor heart swam in the sorrow of the privation of my sweet Jesus, and was worried over it, (I) felt myself suffocate from the sorrow and at whatever cost I would have liked to find He for whom I am so very tortured, in order to tell my anxieties, but while I thought this, my amiable Jesus moved in my interior and said to me:

"My daughter, do not fear that which you feel in your soul because it is none other than the constant

work that my Divine Fiat is doing in you. He is enclosing everything in you, everyone and everything in you, all the centuries, the past and the future, in order to make that all that which the Supreme Volition has done in the Creation, he casts in you his seed in order to receive from you the satisfactions and the exchange to all his acts that creatures owe him, therefore do not worry because in every hour of your life, there are centuries that my Will encloses. Hence it is necessary that who must have his first act in my reigning Will, must have the origin of Him, in order to be able to unfold his Divine life. All things depart from one point and from that point they enlarge themselves and diffuse themselves to everyone; you see the Sun also holds its first point, its center of light, its sphere, and from its center it fills all the earth with light. Therefore follow my Will and do not give (it) thought.”

Whence I followed my round in the Divine Will, and arriving in Eden in order to unite myself to the state of Adam before sinning, when he possessed the unity with his Creator in order to start again my acts together with Him, and in order to make up for and to continue it when he lost it with falling in sin, I thought to myself: why hasn't blessed Jesus manifested to anyone the sublime state, the wonders that passed between innocent Adam and his Creator, the sea of happiness, of beauties that he possessed? Everything was centered in Him, everything departed from Him, oh! if one might know the state of Adam, his great prerogatives, perhaps everyone would long to return to his origin where man went forth, but while I thought this my sweet Jesus moved in my interior and all goodness said to me:

“My daughter, my paternal goodness than manifests a good when it must bring a profit to the creature, if this did not come, to what advantage to manifest it? The story of innocent man is too tender to me, only remembering it (and) my love rises, is brought up and forms its highest waves, in order to flow as it flowed over innocent Adam, and not finding one to flow over again, because it doesn't find another Adam that receives them, capable of re-giving me his ways of love, because my Divine Fiat entire in him maintained the reciprocal life of correspondence between the infinite and the finite, my love suffers from it and returning into me my own waves of love, because it doesn't find one to whom to pour out again, it remains suffocated by my own love. Here (is) why I have not manifested until now the state of innocent Adam, nor He manifested almost nothing of his happy state, because only remembering it he felt himself die of sorrow and I felt suffocated by my love. Now my daughter, wanting to renew the kingdom of my Divine Will, it becomes useful to manifest the state of innocent Adam. And it is this cause why I often speak to you of his sublime state, because I want to repeat that which I did with Him, and in virtue of my Volition I want to raise you to the first state of the Creation of man. What thing can not the creature give me that creature that possesses my Fiat, the unity of Him? She can give me everything and I can give everything. Whence being able to give that which I manifest, my love does not suffer my waves, rather it puts them forth from me and seeing them reproduced in the creature it enjoys it and I feel myself manifest that which one doesn't know for their utility and good. If you might know how much I enjoy in giving, how my love celebrates when the creature becomes disposed that wants to receive my goods, you would be more attentive to make me vent my contained love.”

Say(ing) this, he became silent and I felt as swallowed up in the Divine Volition, his wonders, that which the soul can do with possessing his Will enraptured me, and I tiny child swam in the sea of light of the Fiat and as I moved so rose up the waves of light, these waves invested with tints (of) varied

beauties and they went to unload themselves in my Creator's bosom and the Paternal Celestial goodness, seeing himself invested by the waves of his child moved his waves toward me. Oh! Supreme Will, how very admirable you are! amiable, desirable more than life itself. You love me so much that you put me in competition with my Creator, wanting that I might be equal with He who has created me; but while my mind was lost in the Fiat, my sweet Jesus added:

“My daughter, who possesses the unity of my Volition, is mistress to act and to do how much good she wants, because she holds in herself the source of good, she holds it at her disposition, feels in herself the continuous touches of her Creator, the waves of his Paternal love, and she would feel too ungrateful if she might not form her waves, much more so that she feels flow in her soul, his little sea, of the immense sea of He who has created her. Instead who doesn't possess his Unity, doesn't possess (the) source, hence if he wants to do good he has need of the Divine liberality in every good act that he wants to do, almost act for act he must ask for grace in order to be able to complete the good that that he wants. Instead who possesses my Unity, the good converts itself into nature, and only that he wants to work he finds the source of good in himself and works.”

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**March 8, 1928**

***How God created man in order to hold him on his knees and to make him the repeater of His acts. How Jesus made seen that he put all the volumes written on his Volition all ordered in his Heart. Love of Jesus for the writings and the good that they will do. How who decides to live in the Fiat becomes tied with chains of light.***

I continued to remain all abandoned in the holy, Divine Volition, following his innumerable acts, as much as I could because, so many are their multiplicity that many times I can not either follow them, nor number them all, and I must content myself to look at them, but not embrace them; his activity exceeds in an incredible way the human attitude, and therefore it is not given to my littleness to do everything, but to do how much more I can and to not ever go out from within the work of the Divine Fiat. Whence while my mind was dispersed in the work of the Divine Volition, my sweet Jesus moving in my interior said to me:

“My daughter, our Paternal Goodness created man in order to hold him on our Paternal knees, in order to enjoy ourselves with him continually and he in order to enjoy himself in a perennial way with his Creator, and in order to make stable his and our enjoyments we held him on our knees; and since our Will had to be also his, He carried the echo of all our acts in the depth of man, that we loved (him) as our child, and our child in feeling our echo, it made (him) the repeater of the acts of his Creator. What contentments didn't they form between him and us, in the resounding in the depth of the heart of our child this our creative echo, that formed in him the order of our acts, the harmony of our joys and happiness, the image of our sanctity. What happy times for him and for us. But do you know who tore from our paternal knees this child so very loved by us? The human volition, it drove him off so much that he lost our creative echo, and he didn't know any more anything that his Creator did, and we lost the happiness of seeing our child happy and of amusing each other on our paternal knees. Because in him substituted the echo of his volition that embittered, tyrannized him, with the most degrading passions, rendering him so very unhappy as to make one pity. And (it's) really this what it means to live in our Volition, to live on our Paternal knees, at our care, at our

expense, in the opulence of our riches, joys and happiness. If you might know the contentment that we feel in seeing the creature live on our knees, all attentive to feel the echo of our word, the echo of our works, the echo of our steps, the echo of our love, in order to make him the repeater of it, you would be more attentive in order to have that nothing might escape you of our echo in order to give us the contentment of seeing your littleness do as repeater to the acts of your Creator.”

Whence I in hearing this said to him: My love, if one must live in your Volition, living upon your Paternal knees nothing must be done, neither to work, nor to walk, otherwise how can one remain on your knees? And Jesus:

“No, no, one can do everything, our immensity is such that anywhere he will find our paternal knees always ready to her acts, that they lend themselves to hold her wherever pressed upon the Divine knees, much more so that that which she does, it is none other than the echo of that which we do.”

After this I felt worried over these writings on the Divine Will and my sweet Jesus made himself seen in my interior that he held all the volumes written on Him, and that one by one he took them in his hands, he looked at them with such loving tenderness, as if he might want them to burst the Heart, and as he took them thus he put them all ordered in his Most Holy Heart, I remained amazed in seeing with how much love he loved those writings, and with how much jealousy he enclosed them in his Heart in order to guard them, and Jesus in seeing my amazement said to me:

“My daughter, if you might know how much I love these writings, they cost me more than the Creation and Redemption itself, how much love and work I have put there in these writings, they cost me a very great deal, there is within the whole value of my Will, they are the manifestations of my kingdom and the confirmation that I want the kingdom of my Divine Will in the midst of creatures. The good that they will do will be great, they will be as suns that will rise in the midst of the dense darkness of the human volition, as life that will put death in flight to poor creatures, they will be the triumph of all my works, the most tender narration, most convincing, how I loved and love man. Therefore I love them with such jealousy that I will guard them in my Divine Heart, nor will I permit that even one word becomes lost. What haven't I put in these writings? Everything, superabundant grace, light that illuminates, warms, fecundates, love that wounds, truth that conquers, allurements that enrapture, life that will bring the resurrection of the kingdom of my Will. Therefore you also appreciate them and have that esteem that they merit and enjoy the goods that they will do.”

After this I followed my abandonment in the Fiat, I felt myself all invested by his interminable light and my adorable Jesus added:

“My daughter, as the soul decides to live in my Divine Will, without giving life anymore to hers, I in order to be sure and in order to give security to her, I tie her with chains of light, and I do this not in order to take away the free will, gift I gave to the creature in the Creation, that which I give one time I don't take away, unless the creature herself rejects my gifts, therefore I tie her with light that wanting to she can go out from him when she wants, but in order to go out she must make an incredible effort, because these chains of light will invest her acts, and in her every act she will feel and will see the beauty, the grace, the riches that this light communicates to her acts, it will form the enchantment and the true eclipse to the human volition, in a way that she will feel happy and honored

to be tied with chains so noble that carry so much good to her and she will long that the human one won't have life anymore in her acts and she will yearn with ardor that the Divine Volition takes his place. So that she will feel free and bound but not forced, but spontaneous with free will, enticed by the great good that comes (from) them, in a way that she will see her acts surrounded by so many rings of light that forming chains transforms her in the same light. And in every act of the soul will go forth so many harmonious and beautiful voices as silvery sounds that wounding the hearing of all of Heaven, it will make known that my Divine Will, is working in the creature.”

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**March 11, 1928**

***Difference between Jesus and the Virgin how all the hidden life of Jesus in Nazareth was the call of the kingdom of the Divine Will upon the earth. How the human will is the font of good or of evil.***

I was thinking what difference passed between the Holy Virgin and my amiable Jesus, being that the Divine Volition held his life, his full dominion, his kingdom in both and my sweet Jesus moving in my interior said to me:

“My daughter, between me and the Celestial Queen, one was the Will that animated us, one the life, however between Her and I passed this difference, between a residence that from all (the) parts the light of the Sun enters, in a way that the light invests it, dominates it, there is no part of this residence that the light doesn't do as queen, hence she is prey of the light, always receives light, and grows under the influence of the light. Instead another residence possess inside of itself the sphere of the Sun, hence the source of the light(,) it doesn't receive it from outside but possess it within, is there not (a) difference between the one and the other? Now this difference passes between me and my Mama, She is the residence invested by the light, it made her prey (of it), and the Sun of my Will gave always, always, he nourished her with light and raised her in the interminable rays of the eternal Sun of my Fiat. Instead my Humanity possessed in itself the sphere of the Divine Sun, its source that always rises without ever diminishing, and the Sovereign Queen drew from me the light that gave the life and the glory of Queen of light, because who possesses a good can be called queen of that good.”

After this I followed my Divine Fiat doing my round in Him and arrived in the house of Nazareth, where my amiable Jesus had made his hidden life in order to follow his acts from it, I was saying to him: My love there is no act that you do that my I love you doesn't follow you, in order to ask you through means of your acts (for) the kingdom of your Will, my I love you follows you everywhere, in the steps that you do, in the words that you say, in the wood that you hammer and while you hammer the wood, you hammer the human volition so that it is undone and your Divine Volition re-arises in the midst of creatures, my I love you flows in the water that you drink, in the food that you take, in the air that you breathe, in the rivers of love that pass between you and your Mama and Saint Joseph, in the prayers that you do, in your ardent heartbeat, in the sleep that you take, oh! how I would like to remain near you in order to whisper to your ear I love you, I love you, ah! make that your kingdom comes. Now while I would have wanted that my I love you might be crown to everything of Jesus, he moved in my interior and said to me:

“My daughter, all my hidden life is so long, it was none other than the re-call of the kingdom of my

Divine Will upon the earth, I wanted to re-do in myself all the acts that creatures should do in him, in order to then hand them to them, and I wanted to do it together with my Mama, I wanted her always together in my hidden life in order to form this kingdom. Two people had destroyed this kingdom of my Divine Fiat, Adam and Eve, another two, I and the Height of the Sovereign Queen had to re-do it. So that first I thought of the kingdom of my Divine Will, because the human will had been the first one to offend mine with redrawing from Him, all the other offences came in according degree as consequences of the first act. The human will is the life or the death of creatures, her happiness or her tyranny and misfortune in which she is thrown, her good Angel that leads her to Heaven or transforming herself into (a) demon precipitates her to hell, all the evil is in the will, as also all the good, because it is as font of life, (M)ass in the creature, that can gush forth joys, happiness, sanctity, peace, virtue, or also cast from herself fountains of troubles, of miseries, of sins, of wars, that destroy all goods. Therefore first I thought to the kingdom of my Will, in this hidden life for (a) good thirty years, and then with my little public life hardly three years I thought of the Redemption, and while in forming the kingdom of my Divine Fiat I had always near with me the Celestial Mama, in (my) public life it was less, less corporally of her presence, because it was the kingdom of my Fiat (that) constituted me king and the Virgin Queen, in order to be the foundation of the kingdom destroyed by the human will I first and then She. You see therefore how the kingdom of my Divine Volition by necessity, by reason and by consequence became formed with my coming upon the earth in first order, neither would I have been able to form the Redemption if I had not satisfied my Celestial Father to the first offensive act that the creature had done. Hence the kingdom of my Will is formed, there doesn't remain other than to make him known. And therefore, I don't do other than follow together with you and hand you my acts that I did in order to form him, to accompany your acts, because flows in them the foundation of mine, I am all attentive that your volition doesn't have life, so that mine is free. In short I am doing as with a second Mother of mine, recalling all the acts done together with the Virgin in order to depose them in you. Therefore be attentive to follow in everything my Will.”

Be all to the glory of God and to the completion of his Most Holy Will.

Thanks be to God.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 24**





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## VOLUME 24

I.M.I.A.

Fiat!!!

*In Voluntate Dei. Deo Gratias.*

**March 19, 1928**

***Reluctance in writing. Littleness. The return of the writings. How the Divine Will lives suffocated in the midst of creatures because It is not known. Grave weight over those who should make It known; how they render themselves robbers. Preparation of great events.***

My Heart and my Life Jesus, here I am again, at the great sacrifice of beginning to write yet another volume. My heart is bleeding from the effort I am making, especially because of the conditions in which my little and poor soul finds itself. My Love, if You do not help me, if You do not overwhelm me within You and make use of your power and love over me, I can no longer go on, and I will be incapable of writing a single word. Therefore I pray You that your Fiat alone may triumph in me! And if You want me to continue writing, do not abandon me to myself - continue your office of teacher who dictates to my little soul. If then You want me to write no more, I kiss and adore your Divine Will, and I thank You; and I pray that I may profit from the many lessons You have given me, that I may chew them continuously, and that I may model my life according to your teachings. Celestial Mama, Sovereign Queen, extend your blue mantle over me to protect me; guide my hand as I write, that I may fulfill the Divine Will.

So, after I finished writing the twenty-third volume - and Jesus alone knows with what hardship and sacrifice - I was lamenting to blessed Jesus that He had been very sparing with His teachings, and that He had made me toil to write just a few words. So I was thinking to myself: I have nothing else to write, because if Jesus does not speak, I don't know what to say, and it seems that Jesus has nothing more to tell me. It is true that the story of His Fiat is without limits - it never ends, and even eternally, in Heaven, It will always have something to say about the eternal Will; and being eternal, It encloses the infinite, and the infinite has infinite things and knowledges to speak about, in such a way as to never end; It is like the Sun which, as it gives light, has ever more light to give - its light is never exhausted... But, can it not be that for me He may put a limit to His speaking, and that He may make a pause in narrating the long story of His Eternal Will?"

Now, while I was thinking of this, my sweet Jesus moved in my interior in the act of coming out, and told me: "My daughter, how little you are! And it shows how, as you go on, you become more little; and little as you are, you want to measure Our greatness with your littleness, Our eternal speaking with your limits in speaking. And little child as you are, you are content with the fact that your Jesus may have nothing more to tell you; you would like to rest and go back to our early amusements, since you have nothing else to do. Poor little one! Don't you know that these are brief pauses that your Celestial Jesus is allowing for other purposes of His, which are not evident to you, and when you least expect it He will start again His very important speech about the long story of His eternal Will?"

After much struggling and fighting, finally the writings about the Divine Will arrived here from Messina, and I felt a certain contentment in me because, finally, I could have them near me, and I

thanked my sweet Jesus from the heart. But Jesus, moving in my interior making Himself seen with an air of sadness, told me: "My daughter, you are content, and I am afflicted. If you knew what an enormous weight loomed over those in Messina... While they had interest in keeping them, they kept them sleeping. They were responsible for a Divine Will; and in seeing the idleness in which they kept them, I allowed that they be sent back. Now this weight looms over those who had them sent back with so much interest: if they do not occupy themselves with them, they too will be responsible for a Divine Will; and if you knew what it means to be responsible for a Will so holy... It means to keep It hampered, while It yearns It longs to have Its shackles removed; and they can be removed by making It known. It is full of life, It flows everywhere, it envelops everything; but this life lives as though suffocated in the midst of creatures because It is not known. And It moans, for It wants the freedom of Its life, and it is forced to keep the rays of Its endless light within Itself, because It is not known.

Now, who is responsible for so many pains of my Divine Will? Those who must interest themselves with making It known, but they do not. Has my purpose perhaps been to give much news about my Fiat without the desired fruit of making It known? No, no, I want the life of what I said, I want to make the new Sun shine, I want the fruit of the many knowledges I have manifested, I want my work to receive its longed for effect. In fact, how much have I not worked to dispose you to receive knowledges so important about my Will? And you yourself - how many sacrifices have you not made, and how many graces have I not given you to have you make them? My work has been long, and when I would see you sacrificed, I would look at the great good that my knowledges about the Fiat would produce in the midst of creatures - the new era that was to arise by virtue of them; and while suffering in sacrificing you, my tender Heart would take immense pleasure in seeing, by virtue of this, the good, the peace, the order, the happiness that my other children were to receive.

When I do great things in a soul, manifesting important truths and renewals that I want to make in the midst of the human family, it is not for that creature alone that I manifest this, but I want to enclose everyone in that good - like Sun, I want my truths to shine over each one, so that, whoever wants, may take their light. Did I not do the same with my Celestial Mama? Now, if She had wanted to keep the incarnation of the Word concealed, what good would my coming upon earth have brought? Nothing - I would have departed for Heaven without giving my life to anyone; and the Sovereign Queen, had She concealed Me, would have been responsible, and robber of all the good and of many divine lives of Mine which creatures were to receive. In the same way, they will be responsible and robbers of all the good that the knowledges about my Divine Fiat will bring, because It will bring many lives of light, of grace, and the immense goods which a Divine Will contains. Therefore, a grave weight looms over those who should occupy themselves with it - if they continue to keep the Suns, so beneficial, of so many truths about my eternal Will, idle. And if you, as first, wanted to oppose making known what regards my Will, you would be the first robber of those many Suns and of the many goods which the creatures are to receive through these knowledges."

Then, with a more tender tone, He added: "My daughter, the world is as though burned - there is no one who pours upon them the pure water that can quench their thirst; and if they drink at all, it is the cloudy water of their will, which burns them even more. Even the good - the children of my Church who try to do good - after doing good do not feel the happiness of that good, but rather, the weight of the good which brings them sadness and tiredness. Do you know why? Because in that very good



the life of my Fiat is missing, which contains the divine strength that takes any tiredness away; the light, and the heat of my Will are missing, which have the virtue of emptying any weight and of sweetening all bitternesses; the beneficial dew of my Fiat is missing, which beads the actions of creatures, and makes them appear so beautiful as to bring the life of happiness to them; the ever springing water of my Will is missing, which, while fecundating in a divine manner, gives life and quenches their thirst. This is why they drink, but they bum more. See then, how necessary it is that Its knowledges become known and make their way in the midst of creatures, so as to offer to each one the life of my Will, with the fount of the goods It contains.

All, even those who are said to be more good, feel that something necessary is lacking to them; they feel that their works are not complete, and everyone longs for another good, but they themselves don't know what it is. It is the fullness and the totality of my Divine Fiat that is missing in their acts, and therefore their works are as though halved, because only with my Will and in my Will can one do complete works. Therefore, It yearns to be known in order to bring Its life and fulfillment to the works of its creatures; more so, since I am preparing great events - sorrowful and prosperous; chastisements and graces; unforeseen and unexpected wars - everything in order to dispose them to receive the good of the knowledges of my Fiat. And if they let them sleep without casting them into the midst of creatures, they will render the events which I am preparing fruitless. What an account will they not have to give Me? With these knowledges I am preparing the renewal and the restoration of the human family. Therefore, on your part, don't place any obstacle and continue to pray that the Kingdom of my Divine Will may come soon."

\* \* \*

**March 25, 1928**

***How the knowledges are many steps which the Divine Will has taken in order to return to the midst of creatures. How these steps will bring life, light and sanctity. Sighs of Jesus for them to be made known.***

While following the Divine Fiat in order to accompany Its acts, my poor mind was thinking about the many truths which my beloved Jesus had told me concerning the Divine Will, and about the great love and interest with which He had manifested them to me. So I was thinking to myself; 'The first truths He told me seemed flashes of light, which unleashed an endless light from within them. Then, little by little, they were no longer flashes, but fountains of light, and my poor soul would remain under the continuous jet of these fountains of light. Finally, they seemed to be seas of light, of truths, in which I would remain so submerged that my little capacity would not be able to take everything, and would leave many truths in that very sea in which I felt immersed. But it was not given to me to restrict all of that endless light within myself, which, converting into words, manifested to me the harmony, the beauty, the power of the Supreme Will. And now it seems to me that I am in the light, but the light does not speak, and though I drink seas of light, I am unable to say anything.'

Now, while I was thinking of this, my always lovable Jesus moved in my interior and, all love, told me: "My daughter, you must know that as man withdrew from Our Will, Our paternal goodness withdrew Its operating life from the midst of creatures. This is why they have been able to say very little about It - because the sea of the operating light of my Divine Fiat was not flowing in them as life, because ungratefully, they had rejected It. And out of highest goodness, We left them the good

of being able to follow the orders of Our Will - not the Life - in which they could hope for the sake of their salvation, because without It there is neither salvation nor sanctity. But Our paternal goodness, Our Will and Our Love desired, longed for - strongly yearned for Its return as operating life into the midst of creatures. We saw that they could not reach the perfect purpose of Creation, nor form the image wanted by Us completely in Our likeness, just as We created them - without the operating life of Our Fiat, because Our Fiat is the prime act of the creature, and if It is missing in her, she remains disordered, adulterated, because she lacks the prime act of her existence.

Now, you must know that, after many centuries of hidden sighs, Our Supreme Being gushed out more intensely with love - more than in the very Creation and Redemption. Since Our Love, in gushing out, overflowed from Us, We felt the need of love to take the first steps toward the creature. So, as I began to manifest to you the first truths about my Divine Will, I pushed It strongly to take the first steps into the midst of creatures; and I centralized these steps in you by means of Its knowledges. And as I saw that you would place your steps in those of the Divine Fiat, I rejoiced, I made feast, and manifesting to you more truths about It, I would push It to take yet more steps. Therefore, as many truths as I told you about my Will, so many are the steps which I made my Fiat take in order to make It return as operating life into the midst of creatures. This is why I have told you so many of them, that one can say that Heaven and earth are filled with the steps of the knowledges about my Will; and uniting together, they form the sea of light in your soul, which wants to overflow from within you to make Its way in the midst of creatures. These steps will be multiplied according to how much the truths about my Will will be recognized, because I never manifest a truth if not when I want to give it as gift, giving the life and the good it contains. Therefore, until my Divine Will is known with all of Its knowledges, Its steps will be hampered, and the good It wants to do to creatures suspended.

If you knew how painful it is being able to do good, placing oneself in the act of doing it, and having to keep it suspended because it is not known, waiting and waiting and longing for one who would make it known to be able to release the weight of the good which one wants to give - oh, how you would hasten to make known all the steps of my Fiat! More so, since they are steps which will bring, not remedies, help or medicines - but fullness of life of light of sanctity and totality of goods and my Love gushing out and flooding the whole world, will restore the order of Creation and the dominion of my Will in the midst of the human family.”

After this, my sweet Jesus made Himself seen with His Divine Heart unleashing many rays of light; each knowledge about the Divine Will was impressed at the point from which the rays started, in such a way as to form the most beautiful crown of light around that Divine Heart. And my beloved Jesus added: “My daughter, look what a beautiful crown of glory and of light my Divine Heart possesses! A more beautiful and refulgent crown It could not possess. These rays are all the knowledges about my Will; however, these rays are hampered - they cannot extend, because their knowledges are not known, this is why they cannot extend and expand so as to fill the whole earth with light. It happens as it would to the Sun if its rays, which start from the center of its sphere, were forced to remain in the air, without being able to extend so as to touch the earth and invest it with light and heat. Unable to extend its rays, the Sun would not be able to give the effects that its light contains, nor could the earth receive them. There would be a certain distance between the earth and the light of the Sun, and this distance would prevent the Sun from doing good to the earth, and the earth would be sterile and

infertile. Such are the knowledges about my Fiat: if they are not made known, their rays cannot extend and take souls as though in their hands to warm them, to remove from them the torpor of the human will, to mold them anew, to transform them again in the life which my Fiat wants to infuse into them; because these knowledges are, and contain, the new creation of transforming the creature as he came out of Our creative hands.”

\* \* \*

**April 1, 1928**

***Necessity of the test; what the test will be for the children of the Divine Kingdom. One who lives in the Divine Will offers royal acts to God. The long story of the Divine Will. Example.***

My abandonment in the Divine Will is continuous; but while I was all abandoned in It, I was thinking to myself ‘What might be the proof that Jesus will want from those who will live in the Kingdom of the Divine Will? If Jesus wants a proof of loyalty from everyone in order to confirm the state to which He calls them and to be sure of being able to entrust to the creature the goods He wants to give her, much more will He require this proof from the children of His Kingdom, which will be the most sublime state that can exist.’ But while I was thinking of this, my always lovable Jesus moved in my interior and told me: “My daughter, indeed there is no certainty without a test, and when the soul passes the test, she receives the confirmation of my designs and everything that is necessary to her and befits her in order to carry out the state to which she has been called by Me. This is why I wanted to test Adam - to confirm his happy state and his right of kingship over the whole Creation; and since he was not faithful in the test, by justice he could not receive the confirmation of the goods which his Creator wanted to give him. In fact, through the test man acquires the seal of faithfulness, which gives him the right to receive the goods that God had established to give him in the state to which his soul had been called by Him. It can be said that one who is not tested has no value - neither before God nor before men, nor before himself. God cannot trust a man without a test, and man himself does not know what strength he possesses.

If Adam had passed the test, all human generations would have been confirmed in his state of happiness and of royalty. In the same way, I Myself, loving these children of my Divine Will with a love all special, wanted to go through the test for all in my Humanity, reserving for them the one test of never allowing them to do their will, but only and always my Will, so as to reconfirm for them all the goods needed in order to live in the Kingdom of my Divine Fiat. With this, I closed all exit doors for them; I anointed them with an invincible strength, in such a way that nothing else will be able to enter the very high fences of my Kingdom. In fact, when I command that something should not be done, it is a door that I leave, through which the human will can make its exit; it is an opportunity that the creature always has, by which she can go out of my Will. But when I say: ‘from here there is no exit’, all doors remain closed, her weakness is fortified, and the only thing that is left to her is the decision to enter, never to go out again - or not to enter at all. Therefore, in order to live in the Kingdom of my Will there will only be the decision - the decision will carry the accomplished act. Am I not doing the same with you? Do I not cry out constantly from the depth of your heart: ‘nothing dare enter but my Will alone’? As center of life, with Its omnipotent strength, with Its dazzling light, my Will keeps everything outside of you; and eclipsing everything, It makes Its prime motion of life flow in all of your acts, and It dominates and reigns as Queen.”

After this, I was following the acts of the Divine Will in all of Creation to bring them as homage to my Creator. A motion of life was flowing in all created things which reunited them all, and moved everything. I was surprised, and my sweet Jesus added: "My daughter, this motion of life in all Creation is my Will which moves everything and holds all things as though in Its hand of life. How long is Its motion! - and while being multiple, it is one. Therefore, the story of my Will is long, and your work in composing Its story becomes extremely long. And as much as you would like to shorten your speech it is difficult for you to do it, because Its motion, which moves everything continuously, has so much to say about what It has done in Its very long history, that as much as It has already said, It seems It has said nothing. And since all motions, all lives and all fields are Its own, It has many ways to narrate Its long story. You will be the narrator and the bearer of the story of an Eternal Will which, while telling you Its story involves you within it, to give you the life of Its acts and to communicate to you, as much as it is possible for you, Its motion and the goods It contains. Therefore, you must know that one who lives in my Will offers royal acts to the Eternal Majesty - acts which can be found only in the divine royal palace of my Will. When the creature comes before Us with the royal acts that Our Will does in all Creation, only then do We feel really honored by her - these are divine acts, worthy of Our Majesty. On the other hand, one who does not live in Our Will, as much good as he might do, offers Us always human acts, not divine - acts which are inferior to Us because the royal act of Our Divine Fiat does not flow in them.

It happens as to a king who is served by a pageboy of his with all the things which are in His royal palace. Even though they are his own things, the king feels honored because, if he drinks, he drinks of his pure water from golden vases, clear and clean; if he eats, he eats food worthy of himself which is served to him in silver platters; if he clothes himself, he is brought royal garments which befit him as king. The king feels all pleased and satisfied because he is served with the royal things that belong to him. On the other hand, there is another pageboy who serves the king, but when the king wants to drink he goes to his miserable home, takes his turbid water, and brings it in vases of clay, not well cleaned; if the king wants to eat he fetches his crude food, and in disgusting trays; if the king wants to clothe himself, he brings him unadorned garments, unworthy of a king. The king is neither pleased nor honored in being served by this pageboy; rather, he remains with a pain in his heart and says: 'How can this be? I have my own royal things and this one dares to serve me with the miserable things of his own house?' The first pageboy is one who lives in my Will; the second is one who lives in the human will. What a great difference between the two!"

\* \* \*

**April 4, 1928**

***How the word is everything in God. Knowledge is the bearer of the divine act and of the possession of divine goods for creatures. Cure that Jesus prescribed.***

I was doing my round in the Divine Fiat, and many things about the Supreme Volition wandered through my mind; so I thought to myself: 'How can it be that if the knowledges about this Divine Will become known, then Its Kingdom can come? If He did so much for the coming of the Kingdom of Redemption - the mere knowledge of it was not enough, but He worked, suffered, died, performed miracles... - will the knowledges alone be enough for the Kingdom of the Divine Fiat which is greater than Redemption?' But while I was thinking of this, my lovable Jesus moved in my interior and told me: "My daughter, in order to form the smallest thing, creatures need works, steps and raw

materials; but God, your Jesus, does not need anything to create and form the greatest works and the entire universe. For Us the word is everything. Was the whole universe not created with the word alone? And in order for man to enjoy this whole universe, it was enough to know it. These are the ways of Our Wisdom: in order to give, We make use of the word; and in order to receive, man must have the knowledge of what We have said and done with Our word. In fact, if a people does not know all the varieties of plants which are spread throughout the whole earth, it cannot enjoy, nor can it be the owner of the fruits of those plants, because in Our word there is not only the creative power, but united with it there is also the communicative power - the power of communicating to the creatures what We have said and done. But if they do not know it, nothing is given to them. What did man add in order to enjoy the light of the sun and receive its effects? Nothing; nor did he add anything to the water he drinks, to the fire that warms him and to many other things created by Me. However, he needed to know them, otherwise it would have been for him as if they did not exist.

Knowledge is the bearer of the life of Our act and of the possession of Our goods for creatures. Therefore, the knowledges about my Will have the virtue of forming Its Kingdom in their midst, because this has been Our purpose in manifesting them. And if in Redemption I wanted to descend from Heaven to take on human flesh, it was because I wanted to descend into all human acts to reorder them. More so, since Adam had withdrawn from Our Divine Will to content his humanity, and by doing this he disordered himself completely, he lost his state of origin; and I had to follow the same way: to descend into a Humanity so as to reorder him again; and everything I did in It was to serve as remedy, medicine, example, mirror, light, to be able to put decayed humanity in order. Now, having done all that was necessary, and still more, so much so that I had nothing else to do - I did everything, and I did it as God, with surprising ways and with invincible love in order to reorder this decayed humanity; and man cannot say: 'Jesus has not done this to cure us, reorder us and place us in safety' - everything I did in my Humanity was nothing but the preparation and the cures I prescribed so that the human family might recover, to return once again into the order of my Divine Will.

So, after about two thousand years of cure, it is just and decorous for Us and for man that he no longer be sick, but that he be healthy again so as to enter into the Kingdom of Our Will. This is why the knowledges about It were needed - so that Our creative power which speaks and creates, speaks and communicates, speaks and transforms, speaks and wins, might speak and make new horizons, new suns rise for as many knowledges as It manifests, in such a way as to form so many sweet enchantments that, amazed, the creature will be conquered and invested by the light of my eternal Will. In fact, nothing else is needed for Its Kingdom to come but the two wills kissing each other, one dissolving within the other my Will, giving, and the human will, receiving.

Therefore, just as my word was enough to create the universe, it will be enough to form the Kingdom of my Fiat. But it is necessary that the words I have spoken and the knowledges I have manifested be known, to be able to communicate the good that my creative word contains. This is why I insist so much that the knowledges about my Will and the purpose for which I manifested them be known - to be able to realize the Kingdom which I so yearn to give to creatures. And I will overwhelm Heaven and earth to obtain the intent."

**April 6, 1928**

***How the soul can place herself in the Divine Unity. Example of the Sun. The repeater of the Creator. How God gives sip by sip. Necessity for the knowledges to make their way.***

I was thinking about the Divine Fiat so as to unite myself to Its unity, to be able to make up for that unity of wills which is lacking between Creator and creature. So I thought to myself. 'Can I reach such an extent as to penetrate into the unity of my Creator?' And Jesus, moving in my interior, told me: "My daughter, when the soul places herself in the unity of my Will, it is as if she placed herself in the sphere of the Sun. Look at the Sun: it is one; from the height of its sphere it does one single act, but the light that descends down to the bottom embraces the whole earth, and through the effects of its light it produces multiple and innumerable acts. It invests nearly each thing, each plant; it gives its embrace of light to it, and says: 'What would you like - sweetness? I'll give it to you. And you, what would you like - heat? I'll give it to you. And you - do you want fragrance? I will give- it to you as well.' Its light pours itself out passionately for nearly each thing, and it gives to it that which befits its nature in order to form its life and grow according to the order created by God. Now, why all this? Because that sphere contains so much light and all of the seeds and effects of all things and plants which are spread over the face of the earth.

Now, this symbolizes the soul who wants to live in the unity of Our Will. She rises into the sphere of the Sun of the eternal Fiat which contains so much light that no one can escape it, and possesses all the seeds of the lives of creatures. Its light keeps investing and molding everyone, and prays that each one may receive the life, the beauty, the sanctity wanted by their Creator. And the soul, from that sphere, becomes of all and gives herself to all. She repeats Our act which is one, but that one act has the virtue of doing everything and of giving itself to all, as if each one had it at his disposal and possessed it fully as his own. In fact, unity is nature within Us, and in the soul it can be grace; and We feel bilocated in the creature who lives in Our unity. Oh, how We delight in seeing the littleness of the creature ascending, descending, and expanding within Our unity to be the repeater of her Creator!"

After this, I was thinking about how blessed Jesus would make the Kingdom of His Will come: how could the creature embrace so many knowledges about It all together, and almost all at once, goods so great, divine manners, beauty and sanctity which contain the reflections of the likeness of her Creator? But while I was thinking of this, my beloved Jesus moved in my interior and told me: "My daughter, by her nature the creature cannot receive, all together, a great good, a light which has no boundaries, but she must take it sip by sip, waiting to swallow the first sip to then have another one. And if she wanted to take everything together - poor one, she would be drowned and would be forced to pour out that which she cannot contain, waiting to first digest the little she has taken, so that it may flow like blood within her veins, and its vital humor may spread through all of her person, to then dispose herself to have another sip. Has this not been the order I have had with you, manifesting to you that which regarded my eternal Fiat little by little, starting with the first lessons, then the second, the third, and so on? And when you would chew the first and swallow it, letting it flow like blood within your soul, I would prepare for you the second lesson, and my Will would form the first acts of life in you. And I celebrated Its glory and fulfilled the purpose of Creation, anxiously waiting to be able to give you more sublime lessons, to fill you so much that you yourself would not know where to take from in order to repeat them.

I will do the same to form the Kingdom of my Divine Will. I will start with the first lessons which I have given you, and this is why I want that they begin to be known, that they may make their way, preparing and disposing souls so that, little by little, they may yearn to listen to more lessons, given the great good they have received from the first ones. This is why I have prepared lessons so long about my Will - because It encloses the primary purpose for which man was created, as well as all things and the very life which man must carry out in It. So, without my Will, it is as if man did not have true life, but a life almost foreign to him and therefore full of dangers, of unhappiness and of miseries. Poor man, without the life of my Will - it would have been better for him if he had never been born! But, to his great misfortune, he does not even know his true life, because until now there has been no one who has broken the true bread of Its knowledges, so as to form pure blood and allow Its true life to grow in the creature. They have broken for him a stale, medicated bread which, if it has not made him die, has not let him grow healthy, vigorous and strong of a divine strength, as the bread of my Will makes one grow. My Will is life and has the virtue of giving Its life; It is light and casts darkness away; It is immense and takes man from all sides to give him strength, happiness, sanctity, in such a way that everything is safe around him. Ah! you do not know what treasures of grace these knowledges conceal - what good they will bring to creatures; and this is why you do not have interest that they begin to make their way to give start to the formation of the Kingdom of my Will.”

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**April 12, 1928**

***Analogy between Eden and Calvary. A kingdom cannot be formed with one act alone. Necessity of the Death and Resurrection of Our Lord.***

I was doing my round in the Divine Fiat and I accompanied my sweet Jesus in the pains of His Passion, following Him to Calvary. My poor mind paused to think about the harrowing pains of Jesus on the Cross; and He moving in my interior told me: “My daughter Calvary is the new Eden in which mankind was given back that which it lost by withdrawing from my Will. Analogy between Calvary and Eden: in Eden man lost grace, on Calvary he acquires it; in Eden, Heaven was closed to him, he lost his happiness and rendered himself the slave of the infernal enemy; here in the new Eden, Heaven was opened once again to him, he reacquires the lost peace and happiness, the devil is chained, while man is freed from his slavery. In Eden, the Sun of the Divine Fiat darkened and it became always nighttime for man - symbol of the Sun which withdrew from the face of the earth during the three hours of my terrible agony on the Cross. Unable to sustain the torment of His Creator - caused by the human will which, with great perfidy, had reduced my Humanity to that state - horrified, the Sun withdrew, and as I breathed my last, it reappeared once again and continued its course of light. In the same way, the Sun of my Fiat, my pains, my death, called back the Sun of my Will to reign in the midst of creatures.

Therefore, Calvary formed the dawn which called the Sun of my eternal Will to shine once again in the midst of creatures. Dawn means certainty that the Sun will come out; in the same way, the dawn which I formed on Calvary assures, even though some two thousand years have passed, that it will call the Sun of my Will to reign once again in the midst of creatures. In Eden, my Love was defeated by them; here instead, It triumphs and conquers the creature. In the first Eden man receives the condemnation to death of soul and body; while in the second Eden he is released from his

condemnation, and the resurrection of the body is reconfirmed through the resurrection of my Humanity. There are many relations between Eden and Calvary - that which man lost there, he reacquires here. In the kingdom of my pains everything is given back, and the honor and the glory of the poor creature is reconfirmed by means of my pains and of my death.

By withdrawing from my Will, man formed the kingdom of his evils, of his weaknesses, passions and miseries; and I wanted to come upon earth, I wanted to suffer greatly, I permitted that my Humanity be lacerated, Its flesh torn to pieces, all full of wounds. And I wanted even to die in order to form, by means of my many pains and of my death, the kingdom opposite to the many evils that the creature had formed for herself. A kingdom cannot be formed with one act alone, but with many upon many acts; and the more the acts, the greater and more glorious the kingdom becomes. Therefore, my death was necessary to my Love; with my death I was to give the kiss of life to creatures, and from my many wounds I was to let all goods out, in order to form the kingdom of goods for creatures. So, my wounds are springs which gush with goods, and my death is spring from which life for all gushes forth.

And just as my death was necessary, so was my Resurrection necessary to my Love, because by doing his will, man lost the life of my Will, and I wanted to rise again to form not only the resurrection of the body, but the resurrection of the life of my Will in it. Had I not risen again, the creature could not have risen once again in my Fiat; she would have lacked the virtue - the bond of her resurrection in Mine, and my Love would have felt incomplete. It would have felt It could do something more but It was not doing it, and so I would have remained with the harsh martyrdom of a love that is not complete. If then ungrateful man does not make use of all I have done, the evil is all his own, but my Love possesses and enjoys Its full triumph.”

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**April 16, 1928**

***The human will is symbolized by a rotten seed. How the Divine Will has the virtue of restoring the original life of that seed. Divine echo in the midst of creatures.***

I was thinking about the Holy Divine Will, and a thousand thoughts wandered through my head: how can Its Kingdom come? How will the creatures be able to receive a good so great, and rise so high as to enter into that Fiat from which Creation came out? But while I was thinking of this and other things, my beloved Jesus, moving in my interior, told me: “My daughter, my Will has the virtue of purifying, clearing up, embellishing and changing nature itself. The human will is like a seed which is rotten inside, while on the outside it appears to be good. The clothing that covers the seed seems to be in good condition, but if the clothing is removed, one finds that the seed is, in some, half putrefied, in some, empty. Others, then, while the seed possesses life, do not expose it to the sun or to the wind, and so it will end up rotten. On the other hand, if it is exposed to the sun and to the wind, through their light, heat and wind, they will rip the rotten part off, they will purify it, and give it new life.

Such is the human will - a rotten seed, full of smoke, of rot, and half putrefied. However, not all seeds are completely dead - some have a thread of life; and if these seeds which possess this thread of life are exposed to the Sun of my Divine Will, Its light, Its heat and Its penetrating and ruling wind



will invest the seed of the human will, and the light and heat will clear up the seed, removing what is rotten. They will fill it with life, and the ruling wind of my Fiat will play with it, raising it so high as to enclose it in that Fiat from which it came; and with Its virtue, It will change the nature of the seed, giving it its original life. Everything is in exposing oneself to the Sun of my Will and to the burning and refulgent rays of Its knowledges, letting oneself be invested by them, caressed by Its light, warmed by Its heat, carried by the ruling of Its wind, so that the Kingdom of my Will may come upon earth.

See, these prerogatives are also in the natural order. If one feels a heavy and oppressive air, a wind is enough to empty the air of that weight and to allow one to breathe it as pure air. If one feels an excessive heat or a numbing cold, a wind is enough to mitigate that heat, and another wind is enough to mitigate that cold. If thick clouds cover the horizon, the wind and the sun are enough to dispel the clouds and make the blue sky reappear, more beautiful. If a field is about to rot because of continuous waters, a strong wind is enough to dry it, and the light and heat of the sun are enough to revive it once again. If nature can do this, animated by the power of my Will, more so can my Will do it over souls who let themselves be invested by It. With Its heat, my Will will mold them anew, It will destroy what is rotten in them; and breathing over them, with Its light It will empty them of the weight of the human will, giving them their original nature. When Adam sinned, corrupting the seed of his will, if my Will had not withdrawn from him, Its light and heat could have restored him immediately; but justice demanded that he feel the effects of his corrupted seed, and therefore, as my Will withdrew, he felt no more light or heat in his soul so as to be restored and to maintain the seed of his will incorrupt. Isn't this perhaps the Kingdom of my Will - Its yearning to return once again into the midst of creatures and, more than sun, remove the corruption from their seeds, so as to be able to reign and dominate in the midst of the human family?"

After this, I continued to think about the Supreme Fiat, and my lovable Jesus added: "My daughter, as the Divine Will pronounced Its Fiat in Creation, It formed the echo. As it resounded in the empty space of the whole universe, this divine echo drew and carried all of Our qualities with it, and it filled Heaven and earth with Our Love. As it came out from Our Fiat, this echo created the most beautiful things - heavens, suns, winds, seas, and many other things. This echo remained in each created thing, and it maintains the life of the blue heavens with all the stars; the life of the sun, and continuing with its echo of light and heat, it preserves it full of light, whole and beautiful, just as it created it. So, each created thing has the echo of Our Fiat as its beginning and preservation; this is why they preserve the order, the power, the harmony, the magnificence of Our works. Whenever the Divinity wants to operate and reproduce, even Our very Life, Our Fiat forms the echo, and the echo creates and forms whatever We want. See, also in instituting the Sacrament of the Eucharist, Our Fiat formed the echo; the echo invested the bread and wine, and formed in them my Body, Blood, Soul and Divinity. That echo still resounds in each host, and so my Sacramental Life is perpetuated continuously.

Now, this echo resounded in the creation of man, but by withdrawing from Our Will, man lost this echo - he no longer felt, inside and outside of himself, its sweet, powerful, harmonizing sound, which had the virtue of preserving him just as he came out of Our creative hands; so he became weak and disharmonized. Poor man, without the echo of Our Fiat which had given him life - he was no longer able to reorder himself, he no longer felt within himself the echo of the light of his Creator, the echo of Love, the echo of order, of power, of wisdom, of divine sweetness and goodness. Without the

echo of Our Fiat, man became like a child who grows without mama, who has no one to feed him the words, to teach him works and steps; or like a student who has no teacher to teach him how to read and write; and if he does anything at all by himself, he will do it disordered. Such is man without the echo of Our Fiat -like a child without mama, like a student without teacher. Now, as the soul keeps calling my Will as the beginning of all of her being, she will feel Its divine echo. This echo will call her back to her beginning, and resounding in her, it will reorder her anew; and just as Our echo retreated from man because he withdrew from Our Divine Will, in the same way, as creatures recognize It, love It and want nothing but Our Divine Fiat, the echo of Our Will will return to the midst of creatures. The Kingdom of Our Fiat is exactly this: the return of Our divine echo - not the far away echo which has often resounded to the hearing of man from the time he withdrew from Our Will; but the continuous echo which will resound in the depth of souls, and transforming them, it will form Divine Life in them, giving back to them the order of man, as he was created.”

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**April 22, 1928**

*When the truths are not taken into consideration, their life is aborted How the love of the Sovereign Queen is spread throughout the whole Creation, because in Its infinite surge, the Fiat diffused it everywhere. Evils of the human will.*

I continue with my abandonment in the Divine Will, with the almost continuous torment of the privation of my sweet Jesus. I felt the sea of light of the Fiat flow within my poor mind, which seemed to want to tell some truths that regarded It. But the pain I felt from the privation of Jesus was so great that I would not pay attention to the light that wanted to speak to me. And my beloved Jesus, moving in my interior and clasping me in His arms, told me: “My daughter, when the light of my Fiat wants to manifest itself and the soul does not take it into consideration, the birth which It wants to deliver in order to communicate it to creatures is aborted, and they do not receive the light of this birth of light from Us and if you knew what it means to cause Our light to be aborted...!

You must know that when Our Fiat wants to manifest a truth, It places all of Our Being in activity, and overflowing with love, with light, with power, with wisdom, with beauty and goodness, It forms the birth of the truth It wants to deliver. And since all of Our qualities place themselves in the act of rising, We cannot contain it, and so We release this birth from Us to give it to the creature as gift. And if she does not take it into consideration, she causes Our love and Our light to be aborted; she causes Our power, wisdom, beauty and goodness to be aborted, making them die at birth. She loses this dear birth from Us, and does not receive Our life, which We wanted to give her by means of that truth; and We are left with the sorrow of having aborted, and feel the good which We wanted to give to the creatures enter into Us again. In fact, if the creature aborts, she loses that birth, while We do not lose It; rather, it reenters Us it is for the creature that it is aborted. Therefore, be attentive when you feel that the sea of light of my Fiat forms its waves to overflow outside and deliver the birth of its truths.”

After this, I felt I was good at nothing, and I prayed the Sovereign Queen to come to my help - to lend me Her love, that I might love my sweet Jesus with Her love of Mother. And Jesus added: “My daughter, the love of the Celestial Sovereign is spread throughout the whole Creation, because that Fiat which, at merely being pronounced, had unleashed into the whole universe the great variety of

Our works and had given them life, dwelled within Her. She emitted Her love and all of Her acts in the Divine Fiat which, not knowing how to do small things, but only great and without limits, in Its infinite surge diffused the love and all the acts of the Celestial Mama in the heavens, in the stars, in the sun, in the wind, in the sea - everywhere and in everything. Her love is spread everywhere, Her acts can be found in every place, because my Fiat diffused them everywhere, and animated everything with Her love and acts. I would not be satisfied, nor would I feel loved and honored, if I did not find in all things, even under the earth, the love and the glory that my Mama gave Me. It would be a broken love and a divided glory if I did not find Her in all of Creation; more so, since I had loved Her in all things, and therefore it was right that I find Her love diffused in everything, and always in the act of loving Me and glorifying Me. Nor could a broken love that would not run after Me everywhere, have made its way into Me, and so She would not have been able to draw Me from Heaven onto earth within the narrow prison of Her maternal womb.

Her chains of love were as many as the things I created, in such a Way that I descended from Heaven like a King, all bejeweled and surrounded by the chains of love of the Queen of Heaven. And if Her love reached such extent, She owes it to my Divine Fiat which, reigning in Her as Sovereign, captured Her love within my Will and expanded it everywhere and all of Her acts received the shades of the divine acts. Therefore, if you want the love of the Queen Mama, let my Fiat dominate you, diffuse your love and all of yourself within It so that my Fiat, capturing your little love and everything you do, may expand it, and bringing it wherever It is present - that is, everywhere - It may find your love united to the love of my Mama. In this way you will give Me the contentment that the little daughter of my Will does not give Me a broken and divided love, but love in all things and everywhere.”

Afterwards, I was thinking to myself: ‘But what harm does the creature do when she does her will?’ And Jesus added: “My daughter, the harm is great. My Will is light, while the human will is darkness; my Will is sanctity, while the human is sin; Mine is beauty and contains every good, while the human is ugliness and contains every evil. Therefore, by not doing my Will, the soul makes the light die, and gives death to sanctity, to beauty and to all goods; and by doing her will, she makes darkness rise, and gives life to sin, to ugliness and to all evils. Yet, doing their own will seems nothing to creatures, while they dig themselves an abyss of evils which leads them to the precipice. And then, does it seem trivial to you that while my Will brings them Its light, Its sanctity, Its beauty and all of Its goods, and only because It loves these creatures - It receives the affront of seeing Its light, Its sanctity, Its beauty and all of Its goods die in them? My Humanity felt so much this death which the human will gave to the light and sanctity of Its Will within the creatures, that one can say that this was the true death It felt, because It felt the torment and the weight of a death of an infinite light and sanctity, which creatures had dared to destroy within themselves. And my Humanity moaned and felt crushed by as many deaths for as many times as they had dared to give death to the light and sanctity of my Divine Will within them. What harm would it not be for nature if they made the light of the sun, the wind that purifies, the air that they breathe, die? There would be such disorder that creatures would all die. Yet, the light of my Will is more than sun for souls - more than wind that purifies and air that forms their breathing. So, from the disorder produced if they could make the light of the sun, the wind and the air die, you can comprehend the harm produced by not doing my adorable Will, which is the act of primary life and the center of all creatures.”

**April 26, 1928**

***What one gives to God with the 'I love You'. The prodigious secret: how it forms many divine births. How nothing of what Our Lord did escaped the Most Holy Virgin. How the Divine Will is the breath of the soul.***

I was doing my round in the Divine Fiat, and according to my usual way, I was investing all of Creation with my refrain: 'I love You, I adore You, I bless You...'. And while doing this, I thought to myself: 'What am I giving to my God with this long story of "*I love You's*"? And my sweet Jesus, moving in my interior, told me: "My daughter, a pure, holy and upright love is a divine birth. It comes from God and has the virtue of rising and entering into God so as to multiply these births from Him, and to bring God Himself to each creature who yearns to love Him. Therefore, when the soul is invested by this love and receives this birth, she can form other births for as many times as she says her '*I love You*'; in such a way that her '*I love You*' flies before God; and the Supreme Being, looking inside the '*I love You*' sent by the creature finds all of Itself in that little '*I love You*', and feels It is being given all of Itself by her.

That little '*I love You*' contains a prodigious secret; in its littleness it contains the infinite, the immense, the power, so much so, that it can say: 'I give God to God'. In that little '*I love You*' of the creature, the infinite Being feels all of Its divine qualities being sweetly touched, because since it is a birth from It, It finds all of Itself within it. This is what you give Me with your many '*I love You's*': you give Me Myself as many times. There is nothing more beautiful, greater and more pleasing you could give Me than to give Me all of Myself. My Fiat, which forms the life of your '*I love You*' for Me in you, delights in forming many births from Us; so It keeps the rhythm of the '*I love You*' in you, yearning always to mint the divine coin of your '*I love You*' for each created thing. Then It looks to see whether all the things created by Us are beaded with the prodigious secret of your '*I love You*'. My daughter, We do not look at whether what the creature does is great or small; rather, We look at whether there is the prodigy of Our secret - whether her tiniest acts, thoughts and sighs are invested with the power of Our Will. This is all, and it is all for Us.

After this, I was continuing my round in the Fiat, to accompany all that Jesus had done in the Redemption; and I thought to myself: 'How I wish I had done all that the Sovereign Mama did when She was with Jesus - certainly She followed all of His acts, and let nothing escape Her.' But as I was thinking of this and other things, my always lovable Jesus added: "My daughter, indeed nothing escaped my Mama, because everything I did and suffered resounded like a deep echo in the depth of Her soul. And She was so attentive in waiting for the echo of my acts that the echo, together with everything I did and suffered, would remain imprinted in Her. And the Sovereign Queen emitted Her echo within Mine, and made it resound in the depth of my interior, in such a way that torrents would run between Me and Her - seas of light and of love which unloaded themselves into each other; and I made the deposit of all my acts in Her maternal Heart. I would not have been content, had I not had Her always with Me - had I not felt Her continuous echo which, resounding in Mine, drew even my heartbeats and breaths to be deposited in Her. Likewise, I would not be content if, from that time, I did not have you, who were to follow all of my acts in my Divine Will. In fact, from that time I made their deposit in you, moving the echo of my Mama into the depth of your soul. And through the length of the centuries I looked at the echo of my Mama in you in order to realize the Kingdom of my Divine Will. This is why you feel as though drawn to follow all of my acts - it is Her maternal

echo that resounds in you; and I take the occasion to make its deposit in the depth of your interior, to give you the grace of making my eternal Fiat reign in you.”

Then, I felt my poor mind as though immersed in the sea of the Divine Fiat. Its light invested all of me, and I could see neither the height nor the depth of Its boundaries. I felt It as more than life in me, which flew everywhere within me; and my beloved Jesus, moving in my interior, told me: “My daughter, my Will is life, It is air, It is breath of the creature. It is not like the other virtues which are neither continuous life nor breath of the creature, and therefore they are exercised in time and circumstance. Patience is not always exercised, because many times there is no one who allows it to be exercised, and so the virtue of patience remains idle, without giving its continuous life to the creature. Nor does obedience or charity form their life, because the one who has the continuous act of commanding, or the one for whom charity could be exercised, may not be there. Therefore, the virtues can form the ornament of the soul, but not the life. On the other hand, my Will is the prime act of all the acts of the creature; so, if she thinks, if she speaks, if she breathes, it is my Will that forms the thought and the word; and giving her the breath, It maintains the circulation, the heartbeat, the warmth. And just as no one can live without breathing, so no one can live without my Divine Will. There is always need of It in order to continue living; yet, while all receive Its continuous breath, it is not recognized. My Will is so necessary that one cannot do without It even for one instant, because It is the bearer, not only of all human acts, but also of all created things.

My Fiat is prime act of the Sun, and makes creatures breathe light; It is prime act of the air, of water, of fire, of the wind, and creatures breathe my Divine Will in the air they breathe, in the water they drink, in the fire that warms them, in the wind that purifies them - there is not one thing in which they do not breathe my Will. Therefore, in all things, be they small or great even in the breath the creature can always do my Will; and by not doing It, it is an act of life of Divine Will that she loses - it is her breath that she suffocates continuously. She receives Its life, Its breath - but to convert it into human rather than to be, herself, transformed into my Divine Will.”

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**April 29, 1928**

***How the virtues are seeds, plants, flowers and fruits, while the Divine Will is Life. The wonders of the ‘I love You’; how love is never tired. One who lives in the Divine Will cannot go to Purgatory - the universe would rebel.***

My poor mind is always prey to the Supreme Fiat. It seems to me I can think of nothing else, nor do I want to occupy myself with anything else. I feel a current in me which stops me now at one point, now at another point of the Divine Will but I always end up in It without ever taking all of Its endless light, because I am incapable of it. And my lovable Jesus, moving in my interior, making me a surprise, told me: “My daughter, when the soul practices a virtue, the first act she practices forms the seed, and as she practices the second, the third act and so forth, she cultivates the seed, she waters it, and it grows into a plant and produces its fruits. If then she practices it only once, or a few times, the seed is neither watered nor cultivated - it dies, and the soul remains without plant and without fruit, because a virtue is never formed by one single act, but by repeated acts. It happens as to the earth: it is not enough to sow the seed in its womb, but it is wise to cultivate it often and to water it, if one wants the plant and the fruits of that seed; otherwise the earth becomes hard over that seed

and buries it without giving it life.

Now, one who wants the virtue of patience, of obedience and the like, must sow the first seed, and then water it and cultivate it with other acts. In this way, she will form many beautiful and varied plants. On the other hand, my Will is not seed like the virtues - but life; and as the soul begins to be resigned, to look at my Will in everything and to live in It, the little divine life is formed in her. And as she advances in the practice of living in my Will this divine life keeps growing and expanding, to the point of filling the soul with all of this life, in such a way that nothing is left of her but a veil that covers it and hides it within itself. And just as with virtues, so with my Will: if the creature does not give the continuous nourishment of her acts to the little divine life within her, this life does not grow, and does not fill her entirely. It happens as to a newborn baby who dies at birth if he is not nourished. In fact, since my Will is life, more than the virtues which are images of the plants, It needs continuous nourishment in order to grow and to become a whole life, as much as a creature is capable of. This is why it is necessary that you always live in it: that you may take Its delicious food from my Will Itself, so as to nourish Its divine life in you. See then, how great is the difference which exists between the virtues and my Will: the first are plants, flowers and fruits which embellish the earth and delight the creatures, while my Fiat is heaven, sun, air, heat, heartbeat - all things which form life, and divine life, in the creature. Therefore, love this life, and give it continuous nourishment, that it may fill you completely and nothing may be left of you,”

After this, I was continuing my round in the Divine Will, and repeating the refrain of the *‘I love You’*, I was saying: ‘Jesus, my Love, I want to leave all of my being in your Fiat, so that I may find myself in all created things, to bead them with my *‘I love You’*. Even more, I want to place my heart in the center of the earth, and as it beats, I want to embrace all of its inhabitants; and following all of their heartbeats with my *‘I love You’*, I want to give You the love of each one of them. And as my heartbeat is repeated from within the center of the earth, I want to place my *‘I love You’* in all the seeds which the earth encloses in its womb; and as the seeds sprout and plants, herbs and flowers are formed, I want to place in them my *‘I love You’*, that I may see them enclosed in my *‘I love You’* for Jesus...’ But as I was saying this, my thought interrupted the refrain of my *‘I love You’*, telling me: ‘How much nonsense you are speaking. Jesus Himself must be tired of hearing your long singsong, *‘I love You, I love You...’* ‘

And Jesus, moving so very hurriedly in my interior, and looking at all Creation to see whether in all things, small and big, there was the life of my *‘I love You’*, told me: “My daughter, what wonder, what enchantment, to see all things beaded with your *‘I love You’*. If all creatures could see all the plants, the atoms of the earth, the stones, the drops of water, beaded with your *‘I love You’*, and the light of the sun, the air that they breathe, the sky that they see, filled with your *‘I love You’*, and the stars, shining with your *‘I love You’* - what amazement would not arise within them; what sweet enchantment would not draw the pupils of their eyes to look at your refrain and the long singsong of your *‘I love You’*? They would say: ‘How is it possible that she let nothing escape her? We ourselves feel beaded with her *‘I love You’*!’ And they would wander around checking and investigating everything, to see whether, in fact nothing had escaped you, so as to enjoy the enchantment of your *‘I love You’*. Now, if this marvelous enchantment remains unobserved by the terrestrial creatures, it is not unobserved in Heaven, and the inhabitants up there enjoy the enchantment and the marvels of seeing the whole Creation filled and beaded with your *‘I love You’*.”

They feel their '*I love You*' harmonize with yours; they do not feel separated from the earth because love unites them together, forming the same notes and the same harmonies. Moreover, you must know that when all things, small and big, were created, I never tired of beading them with my repeated and incessant '*I love you's*' for you; and just as I did not tire of placing them, so I do not tire of hearing them being repeated by you. On the contrary, I enjoy that my '*I love you*' does not remain isolated, but has the company of yours; and as yours echoes in Mine, they fuse together and live a common life. Besides, love is never tired; rather, it is bearer of joy and happiness for Me."

Then, I don't know how, a thought came to me: 'If I died and went to Purgatory, what will I do? If while being here imprisoned in my body, caged more than in a narrow prison, my poor soul feels it so much when Jesus deprives me of His adorable presence that I don't know what I would do and suffer to find Him again - what would happen if, when the prison of my body is broken and my soul, free and loose, takes its rapid flight, I did not find my Jesus, the center in which I must take refuge - never to go out again? And instead of finding my life, the center of my rest, I found myself flung into Purgatory? What would be my pain and my torment?'

Now, while I felt oppressed by these thoughts, my beloved Jesus clasped me all to Himself, and added: "My daughter, why do you want to oppress yourself? Don't you know that one who lives in my Will has the bond of union with the heavens, with the sun, with the sea, with the wind, and with all Creation? Her acts are fused in all created things, because my Will has placed everything in common with her as her own things, in such a way that all of Creation feels the life of this creature. And if she could go to Purgatory, they would all feel offended, the entire universe would rebel, and they would not let her go alone to Purgatory. The heavens, the sun, the wind, the sea... - all would follow her, moving from their places and, offended, they would say to their Creator: 'She is Yours and ours - the life that animates all of us animates her. How is this - in Purgatory?!' The heavens would claim her with their love; the sun would speak up with its light, the wind with its lamenting voices, the sea with its tumultuous waves - all would have a word to defend the one who has lived a common life with them. But since one who lives in my Will absolutely cannot go to Purgatory, the universe will remain in its place, and my Will will have the triumph of bringing to Heaven the one who has lived in It on this earth of exile. Therefore, continue to live in my Will, and do not want to darken your mind and oppress yourself with things that do not belong to you."

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**April 30, 1928**

***Turmoil and new ordering. How the Kingdom of the Divine Will is decreed. Redemption is the army; the divine word is the generator.***

I was thinking about the Divine Will and - oh, how many thoughts crowded my mind! Having carried me outside of myself, my always lovable Jesus had shown me the many chastisements with which He wants to strike the human generations; and I, shaken, thought to myself: 'How can the Kingdom of the Divine Fiat come if the earth abounds with evil, and divine justice is arming all the elements to destroy man and that which serves man? Besides, did this Kingdom not come when Jesus came upon earth with His visible presence? How can It come now? As things are now, it seems difficult to me.' And my sweet Jesus, moving in my interior, told me: "My daughter, everything you saw will serve to purify and prepare the human family. The turmoils will serve to reorder, and the destructions to

build more beautiful things. If a collapsing building is not torn down, one cannot form a new and more beautiful one upon those very ruins. I will turn everything for the fulfillment of my Divine Will.

Besides, when I came upon earth, Our Divinity had not decreed the coming of the Kingdom of my Will, but of that of Redemption; and in spite of human ingratitude, It was accomplished. However, It has not yet covered all of Its way; many regions and peoples live as if I had not come, therefore it is necessary that It make Its way and walk everywhere, because Redemption is the preparatory way for the Kingdom of my Will. It is the army that goes forward in order to form the peoples to receive the regime, the life, the king of my Divine Will. And so, that which was not decreed for that time, We decree today, for the fulfillment of the Kingdom of Our Fiat. And when We decree something, all is done; in Us, it is enough to decree in order to accomplish what We want. This is why, that which seems difficult to you will all be made easy by Our Power. It will act like those impetuous winds after long days of thick and rainy clouds: the power of the wind dispels the clouds, takes rain away, and makes the good weather return and the sun embrace the earth. In the same way more than ruling wind Our Power will put to flight the darkness of the human will, and will make the Sun of my eternal Will reappear to embrace the creatures. And all the truths I manifest to you about It are nothing other than the confirmation of that which We have decreed.

Furthermore, if the Kingdom of my Divine Fiat and the time of Its nearing fulfillment had not been decreed before by the Divinity, there would have been no reason, nor necessity, nor purpose for choosing you, for keeping you sacrificed for so many years, and for entrusting to you, as to Its little daughter, the knowledges of It, Its admirable truths and Its secret and hidden sorrows. And not only this, but the Divinity has acted with you in a way which is all paternal and maternal in order to sow in you the seed of divine daughtership, and so that you would take Its interests to heart, more than if they were your own. This signifies the reality of what had been decreed by Us, to the point of choosing the subject, of using the means and of giving the teachings in order to descend down below to the human family, and establish in their midst that which had been decreed in Heaven. If the Kingdom of my Will had not been decreed, I would not have told you so much about It, nor would I have chosen you in a way all special for this purpose. My word would have been without life and without fruit, if it were not so, and without the generative and fecundating virtue - which cannot be. My word possesses the virtue of generating and of forming, through Its fecundity, Its offspring of endless lives. This happened in Redemption, because It had been decreed by Us in Heaven. A Virgin was created who was to be the Mother of the Eternal Word. If It had not been decreed, there would have been no reason, nor necessity to create and choose this Virgin, wholly unique and special; nor to give so many manifestations to the prophets, who detailed the life of the Word in His Humanity, describing His pains so vividly - as if they had Him present with them.

Therefore, when Our divine goodness deigns to choose and to manifests Itself, it is the sure sign and the beginning of the carrying out of Its works, which It keeps as decreed. Therefore, be attentive, and let your Jesus do everything, because neither power nor means are lacking for what I want, and for carrying out that which I have decreed.”

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**May 6, 1928**

***The children of the Divine Will shall not touch the earth. Bitternesses of Jesus. The electric***



*wire.*

According to my usual way, I was all immersed in that Divine Fiat which, more than Sun, shines in my poor soul. And my always lovable Jesus, moving in my interior, told me: "My daughter, my love toward the children of my Will will be such and so great, that I will not permit that they touch the earth. I will lay my steps under their feet so that, if they walk, they may touch my steps, not the earth - in such a way as to feel within them the life of my steps, which will communicate the life of the steps of my Divine Will to the steps of the children of my Will. If they work, they will feel the touch of my works which, lining up, will communicate to their works the virtue of my Will. If they speak, if they think, they will feel the life of my words and of my thoughts which, investing them, communicate to their minds and words the virtue of my Fiat. So, I Myself will be the carrier of the children of my Will; I will be very jealous that they may not touch anything, so that they may take part in nothing, and may feel my life flow continuously within them, forming the life of the eternal Will in theirs. Therefore, they will be the most beautiful works of my creative hands. Oh, how the work of Creation will be reflected in them! They will be the triumph of my Redemption - everything shall triumph in them. Then will I be able to say: 'My works are complete', and I will take rest in the midst of the children of my Supreme Fiat."

Then, after I wrote what is written in these past days, my mind was still molested by fears and doubts: ...It was not true that blessed Jesus had told me so many things, but rather, they were the fruit of my imagination. And I said to myself: 'If it was not Jesus that spoke to me, these will be writings without life, because only when Jesus speaks does life run within His word. And as I write, the life of the truths that Jesus has told me remains in them, in such a way that those who will read them will feel the communicative virtue of a life that is being infused in them, and will feel transformed into the very life of the truth which they will read. But if it is not Jesus, these will be writings without life, empty of light and of goods - so, why make the sacrifice of writing?'

Now, while I was thinking of this, my sweet Jesus came out from within my interior, and placing His head close to mine, with an air of sadness, told me: "My daughter, you embitter my feast. In fact, when I manifest a truth, I do it because I want to celebrate with the creature; but if she does not have full trust in Me and begins to doubt, the feast is interrupted and turns into bitterness. I act like one of two intimate friends: loving his friend very much, he wants to pour what his heart contains into the heart of his friend; and as he entrusts to him his secrets and his hidden joys, he makes him aware of everything he possesses. But the friend who is listening shows he does not believe him, and doubts what his friend is telling him. This person embitters his friend and turns his outpouring into bitterness; and so, grieving, he almost regrets his entrustment, and full of bitterness, he withdraws. On the other hand, if his friend believes him, not only does he not embitter him, but he takes part in his goods; together they celebrate the joys which his friend possesses, and their friendship is bound with double bonds of love. So I am - and even more than a friend. Loving so much the one whom I have chosen as my little secretary, I want to pour my Heart out and entrust to her my secrets, my joys, my hidden sorrows, my surprising truths, to celebrate together with her and to communicate to her divine lives for as many truths as I keep manifesting to her. If I see that she believes Me, I celebrate, and put out in feast the joys and the happiness that a divine life can possess, which possesses the infinity of all goods; and the soul is filled and celebrates together with Me. But if I see her hesitant, I remain embittered, and she remains empty of the life which I would like to entrust to her. You often repeat

these scenes of distrust to me. So, be attentive, and do not want to turn my joys into bitternesses.”

I remained all confused, and did not know what to answer. After this, I continued my round in the Divine Will, and my sweet Jesus added: “My daughter, as the soul enters into my Will she puts her electric wire in It, which extends to any point at which one wants to form light. In fact, the light is not formed where the wire is put, but where it ends, concentrating the electricity of light into a light bulb. Now, as the human will enters into Mine, at the reflections of the Sun of my Fiat it converts into light, and forms its little light; and the electricity of my Will extends the wire of the human will and, more than light bulb, forms its little light at whatever point the soul would like to reach before God. And God, on seeing the little light of the human will, invests it, and with the electricity of His divine light He converts it into Sun, and forms the most beautiful ornament for His divine throne. It is so beautiful and delightful to see that the soul from earth, on entering my Divine Will, puts her electric wire for Heaven in It. And it extends so much as to reach the center of It, which is God, forming His ornament of light; and these lights convert into Sun.”

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**May 10, 1928**

***One who does the Divine Will enters the divine order. How pains cannot enter the Divinity. Example of the Sun.***

I felt I was under the nightmare of an infinite weight. My poor mind moaned with suffocated moans, without the vent of being able to release them because of the privation of my sweet Jesus. And while I felt consumed by the harrowing pain of being deprived of my Life and my All, that very pain, making me intrepid, destroyed in me the life of the pain. So, while I felt immersed in pain, incapable of expressing myself, it was yet pain without pain, sorrow without sorrow; and in my bitterness I thought to myself. ‘Why am I not able to grieve? I feel an infinite pain in me, as infinite as the One who left me; yet, as I try to penetrate into a pain so just and holy - being deprived of my Jesus - so as to water my poor soul, the pain escapes me, and I remain without the life of the pain. My Jesus, have pity on me - do not leave in a state so unhappy.’

But while I was thinking of this, my lovable Jesus, moving in my interior, told me: “My daughter, one who lives in my Will enters the divine order. And since Our Divinity is incapable of suffering, nothing, even the slightest thing, can in the least shade Our perennial and infinite happiness; and as much as creatures offend Us, the pain, the offenses, remain outside of Us - never within Us. And if pain could enter into Us, it would immediately lose the nature of pain and would convert into happiness. In the same way, for one who lives in my Will pain cannot enter her soul; more so since, in feeling the light, the strength, the happiness of the nature of my Divine Will within her, she already feels in possession of that Jesus of whom she seems to be deprived. How can she grieve if she already possesses Him? Therefore, pain remains outside of the soul - that is, in the human nature - and while the soul feels all the spasm of my privation and the weight of an infinite pain, which is the privation of Me, because she is invested by the Divine Fiat she seems incapable of grieving. And so she feels pain without pain, sorrow without sorrow, because pain and sorrows cannot enter the sacrarium of my Will - they are forced to remain outside. The soul feels them, sees them, touches them, but they do not enter into her center. And if they did, my Will would lose Its happy nature in you, which cannot be.

It happens as to the Sun, which is incapable of darkness. All of the human strengths cannot make one atom of darkness enter into its light; however, darkness can extend outside of the light. But the Sun loses nothing, either its heat, or its admirable effects; it is always triumphant in its state of light - darkness can neither make it go down, nor take anything away from its light. However, if the Sun could grieve, It would feel bad at being surrounded by darkness, even though it can cause no harm to Its center, nor to Its happy state. But this is a pain that surpasses all other pains, because it is a pain of divine order. How many times my Humanity felt it! It felt crushed - all pains weighed upon Me, but inside of Me the Divine Will was untouchable by all of my pains, and possessed immense happinesses, beatitudes without end. It can be said that there were two natures in Me - one opposed to the other: one of happiness, the other of pains. Oh, how my human nature felt the pains more vividly than the immense joys of my divine nature!

This is why you are incapable of expressing yourself - because these are pains of divine order; and if before, when I would hide from you, you felt that everything would turn into pain within you, it was because the life of my Will, in Its wholeness, was missing in you. Therefore, those voids were filled with pain, and you would feel sensitivity to the pain which rendered you, not imperturbable and peaceful as today, but agitated, without that firmness which gives of the divine. And I would immediately run to sustain you, because I did not see all of the indelible characters of my Will. In fact, that which my Will places is never erased, and I, feeling confident about It, leave the task to my Divine Fiat.”

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**May 13, 1928**

***One who lives in the Divine Will has everything in her power; she is the new repeater of the acts of the Virgin, of the Saints and of Our Lord.***

I was praying, and I felt I didn't know how to pray, to love and to thank Jesus. So I said to myself: 'How I would like to have in my power the love and the prayers of the Sovereign Lady and of all the Saints, to be able to love and pray to Jesus with Her love and with Her prayers, and with those of the whole of Heaven.' And my blessed Jesus, moving in my interior, told me: "My daughter, when the soul lives in my Divine Will, she has everything in her power, because my Will is the depository and the preserver of all that my Mama and all the Saints did. It is enough for her to want it, and to want to take what they did, that love runs to her, the prayers invest her, the virtues place themselves in order, waiting for the ones who have the honor of being called to give them the life of their acts, and to form their beautiful and refulgent crown. So, the Queen of Heaven feels Her love and Her prayers being repeated, the Saints their virtues, by the creature on earth, and - oh, how they enjoy seeing their acts being repeated once again! There is no greater glory that can be given to the celestial inhabitants than to repeat their love, their prayers, their virtues; and I feel once again as if my Mama were there loving Me and praying Me. Their echo resounds in you, and as you repeat it, you make your echo resound in Heaven, and all recognize their acts in your acts. Would you not feel honored if someone else repeated your acts and modeled his works on the model of yours? With what love would you not look at him?

If you knew how much I enjoy it when I hear you say: 'I want to unite myself with the thoughts of Jesus, with His words, with His works and steps, so as to position myself together with His thoughts,

words, etc., over each thought, word, work and steps of creatures, in order to repeat along with Him, for all and for each one, that which Jesus did with His thoughts, words... and everything else He did. There is nothing You did which I do not want to do as well, so as to repeat the love and all the good that Jesus did.' I feel Myself upon earth, I feel my acts being repeated by you and I keep waiting for the repetition of my acts with so much love, that I Myself become actor and spectator in you, to enjoy them and take the glory of my own life. Therefore, the creature who lives and operates in my Will is recognized by the whole of Heaven as bearer of divine joys for all of Heaven; and keeping Heaven opened, she makes the celestial dew of graces, of light, of love descend upon earth over all creatures."

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**May 20, 1928**

***Divine messengers. The celestial circular. The acts done in the Divine Will form the ecstasy of the Creator. Necessity of the continuation of acts; how they form many hours to call for the dawn. The Virgin, Dawn of Redemption.***

I was concerned because of a circular I received from the house of the Divine Will, so much wanted by venerable Father Di Francia, and so longed for by him, who did not have the consolation of seeing it completed and opened for the purpose wanted by him. And now, finally, according to what the circular said, the day of its completion, probably near, was arising. So I thought to myself: 'Is it really true that it is Will of God for me to go there? And will the members of this house be the true little daughters of the Divine Will? Will they be the beginning of the rising of the divine era of the Kingdom of the Supreme Fiat upon earth?' But while I was thinking of these and other things, my sweet Jesus moved in my interior and told me: "My daughter, each saying, work and sacrifice done in my Will is to obtain Its divine Kingdom. They are many messengers sent to the celestial fatherland, which carry the divine circular and make it circulate through all the Saints, the Angels, the Sovereign Queen and the Creator Himself, giving to each one the task to prepare the different things that are needed for a Kingdom so holy, so that everything may be done with decorum, with decency and with divine nobility. So, all the inhabitants of the divine fatherland, with this celestial circular in their hands, all get down to work to fulfill their task, and prepare each thing entrusted to them.

So, the circular from earth echoes the celestial circular, and Heaven and earth move, occupying themselves only with the purpose of the Kingdom of my Divine Will - the earth, with all that is needed in the natural order; the celestial Court, with all that pertains to the supernatural order. It seems that Heaven and earth hold hands and compete with each other, to see who hastens more to prepare a Kingdom so holy. If you knew what value one act done in my Will contains; how it can move Heaven and earth; how it can open its way everywhere... It places itself in communication with everyone, and obtains everything that was not obtained through all other acts together, and for centuries. These acts are not one Sun, but as many Suns for as many acts as are performed, which form the refulgent and radiant day of the Kingdom of my Will upon earth. The acts done in It are spurs to the Supreme Being; they are magnets that attract It; they are sweet chains that bind It; they are raptures in which the creature has the power to form the ecstasy of her Creator who, enraptured as though in a sweet sleep by the ecstasy formed by His beloved creature, concedes that which He wanted to give from many centuries, but He had not found the one who, sending Him into raptures with His own divine power, would be the capturer of the Kingdom of His Divine Will. As the creature moves in my Fiat

and forms her act, God feels enraptured; and in His sweet drowsiness, He feels disarmed and conquered, and the creature becomes the winner over her Creator.

With these preparations it happens as to a groom who, having to marry, prepares the house, the bedroom, and all the objects which are needed so that nothing may be lacking to him. Then he goes on with the attire for the wedding, and the invitations are sent out. All this makes the groom decide to carry out what he himself wanted. But if nothing is prepared, the groom takes time and never makes up his mind; and he himself feels embarrassed, and says to himself: 'I must marry, and I don't have a house, I don't have the bed in which to sleep, I don't have the attire to appear as a groom - what impression will I make?' And by necessity he gives up any thought of becoming a spouse. In the same way, these preparations, the acts done in my Will, the circulars are spurs which move my Will to come and reign in the midst of creatures; and my knowledges are like the groom who comes to marry the creatures with new bonds, just as they came out of Our creative hands."

Afterwards, I was feeling tired - exhausted from the privations of my sweet Jesus. I felt that my poor and little soul could take no more without the One in whom I had centered all my hopes and my whole life. Without Him, everything I did, which was taught to me by Jesus, seemed to be a game - prayers from the imagination, not of glory for God; and so I felt such listlessness in doing my round, that I could barely go on. But while, exhausted, I continued my round, I felt Jesus sustaining me and pushing me from behind, telling me: "My daughter, continue on - do not want to stop. You must know that everything has been determined by the Supreme Being - prayers, acts, pains, sighs, which the creature must do in order to obtain that which We Ourselves want to give her, and which she longs to receive. So, if these are not performed, the longed for Sun does not rise from Us in the midst of the long night of the human will, to form the day of the Kingdom of the Divine Fiat. This is why many times it happens that many acts and prayers are done, and nothing is obtained; but then, because of another little sigh and prayer, one obtains what he so much longed for. Was it perhaps the last act to obtain the deed of grace? Ah, no! It was the continuation of all the acts and prayers; and if one sees that he obtains through that last act, it is because that one was needed to complete the number established by Us.

So, if you want to receive the Kingdom of the Divine Will, do not stop, otherwise, since the long chain of acts that reaches the throne of God would be missing, you will not obtain that which you want, and which We want to give. The acts are like the hours that form the day or the night: each hour has its place; some hours form the evening, others the deep night, others the dawn, others the rising of the Sun, others the full day. And if it is the midnight hour, in vain would one expect to see the sunrise. It is necessary that at least the dawn come to court the nearing day, to be able to see the majesty of the Sun which dispels the darkness with its empire of light, and putting an end to the night, beads all of nature and makes it rise again in its light and heat, molding everything with its beneficial effects. Now, is it perhaps the dawn that has all the honor for making the Sun rise? Ah, no! The dawn has been the last hour, but if the other hours had not preceded it, the dawn could never have said: 'I am she who calls for the day'. Such are the acts and prayers to obtain the rising of the day of the Kingdom of my Divine Will. They are like many hours, and each one has its place of honor; and they hold hands in calling the radiant Sun of my Divine Will. The final act can be like the dawn; and if it is not done, the dawn will be missing, and it is useless to hope that its day of light may soon arise upon the earth, which, molding and warming everything, more than Sun, will make its beneficial

effects and its divine regime felt - a regime of light of love and of sanctity.

The same happened in Redemption. Redemption did not come for many centuries, because the patriarchs and the prophets found themselves with their acts in the night hours, and longed for the day from afar. As the Queen Virgin came, She formed the dawn, and embracing all the night hours together, She made the day of the Word arise upon earth - and Redemption was accomplished. Therefore, do not stop; the series of acts is so necessary, that there is the risk that, if not all of them are performed, the desired good cannot be obtained."

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**May 26, 1928**

***God is order, and when He wants to give a good He establishes the divine order in the midst of creatures. How Our Lord, in forming the 'Our Father', placed Himself at the head of the Kingdom of the Divine Fiat.***

I continue what is written above. As I was concerned about all that regards the Kingdom of the Will of God, my always lovable Jesus added: "My daughter, God is order, and when He wants to give a good to the creatures, He always establishes His divine order, and everything that is done in order to obtain such a great good begins from God, since He places Himself at the head of it to take on the commitment, and then orders the creature for the same purpose. I did this, Myself, to give the Redemption, and so that creatures might receive It; and I am doing this, Myself, to give the Kingdom of the Divine Fiat, and so that creatures may receive It. By forming, Myself, the 'Our Father', I placed Myself at the head of it and took on the commitment to give this Kingdom; and by teaching it to my apostles, I placed order in the creatures, so that they might obtain a good so great. So, the whole Church is praying - there is not one soul who belongs to Her that does not recite the 'Our Father'. And even though many recite it without interest in wanting and asking for a Kingdom so holy - that the Divine Will be done on earth as It is in Heaven - since the interest is in the One who taught it, when they recite it my interest is renewed, and I hear my own prayer asking: 'May your Kingdom come, so that your Will be done on earth as It is in Heaven'. And if the creature, in reciting the 'Our Father', had this interest of wanting and longing for my Kingdom, she would take part in my own interest, and her will would be fused in Mine for the same purpose. However, my Will and interest always run in each 'Our Father'.

See then, the divine order: all asking for one thing. Among these who ask there are some who want to do my Will, others who do It. All this is braided together, and they knock at the doors of my, Divine Will - they repeat the knocking, and some knock strongly, some slowly. However, there is always someone who knocks and asks that the doors be opened, so that my Will may descend to reign upon earth. And since everything is established and ordered by the Divinity, It waits for the one who must give the strongest knock which, forcing the doors with invincible strength - the very strength of my Divine Will will open wide the doors, and with her sweet chains of love, will bind the Eternal Will to make It come and reign in the midst of creatures. She will be like a bride who, bejeweling the groom with her loving chains, will carry him as though in triumph into the midst of creatures. And just as the Holy Virgin put an end to the night hours of the patriarchs and prophets, and formed the dawn to make the Sun of the Eternal Word rise, so will this one form the dawn to make rise the Sun of the *Fiat Voluntas Tua* on earth as It is in Heaven.

Do you think that my Will, which has made Itself known with so much love and has manifested so much interest in wanting to come and reign upon earth, pouring Its sorrow out with you, has done this without anyone praying to It? Ah, no! no! The knocks of my Church have been continuous, and I Myself was knocking in those knocks, but I used them to knock at the door of the Divine Fiat which, tired of hearing them knock at Its divine doors, has used you to be knocked more strongly; and opening the door to you, It made you share in Its knowledges. For as many truths as It made known to you, so many means has It given you to form the loving chains with which to be bound to come to reign upon earth. And all the times It calls you to live in Its Divine Will, making you know Its qualities, Its power, Its joys, Its immense riches, are as many pledges It gives you, with which It assures you of Its coming upon earth. In fact, there is this prerogative in Us: if We make a good of Ours, a truth, a knowledge that belongs to Us known, it is because We want to give it to the creature as gift. See then, how many gifts my Will has given you; how many knowledges about Itself It has made known to you! They are such and so many, that you yourself cannot count them.”

And I: ‘My beloved Jesus, who knows when this Kingdom will come!’ And He: “My daughter, in order for Redemption to come, it took four thousand years, because the people that prayed and longed for the future Redeemer was smaller, of limited number. But those which belong to my Church are more peoples and - oh, how much greater in number than that one! herefore, the number will shorten the time; more so, since religion is making its way everywhere, and this is nothing but the preparation of the Kingdom of my Divine Will.”

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**May 30, 1928**

***The Creation, divine army; the Fiat, celestial flag. Example of the child and of the rich father. How Jesus wants entire peoples to pray; who these peoples are.***

I was doing my round in the Divine Fiat, gathering the whole Creation together, to bring It before the Supreme Majesty as the most beautiful homage, the most profound adoration and the most intense and extensive love for the One who had created It. It seemed to me that there was nothing more beautiful I could bring to my Creator than the magnificence and the continuous prodigy of His own works. Then, while I was doing this, my beloved Jesus, moving in my interior, told me: “My daughter, no homage is more beautiful and worthy of Our adorable Majesty than offering to Us Our own works. As you go around in the Creation, you gather Our divine army to send it to Us as Our glory and as the fierce army which asks with insistence and violence for the Kingdom of the Divine Will. Therefore, as you go around, you place the Divine Fiat in front of each created thing, as a noble and divine flag, and with their tacit speech they ask with divine strength for the Kingdom of my Will upon earth. Oh, how beautiful it is to see the whole Creation bannered all over with the Divine Fiat! From the smallest to the greatest thing, they all possess the flag of the Fiat placed by my little daughter. They really look like a formidable army; and waving their noble flag with authority, they ask with repeated petitions for what they possess - the Kingdom of my Will upon earth.”

Then, I continued my round, and not only in all of Creation, but also in all of the acts done by Adam in his state of innocence, in those done by the Queen Virgin, as well as in those done by Our Lord. I placed my Divine Fiat in them, sending as though an ordered army around the Divinity, which would ask for Its Kingdom; and Jesus added: “My daughter, Heaven and earth are praying. All of my acts,

those of the Sovereign Queen as well as those of innocent Adam which were all invested by my Divine Fiat - they all have a voice which, resounding among them as a most sweet and strong echo, asks: 'Your Kingdom come!' My daughter, in creating man, I acted like a most rich father who, after his child is delivered to the light, would want to amuse himself with his little one by giving him all of his riches; and he says to him, continuously: 'Son, take whatever you want and as much as you want.' The little one fills his pockets and his little hands, but so much that, unable to contain them, he drops them to the ground; and the father, inciting him, says: 'Is this all you have taken? Come, take some more - take everything.' The child sees himself hampered; bravely he returns to take, but his capacity can take nothing else, and the father smiles and amuses himself with his little one. So I did with man: I gave him all of my riches as gift and he, like a little child, was incapable of taking them all; and amusing him, I would say to him: 'Take - take, my son. Take much - take everything if you can; the more you take, the more I will enjoy and make feast.'

Am I not doing this with you, to the point of wanting to give you the Kingdom of my Divine Will? This is why I make you go around in the whole Creation, in the works of my Redemption, nor do I deprive you of the dominions of the Sovereign Queen of Heaven. And while you go around through Our works and dominions, I keep whispering to your ear: 'Take whatever you want, my little daughter.' And to give you the right to it, I have you mark all of Our works and Our dominions with your 'I love You'. In this 'I love you' of yours which repeats its refrain, 'give me your Divine Fiat, it seems that 'Fiat' and 'I love you' are braided together, and I know that what you want and ask for is the greatest thing - a Divine Kingdom in which, not only you, but all those who will be in this Kingdom, may all be kings and queens.

If you knew what you are asking Me for...! Heaven and earth are astonished, and all are watching the braveness of your request and my goodness, all paternal, which longs for you and smiles at you with excessive love, to give you more confidence in asking for It with more braveness. In fact, my daughter, since the Kingdom I must give is so great, I want an entire people to ask Me for It, and the first people is the whole Creation; and by going around in the midst of It, you move everyone to ask for the coming of the Kingdom of my Divine Will upon earth. The second people are all of my works and those of my Celestial Mama which were done on earth. These peoples are divine and interminable peoples. Then there is the people of the low earth, which is formed of those who recite the 'Our Father', and of the few who somehow know my Divine Will and ask that It come to reign upon earth. When entire peoples pray Me, having at the head of them the one to whom a mission so great has been entrusted, that which We want to give and which We are asked for with insistence is conceded more easily. Does this not happen in the low world? If a king or the leader of a country must be elected, there are those who incite the people to cry out: 'We want such and such as king, or such as such the leader of our country.' If some want a war, they make the, people cry out: 'We want the war!' There is not one important thing that is done in a kingdom, for which some do not resort to the people, to make it cry out and even raise a tumult, so as to give themselves a reason and say: 'It is the people that wants it.' And many times, while the people says it wants something, it does not know what it wants, nor the good or sad consequences that will come. If they do this in the low world, much more can I do it. When I must give important things, universal goods, I want entire peoples to ask Me for them; and you must form these peoples - first, by making all the knowledges about my Divine Fiat known; second, by going around everywhere, moving Heaven and earth to ask for the Kingdom of my Divine Will."



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**June 3, 1928**

***The truths are stairs through which to ascend to God. Isolation. The Divine Will, revealer of man. Example of the sleeping child.***

I continue my abandonment in the Divine Will, and while going around in It my poor mind carried itself into Eden, in the act in which God was forming the nature of man, before infusing the soul in him. I was thinking of the great love with which the Supreme Creator formed the human body; of the fact that before Adam existed, in forming his body, He loved him with the love of a father who loves his newborn; and that, since the life of the soul of Adam did not exist yet, Adam did not requite Him with his love. So, the divine love remained isolated, without the company of the love of Its creature. It was not fair that His love remain without the return of the little love of the one whom He so much loved; so I thought to myself: 'The Divine Will is eternal, and whatever is done in It is always in act, nor does it ever lose the present act. Therefore, in the Fiat I want to anticipate the love of Adam and amuse my Creator with my love. In the act in which He formed the human body I want to echo His love, to say to Him: "In your Will I have loved you always, even before all things existed".'

Then, while I was thinking of these and other things, my always lovable Jesus clasped me tightly in His arms, telling me: "My daughter, how happy I am that I manifested to you so many truths about my Divine Will. All of my truths which I have told you about It are stairs - for you, in order to ascend in the acts of my eternal Will and find Our first act in act, which has the virtue of being always present, and to give Us the joy and the happiness of the return of your love; for Us, in order to descend toward you, to look for the company of the one for whom We operated, and whom We loved so much. How sweet is the company of the loved one - it is full of unforgettable joys. And how bitter is isolation - not enjoying the presence of the one whom one so much longs for, whom one loves, and for whom one operates. While forming the nature of man, before infusing life in him, We acted like a father or a mother when their child is sleeping. Taken by tenderness, by irresistible love, they long for their sleeping child, kiss him and press him to their bosom; and the child, because he is sleeping, knows nothing about it. If you knew, my daughter, how many kisses, how many loving squeezes We gave to the human nature before giving it life... And it was in the ardor of Our love that, breathing over him, We gave him life by giving him the soul, and breath, heartbeat and warmth to his body. So, the breathing you feel is Ours; the heartbeat that beats in your heart is Ours; the warmth that you feel is the touch of Our creative hands which, in touching you, infused warmth in you. And as you breathe, We feel Our breath breathing in you; as your heart palpitates, We feel Our heartbeat of eternal life beating in you, and as you feel the warmth, it is Our love that circulates in you and continues its creative and preserving work, warming you...

You must know, my daughter, that Our Will is the revealer of the work of Creation. It alone can reveal all the secrets of love hidden in Creation. Adam did not know everything - how many stratagems and loving finesses We used in creating him, soul and body... We acted like a father who does not tell everything at once to his little child, but little by little, as the child keeps growing, he wants to give him surprises, telling him how much he loves him, how much he has done for him, how many loving finesses, hidden kisses... when the child, as a little one, was incapable of comprehending what the father gave him and could give him. So, the father gives him now a surprise, now another,

and this serves to maintain the life of love between father and son, and to increase their joy and happiness at each surprise. What would the sorrow of this father not be, who, while his child was sleeping, has covered him with kisses, has pressed him to his heart, and his loving tenderness was so intense and so great that he reached the point of wetting the face of his sleeping child with tender tears - if in waking up, the child does not smile at his father, does not throw his arms around his neck to kiss him; and if he looks at him, it is with coldness? What sorrow for this poor father! All the surprises he had prepared to manifest to his child, He closes in his heart, with the sorrow of not being able to share his happiness, his purest joys; to the point of not being able to tell him how much he has loved him and loves him.

This is what happened to Us, my daughter. Our more than paternal goodness prepared many new surprises for Our beloved child, and Our Divine Will took on the commitment to be the revealer of them for him. As he withdrew from It Adam lost the revealer, and this is why it is not known how much We loved him, and all that We did for him in creating him. Therefore, We feel the irresistible yearning that Our Fiat come to reign on earth as It does in Heaven, so that, after so many years of silence and of secrets, It may give vent to Its flames and return to act as the revealer of Creation, because little is known of all that We did in creating man. How many surprises It has to say, how many joys and happinesses to communicate! Don't you yourself hear how many things It tells you about that which regards my Divine Will, as well as about the surprising love of the whole Creation and, in a special way, of the Creation of man? My Will is the book of Creation, therefore Its reigning in the midst of creatures is necessary in order to know how to read it and to be able to read it. The human will keeps poor man as though asleep; he sleeps, and the sleep prevents him from feeling and seeing all the caresses and finesses of love that His Celestial Father gives him, as well as the surprises He wants to make known to him. His sleep prevents him from receiving the joys, the happiness, which His Creator wants to give him, and from comprehending the sublime state of his creation.

Poor man, asleep to true good, and deaf to listening to my Will which is his revealer, his noble history, his origin, his marvelous height and beauty. And if he is awake, he listens either to sin, to his passions, or to things which do not have an eternal origin. He acts just like that sleeping child who, if he wakes up, cries, makes fusses and torments the poor father, who almost regrets having such a nervous child. This is why my Divine Will is revealing so many of Its knowledges - to wake man up from his long sleep, so that, waking up in my Fiat, he may lose the sleep of the human will, he may reacquire what he lost, and may feel the kisses, the love, the loving squeezes to the bosom of His Creator. So, each knowledge that regards my Divine Will is a call, it is a voice that I emit, it is a cry that I send, to wake man up from the sleep of the human will."

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**June 7, 1928**

***How God, in creating man, infused three Suns in him. Ardor of His Love. Example of the Sun.***

My flight, in going around in the acts of the Divine Will, continues always; and as I reach Eden it seems to me that Jesus wants to say something. The memory, the place in which He created man, His creating Will, His displaying Love, the prerogatives, the beauty with which He created man, the goods, the grace with which He enriched him... are the sweetest and dearest memories for His paternal Heart, which make Him drown with love. And to give vent to His flames, He wants to speak

about what He did in creating him; so much so that, while I am writing, I feel His Heart beating so very strongly. Starting with joy, He throws His arms around my neck, and kissing me with such a great emphasis of affection, He has enclosed Himself in my heart, as though wounded by the ardor of that love which He had in Creation; and assuming an attitude of feast mixed with sorrow, He wants to be the spectator of what I am about to write.

So, Jesus told me: "My daughter, how many prodigies of Ours concurred in creating man! With Our breath, the soul was infused in him, and in the soul Our paternal goodness infused three Suns, by which We formed in it the perennial and refulgent day - not subject to any night. These three Suns were formed by the Power of the Father, by the Wisdom of the Son, by the Love of the Holy Spirit. While being formed in the soul, these three Suns remained in communication with the Three Divine Persons, in such a way that man possessed the way through which to ascend to Us, and We possessed the way through which to descend in him. These three Suns are the three powers: intellect, memory and will. While being distinct among them, they hold hands and arrive at forming one single power, symbol of Our adorable Trinity, since while being three distinct Persons, We form one single Power, one single Intellect, and one single Will. Our Love in creating man was so great that It felt content only when We communicated Our Likeness to him. These three Suns were placed in the depth of the human soul, just like the Sun in the depth of the vault of the heavens, which keeps the earth in feast with its light, and gives life to all plants with its admirable effects, giving to each one the flavor, the sweetness, the color and the substance that befits it. In its tacit silence, the Sun guides the earth, instructs everyone - not with words, but with facts, and with such eloquence that no one else can reach it; and with its penetrating light it becomes life of everything that the earth produces.

Look: there is only one Sun for the entire earth, but for the soul Our Love was not content with one alone. And finding Ourselves in the ardor of Our love for giving and giving..., We formed three Suns, by which all the human acts were to be directed, animated and receive life. What order, what harmony We placed in Our beloved and dear son!

Now, my daughter, these three Suns exist in man, but they find themselves in the same condition of the Sun that shines in the heavens when it is surrounded by thick clouds and cannot fill the earth with the vividness of its light. Even though the communications are neither interrupted nor broken by the clouds, the earth receives its effects with difficulty, and does not enjoy all the good which the Sun could do to it. So, not receiving all the life of the Sun, it is as though ill, its fruits are insipid and unripe, and many plants are without fruits. Therefore the earth is melancholic, without feast, because the clouds have prevented it from receiving all the fullness of the light of the Sun, so as to be crowned with glory and honor. Such is the condition of man: all things are in place, between Us and him nothing is broken or interrupted, but the human will has formed thick clouds, and therefore one sees man without the glory, the order and the harmony of his creation. His works are without fruits, rotten and without beauty; his steps are unsteady. One can say that he is the poor ill one, because he does not let himself be directed by the three Suns which he possesses within his soul. Therefore, in coming to reign, the first thing that my Will will knock down will be the human volition. Blowing, It will dispel the clouds, and man will let himself be directed by the three Suns he has in the depth of his soul, and which possess Our communication; and immediately He will rise to Our origin, and everything will be feast and glory for Us and for him."

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**June 12, 1928**

***How God feels the joys of the first times of Creation being renewed. The enchantment that the Divine Will will produce for the human will, example of the Sun. When and where the marriage with humanity was done, and when it will be renewed again.***

I continue my round in the acts which the Divine Fiat did in Creation, and which It preserves in Its hand up to now, with such power and wisdom as if in each act It repeated the act already done, while it is nothing other than the continuation of one single act. Now, while my mind was carrying itself into Eden, my sweet Jesus told me: "My daughter, when you do your round in my Will in order to trace all of Its acts, to court them, love them and make them one with yours, and you arrive at Eden, I feel the joys, the feasts, the happiness that Our Divinity felt in Creation being repeated. Oh, how seeing you flow in the Sun, in the wind, in the sea, in the heavens, reminds Us vividly of the rapid flights of the first creature that came out of Our creative hands! In fact, since he was in the unity of Our Will, of all Our acts done in Creation for love of him he would make one single act, and in his single act he would bring Us all of Our acts as though in triumph. So, Adam would bring to Us all the joys of all the things which We had as though scattered, ordered and harmonized in the whole universe. Oh, how happy We would feel in seeing him so rich, strong, powerful, of enchanting beauty, coming before Us, endowed with all of Our works, and bringing them to Us to make Us happy and to glorify Us, and to be happy together with Us! So, in seeing you continue his flights and go around everywhere, We see how beautiful is the life of the creature in Our Will. It seems she wants to enter all of Our acts; she wants to take everything - but to do what? To give Us everything and to make Us happy, and We give her everything in return, saying to her: 'These are your things - for you We have created them and released them from Ourselves.' In seeing this, We feel the desire to restore the creation of man and to give the Kingdom of Our Will."

Then, with a more tender emphasis, He added: "My daughter, Power I do not lack - neither do I lack Will; therefore it is I who must lift again decayed man and restore him, because the human will rendered the work of Our creative hands a wreck."

Then, moved to tears and sorrowful for poor man, He kept silent; and I thought to myself: 'How can we return to the original state of Creation since the human will has made man fall into an abyss of miseries, almost deforming him from the way in which he was created? And my sweet Jesus added: "My daughter, my Will can do anything. Just as It made man from nothing, so It can draw the new man from his miseries - and without changing method from the way in which we created him. Leaving him his free will, We will use another loving device: the light of Our Will will unleash Its most refulgent rays more powerfully; It will draw near him, in such a way as to look at his human will face to face, which will receive the enchantment of a penetrating light that, while dazzling it, draws it sweetly to Itself. And the human will, attracted by a light so radiant and of rare beauty, will have the desire to see what is so beautiful in this light. In looking, it will undergo the enchantment, it will feel happy and will love - not being forced, but spontaneously - to live in Our Will. Does the Sun not have this virtue - that if one wants to stare at it, the pupil of the human eye remains dazzled within its light; and if it tries to look, it will see nothing but light, as the power of the light prevents the pupil from looking at the things around? And if man is forced to lower his eyes to be freed of the light, it is because the excessive light bothers him and he does not feel happy; but if he felt happy, he would

not easily withdraw his pupils from within the light of the Sun. On the other hand, the light of my Will will not bother the pupils of the soul; on the contrary, she will have the good of seeing the very human acts converted into light, and will yearn for this light to unleash its rays more powerfully so as to see her acts with the enchantment and the beauty of this divine light. My Will has the power to solve the problem of man, but It must use a more excessive act of greater magnanimity of Our Supreme Fiat; therefore, you, pray and plead for a cause so holy on behalf of poor creatures.”

After this, since it was the Feast of Corpus Domini, I was thinking to myself that this day was the feast of the marriage which blessed Jesus did with souls in the Most Holy Sacrament of love. And my beloved Jesus, moving in my interior, told me: “My daughter, the true marriage with humanity was done in Creation. Nothing was lacking either to the soul or to the body; everything was done with royal sumptuousness. An immense palace was prepared for the human nature, such that no king or emperor can have one similar to it, which is the whole Universe: a starry heaven and its vault, a Sun which would never extinguish its light; flourishing gardens in which the happy couple, God and man, was to stroll, amuse itself and maintain the continuous, uninterrupted feast of our marriage; and garments, woven not with matter, but formed of purest light by Our power, as befitted royal persons... Everything was beauty in man, soul and body, because the One who prepared the marriage and formed it was of unreachable beauty. So, from the external sumptuousness of the so many enchanting beauties present in the whole of Creation, you can imagine the interior seas of sanctity, of beauty, of light, of science, etc., which the interior of man possessed. All the acts of man, interior and external, were as many musical keys which formed the most beautiful melodies, sweet, melodious, harmonious, that maintained the joy of the marriage. And each additional act that he would dispose himself to do, was a new little sonata that he would prepare, to call his spouse to delight with him.

My Divine Will which dominated humanity, brought him the new continuous act and the likeness to the One who had created him and married him. But in such a great feast man broke the strongest bond, in which lay the whole validity of our marriage and through which it had been in force: he withdrew from Our Will. Because of this, the marriage was broken, and since all the rights were lost, only the memory of it was left, but the substance, the life, the effects no longer existed. Now, the Sacrament of the Eucharist in which my Love overabounded in all possible imaginable ways, cannot be called either the first or the true marriage of Creation, for I do nothing but continue what I did when I was on earth. According to the needs of souls, with some I make Myself a compassionate doctor in order to heal them, with some a teacher to instruct them, with some a father to forgive them, with some light to give them sight. I give strength to the weak, courage to the timid, peace to the restless - in sum, I continue my redemptive life and virtue; however, all these miseries exclude the true marriage. No young man marries a young woman who is ill - at most, he waits for her to recover; or a young woman who is weak and who offends him very often. And if the groom is a king and loves her, at most he waits for the bride to get well, to love him, and for her condition to become somehow satisfactory, and not so inferior to his. Now, the condition in which poor humanity finds itself is still that of a poor ill one, and I am waiting for my Will to be known and to reign in the midst of creatures, for It will give them true health, royal garments, and a beauty worthy of Me. Then will I form again the true and original marriage.”

**June 16, 1928**

***Example of a spouse who separates in court, as God did from the beginning of the fall of man. The new engagement for the marriage was done on the Cross. The fulfillment of the Divine Will.***

I was thinking about what is written above, and blessed Jesus continued telling me: “My daughter, it is really true that the Supreme Being established Its marriage with humanity at the beginning of Creation; and it happened as when a groom is induced to separate in court by his wicked bride. But in spite of this, the groom keeps an affection in his heart, and he thinks and yearns that, if his chosen one should change, who knows... he may once again be able to unite and bind himself with her with the bond of marriage. So, he often lets news reach her ear through messengers that he loves her.

So God did: even though the marriage with humanity was unbound in the divine court, He kept an affection for her and, though far away, he longed for the new bond of marriage with humanity; so much so, that He did not destroy the palace which He had formed with so much sumptuousness and magnificence, nor did He take away from her the good of the Sun that formed the day, but He left everything, so that the one who had offended Him might make use of it. Even more, He maintained the correspondence by choosing, from the beginning of the world, now one of the good, now another, who were like messengers. And like many postmen, some brought little letters, some telegrams, some phone calls from Heaven in which it was announced that the far away spouse had not forgotten her, that he loved her and that he wanted the return of the ungrateful spouse.

So, in the Old Testament, the more I multiplied the good, the patriarchs and the prophets, the more pressing were the invitations and the mail that ran between Heaven and earth, with the news sent by God that He desired the new union. This is so true that, unable to contain the ardor of His love any longer, and since decayed humanity was not yet disposed, He made an exception, espousing the Virgin Queen and the humanity of the Word with bond of true marriage, so that, by virtue of them, decayed humanity might be lifted up again and He might form His marriage with the entire humanity. Then, my Humanity formed the new engagement with her on the Cross, and everything I did and suffered, up to dying on the Cross, were all preparations to carry out the desired marriage in the Kingdom of my Divine Will. Now, after the engagement, there are pledges and gifts left to be exchanged, and these are the knowledges about my Divine Fiat. Through them, humanity is given back the great gift which man rejected in Eden the eternal, infinite and interminable gift of my Will. This gift will attract so much decayed humanity, that she will give Us the return of the gift of her poor will, which will be the confirmation and the seal of the union of the spouses, after such a long chain of correspondence, of faithfulness on the part of God, and of inconstancy, ingratitude and coldness on the part of creatures.

My daughter, man degraded himself and lost all goods because he went out of my Divine Will. In order to ennoble himself, to reacquire everything and receive the rehabilitation of the marriage with his Creator, he must enter once again the Divine Fiat from which he came. There are no ways in the middle; not even my Redemption is enough to make man return to the beginning of the happy era of his creation. Redemption is means, way, light, help - but not the end. The end is my Will, because my Will was the beginning, and by justice, one who is the beginning must also be the end. Therefore, humanity must be enclosed in my Divine Will to be given back her noble origin, her happiness, and to put the marriage with her Creator in force once again. This is why the great good that my

Redemption did to man is not enough for Our Love, but It yearns for more. True Love is never content; only then is It content, when It can say: 'I have nothing else to give him.' And knowing that man can return to be happy, victorious and glorious in the noble state in which he was created by God - and this, by means of my Will reigning in their midst - this is why all the divine yearnings, the sighs, the manifestations are directed toward making Our Will known to make It reign, so as to be able to say to Our Love: 'Calm Yourself, for Our beloved child has reached his destiny. He is now in possession of Our inheritance that was given to him in Creation, which is Our Fiat! And while he possesses what is Ours we possess him. Therefore the marriage is established once again, the spouses have returned to their place of honor; there is nothing left but to celebrate and enjoy a good so great, after such a long sorrow'."

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**June 20, 1928**

***God is one single act. Example of the Sun. One who lives in the Divine Will lives in that single act and feels all of its effects. Value of that which is done in the Divine Will. How Jesus, who had always been with His Mother, moved away when He carried out His public life. Application to the soul.***

My abandonment in the Supreme Fiat and my flight in all of Its acts are continuous. While going around in the Creation, I was thinking of the order and harmony of all created things, and of the multiplicity of the acts of the eternal Volition in the whole universe. But while I was thinking of this, my always lovable Jesus told me: "My daughter, God is one single act, and if many acts can be seen in Creation, they are nothing but the effects of the one act of God. It happens as to the Sun: the Sun is one, Its light is one, but as Its light touches the earth and rapidly extends over it, the effects of It are innumerable. One can say that It produces a distinct effect over each thing that It touches - distinct in the color, in the sweetness and in the substance It infuses in each thing It touches with Its hands of light. It seems that the Sun creates many subsequent acts, one more beautiful than the other, but it is not true they are nothing but the effects of Its one act of light. In fact, the power of one single act has the virtue of producing many effects, as if they were many subsequent and distinct acts, as indeed they are. So, all that you see in the whole universe are nothing but the effects of the one single act of God; and because it is one single act, it possesses the virtue of order and harmony in all of the effects it produces.

The same happens to the soul who lives in my Divine Will. By living in the one act of God, she feels all the effects of that single act of God in all of her acts; she feels within her the order, the harmony, the beauty, the strength of the one divine act which, more than light, produces so many effects that she feels heavens, suns, seas, flowery fields and everything that is good in Heaven and on earth being produced in her acts. What can one who lives in my Will not enclose of great and of good? Everything. She is the true Sun which, in whatever It does or touches, produces different shades of beauty, of sweetness, of goodness and of multiple effects, because all of Its acts hang on the one act of the One who created It."

After this, I was thinking of the great good that what is done in the Divine Will encloses, and my sweet Jesus added: "My daughter, that which is done in my Divine Will encloses an incalculable value. It is as if the soul had two scale pans in her hands, placing in each pan an object of equal

weight and of equal value. One is the weight of these objects, one the value, one the price that she can collect. Now, in one pan she places God and His Will; in the others she places the soul and her acts done in It. As the two pans rise, they remain perfectly balanced, and they both elevate to the same level, because, since the Will of God and that of the soul are one, wherever It operates, whether in God or in the creature, one is the value. My Will alone elevates the soul to the likeness of her Creator; her works done in It place her in the order of the divine works.”

After this, I was feeling oppressed and I thought to myself: ‘What a change! Before, my sweet Jesus would always come; it seemed that He could not be without me; and now... days and days, and He does not hasten at all, nor does He run toward me as He used to do before, when He sees that I cannot take any more. It seems that when He comes, it is to say things that regard His Fiat; it seems that this alone interests Him - my extreme need of Him no longer breaks through to Him.’ Now, while I was thinking of this and of other things, He moved in my interior and told me: “My daughter, I am behaving with you as I did with my Mama. During my life We always lived together, except for the three days when I was lost, and besides, wherever the Mother was, there was the Son, and wherever the Son was, there was the Mother - We were inseparable. Then, when the fulfillment of Redemption came and I had to carry out my public life, We separated, even though the one Will that animated Us kept Us always’s identified with each other. However, it is certain that our persons were far from each other - one was in one place, one in another. But since true love does not know how to be separated for too long from the beloved nor can it be, because they feel the irresistible need to rest in each other and to confide to each other their secrets, the outcome of their undertakings and their sorrows, this is why, now I would make my little escapes to see Her again, now the Queen Mother would leave Her nest to see again Her Son who wounded Her from afar; and again, We would separate to give course to the work of Redemption.

So I am doing with you: before, I used to be always with you, as indeed I am still now, but since we must work for the Kingdom of my Divine Will and you must fling yourself into Its acts, the work seems to move us away from each other. And while you work, I work in preparing more work for you to do, by making you know more things about my Fiat and that which you must follow in It. But I come back often to receive and to give you rest. Therefore, do not be surprised; this is required by the great work of the *Fiat Voluntas Tua* on earth as It is in Heaven. So, trust Me and do not fear.”

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**June 25, 1928**

***Everything that is done in the Fiat acquires the continuous unceasing act. Example of the Sun. The purpose of Jesus going into the desert. The pains of isolation.***

I was praying, and feeling my extreme misery I prayed my Celestial Mama to give me Her love to make up for my meager love. But while I was doing this, my sweet Jesus, moving in my interior, told me: “My daughter, my Mama did Her first love and Her first act in the Divine Will, and since it was done in It, it possesses continuity as if it were always in act, loving and operating. Her love never ends; Her works are the continuous repeaters, in such a way that whoever wants to take Her love finds it always in act, while it is the effect of the first love that is repeated, and repeated always.

Such is one who operates in my Will. Her acts acquire the continuity - they are always repeated



without ever ceasing. They are the true Sun which, from the moment It was created by God, has given Its first act of light - but so great, as to fill Heaven and earth with one single act. And It repeats this act always, without ever ceasing, in such a way that all can take Its act of light, though one was the act that constituted itself act of perennial light for all. If the Sun could repeat Its act of light, one would see as many Suns for as many acts as It could repeat; but since the act of light that It did is one, one sees only one Sun and no more. But what the Sun did not do the Sovereign Queen did, and one who operates in my Will does also: as many Suns for as many acts, and these Suns are fused together, though distinct among them in beauty, in light, in the glory that they give to their Creator, and in the universal good that they make descend upon all creatures. These acts have a divine power; by virtue of these acts the Most Holy Virgin could obtain the coming of the Word upon earth, and by virtue of these acts my Kingdom will come upon earth. One act repeated incessantly in my Fiat has a conquering, enrapturing and enchanting virtue before Our Divinity. That continuous repetition in the Divine Volition is the strength of the soul, the invincible weapon that debilitates her Creator and conquers Him with weapons of love, and He feels honored to let Himself be conquered by the creature.”

After this, I continued my round in the Divine Fiat, and in following my Jesus on the way to the desert, I thought to myself: ‘Why did Jesus take the way of the desert? There were no souls to be converted there, but profound solitude, while it was souls that He was looking for.’ But while I was thinking of this, my sweet Jesus, moving in my interior, told me: “My daughter, company breaks the pain and diminishes it, while isolation concentrates it, doubles it and makes it more harsh. I wanted to go into the desert to feel in my Humanity all the harshness of the isolation that my Divine Will had suffered for many centuries on the part of creatures. My Humanity had to rise to the divine order and descend into the human order to be able to enclose the pains of both one and the other, and taking upon Myself entirely the painful part that divided man and God, have men cling once again to the embrace and to the kiss of their Creator. But the purpose of my going into the desert was not only this. You must know that Our adorable Majesty, in forming the Creation, established that every place was to be populated by inhabitants, and that the earth was to be extremely fertile and rich with many plants, in such a way that all would have in abundance. As man sinned, he attracted the indignation of divine justice, and the earth remained deserted, infertile, and in many places depopulated - image of those sterile families in which there is no laughter, no feast, no harmony, because they are without children, and so there is no one who breaks the monotony of the two spouses and the nightmare of isolation weighs on their hearts leading them to sadness. Such was the human family. On the other hand, where there are children, there is always something to do, something to say, and occasions to celebrate. Look at the sky - how populated with stars it is; the earth was to be the echo of the sky, crammed with inhabitants, and it was to produce so much and to render everyone rich and happy.

As man withdrew from my Will, his lot changed; and I wanted to go into the desert in order to call back the blessings of my Celestial Father and, by calling my Will to reign, restore the earth, populate it everywhere and fecundate it, in such a way that the earth will produce more seeds, and more beautiful ones, such as to increase it a hundredfold, rendering it more fecund and of radiant beauty. How many great things will do the Kingdom of my Divine Fiat! So much so, that all the elements are all in waiting the Sun, the wind, the sea, the earth and the whole Creation - to deliver from their womb all the goods and effects which they contain. In fact, since the Divine Will that dominates them does not reign in the midst of creatures, they do not put out all the goods which they enclose within

them, giving them only what they have to as alms, and as to servants. So, the earth has not produced all the seeds; the Sun, not finding all the seeds, does not produce all the effects and goods It contains; and so with all the rest. This is why all await the Kingdom of the Fiat - to show creatures how rich they are, and how many admirable things the Creator has placed in them for love of the ones who were to be the children of His Will.”

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**June 29, 1928**

***The ‘I love You’ forms the heat, the Divine Will the light, in order to form the Sun. The long progeny formed by one who lives in the Fiat. Its three Kingdoms, three Suns and three crowns. How Faith will no longer be shaded.***

I was doing my usual acts in the Divine Fiat, and for each created thing I repeated my long singsong of my ‘I love You’; but while doing this, I thought to myself: ‘I have become so used to it, that it seems I cannot do without saying, “I love You, I love You...”.’ Now, at that moment, my sweet Jesus moved in my interior, telling me: “My daughter, this continuous ‘I love You’ of yours is nothing other than the continuity of the first ‘I love You’ said in my Divine Will which, pronounced one time, has the virtue of repeating, with facts, that which was said once. The ‘I love You’ forms the heat, and my Divine Will forms the light which, invading the ‘I love You’, forms the Sun, one more radiant than the other. How beautiful is the life of the soul in my Divine Will! She acquires a long progeny - almost interminable. In fact, if she thinks, she delivers her thoughts within the divine mind, forming the long generation of her children in the mind of her Celestial Father; if she speaks, she delivers her words within the word of God, forming the long generation of the children of her word; if she operates, if she walks, if she palpitates, she delivers her works within the hands of her Creator, her steps within the divine feet, her heartbeats within the paternal Heart, forming the long generation of the children of her works, of her steps and of her heartbeats. What an endless generation one who lives in my Will forms for her Creator! She is the populator and the fecund mother that keeps the One who created Her always in feast, because each child is a feast that God feels being delivered within His womb by one who lives in His Will.”

And, all moved, He repeated: “How beautiful she is! How beautiful is the newborn of my Will! In her littleness she would want to engage in a competition with her Creator; she would want to give Him the occasion always to smile, and with childlike surprises capture His gaze, always fixed upon her, to show Him the long generation of her children.”

As though fainting with love, He kept silent; but a little later He added: “My daughter, the creature has three kingdoms in her soul, which are her three powers. These can be called the capitals of these three kingdoms, while all the rest of the creature - words, eyes, works, steps... - are cities, villages, rivers, seas and territories that form these kingdoms. The heart itself cannot be called a capital, but the most important city of communication for the others. Now, in a war, if the capital is conquered, the war ends, because all other cities are defeated along with the capital. If my Will arrives at taking over the three capitals of these kingdoms, raising Its throne in them, all of the other cities will be conquered and dominated by the Supreme Fiat. How much glory these kingdoms will acquire! They will be the happiest the richest and most populated ones because the One who rules them and dominates them is the invincible, the strong, the powerful One. No one will dare to molest and

disturb their order; everything will be peace, joy and perennial feast. So, those who live in my Divine Fiat will possess three Suns, one more beautiful than the other - three peaceful kingdoms, enriched with all the joys, harmonies and happinesses; and they will be crowned with three crowns. But do you know who will crown the forehead of the children of my Will? The Sacrosanct Trinity. Enraptured by their likeness to Us which We infused in them in creating them, seeing that Our Fiat has raised them and formed them as We wanted, and wounded at the sight of Our own features in them, the ardor of Our love will be so great, that each of the Three Divine Persons will place Its own crown, as the special distinctive sign that they are children of Our Divine Will.”

Then, I was feeling so immersed in the Supreme Fiat, that I felt like a sponge soaked with Its light. It seemed to me that all created things were bringing me the kiss of the Divine Volition, and in that kiss I could feel the lips of my Creator impressing it upon me. It seemed to me that the Fiat was carrying the Three Divine Persons with Itself. Now, while I was feeling my mind dissolved in the light of the Fiat, my sweet Jesus came out from within my interior and told me: “My daughter, when my Will has Its Kingdom upon earth and souls live in It, Faith will have no more shadows, no more enigmas, but everything will be clarity and certainty. The light of my Will will bring in the very created things the clear vision of their Creator; creatures will touch Him with their own hands in everything He has done for love of them. The human will is now a shadow to Faith; passions are clouds that obscure the clear light of it, and it happens as to the Sun, when thick clouds form in the lower air: even though the Sun is there, the clouds advance against the light, and it seems it is dark as if it were nighttime; and if one had never seen the Sun, he would find it hard to believe that the Sun is there. But if an impetuous wind dispelled the clouds, who would dare to say that the Sun does not exist, as they would touch Its radiant light with their own hands? Such is the condition in which Faith finds Itself because my Will does not reign. They are almost like blind people that must rely on others to believe that a God exists. But when my Divine Fiat reigns, Its light will make them touch the existence of their Creator with their own hands; therefore, it will no longer be necessary for others to say it - the shadows and the clouds will exist no more.”

And while He was saying this, Jesus made a wave of joy and of light come out of His Heart, which will give more life to creatures; and with an emphasis of love, He added: “How I long for the Kingdom of my Will! It will put an end to the troubles of creatures and to Our sorrows. Heaven and earth will smile together; Our feasts and theirs will reacquire the order of the beginning of Creation; We will place a veil over everything, so that the feasts may never again be interrupted.”

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**July 4, 1928**

***Necessity of advances in order to purchase the Kingdom of the Divine Will. How the Divine Will renders everything light like a feather, and therefore one can embrace everything.***

Continuing my round in the Divine Flat, I was thinking to myself: ‘What is the utility of these continuous repetitions in asking over and over again for the Kingdom of the Divine Will?... And of the repetition of going around in It in order to commit It to grant Its Kingdom, so that It may come to dominate in the midst of creatures?’ At that moment, my beloved Jesus moved in my interior and told me: “My daughter, when one wants to make a purchase he pays advances, and the more advances he gives, the more the purchase is secured, and the less remains to be paid when he comes

to the final acts of the definitive purchase. Now, since you want the Kingdom of my Will, it is necessary for you to give advances, and every time you go around in It asking for Its Kingdom over and over again, and emitting your acts on behalf of all for the same purpose, you add one more advance to secure your purchase of the Kingdom of my Divine Fiat. And since it is the purchase of It that you want to make, it is necessary that your acts be done in It, and acquire the value of the currency coined by my Divine Will. Otherwise, it would not be a valid currency that could circulate for the purchase of It - it would be a currency from outside the Kingdom. In fact, one who wants to purchase Divine Will, must give acts of advance done in it, and my Will benignly deigns to coin them with the value of Its Fiat in such a way that the soul can give the necessary advances for the purchase of It.

This is the utility of your little rounds in my Fiat. The acts that you emit in It, your asking and asking for the coming of Its Kingdom, are all necessary things which are needed for the great purchase of It. Did I not do the same in Redemption? I had to pay the advance of my acts before my Celestial Father, and I had to pay for all to obtain the Kingdom of Redemption; and when I made the whole payment, then was it signed by the Divinity that the Kingdom was Mine. Therefore, continue to place your advances, if you want to have it signed that the Kingdom of my Fiat is yours.”

After this, I was saying to my Jesus: “In your Will I take the whole Creation in my arms - the heavens, the Sun, the stars and everything - to bring them before the Supreme Majesty as the most beautiful adoration and prayer to ask for the Kingdom of the Fiat.’ But while I was doing this, I thought to myself. ‘How can I embrace everything if my littleness is such that I could embrace not even one star? What about everything? So, these things are not feasible.’ And my lovable Jesus, moving in my interior, told me: “My daughter, one who possesses my Divine Will can take everything. My Will has the virtue of rendering anything light; It renders heavens, stars, suns, the whole of Creation, Angels, Saints, the Virgin Queen and God Himself light as a feather. In fact, since my Divine Will flows as primary life in everything, one is the life, one is the weight; so, whatever the weight of all things together is, such is the weight of each of them. Therefore, only one who possesses my Fiat can take everything and give Me everything, because having the virtue of extending heavens, of forming stars, etc., wherever It is, she has the virtue of taking everything and of embracing everything. This is indeed the great prodigy of the living in my Will: littleness can carry and embrace immensity, weakness can carry strength, the nothing can possess the All, the creature the Creator. Wherever there is the life of my Divine Will, there are all prodigies united together. The Infinite, the Eternal, lets Himself be carried as though in triumph in the little arms of the one who lives in It, because in her He looks, not at her, but at the Divine Will that has the right over everything, can do anything and embrace everything; and so she can give everything to her Creator as her own. In fact, was it, perhaps, not my Fiat that extended the heavens and populated them with stars? If It had the virtue of making them, It also has the virtue of embracing them, and of letting them be carried in triumph, like a light feather, by the creature who lives in Its Divine Will. Therefore, continue your flight in It, and you will do everything, to give Me everything, and to ask Me for everything.”

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**July 7, 1928**

***Goods produced by the Divine Will; evils produced by the human will. How all evils will cease as if by magic, if the Divine Will reigns. How the Divine Will reigned in the house of Nazareth.***

I was following my sweet Jesus in His public life, and while thinking about the so many human illnesses that Jesus healed, I thought to myself: ‘Why did the human nature transform itself so much, that some became mute, some deaf, some blind, some covered with wounds, and so many other evils. If it was the human will that did evil, why did the body also suffer so much?’ And my sweet Jesus, moving in my interior, told me: “My daughter, you must know that the body did nothing evil, but all the evil was done by the human will. Before sinning, Adam possessed the complete life of my Divine Will in his soul; one can say that he was filled to the brim with It, to the extent that It overflowed outside. So, by virtue of my Will, the human will transfused light outside, and emitted the fragrances of its Creator -fragrances of beauty, of sanctity and of full health; fragrances of purity, of strength, which came out from within his will like many luminous clouds. And the body was so embellished by these exhalations, that it was delightful to see him beautiful, vigorous, luminous, so very healthy, with an enrapturing grace.

Now, as Adam sinned, his human will remained alone, and he no longer had the one who would diffuse in his will the light, the varieties of so many fragrances which, being transfused outside, preserved the soul and the body as it had been created by God. Instead, thick clouds, putrid air, perfumes of weakness and of miseries began to emanate from within his human will, in such a way that the body also lost its freshness, its beauty. It became debilitated and remained subject to all evils, sharing in all the evils of the human will, just as it had shared in the good. So, if the human will is healed by receiving again the life of my Divine Will, all the evils of the human nature will have life no more, as if by magic.

Does, perhaps, the same not happen when a putrid, bad, stinking air surrounds the creatures? How many more evils does it not increase, as the stink reaches the point of taking one’s breath away, penetrating deep into one’s bowels, to the extent of producing contagious diseases that lead one to the tomb? And if some air from outside can cause so much harm, much greater harm can the foggy and putrid air of the human will cause, which comes from within the creature, from the depth of her whole being. And then, there is the palpable example of the plants. How many times, in a garden or a flowery field for which the farmer was all in feast hoping for an abundant harvest or expecting to pick many beautiful fruits, a fog was enough to strip the trees and make all the fruits fall to the ground, or an air too cold was enough to cast mourning over the flowery field, to blacken it and make it die, putting the poor farmer in mourning.

If the air is good, it communicates the life of good; if it is bad, it communicates the life of evil, and even death. The exhalation of the air, if it is good, can be called life; if it is bad, it can be called death for the poor creatures. If you knew how much I suffered in my public life, when blind, mute people, lepers etc. presented themselves before Me... In them I recognized all the exhalations of the human will, and how man, without my Will, becomes deformed in soul and body. In fact, only my Fiat has the virtue of preserving Our works whole, fresh and beautiful, as they came out of Our creative hands.”

Then, while accompanying my sweet Jesus in the little room of Nazareth in order to follow His acts, I thought to myself: ‘Certainly my beloved Jesus had the Kingdom of His Will during His hidden life. The Sovereign Lady possessed His Fiat, He was the Divine Will Itself, and Saint Joseph, in the middle of these seas of endless light - how could he not let himself be dominated by this Most Holy Will?’

But while I was thinking of this, my Highest Good, Jesus, sighing with sorrow told me in my interior: “My daughter, indeed my Divine Will reigned in this house of Nazareth on earth as It does in Heaven. My Celestial Mama and I knew no other will, and Saint Joseph lived in the reflections of Our Will. But I was like a king without a people, isolated, without cortege, without army, and my Mama was like a queen without children, because She was not surrounded by other children worthy of Her to whom She could entrust Her crown of queen, so as to have the offspring of Her noble children all kings and queens. And I had the sorrow of being a king without a people; and if those who surrounded Me could be called a people, it was a sick people - some were blind, some mute, some deaf, some crippled, some covered with wounds. It was a people that gave Me dishonor - not honor; even more, it did not even know Me, nor did it want to know Me. So, I was king only for Myself, and my Mama was queen without the long generation of Her offspring of royal children.

But in order to be able to say that I had my Kingdom, and to rule, I had to have ministers; and even though I had Saint Joseph as prime minister, one minister only does not constitute a ministry. I had to have a great army, all intent on fighting to defend the rights of the Kingdom of my Divine Will; and a faithful people that would have, as law, only the law of my Will. This was not so, my daughter; therefore I cannot say that on coming upon earth, I had the Kingdom of my Fiat at that time. Our Kingdom was for Us only, because the order of Creation and the royalty of man were not restored. However, by the Celestial Mother and I living wholly of Divine Will, the seed was sown, the yeast was formed, to make Our Kingdom arise and grow upon earth. Therefore, all the preparations were made, all the graces were impetrated, all the pains were suffered, so that the Kingdom of my Fiat might come to reign upon earth. This is why Nazareth can be called the point of recall of the Kingdom of Our Will.”

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**July 10, 1928**

***How the Divine Will wants to extend Its dominion in everything. How the Fiat will place Heaven and earth in common. Unhappiness of the human will.***

I was writing, and while writing I felt I was getting sleepy and I was not free to write; so I thought to myself: ‘And why this sleepiness? Up to now, so much vigil, that if I wanted to sleep a little I could not; and now, all the opposite. How many changes one must go through - now one way, now another. It shows how it takes patience also with Jesus. With vigil I could have done more, but after all, with sleep too I must say ‘Fiat!’” At that moment my sweet Jesus moved in my interior and told me: “My daughter, do not be surprised; my Divine Fiat wants to take Its dominion in all of the human acts - It wants everything to be Its property and territory. It is jealous that even one comma may be taken away from It. Therefore, just as It has taken Its dominion in your vigil, working, Itself, together with you in order to place the seal of Its Fiat as Its dominion and property, It wants to place the seal of Its Fiat upon your sleep as property of Its eternal rest. It wants to find all of Its similarities: Its incessant work, and It gave you the vigil; It makes you embrace everything, and it gives you Its immensity; It makes you sleep, and It gives you Its eternal rest. In sum, It must be able to say and do: ‘Whatever I do by Myself in my Will I must be able to do together with my little daughter, because, as she gives Me dominion over everything, everything becomes my Will.’ Therefore I can say: ‘Everything is property of my Fiat in her; she has nothing left that is her own - everything belongs to Me, and in return, I give her that which belongs to my Divine Will’.”

After this, I was following the Divine Volition with my acts, and the heavens, the stars, the Sun seemed so beautiful to me, that from the depths of my heart I kept repeating: 'How beautiful are the works of my Creator, and the order, the harmony that the omnipotent Fiat has in all Creation! Oh, if this order and harmony were present in the midst of creatures, the face of the earth would change!' And my beloved Jesus added: "My daughter, when my Will dominates on earth, then will there be perfect union between Heaven and earth. One will be the order, one the harmony, one the echo, one the life, because one will be the Will. Even more, in Heaven many mirrors will be seen, and the creatures, reflecting themselves in them, will look at what the Blessed in Heaven are doing. They will hear their chants, their celestial melodies, and by them imitating what they do - their chants, their melodies - there will be the life of Heaven in the midst of creatures. My Fiat will place everything in common, and there will be the true life of the *Fiat Voluntas Tua* on earth as It is in Heaven. Then will my Will sing victory, and the creature will sing the hymn of her triumph."

Then He kept silent, and after a little while He added: "My daughter, the human will has produced so much evil as to form the unhappy state of the poor creature; it changed her lot, her fortune. Since I am happy by nature, everything that came out of Our creative hands in Creation, came out with the fullness of happiness; therefore, everywhere, inside and outside of man, perennial joy and happiness flew. The human will drove this sea of true and perpetual peace out of itself, which, driven out, took refuge in the womb of its Creator, who had delivered it so that all of His works might be happy. And even though We are happy by Our nature, and no one can shade Our happiness, We are forced to see man unhappy, to whom primacy in Creation had been given; and to see Our children unhappy, to see that the sea of Our happiness is not enjoyed by the one who was the owner of it, even though it causes no harm to Us, is always a sorrow.

Now, one who lives in my Divine Will calls this sea of happiness once again into herself, she removes from Us the sight of the unhappiness in the poor creatures, and she makes Us twice as happy, because We see that Our happiness follows its way toward Our children. Therefore my Will will put all things in place and will remove the unhappiness produced by the human will which, with its poisonous slobber, knows how to embitter everything and make everything turbid. How beautiful it is to see everyone happy! What a consolation for a father to have and see the crown of his children - all happy, rich, healthy, beautiful, always smiling, never crying! Oh, how he enjoys, and feels himself swimming in his own happiness and that of children! I am more than a father, and I feel within Me the happiness of my children, because it is my own thing and can enter into Me; while unhappiness is something extraneous to Me, which does not belong to Me and has no way to enter into Me. I feel the sorrow of seeing it, but not of feeling it, and as Father, I love and want everyone to be happy."

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**July 14, 1928**

***How one who lives in the Divine Will forms her little seas within God Himself. How the Divine Will is light and looks for light, and how all evils become lost before Its light. Prodigy of the Fiat.***

I felt all immersed in the Divine Fiat, and my adorable Jesus placed before my mind an interminable sea of light, and within this sea one could see many other little seas little rivers formed in the same sea. It was beautiful, delightful, enchanting, to see these little seas formed very often in the Divine Sea -some smaller, some a little larger. It seemed to me as when we are in the sea: as we dive into

it, the water divides and forms a circle around us, giving us the place in order to be able to stay in the sea, in such a way that one can see many people inside of it. But they are not seas, because the sea does not have the virtue of converting us into water, while Our God has the virtue of converting us into His own light. And in spite of this, one can see that a human will has gone to dive into the Divine Sea to take its place in It, and according to how much or how little it operates, it forms a smaller or a larger little sea within the Divine Sea.

Now, while I delighted in watching a scene so beautiful and enrapturing, my sweet Jesus told me: “My daughter, these little seas and rivers that you see in the eternal Sea of the Divine Majesty are of those who operate in the Divine Will. The Creator gives and forms the place in His own Sea for those who want to live in the Fiat; He admits them into His house and lets them form their own properties. And while forming their own, they enjoy all the goods of the interminable Sea of the Supreme Being, who gives wide freedom to these children of His to expand their own little seas within His own Sea, as much as they can. In this Sea there are the little seas of my Humanity and those of the Sovereign Queen of Heaven, and there will also be those of the ones who will live in my Will. None of their acts will be done outside of this Divine Sea, and this will be the greatest glory of God and the greatest honor for the children of my Divine Fiat.”

After this, while being immersed more than ever in the Divine Volition, I was offering all of my being and all of my acts in It. Oh, how I wished that not even one thought, one word, one heartbeat would escape from the light of the Fiat! Even more, I wished to surround all the acts of creatures like a crown, lining myself up over each human act to invest everything and everyone with Its light, so that one might be the word, one the heartbeat: “*Divine Will*”. But while my mind was wandering in It, my sweet Jesus, making Himself seen, clasped me so very tightly in His arms; then He placed His Most Holy Face over my heart and breathed strongly into it. I am unable to say what I felt... And then He told me: “Daughter of my Divine Will, my Fiat is light, nor could even a shadow or atom which is not light enter into It. Darkness does not find the way and becomes lost before Its endless light; and the soul, in order to enter my Divine Will, must place herself in the reflections of Its light - that is to say, as she wants to do her acts in my Will, she places herself in Its reflections, which have the virtue of changing the acts of the soul into light. And my Will performs a prodigy, as each of Its rays invests - some her heartbeats, some her thoughts, some her words... In each of Its rays It contains the crown of all the acts of the creature; and since my Fiat embraces everything and everyone - Heaven and earth - It makes them touch everyone, and gives to all the acts of the creature done in It. If all could see the marvels of living and operating in my Will, they would see the most beautiful, enchanting and enrapturing scene, which does the greatest good and brings the kiss of life, of light, of glory.”

Then, with a tender and moving voice, and a stronger emphasis of love, He added: “Oh! Divine Will, how powerful You are! You alone are the transformer of the creature in God! Oh, my Will, You alone are the consumer of all evils and the producer of all goods! Oh, my Will, You alone possess the enrapturing force, and whoever lets herself be enraptured by You becomes light; whoever lets herself be dominated by You is the most fortunate one in Heaven and on earth! She is the most loved by God; she is the one who receives everything and gives everything.”



**July 19, 1928**

***How three acts from God concurred in the Creation, and how three wills, sacrificed for the Kingdom of the Divine Will, are needed. One who lives in It is celebrated by all and is the feast of all.***

I was doing my usual round in the Divine Volition, and as I arrived at the point when the Celestial Queen was conceived, had the use of reason and made the heroic sacrifice of offering Her will to Her God without ever wanting to know it, to live only of the Will of God - I thought to myself: 'How I wish that my Celestial Mama would take my will, unite it with Her own and give it as gift to the Supreme Majesty so that I too would not even know my will to live only of the Will of God.'

While I was thinking of this, my beloved Jesus moved in my interior and with a light more than lightning, told me: "My daughter, three acts from the Trinity concurred in the Creation, which were Power, Wisdom and Love. All of Our works are always accompanied by these three acts, because since Our working is perfect, they are executed with highest Power, with infinite Wisdom and with perfect Love, communicating three immense goods to the work We are doing, as indeed We gave the great good of the intellect, memory and will to man. Now, in order for the Kingdom of my Divine Will to come, three wills sacrificed as holocaust to the Divinity are needed, which, having no life of their own, would give place to Mine to let It reign and dominate freely, so that It may take Its royal place in all of the human acts, the place that befits It; because so it was established by Us from the beginning of the creation of man who, ungrateful, gave the place to his human will, and this made him lose Mine. There is no greater sacrifice before Us than a human will which, while having life, does not exercise it, to give free life to my Fiat. This, however, to great profit for the soul, because she gives a human will and receives a Divine one; she gives a finite and limited will and receives an infinite and limitless one."

Now, while Jesus was saying this, I thought to myself: 'The first one was certainly the Queen of Heaven, who made the heroic sacrifice of not giving life to Her will; and the other two wills - who are they?' And Jesus added: "My daughter, what about Me - do you want to put Me aside? Don't you know that I had a human will which had not even one breath of life, surrendering the place to my Divine Will in everything? So, I had it to keep it sacrificed, so that the Divine Will might extend the whole expanse of Its Kingdom in my human volition. And have you forgotten that you keep your human will sacrificed so that it may never have life, and that my Divine Will keeps it as a footstool at Its feet, so that I may extend my Kingdom over it? Now, you must know that between the will of the Celestial Mother and yours there is my human will, which is first and sustains both, so that they might be constant in the sacrifice of never giving life to the human volition, and so that the Kingdom of my Divine Will might extend over these three wills to have the triple glory of Our Power, Wisdom and Love, and the triple reparation of the three powers of man, which all concurred in withdrawing from the great good of Our Divine Will. And if the Sovereign Queen of Heaven was engraced by virtue of the merits of the future Redeemer, you were engraced by virtue of the Redeemer already come; and since millennia are like one single point for Me, from that time I thought about everything, and I sustained the three wills over which my eternal Will was to triumph. This is why I always tell you: be attentive and know that you have two wills sustaining yours - that of the Celestial Mama and that of your Jesus, which fortify the weakness of your volition, so that it may endure remaining sacrificed for a cause so holy, and for the triumph of the Kingdom of my Fiat."

Then, while my mind was making itself present at the conception of the Sovereign Lady, I said to myself: 'Immaculate Queen, this little daughter of the Divine Will comes to prostrate herself at your feet, to celebrate your conception and to give You the honors of Queen. And together with me, I call the whole Creation to surround You like a crown - the Angels, the Saints, the heavens, the stars, the Sun and everyone, to recognize You as our Queen, to honor and love your height, and to declare ourselves your subjects. Don't You see, O Celestial Mother and Queen, how all created things run to be around You to say to You: "We hail You, Our Queen! Finally, after so many centuries, we have been given our Empress." The Sun hails You as Queen of light, the heavens as Queen of immensity and of the stars, the wind as Queen of empire, the sea as Queen of purity, strength and justice, the earth hails You as Queen of flowers. All hail You, in chorus: "You are welcome, Our Queen - You will be our smile, our glory, our happiness! From now on we will all hang on your wishes".' But while I was saying this, I was thinking to myself (of course, some of my usual nonsense): 'I am celebrating my Celestial Mama, and She does not give a thought to celebrating the little daughter of the Divine Will? I would like nothing but the feast of Her keeping me on Her lap like a little child, to feed me the air, the breath, the food, the life of the Divine Will.'

But while I was thinking of this and of other things, my sweet Jesus moved in my interior and told me: "Little daughter of my Will, one who lives in my Divine Fiat is celebrated by all and is the feast of all. Do you want to know why you celebrate, from Her very conception, the state of Queen of my Mama? Because She began Her life in the Divine Will, and the Divine Will makes present to you Her glorious state of Queen, and It makes you celebrate Her with all created things, just as She was celebrated at Her conception. The feasts begun in the Fiat are perennial - they never end; and one who lives in It finds them present and celebrates along. And even though the little Queen of Heaven perceived from Her very conception that all revered Her, smiled at Her, longed for Her, and that She was welcome by all, yet, She did not know from the beginning the mystery that She was to become my Mother - the Mother of the One whom She Herself longed for, for She knew it when the Angel announced it to Her - however, She knew that Her royalty, Her empire and the many shows of obsequies came to Her because in Her reigned my Divine Will.

Now, you must know that as you celebrate the Mama and Her Sovereignty, the Mama celebrates the daughter, the newborn of that Fiat which She loved so much as to keep It as Her life; and in you She celebrates that which you yourself do not know for now, but will know later. Don't you know that She longs for the little queens, which are the little daughters of my Will, to make the feast that She receives for them?"

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**July 23, 1928**

***The soul who lives in the Fiat is the luminous point in the world. How everything was created for the soul.***

Continuing in my usual abandonment in the Supreme Fiat, I wished to embrace everyone and everything, so that everything would become Divine Will; and my sweet Jesus, coming out from within my interior, told me: "My daughter, the soul who lives in my Will is the luminous point in the world. Just as a Sun appears under the vault of the heavens, which invests the earth with Its rays, and penetrating everywhere, embellishes, colors, fecundates the whole earth with Its life of light, so

another Sun, more beautiful and more refulgent, can be seen in that point of the world - that is, in the soul in whom my Divine Will reigns - and her rays extend and expand so much as to embrace everything and everyone. How beautiful it is to see from Heaven these luminous points in the depths of the earth! It no longer seems earth - but Heaven, because the Sun of my Fiat is present. Its rays embellish, fecundate and scatter such variety of divine colors as to communicate the varieties of beauties of the Creator with Its life of light. Wherever these luminous points are present, the current of evil is stopped; my Justice Itself feels disarmed by the strength of this light, and changes the scourges into grace. These points are the smile of the earth; their light is herald and bearer of peace, of beauty, of sanctity, of life that never dies. They can be called the fortunate points of the earth, because in their midst there is the light that never dims, the life that always rises; while where these luminous points are not present, the earth is obscure, and if any good is done, it is like those little lights that have no rays, because the source of the light is missing in that good, and therefore it has no strength nor virtue either to extend or expand. And since the source is missing, they are subject to being extinguished, and the earth remains obscured, as though buried in thick darkness, because the human will is herald and bearer of evils, of disturbances, of disorder and the like.

So, the soul in whom my will does not reign puffs out darkness, shadow and restlessness, and if she does any good, it is a good invested with fog. Her air is always unhealthy, her fruits unripe, her beauty faded. All the opposite for the soul in whom my Will reigns: she is the true queen that dominates everything, she gives peace to all, does good to all and is welcomed by all; and while she does good to all, she needs no one, because the source of my Will which she possesses makes all goods arise within her.”

Then, I was continuing my round in the Divine Volition to bring all created things to my Creator - heavens, Sun and everything - as profound adoration to my God, and to be able to say to Him: ‘You gave me heavens, stars, Sun, sea, and I give You everything back as the return of my love.’ But while I was thinking of this, my sweet Jesus told me: “My daughter, ah yes, I created everything for you and I gave you everything; for each thing I created, first I thought of giving it to you as gift, and then I put it out. I gave you so many of these gifts, that you have no place to keep them; and my love, in order not to keep you hampered, gave you the space in which to keep them, in such a way that, while you enjoy now one thing, now another as you please, you are not cluttered up, because each thing has its place to remain at your disposal. Now if you knew Our contentment when We see Our little daughter take her flight in Our Will to bring to Us heavens, stars, Sun and everything else, to requite Us with the very gifts that We gave to her... We feel Our own glory, Our love, the repetition of Our works; and knowing that if she had the power to make them she would make them for Us, in order always to excel in Our love for one who lives in Our Fiat, We give her the merit as if the creature had made the heavens for love of Us, the Sun, the sea, the wind - in sum, everything. We requite her as if she were maintaining the whole Creation to give Us glory and to tell Us that she loves Us. My Will loves so much one who lives in It, that there is nothing It did or can do in which It does not say to the soul: ‘Let us do it together’; so as to be able to say: ‘That which I have done for love of her, she has done for love of Me’.”

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**July 29, 1928**

***Meaning of the blessing and of the sign of the Cross.***

My days become more bitter and long because of the privation of my sweet Jesus. The hours are centuries, the days never end; and while I do my usual rounds in the Creation, I want and invite everyone to cry for the One who, flying away from me, leaves me alone and abandoned in my hard martyrdom of living as if I had no life, because the One who formed my true life is no longer with me. So, in my bitterness, I call the Sun to cry tears of light to move Jesus to compassion, so that He would come back to His little exiled one. I call the wind to make tears of moans and of screams, and to deafen the hearing of Jesus with its mighty empire, so as to bend Him to come. I call the sea to my help, so that it would convert all of its waters into tears, and murmuring tears and tumulting with its waves, it may make a tumult deep within His divine Heart, so that He may quickly resolve to give me back His life, my All. But who can say all of my nonsense?

I sought help from all, so that they would make Jesus come back to me. But He would not come; and I would continue my round in His adorable Will, and following all the acts He did when He was on this earth, I stopped when Jesus was blessing the children, blessing His Celestial Mama, blessing the crowds and other things, and I prayed Jesus to bless this little daughter of His, who so much needed it. And He, moving in my interior and raising His arm in the act of blessing me, told me: "My daughter, I bless you from the Heart in your soul and body - may my blessing be the confirmation of Our likeness in you. My blessing confirms in you what the Divinity did in the creation of man - that is, Our likeness. You must know that during the course of my mortal life, in everything I did, I always blessed. It was the first act of Creation that I called back over the creatures, and in order to confirm it, in blessing I invoked the Father, the Word and the Holy Spirit. The very Sacraments are animated by these blessings and invocations. So, while calling the likeness to the Creator within souls, my blessing calls also the life of My Divine Will, that It may return as in the beginning of Creation to reign in souls, because my Will alone has the virtue of painting in them, vividly, the likeness of the One who created them, of making it known and of preserving it with its divine live colors.

See then, what blessing means: confirmation of Our creative work, because the work We do once is so filled with wisdom, with sublimity and with beauty, that We love to repeat it always. And if Our blessing is nothing other than the sigh of Our Heart to see Our image restored in the creatures, as well as the repetition of Our confirmation of what We want to do, the sign of the Cross that the Church teaches to the faithful is nothing other than impetrating Our likeness on the part of creatures; and so, echoing Our blessing, they repeat: 'In the name of the Father, of the Son and of the Holy Spirit.' Therefore, without knowing it, the Church and all the faithful harmonize with the eternal Creator, and all want the same thing: God, by blessing and pronouncing the words, '*Father, Son and Holy Spirit*', wants to give His likeness; the creatures impetrate it by making the sign of the Cross, pronouncing the same words."

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**August 2, 1928**

***How it is absolute Will of God for these writings to come out. The work of Redemption and the Kingdom of the Divine Fiat are linked together. The field of the Divine Will. Explanations.***

I was feeling all concerned because of these blessed writings. The thought of their being released is always a torment for me; and then, the so many incidents that happen - now one way, now another...

Many times this makes me think that maybe it is not Will of God that they be published, otherwise so many things would not happen. Who knows whether the Lord wants my sacrifice in words, but with facts He wants to spare me a sorrow so great, that only the thought that I might oppose His Divine Will makes me say: 'Fiat! Fiat!' But while I was thinking of this, my always lovable Jesus moved in my interior and told me: "My daughter, the Will of God that the writings of my Divine Will come to light is absolute, and as many incidents as may occur, It will triumph over all. And even if it should take years and years, It will know how to dispose everything so that Its absolute Will be accomplished. The time in which they will come to light is relative and conditional upon when the creatures dispose themselves to receive a good so great, and upon those who must occupy themselves with being its criers, and make the sacrifice so as to bring the new era of peace, the new Sun which will dispel all the clouds of evils.

If you knew how many graces and lights I keep prepared for those whom I see disposed to occupy themselves with them! They will be the first to feel the balm, the light, the life of my Fiat. Look at how I keep in my hands, prepared, the clothes, the food, the ornaments, the gifts for those who must occupy themselves with them. But I am looking to see who the true disposed ones are, so as to invest them with the prerogatives that are needed for a work so holy, which I so much love and want them to do. However, I must also say to you: 'Woe to those who are opposed or might place obstacles!' You, however, do not move anything - not even one comma of that which is needed to prepare the Kingdom of my Divine Will, so that, by doing what is needed to give this great good to the creatures, nothing may be lacking on my part and on yours, and so that, as soon as the creatures dispose themselves, they may find everything in place and that which is needed. Did I not do the same in the work of Redemption? I prepared everything, I did and suffered everything; and in spite of the so many adverse circumstances that I saw - my very Apostles vacillating, doubtful and timid, to the point of running away from Me when they saw Me in the hands of the enemies; being left alone; not having the good of seeing any fruit while I was on earth... - in spite of all this, I neglected nothing of what was needed for the complete work of Redemption, so that, when they would open their eyes to look at what I had done, they would find all the good in order to be redeemed, and nothing might be lacking to them to be able receive the fruit of my coming upon earth.

My daughter, the Kingdom of my Redemption and that of my Will are so linked together that they hold hands and have almost the same lot because of human ingratitude; but one who must give and form a good so great should not pay attention to this, nor should he stop. It is necessary that we do complete works, so that nothing may be lacking on our part, and so that, as they dispose themselves, they may find everything that is needed to receive the Kingdom of my Will."

After this, I continued my acts in the Divine Will, but I kept feeling oppressed, and my sweet Jesus, making Himself seen again, seemed to hold three or four priests tightly in His arms; and holding them against His breast as if He wanted to infuse in them the life of His divine Heart, He told me: "My daughter, look at how tightly I hold in my arms those who must occupy themselves with the writings about my adorable Will. As soon as I see some little disposition in them to occupy themselves with the writings, I take them in my arms to infuse in them what is needed for a work so holy. Therefore, courage, do not fear."

Then, after this, He made Himself seen in my interior. In the depth of it I saw a most extensive field

- not of earth, but of clearest crystal. Every two or three steps in this field there was a baby Jesus surrounded by a light. Oh, how beautiful this field looked with so many babies! Each of them had His own Sun, radiant and beautiful - all for Himself. I was surprised at seeing so many Jesuses in the depth of my soul, each of them all intent on enjoying His own Sun; and my sweet Jesus, seeing my surprise, told me: "My daughter, do not be surprised. This field that you see is my Divine Will, and the many Jesuses, you see are my truths regarding my Fiat. In each of them there is a life of Mine which, forming its radiant Sun, surrounds itself with light so as to spread its endless rays to make known that I am the springing fount of my truths. See then, how many lives of Mine I put out; as many truths as I have manifested to you, so many are my lives that I put out along with the very source of the Sun - not just a simple light. And I have remained in their midst so that all may feel the strength, the creative virtue of these truths; and I love each of them as much as I love Myself. And whoever would not want to recognize my life, my Sun, my creative virtue in these truths about my Fiat is either blind, or has lost the good of the intellect. Also, it should be a great consolation for you to possess within you as many lives of Mine for as many truths as I have manifested to you. Therefore, recognize this great good - greater treasure I could not entrust to you; and do not be concerned - the Sun will know how to make Its way, and since It is light, no one will be able to prevent Its step."

Then He added with a more tender accent: "My daughter, Our Adorable Majesty loves the creature so much that We put Our Life at Her disposal to make of her one who is similar to Us. We place Our Life as a model before the creature, so that, by modeling herself on Our model, she may copy Our Life and form facsimiles of her Creator. This is why We use many stratagems, finesses of love, and We give surprising graces - to see Ourselves copied in the creature. And only then shall We be content, when - as Our love, united with Our Divine Will, conquers the creature - We will be able to recognize Our image and likeness in her, just as She came out of Our creative hands."

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**August 6, 1928**

***How whatever is done in the Fiat is source of Divine Life. Difference from the human works. How Its light empties the soul of all passions.***

I continued my acts in the Divine Fiat, and while doing this, I thought to myself: "What is the difference between doing good in the Divine Will, and doing good in the human will?" And my sweet Jesus, moving in my interior, told me: "My daughter, what is the difference?! There is so much distance that you yourself cannot arrive at comprehending all the value contained in operating in my Divine Will. Operating in my Fiat is Life that the soul takes into herself, it is Divine Life - Life with the fullness and the source of all goods. For each act done in my Will, the soul encloses within her a Life which has no beginning and no end; she encloses an act from which everything springs forth - founts that never exhaust. But what is it that springs forth? Continuous sanctity springs forth; happiness, beauty, love, spring forth - all of the divine qualities are in the act of springing and growing continuously. If a soul could possess one act alone done in my Will, and all the good works of all creatures of all centuries could be put together, they could never equal this single act done in my Will, because it is life that reigns in this act, while in the other works done outside of my Will there is no life, but a work without life.

Imagine yourself doing some work: you put your work into it - not your life; therefore, one who could possess or see that work, would possess or see your work, but not your life. Such are the human works: it is works that creatures do - not life that they put in their works; therefore, they are subject to becoming stained, consumed and even lost. On the other hand, the love and the jealousy of my Will for the work of the soul done in It is so great, that It places Its very Divine Life in the middle of that work, as its center. Therefore, the soul who does all of her acts in It possesses as many Divine Lives for as many acts as she performs in my Supreme Fiat. She can be called the bilocator and the populator of the Divine Life within the endless sea of my eternal Volition.

Therefore, as much as other creatures may do or sacrifice themselves, they can never please Me if I do not see the Life of my Will flow within them. In fact, since their works are without life, the love that always loves, the sanctity that always grows, the beauty that is always embellished, the joy that always smiles are not in them. At most, they might be present in the act of their working, but as the work ends, the exercise of their life ends in the work, and not finding the continuation of their life within their work, I find no taste or pleasure, and I long for the soul who lives in my Divine Will in order to find her works full of Divine Lives that always love. These are not mute works, but speaking ones; and since they possess a Divine Will, they know how to speak about their Creator so well, that I take all pleasures in hearing them, and I remain with them with so much love, that It is impossible for Me to separate; more so, since it is my very Life that binds Me to them with indissoluble bonds.

Oh! if you knew how great the good is of having called you to live in my Will, the prodigies, the infinite riches that you can enclose, the love with which your Jesus is drawn to love you, you would be more attentive and grateful, and you would yearn for my Fiat to be known and to form Its Kingdom in the midst of creatures, because It alone will be the sower of Divine Life in Creation.”

Then, I continued my abandonment in the Fiat, and my mind wandered at the sight of Its endlessness, of Its light that invests everything, of Its power that does everything, of Its wisdom that orders and disposes everything. My poor and little mind wanted to take many things from that endless light and sea, but could take nothing but drops; and what is more, with terms that were not human - but divine, which my little capacity is unable to reduce to words. But while I was immersed in that sea of light, my beloved Jesus, making Himself seen within that light, told me: “My daughter, my Will is light, and the prerogative and virtue of Its light is to empty of every passion the soul who lets herself be dominated by It. In fact, Its light places itself within her as center, and with its heat and vivifying light gets rid of any human weight, and vivifies and converts everything into seed of light, forming the new life in the soul, with no seed of evil, wholly pure and holy, as she came out of Our creative hands, in such a way that this fortunate creature cannot fear she may do harm to anyone. In fact, true light does harm to no one; on the contrary, it brings to all the good that my vivifying light contains. Nor can this creature fear she may receive any harm, because true light is untouchable by even the shadow of evil. Therefore, she has nothing to do but enjoy her fortune and spread the light that she possesses to all.”

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**August 12, 1928**

***One who lives in the Divine Fiat rises into the acts of innocent Adam and possesses the universal virtue. How the Fiat is order. How the life of one who lives in It is precious.***

I was continuing my round in the Creation, and I paused now at one point, now at another, to be able to follow and look at what God had done in Creation; and arriving at what Adam had done in his state of innocence, I was saying to myself: 'How I wish I could do what our father did in his state of innocence, so that I too might love and glorify my Creator as he did in the original state of his creation.' But while I was thinking of this, my beloved Jesus, moving in my interior, told me: "My daughter, in his state of innocence, possessing the life of my Divine Will, Adam possessed the universal life and virtue. Therefore, I found the love of everything and of everyone centralized in his love and in his acts, and all the acts were unified together - not even my works were excluded from his act. I found everything in the works of Adam; I found all the shades of beauties, fullness of love, unreachable and admirable mastery, and then, everything and everyone.

Now, one who lives in my Will rises into the act of innocent Adam, and making the universal life and virtue her own, she makes his act her own. Not only this, but she rises into the acts of the Queen of Heaven, in those of her very Creator, and flowing in all the acts, she centralizes herself in them and says: 'Everything is mine, and I give everything to my God. Just as His Divine Will is mine, so everything is mine - everything that came out of It. Having nothing of my own, with Its Fiat I have everything, and I can give God to God. Oh, how happy, glorious, victorious I feel in the eternal Volition! I possess everything and I can give everything, without exhausting anything of my immense riches.' So, there is no act, either in Heaven or on earth, in which I do not find one who lives in my Will."

Then, I continued to follow the acts of the Divine Fiat, and my always lovable Jesus added: "My daughter, my Will is order, and It places Its divine order in the soul in whom It reigns; and by virtue of this order, the creature feels order in her thoughts, in her words, in her works and steps - everything is harmony. This Divine Will maintains order in all the works that came out of the Supreme Being, in such a way that they are so linked together as to be inseparable from one another. Even though each work has its distinct office, by virtue of this order, the union among them is such that one could neither live nor act without the other; more so, since one is the Will that moves them and gives them life. In the same way, by virtue of the Fiat, the soul feels within her the order of her Creator, and feels so linked and united to Him, that she feels inseparable from her Creator and transfused in Him. So, she feels herself heavens, and feels the stars that adorn her beautiful heavens flow in the order of her actions words thoughts and steps. She feels herself Sun, and wants to run to give light to all. She feels herself earth, and enjoys the beautiful flowerings and the beautiful scenes of her sea of grace which flows within her soul; and she would want to put out these enchanting scenes and her beautiful flowery fields, so that all may enjoy and receive the great good of the dominion of my Divine Will.

So, the true sign that my Fiat reigns in the creature is that one cannot see clashing or disordered things, but highest harmony and perfect order, because everything she does has its origin in the One who created her, and she does nothing but follow the order and the works of her Creator."

Then, He continued saying: "Therefore, my daughter, the life of one who lets my adorable Will live in her is so precious and striking to Me, and of a beauty so rare, that it is impossible to find one similar to her. I see nothing but Our works come out of her. If it were necessary for Our glory and for Our inextinguishable love, she would form for Us a new heaven and the whole of Creation; and



flowing within the works of Redemption and Sanctification, she would give Us new Redemptions and Sanctifications, because that Divine Will that did all this within Ourselves, can do the same in the creature in whom It dominates and reigns. And just as It called all of Our works from nothing, so It can call them from the nothing of this creature, not only by repeating all of Our works, but by adding yet more surprising things. And We - Our Supreme Being - knowing that this creature can give Us anything by virtue of Our Fiat, feel glorified and loved as if indeed she were doing them for Us, because in her We look not only at what she does for Us, but also at what she can do for Us.

See then, how much preciousness she encloses; how striking she is in all of her acts. The shades of her beauty enrapture Us and form the most delightful scenes for Our divine gaze; so much so, that in Our emphasis of love, We are forced to exclaim: 'Oh, Our Will, how prodigious! admirable! lovable! and delightful You are, in the creature in whom You reign! She is your veil in which, hiding Yourself, You prepare the most beautiful and delightful scenes for Us to enjoy.' Therefore, she can be called the most fortunate creature, who arrives at calling the attention of her God to make Him feast and to let Him enjoy His own works; and who can reach the point of saying: 'By virtue of your Will, I possess everything, I bring You everything and I want nothing, because whatever is Yours is mine'."

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**August 15, 1928**

***Living in the Divine Fiat is communism between Creator and creature. The Virgin: Her insuperable glory. The Sanctity of the Divine Will known in Heaven.***

My abandonment in the Fiat is continuous. It seems to me that It wants me in all of Its acts, either as actor together with It or at least as spectator of what It does. In fact, since the eternal Volition possesses the incessant act, Its nature is always to act, never ceasing to operate; and since I am a little child, It is content with keeping me either in one way or in the other, as long as I remain with It. So, continuing my round through the whole Creation, I thought to myself: 'Is it necessary - does Jesus really want me to go around everywhere?' And my beloved Jesus, moving in my interior, told me: "My daughter, to live in my Divine Will is to let oneself be found by God in each created thing, so that the Supreme Being may find in all of His works the one whom He loved, whom He called from nothing out of love, and for whom He created so many varieties of beautiful and marvelous works. If He did not find you in each of His works, He would lack the echo of your love, of your gratitude, and would be as though without you in those works in which you would not go around, as if He had not done them for you; while our purpose in calling you to live in Our Divine Will is precisely this: for Us, to find you in Our works, and for you, to find Us in each created thing -you, giving Us your little love; We, giving you the great love We had in creating so many things - and uniting your love and Ours together to form one single love, so as to be able to say: 'How much the little daughter of Our Divine Will loves Us!'

Otherwise, Our love and Our works would remain isolated and without the company of the one for whom We created everything, while to live in the Divine Will is communism between Creator and creature; becoming inseparable, wherever one is, the other is as well, and the creature finds her little place in everything that God does. Don't you want to find your little place in all the works of Creation and Redemption? Therefore, continue your flight, and let yourself be carried in the arms

of my Fiat; It will take care of placing the little newborn in each of its works.”

After this, I was thinking about and accompanying the Sovereign Queen when She was assumed into Heaven; and my sweet Jesus, moving in my interior, as though singing the praises of His Celestial Mother, told me: “My daughter, the glory of the Mama of Heaven is insuperable. No one else in the celestial regions possesses seas of graces, of light, seas of beauty and of sanctity, seas of power, of science and of love; and what is more, She possesses these seas within the endless sea of Her Creator. The other inhabitants of the blessed fatherland possess, at most, some little rivulets, some little drops, some little fountains. She is the only one, because She alone lived life in the Divine Fiat. The human volition never took place in Her - Her life was all of Divine Will; and by virtue of It, She centralized all creatures within Herself, conceiving them in Her maternal Heart, and bilocating Her Son Jesus as many times, to give Him to each creature whom She had conceived within Her virginal Heart. This is why Her Maternity is extended to all, and all can boast and say: ‘The Mother of Jesus is my Mother, and this Mother so sweet, lovable and loving, gives Her beloved Son to each of us as a pledge of Her maternal love.’ Only my Will could give Her this virtue of conceiving all creatures as Her children, and of multiplying Her Jesus for as many children as She had.

Now, in Heaven, the height of the Sovereign Mother, possessing Her seas, does nothing but raise highest waves of light, of sanctity, of love, etc., unloading them over the throne of the Supreme Being who, so as not to be surpassed by Her love, having His own sea, more extensive and deeper, forms His own waves, higher, from beneath the seas of the Virgin Queen, and pours them over Her. And She prepares more waves, and God prepares yet more, in such a way that the whole of Heaven remains flooded by these waves of light, of beauties, of love and the like - so much so, that all take part in them and enjoy. And the Blessed, in seeing that they cannot form these waves because they possess no seas, comprehend that if their Mother and Queen possesses all of this, it is because She formed Her life and sanctity in the Divine Will. So, through the Virgin, the Saints know what sanctity of Divine Will means in the creature, and therefore they long for more creatures to bring these seas into the celestial fatherland, so as to see more waves being formed - enchanting and of greater enjoyment for them. The earth does not yet know the sanctity in my Will, and this is why I so much yearn to make it known; but it is well known to Heaven because the Sovereign Queen is there, whom, by merely seeing Her, becomes the revealer of the sanctity of my Fiat. So, by virtue of It, She was a portent of graces on earth for Herself and for the whole human family, and She is a portent of glory in the celestial fatherland, nor can any other creature be said to be similar to Her.”

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**August 18, 1928**

***Pains in the Fiat are drops, and one reaches the point of snatching them. Example. How the truths about the Divine Will are Divine Lives, and are all in waiting to perform their office.***

I was doing my usual round in the works of Redemption, and pausing now at one pain, now at another, which Jesus and the Celestial Queen had suffered, I thought to myself: ‘Who knows how their Hearts must have been drowned in their pains - and not little pains: the Virgin, reaching the point of sacrificing Her own Son; and the Son, His own life.’ And my sweet Jesus, moving in my interior, told me: “My daughter, since the Divine Fiat reigned in Me and in my Mother, We comprehended what doing and suffering an act in It meant, and the great good that We acquired. So,

in view of this great gain, the pain seemed small to Us, like a drop of water within the immense sea. And in order to make more gains, We longed for more occasions of works and of pains, because there is no pain, not even the sacrifice of one's own life, that can equal a gain so great through an act done in my Divine Will. We found Ourselves in the condition of a person who is offered the good of a work: even though it is tiring, the profit is so great, that he would lay his life down to have the occasion of other similar works. In fact, in the face of the great gains, the pains are longed for, yearned for - and one reaches the point of snatching them. If with the work of one day one could earn a kingdom, rendering himself and all of his fatherland happy, who would not do that work of one day?

Even though for Me and for the Celestial Lady the fatherland was already Ours - We were more than happy, because one who possesses the Divine Fiat is not subject to any unhappiness; everything was Ours - however, since Our works and pains in Our Divine Volition served for the purchase of the Kingdom for the human family, and each additional pain doubled their rights over a gain so great, out of love for them and to see them happy We felt glorious, victorious, that the day of Our life down here be filled with pains and works for their sake; and not only for this - that is, for the good of creatures - but because operating in the Fiat gives a Divine Volition the field to operate, and by operating in It it is heavens that run in that act, it is Suns that one encloses, it is immense goods that spring forth - in sum, it is that Divine Fiat which can do everything and possesses everything."

Then, I continued my abandonment in the Supreme Volition, and I was thinking about the many truths that my beloved Good, Jesus, has told me about the Fiat; and He, sighing, added: "My daughter, for as many truths as I have manifested to you about my Will, so many Divine Lives of my Will have I put out for the good of creatures. Now, these lives exist, and are so many as to be able to fill the whole world with Life of Divine Will, and to bring the good they contain into the midst of creatures. But since they are not known, they live hidden, inactive, without bringing the good that each truth possesses. They are all in waiting - waiting with divine patience for those who would open the doors to let them out. This will be done by those who will occupy themselves with making known to the world that these lives exist; and by opening the doors to them, they will place them on their way into the midst of creatures, so that each of them may perform its office, and hold out the light and the good it possesses. In fact, now these truths have feet, but cannot walk; hands, but cannot operate; a mouth, but cannot speak. What account will I not ask of those who keep so many lives inactive? Look at them, my daughter - how they are all in the act of wanting to walk, to operate, to speak; but since they do not make them known, it is as if they had no feet, hands and voice."

I looked, and - oh! how touching it was to see the number of these lives, which was so great that I could not count them, all in the act of wanting to move, to speak and to bend down over each creature, so as to hold out their hands to them, let them hear their lesson, and offer to them the kiss and the good of the Divine Fiat."

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**August 23, 1928**

***Certainty of the Kingdom of the Divine Will upon earth. Rights of God and of the creature. The new Gospel: "The truths about the Divine Fiat". Human prudence causes the most beautiful works to fail. Loneliness of Jesus; the ones who kept Him company.***

I was thinking to myself: ‘But, is it really true that the Kingdom of the Will of God will come upon earth?’ And my lovable Jesus, moving in my interior, told me: “My daughter, how is this - you doubt? Don’t you know that there are the rights of God to give this Kingdom, and the rights of humanity to receive It? In fact, in creating man, by giving His Will to man as inheritance, God gave these rights that His Divine Will reign upon earth as It reigned in Heaven. This is so true, that the life of the first man began in the Fiat, and by doing his first acts in It, he placed his pledges, his works, in the divine inheritance; so much so, that these pledges and acts still exist in my Will - they are indelible. Though man went out of It, his acts remained, and this constitutes a right for humanity to enter once again into the lost Kingdom. In fact, We do not look at man in himself, but We look at the whole human family as if it were one; and if one leaves and detaches himself, humanity always remains, and can receive that which was lost by the one who left. Therefore, there are rights on both sides. If it were not so, the living of man in Our Kingdom would not have been a reality, but a way of speaking; while, when We give, We give in fact, so much so, that the human life has its origin in the Kingdom of Our Will.

If you knew what it means to do even one act alone in It... Its value is incalculable. And then there are the acts of my Humanity and those of the Queen of Heaven, all done in the Kingdom of Our Divine Will, by which, as the leaders of the human family, We reconfirmed the rights for the creatures to re-enter into Our Kingdom.”

After this, I was concerned about the publication of the writings about the Will of God especially about certain differences; and as I was praying, my sweet Jesus made Himself seen holding His Heart with His hands, so great was the sorrow He felt; and all afflicted, He told me: “My daughter, how sorrowful I feel. They should have considered themselves honored - they should have boasted about and gloried in making themselves known as the ones who had this great honor to publish the truths about my Holy Will. I could not have given them a greater honor and glory than calling them to an office so high but instead, they want to hide. How my Heart aches; I feel so much sorrow that I cannot contain it. The truths about my Fiat are the new Gospel of the Kingdom of my Divine Will, in which they will find the norms, the Sun, the teachings on how to ennoble themselves, to elevate themselves to their origin, and to take the state given to them by God at the beginning of Creation. They will find the Gospel which, taking them by the hand, will lead them into true happiness, into constant peace. The only law will be my Will which, with Its brush of love, soaked with the living colors of Its light, will give back to man the likeness to his Creator. Oh, how they should have yearned to receive and to make known a good so great! But instead... all the opposite. In Redemption, the Evangelists considered themselves honored to make themselves known as the ones who were putting out the Gospel, so that It might be known by the whole world; and they signed their names with glory, so much so, that when the Gospel is preached, first they state the name of the one who wrote It, and then they speak the Gospel. So I want to be done with the truths about my Will, that everyone may know who the ones are that brought so much good into the world.

But what do you think this is? All human prudence. Ah, how many divine works the human prudence has caused to fail in the midst of creatures! Like sluggards, they have reached the point of withdrawing from the holiest works. But my Will will know how to triumph over all and mock them; however, I cannot hide my sorrow for such a great human ingratitude at a good so great.”

Then, I continued my round in the Fiat, and while accompanying my lovable Jesus in His life down here, I felt pity for Him when I reached those points in which He was all alone, not even with His Celestial Mama, like in the desert and in the nights of His public life when, withdrawing from everyone, He would almost always remain outdoors, outside of built-up areas, alone, praying and even crying for our salvation. And I said to myself: 'My Jesus, your little daughter does not have the heart to leave You alone. I want to place myself by You, and if I can do nothing else, I will whisper to your ear: "I love You, I love You..." For the sake of your loneliness, prayers and tears, give me the Kingdom of your Will. Hurry - see how the world is falling; your Will will place it in safety.' But while I was thinking of this, my beloved Jesus came out from within my interior, and throwing Himself into my arms to enjoy my company, He told me: "My daughter, thank you. In each of my acts I await you always, to be able to say: 'The little daughter of my Will has never left Me alone.'

You must know that loneliness weighed heavy on Me, because the One who had come for all and to look for all, was to be asked for by all. For each of them I felt, vividly, the pain of the loneliness in which they left Me; and with my searching gaze, I kept searching to see whether anyone looked for Me and loved my company; and many times I looked for this comfort in vain. However, you must know that in so much loneliness in which the creatures left Me, I never remained alone. I had the company of the Angels and that of my Mama, because, though She was far away, my Divine Will brought Me Her heartbeat and all of Her acts as cortege around Me, to keep Me company. And also, from that time, It brought Me the newborn of my Fiat with all the cohort of the children of my Kingdom for my company, because all times belong to my Divine Will, and It has the virtue of reducing them to a single point, so as to have them in continuous act at all times, without ever ceasing. Furthermore, as the soul remembers what I did, and wants to be around Me, she prepares the void within herself in which to place the fruit of what I did and suffered."

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**August 26, 1928**

***The Divine Will is more than Mother. How It grows together with the soul and forms Its life in her. The lightning of the act done in It. Return of the breath of Jesus to make the Divine Will reign.***

My flight in the eternal Fiat is continuous. It seems to me that I cannot be, nor can I stop, anywhere else but in It. More than life, I feel It inside and outside of me, and as much as I run and fly, I find but works - an interminable and boundless property, and Its life palpitating in everything and everywhere; and while being present up high and down below, this Divine Will preserves everything, and It is actor and spectator of everything. Now, my littleness wandered in the Divine Fiat, it went around through the whole Creation; and making my little 'I love You' resound in each created thing, it asked for the Kingdom of the Divine Will upon earth. And my lovable Jesus, making Himself seen while carrying me in His arms to let me follow the acts of His Divine Will, told me: "My daughter, how much my Will loves you! More than a mother, It holds you in Its arms; and while holding you tightly to Its bosom, It is present within you, to grow together with you; It palpitates in your heart, It circulates in your blood, It walks in your feet, It thinks in your mind, It speaks in your voice... Its love, Its jealousy, is so great, that if you are little, It makes Itself little; if you grow, It grows with you; if you operate, it expands you so much, as to extend you in all of its works.

A mother can leave her daughter, she can separate from her, and be far away; but my Will - never, because, making Itself the life of Its daughter, It becomes inseparable from her. So, even if It wanted to leave her, It cannot do it, because it is Its very life that lives in Its daughter, and that It has formed in her. Who could ever have this insuperable power and love of forming and raising her own life with her daughter? No one - only my Will, which, possessing an eternal love and a creative virtue, creates Its life in one who is reborn and wants only to be Its daughter. This is why you go around in the Creation: because this Mother - my Divine Will - wants, in all of Its acts, the life It has formed in you, Its daughter. Therefore, one who lives in my Divine Fiat runs the whirling, orderly and harmonious race of the whole Creation together with It. And since the orderly race of all the spheres forms the most beautiful and harmonious melody, the soul who runs with them forms her note of harmony which, echoing in the celestial fatherland, draws the attention of all the Blessed, who say: 'How beautiful is the sound we hear in the spheres, because the little daughter of the Divine Fiat is going around in them. It is one more note and one distinct sound that we hear; and the Divine Volition brings it to us, into our celestial regions.' Therefore, it is not you who run, but it is my Will that runs, and you run together with It."

Then, I continued thinking about the great prodigies and sublimities, of the Divine Fiat; and while I was feeling dissolved in It, my beloved Jesus added: "My daughter, just as the lightning is unleashed by the clouds and illuminates the earth, and then it withdraws again into the womb of the clouds to light up the earth very often with its light; in the same way, the soul who lives in my Will, as she operates, unleashes her lightnings from the womb of her humanity, and forms more light in the Sun of my Divine Fiat. Not only this, but she lights up the earth from the darkness of the human volition. However, the lightning unleashed by the clouds is limited light, while the lightning produced in my Divine Will is without limits, and within its light it carries the knowledge of It. In fact, operating in my Will contains the universal force, and therefore unique force - new creation, Divine Life; so, as she does her act of lightning, all the doors of my works open to receive the new creation and the lightning of light of the act of the creature done in my Fiat. Therefore, all of my works feel renewed and twice glorified, and so they all celebrate in feeling the new creative force over them."

After this, my always lovable Jesus made Himself seen as a little child in the depth of my little soul. He clasped me, He kissed me, He breathed over me, and I felt new life, new love, being infused in me, and I repeated for Him what He was doing to me. And repeating His kisses, He told me: "Little daughter of my Will, as my breath breathes over you, it renews you, and with its vivifying power it destroys in you the infection of the seed of the human volition and vivifies the seed of my Divine Fiat. This breath is the origin of the human life of the creature. As man withdrew from my Will, he lost my breath; and even though life remained in him, he no longer felt the vivifying force of my breath which, in vivifying him, maintained him beautiful, fresh and similar to his Creator. So, without my breath, man remained like that flower which, having no more rain, wind and Sun, fades, withers and, lowering its head, tends to die. Now, in order to rehabilitate the Kingdom of my Divine Will in the midst of creatures, it is necessary that my continuous breath return to their midst, which, breathing over them, more than wind, may let the Sun of my Will enter into them, so that, with Its heat, It may destroy the bad seed of the human volition and may render man beautiful and fresh again, just as he was created. And so, straightening up its stem under the rain of my grace, the flower raises its head, becomes vivified, acquires color, and tends toward the life of my Will - no longer toward death.

Oh, if the creatures knew the great good I am preparing, the surprises of love, the unheard-of graces - how much more attentive they would be! And those who know the knowledges about my Will oh, how they would put their lives in order to fling them into the midst of the world, so that creatures may dispose themselves to receive such a great good! In fact, these knowledges have the virtue of helping to facilitate the human dispositions for a good so great. But human ingratitude is always the same; instead of preparing themselves, they think of anything else, and they hurl themselves into sin.”

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**August 30, 1928**

***Difference between the Humanity and the Divinity of Jesus. How the Kingdom of the Fiat has all been prepared by Him but what is needed is those who would inhabit It. The language that Jesus used in Redemption, and that which He uses for the Kingdom of the Divine Will - one is different from the other.***

My lovable Jesus made Himself seen as a little child who, all clinging to me, made me many loving cuddles. Oh, how beautiful it is to see Him in His baby Humanity, all love, all trust! The soul feels so much trust in being with Jesus, because she sees His Humanity in Him, which is so much like her that they join together like brothers, they identify themselves with each other, and one is transformed into the other. So, the veil of the Humanity of Jesus, in which He encloses His adorable Divinity, serves as a means of trust, by which the poor creature loses all fear, and remains all love with Jesus - more than a son in the arms of his Celestial Father. The love of Jesus is so great, that He says to the creature: ‘Do not fear, I am yours - similar to you, clothed like you; and my love is so great, that I hide the endless light of my majesty within my Humanity so as to have you be with Me like a little child in my arms.’ On the other hand, when my beloved Jesus makes His Divinity shine through Himself, His very Humanity is eclipsed within that endless light, and I feel the great distance between myself and my Creator. His blazing divine majesty annihilates me, I plunge myself into my dust; and not knowing where to go to escape His light, because there is no point at which it is not present, my little atom remains submerged within His very light. It seems to me that I am speaking nonsense, therefore I move on.

So, my highest Good, Jesus, told me: “My daughter, the Kingdom of my Will is all prepared within my Humanity, and I am ready to put It out to give It to the creatures. It can be said that I formed the foundations and raised the factories; the rooms are innumerable and all adorned and illuminated - not with little lights, but with as many Suns for as many truths as I have manifested about the Divine Fiat. Nothing else is needed but those who would inhabit It; there will be a place and room for all, because It is vast, more than the whole world. With the Kingdom of my Will everything will be renewed in Creation; things will return to their original state. This is why many scourges are necessary, and will take place - so that Divine Justice may place Itself in balance with all of my attributes, in such a way that, by balancing Itself, It may leave the Kingdom of my Will in Its peace and happiness. Therefore, do not be surprised if such a great good, which I am preparing and which I want to give, is preceded by many scourges. It is my Justice that claims Its rights, so that, once balanced, It may place Itself in peace with the creatures, bothering them no more; more so, since the children of the Kingdom of my Divine Fiat will no longer offend It, and my Divine Justice will change all of Itself into Love and Mercy for them.

Then, after this, I was following all the acts that Jesus had done in Redemption; and my sweet Jesus added: "My daughter, my language in Redemption was very different from that which I have used for the Kingdom of my Divine Will. In fact, in Redemption, my language was to adapt to people who were incapable, weak, ill, deaf, mute and blind - and many were on the verge of their tomb. Therefore, in order to speak to them, I made use of parables and similes of the low world, which they themselves could touch with their own hands. So, I spoke to them now as doctor, offering them medicines to heal them; now as father, who awaited their return even if they were unruly children; now as shepherd, who went in search of the lost sheep; now as judge who, unable to attract them by means of love, tried to attract them at least by threats and by fear... and many other similes. This language of Mine says that those to whom I was speaking did not know Me, did not love Me, and even less did they do my Will - on the contrary, they were far away from Me; and that I, with my parables, made the searches and laid the net in order to catch them and give to each one the remedy to heal them. But how many escaped Me! And I intensified my searches and teachings to give light to many blind, so that they might get out of their obstinate blindness.

Now, see how different is the language I have used in manifesting the truths about my Divine Will, which must serve the children of Its Kingdom! My language about the Fiat has been like a father in the midst of his dear and loving children, all healthy; and since all of them possess my very life within them, by virtue of my Will they will be capable of understanding my highest lessons. This is why I have moved beyond, placing before them the beautiful similes of the Sun, of the spheres, of the heavens, of the very divine way of operating, which extends to the infinite; because, having my Divine Fiat in them, they will have within them the very One who created heavens, spheres and Sun, who will give them the virtue of copying within themselves everything He created and the very ways He uses in His divine operating. They will be the copiers of their Creator. And this is why I have been so lengthy in manifesting the truths about my Fiat, which I did not do in Redemption; because those were parables which contained human and finite manners, therefore I did not have much material with which to be able to talk at length. On the other hand, the similes which regard my Will are of divine manners, and therefore there is so much material to talk about that they become inexhaustible. Who can measure the vastness of the light of the Sun and the intensity of Its heat? No one. Who can ever put a boundary to the heavens and to the multiplicity of my divine works? Oh! if you knew how much wisdom, love, grace, light I have placed in manifesting my truths about my Divine Fiat, you would be so drowned with joy as to no longer be able to live; and you would yearn for the work of your Jesus to be known, so that a work so exuberant, of incalculable price, may have its glory and may communicate its beneficial effects to the other creatures."

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**September 2, 1928**

***How by virtue of the Divine Fiat, created things are like members to man, and man is given their reason. How by withdrawing from It, man gave a blow and severed all of these members. How the Divine Will forms the mothers for Jesus.***

I was doing my round through the whole Creation according to my usual way, in order to follow what the Divine Will had done in it. Oh, how beautiful it seemed to me! How the Divine Fiat enjoyed Its triumph, received Its full glory, had Its total dominion, and extended Its life everywhere and in every place. The Divine Fiat is light, and extends Its life of light; It is power, It is order, It is purity, and



extends Its life of power, of order, of purity in all created things; and so with all the rest of Its divine qualities. Therefore, each created thing is sacred, more than a relic, because it encloses within itself the creative power and Will, and the very Life of the One who created it. So, while going around, I felt I wanted to love, adore, embrace and kiss the Sun, the heavens, the stars, the wind, the sea, because they enclosed and veiled the One who had created them, forming as though many residences for Him.

But while my mind was wandering in the Creation, my sweet Jesus told me: “My daughter, look at how beautiful Our works are - pure, holy and all orderly. We made use of Creation in order to form Our veils, Our vast residences; however, We held back from giving reason to them, because they were created for man, not for themselves, and therefore We reserved giving to man the capacity and reason of the whole Creation, so that, possessing Its reason, he would give Us the glory of the light of the Sun, of the heavens, of the wind, and of all the rest. So, We placed the created things as members of man, so that, possessing the reason of these members, he would use them in order to rise into these veils to find the One who resided within them as king, and to bring Him the glory and the love of these members given to him. But in order for man to do this, and to possess the reason which Sun, heavens, wind and the like, would have had, and to keep the created things as his own members, he was to possess the life and the dominion of Our Divine Fiat, which would give him the capacity, and vast and sufficient reason for the whole Creation, and would maintain the communication, the bond and the inseparability with all these members of created things. In fact, only Our Divine Will possesses the full reason of what It has done, and We gave this Will of Ours to man, that It might give him the reason of all of Our works. Everything came out as orderly from Us, and linked together as members to the body of man, because he was Our first love, the purpose of the whole Creation, and therefore in him We centralized all the reason that was needed for It.

Now, my daughter, by withdrawing from Our Divine Will, man gave a blow and severed his dear and holy members. This is why he knows little about the value, the sanctity, the power, the light which, as members of his, already belonged to him; and the Divine Maker remains without the glory, the love, the gratitude of the head of these members. See then, how necessary is the return of my Divine Fiat into the head, which is man, so as to restore the order created by Us, putting the head in its place, and reuniting the members once again for the one who, so barbarously and with harm to himself, keeps them severed. Don't you yourself feel how my Will alone has the virtue of putting you in communication with the whole Creation? Making you fly, It gives you the reason of the light, of the heavens, of the sea, of the wind; and wanting to animate all created things with your voice, from the smallest to the greatest, It repeats your delightful refrain: ‘It is I that love You and glorify You in the heavens, in the Sun, in the sea, in the wind, and also in the little bird that sings, in the little lamb that bleats, in the fragrance of the flower that ascends to You...’; and so on and on. It is the life of my Fiat which, having Its life in the whole Creation, and having Its life in you, makes you love within all things, which are already Its own.”

I remained pensive in hearing that, by virtue of the Fiat, man would possess the reason which the Sun, the sea, the wind... were to possess, and my beloved Jesus added: “My daughter, man too does this: he does not leave his reason inside the works he does; if he builds a house for himself, if he possesses a land and puts different plants in it, if he does one work or another, these are works which possess no reason - he keeps the reason for himself. And if he gives a reason, he gives it to his family, which

is not works, but his own children; and he wants them to have the reason of his works, that they may use them according to the will of the father, so that he may receive the glory of his works from them. If man does this, why could I not do the same? Indeed, I do it with more order and with multiple works for the good of man, so as to have him near Me, together with Me, within Me, and so very united to Me -God as the head, and he as the members; and the Creation as his members, and man as the head of It.”

After this, I continued my acts in the Redemption, and I paused when my charming baby Jesus was in Egypt, and my Celestial Mama, while rocking Him in his poor cradle, was occupied with preparing some clothes for the little baby. Placing myself near the Queen Mama, I made my ‘I love You’ flow in the thread that was used for the little garment of Jesus, and I rocked the cradle to make my Celestial Baby sleep, making my lullabies of love for Him, and asking Him for the Divine Fiat. And while it seemed He would close His eyes to sleep, to my surprise, I saw Him raise His little head, and looking at Our Divine Mama and myself, He said in a most tender tone: “My two Mamas, my Mama and the little daughter of my Will... My Divine Will unites them together for Me, and makes them both be my Mama. Why is the Celestial Queen my true Mother? Because She possessed the Life of my Divine Fiat. It alone could administer to Her the seed of divine fecundity, to make Me be conceived in Her womb and make Me Her Son. So, without my Divine Will, in no way could She be my Mama, because no one else, either in Heaven or on earth, possesses this seed of the divine fecundity, which can do no less than make the Creator be conceived in the creature. See then: my Divine Will formed the Mama for Me, and made Me Her Son; now It is forming for Me Its little daughter as my mama, and It makes Me find her near my first Mother so as to let her repeat Her acts, braiding them together, and to make her impetrate Its Kingdom, and therefore let her repeat Its divine seed and the fecundity of the *Fiat Voluntas Tua* in the creatures. My Will alone can do everything and can give Me everything.”

Then, closing His eyes to sleep, while sleeping, He repeated: “My two Mamas, my two Mamas...” How tender and moving it was to hear Him! How it wounded the heart to see Him interrupt His sleep to say: “My two Mamas...” Oh, Divine Will, how lovable, powerful and admirable You are! O please! Descend into the hearts of all, and place this divine seed of Yours in them, so that your fecund seed may form your Kingdom, and may make You reign on earth as You do in Heaven.

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**September 5, 1928**

***Pains of Jesus and contest of light. The acts done in the Fiat are little rocks and little winds in the sea of the Divine Will.***

I felt deprived of my sweet Jesus, and I agonized for His return. But, alas! - while my poor heart was tortured, my beloved Jesus doubled my pains by making Himself seen all wounded, crowned with thorns - and these thorns were so sunk into His flesh, that He could not be looked at. What a pitiable and sorrowful scene! He threw Himself into my arms to be soothed. Oh, how He agonized, moaned and writhed! I clasped Him in my arms; I wanted to take the thorns out of Him, but I found it impossible, so sunken were they. And Jesus, sobbing, told me: “My daughter, how much I suffer! If you knew how much creatures offend Me, and how they themselves arm my Justice, to be struck by It”

And while He was saying this, it seemed that lightnings, flames and ice were coming down from Heaven to strike the creatures. I was frightened, but it was more frightening to me to see Jesus reduced so barbarously. So I continued to pray, and I said to myself: 'Oh, I how I wish to convert everything thoughts, words, works, steps of all creatures -into Will of God, so that sin may exist no more! I wish to eclipse them with the light of the Divine Will, so that, invested with light and enchanted by it, eclipsed by divine light, the creatures may lose the strength, the passions, the will to offend my sweet Jesus.'

But while I was thinking of this, my beloved Jesus told me: "My daughter, as the soul takes on the commitment to wanting to convert all human acts into my Will, she forms her rays which, expanding, take the earth as though in their power. And rising up to Heaven, more than solar rays, they invest the Sun of my Will; and plunging themselves into It, they form one single Sun, as though making a contest of light. Everything - Heaven and earth - is enchanted and eclipsed by the Sun of my Will; and even my Justice is eclipsed by this light, in such a way that many scourges are spared."

Then, after I had written for quite a while, my sweet Jesus came out from within my interior, and taking my face in His hands, told me: "My daughter, I want to pay you for the sacrifice of writing that you made."

And I: 'I have been writing for three nights, and you have not given me anything. It seems to me that You are quite sparing now; you no longer show me that great satisfaction that You used to show me before, when I used to write; nor do You command me to write any more with that loving empire of yours, as You used to do. To me, it seems that You have changed.'

And Jesus: "I cannot change, nor is it of the divine nature to change. The human nature changes, but the divine never does. Therefore, be certain that nothing has changed in Me. But do you know what I want to give you as recompense? My own Life. Each truth I manifest to you is gifts of divine life that I give you; and I give you the freedom not only to keep this great gift for yourself, but to multiply it, in order to give it to whomever you want, and to whomever wanted to receive it.

You must know that each act, word, thought done by the creature in my Divine Will are little rocks that she throws into Its sea which, rippling, overflows outside for the good of all. Other times, they are many little winds, which make the sea of my Fiat swell and form Its waves, more or less high, according to the multiplicity of the little winds that the creature forms in my sea. And as these waves rise, they descend again - part into the sea, and part flooding the earth. Oh, how delightful it is to see the creature - now coming to throw her little rocks into Our sea, now coming to blow, forming her little wind. And the sea smiles at her by rippling, making feast for her by receiving her little wind and forming the waves. So, the soul who lives and operates in my Fiat gives Us the occasion to make Our sea rise, and gives Us the field to flood the earth and Heaven. And since it is Divine Will that flows, It disposes the creature to ask for Its Kingdom, and We feel that the creature who lives in Our Divine Will calls back the feasts, the amusements, the games of the beginning of Creation with her Creator. Everything is licit for one who lives in Our Will, and We let her do everything, because she wants nothing but Our Will and Our echo which resounds in her. Letting herself be carried by Our divine echo, now she throws her little rock, now she forms her little wind which, now forms the waves, now moans, now speaks, now prays that it wants Our Divine Fiat to be known and loved, and to dominate

over the earth.”

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**September 8, 1928**

***Interest of God in one who lives in His Divine Will. Example of the Sun. How everything will be known of the sacrifices which Luisa has made to make the Divine Will known.***

I felt oppressed because of the privation of my beloved Jesus. Oh! how I would have wanted to take a leap into the Celestial regions never to leave again, and so end it with these blessed privations of Him that make me live dying. Ah! yes, if by His goodness Jesus lets me reach His fatherland, He will no longer be able to hide from me, nor will I ever again be deprived of Him even for one instant. ‘Therefore, hurry, my Love - let us end it once and for all with these privations of You, for I cannot take any more’. And I felt so embittered, that my poor soul was pierced through, more than by a sharp sword.

Now, at that moment, my beloved Jesus came out from within my interior and told me: “My daughter, courage, don’t you know that Our interest in one who does my Will and lives in It is so great, that she is kept by Us as Our own thing, exclusively Ours, inseparable from Us? Our Divine Volition is inseparable from Us, and as much as Its light spreads, the center of It is always within Us - symbolized by the light of the Sun which, while expanding and extending over the whole earth, holding it in Its hand of light, never departs from Its sphere, nor is the light divided or loses even one drop of light. In fact, light is not separable, and if it could be divided, it would no longer be true light. Therefore, the Sun can say: ‘All of the light is mine’. The same for Us: the light of Our Divine Will is interminable and inseparable, and It makes the soul in whom It reigns Our own and inseparable from Us. So, since We keep her as Our own thing, it is Our interest to honor Ourselves, and to invest her so much with all of Our divine qualities, as to be able to say to all: ‘In this creature there is Divine Life, because the light of Our Fiat dominates in her.’ So, it is Our interest that everything be holy, pure and beautiful in her, and that she be invested by Our happiness - everything must give of Divine Will.

When the earth is invested by the light of the Sun, it loses darkness and becomes all light, in such a way that the light acts as queen, and dominating the earth, it becomes the nourisher of it, communicating to it the life and the effects of the light. In the same way, when It reigns in the creature, Our Divine Will dispels the evils, puts to flight darkness, weaknesses, miseries and afflictions, and, as queen, becomes her nourisher with light, with strength, with divine riches and with happiness. Therefore, for one who lives in Our Fiat, bitternesses, oppressions and everything that gives of human will, lose their place, because the light of Our Fiat tolerates nothing but what belongs to It. And just as Our Divine Will takes all interest in the creature, as something that belongs to It, so the creature loses all human interests and acquires all divine interests. From this it can be seen whether my Divine Will reigns in her: if she no longer feels any interest of her own; and if she does, it means that the soul does not possess all the fullness of my Fiat there are still little voids empty of Its light, and therefore the human makes itself felt, and the soul comes to take on human interests. Therefore, let bitternesses and oppressions out of your soul - these are things which no longer belong to you; to you belongs the light and everything that the light of my Will can possess.”

After this, I was thinking to myself: 'How many sacrifices are needed for this Kingdom of the Fiat: sacrifice of writing, sacrifice of rest and of sleep, sufferings, incessant prayers, continuous death to the human volition so that the Divine may have perennial life... and many other things that only Jesus knows. And after all this, maybe nothing good will be seen, no glory to God... Therefore, so many sacrifices without utility and without effects.' But while I was thinking of this, my always lovable Jesus came out from within my interior, and clasping me in His arms, told me: "My daughter, what are you saying? There is no sacrifice you have made which will not have its value and its precious effects, because everything that is done in my Will, and to impetrate that It be known, acquires divine life and communicative virtue by nature, in such a way as to communicate to others the divine life and the virtue it possesses; so much so, that at this moment everything you have done and suffered is present before God in impetorative act to obtain that the creatures dispose themselves, and that God concede a good so great. Then, when my Will becomes known and Its reign is fulfilled, all of the words you have written, the night vigils, your incessant prayers, your going round and round in the work of Creation and Redemption, your many years of bed, your pains and sacrifices, will shine like solar rays, like diamonds and precious stones of infinite value which, little by little, will be recognized by those who will have the great good of knowing my Will, and of living in Its Kingdom. Even more, they will know that the foundations bejeweled and the factories raised are cemented with the many sacrifices of the one to whom the mission of making known the Kingdom of my Will was entrusted. Everything will be known in clear notes, also those who have contributed, who have directed you, who have commanded you to write - and whether they interested themselves with making known, either with words or with writings, that which regards my Divine Fiat. And this is nothing; all the good that those who will possess the Kingdom of my Fiat will do, and the glory that they will give Me, will descend and ascend again into the ones who have been the beginning and the cause of a good so great. And even if you are in Heaven, the communicative virtue of my Will which has lived in you on earth, will place you in communication with them; it will keep all the ways open between you and them. So, your life and everything you have done and suffered will be in their midst; and everything they will do will have its origin in you, because one is the Divine Will of one and of the other. And if you knew the glory, the contentments, the delights that will come to you, you would love to sacrifice yourself more, so that my Will be known and dominate in the midst of creatures."

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**September 10, 1928**

***One who operates in the Divine Will opens as many doors between Heaven and earth, for as many acts as she emits. The glory of Adam in Heaven. How his acts prior to his fall into sin remained intact and beautiful, while he remained wounded. How, in Adam, it is known in Heaven what God did in the Creation.***

I was following all that the Divine Will had done in the Creation and Redemption. I wished to leave not even one of Its acts without my little act, as company and perennial homage of glory and of love for a Will so holy. And my sweet Jesus, moving in my interior, told me: "My daughter, how content I am that you do not leave my Divine Will isolated in Its so many works, done not for Itself, as It had no need of It, but only out of love for the creature. You must know that as you move from one of Our works to another to recognize Our love in them and to give Us love and glory, We find the return of Our love in the one who recognizes Our works. How bitter and sorrowful it is to do good out of pure love, and not to be recognized; and when We find one who recognizes Our works, We

feel as though repaid for what We have done, because We gave love, and love We receive; and to one who lives and operates in Our Divine Will We give freedom to establish many bonds between Heaven and earth, to open many doors of communication, to place many chains so as to make her acts ascend into Heaven, and make many graces descend for the good of all creatures. In fact, these works of Ours - that of Creation and that of Redemption - have been done upon the face of the earth, and have the virtue of opening Heaven, and in order to open It, We make use of one who operates in Our Divine Will.” And while He was saying this, He showed me many open doors in Heaven, through which many gold chains descended, which bound the earth for as many works as my sweet Jesus had done.

Then, I continued my round in the works of the Supreme Majesty, and as I reached the point of the creation of man, I thought to myself: ‘Adam lived the beginning of his life in the Divine Will, therefore his thoughts, words, works and steps were animated by the unity of the Fiat which embraces everything and contains everything - nothing escapes It. So, his acts possessed the totality and fullness of everyone and of all goods; and if one act alone done in this way - in the unity of the Fiat which embraces everything - is such that all of the other acts of creatures put together cannot equal this one act, Adam, who lived a period of his life in this unity of the Fiat - who knows how many he was able to do...! So, his glory in Heaven must be great, and perhaps it surpasses everything, except for the Sovereign Queen who formed Her whole life in the Divine Will. It is true that Adam sinned and went out of this unity of Divine Will, but though he went out, his acts remained, because I believe that no force, either divine or human, can destroy even one act alone done in this unity of the Fiat which embraces everything and possesses everything. God Himself cannot annihilate a similar act; at most, He would have to destroy His own Divine Will, which He cannot do either, because being eternal and infinite, without beginning and without end, It is untouchable by anything, and no one can touch It.’

While my poor and little mind wandered amidst these and other thoughts, and I would have wanted to free myself so as to move on, my beloved Jesus, making Himself seen, told me: “Daughter, of my Supreme Volition, I want to hide nothing from you, because for one who lives in It, my Will Itself becomes the revealer of what It has done for love of the creature, and of that which the creature herself has done in It, because It carries these acts in Its womb, as the triumph of Its works. Now, you must know that, indeed, Adam possesses a glory in Heaven which is given to no one else, as holy as he may be, except for my Celestial Mama, because no one else possesses even one act in the unity of my Divine Will. It was just and decorous for Our Divine Majesty that the first creature that came out of Our creative hands possess more glory than all the others; more so, since the first period of his life was carried out as We wanted. One can say that it was Our life, Our Will and Our works that flew within him. How could We destroy this first period of the life of Adam, since it was more Ours than his? It is useless even to think about it; whatever is done in Our Divine Will remains untouchable - no one can touch It, because these acts enter the divine and infinite order. And even though Adam slipped and fell, his acts done up to that moment remained intact and beautiful, just as he did them. He was the one who remained wounded, ill, Our image disfigured in him, because Our Divine Will, which had taken on the commitment to keep him beautiful, fresh, strong, holy, completely in order with Us, just as We created him, was no longer in him, because Adam himself had rejected It. But his works done up to the moment in which he had the misfortune to fall, and which possessed the unity of Our Fiat, suffered no change, because We too were jealous of these acts which had glorified

Us so much. They had put Us in feast, as We saw that man, Our son, elevated himself up to Us in order to absorb within him Our divine manners, Our likeness, and to bring Us joys, happinesses, the return and the smile of all created things in the unity of Our Will. We were enraptured in seeing Our dear son, the work of Our hands, live in Our Will as in Our home; taking from Our own, he was able to bring Us new happinesses and joys without end.

My daughter, the first period of the life of Adam is unforgettable for Us, for him, and for all Heaven. After he fell into sin, he remained like a blind person who, before losing his sight, has done so many beautiful works as to fill Heaven and earth. Who could ever say that those are not works done by him, only because he voluntarily lost his sight? And that since he can no longer repeat them because he is blind, the ones he has done remain without value? Certainly no one. Or, if a person who applies himself to study science, in the middle of his studies no longer wants to continue, can anyone take away or destroy the good of the science he has acquired, only because he does not continue? Certainly not. If this happens in the human order, much more so, and with more validity and certainty, in the divine order.

So, by virtue of the first period of his life, innocent and carried out all in the unity of Our Fiat, Adam possesses such glory and beauty that no one can equal him. At the mere sight of him, all of the Blessed recognize how beautiful and majestic the creation of the first man was, enriched with so much grace. In looking at him, they can see, in him, the incalculable good of the Divine Will in the creature, and the joy and happiness that the creature can possess. In him alone, as though within a mirror, the Blessed can see how man was created, the exuberant love that We had for him, the abundance with which We enriched him. We gave him everything, as much as a creature could contain, to the point of overflowing outside and being able to flood the whole earth. If it were not so - if the whole magnificence of Our creative hands could not be seen in Adam - then the great things We did in the Creation, and that which the creature does and can do in Our Divine Will would not be known even in Heaven. It is Our love that demands this, and also Our justice that wants to keep, in Heaven, the reality of that image, as man was created - and not another man, but the very one who came out of Our creative hands, so that, if the earth does not know him, Heaven may know him. They look at their origin in Adam, and, grateful, they thank Me and pray that my Fiat may come to reign upon earth, and form more images, more beautiful than Adam, because he was not a complete work in my Divine Will, but a period of life. Only the Sovereign Queen possesses complete life and works in my Fiat, therefore there is no one who can equal Her. My Will wants to make more complete lives in It, so as to repeat what It did in the Creation, to make known to the earth the way and the order in which the creature was -created, and the great, beautiful, holy things that my Divine Will can do in her.

Moreover, you must know that, up to now, I have not manifested to anyone either the great qualities of Adam, or his sublimity, greatness and sanctity as he lived his first period of life in the unity of my Will; and by virtue of his acts done in It, the great glory that he enjoys in Heaven. Many, on the contrary, believed that since he slipped into sin, he could at most have a glory common to all the other Blessed, or perhaps even less than the others. But wanting to restore again the Kingdom of my Divine Will, I feel within Me a necessity of love to manifest the first epoch of Creation, and the first period of the life of Adam - all of Divine Will - as well as the glory which he enjoys in Heaven by virtue of It, so that, as the other creatures come to know a good so great, they may dispose

themselves and long for the Divine Fiat on earth as It is in Heaven.”

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**September 16, 1928**

*As She was conceived, the Virgin conceived the Kingdom of the Fiat, as She was born, She gave back to us the rights to possess It. Difficulties in writing. Wounds that Jesus receives.*

My abandonment in the Fiat is continuous; and while I was following Its acts, my poor mind paused to think about the conception of the Celestial Queen and Her great fortune at being exempted from original sin. And my beloved Jesus, moving in my interior, told me: “My daughter, the seed with which the Celestial Sovereign Queen was conceived was taken from the human stock, because She too had Her human life as all the other creatures, and as I Myself had. However, there is this great difference, not conceded to any other creature: before Her beautiful soul was conceived, my Fiat, with Its omnipotence, concentrated Its rays in this human seed, and with Its light and heat It annihilated the evil that was in it, and made it die, purifying the seed completely, and rendering it pure, holy, and exempt from original sin; and then, the Immaculate Baby was conceived in this seed.

So, the whole portent of the Immaculate Conception was operated by my Divine Will. It did not make another human seed, nor did It destroy it, but It purified it. With Its heat and light It removed all the humors which this seed had contracted from the sin of Adam, and It restored in Her the human seed, just as it had come out of Our creative hands. Therefore, as the little Virgin Queen was conceived, the Kingdom of my Divine Will was conceived in Her and in the human generations, because in forming and giving surprising graces to one creature, in her We look at the whole humanity of the human family, as if it were one alone. See then, as the Virgin was conceived in this seed exempt from every stain - which was all work of the Divine Fiat - Its Divine Kingdom was conceived again within humanity; and as the Immaculate little Virgin was born, the right to possess It was given back to humanity. Now, when I came upon earth to take on human flesh, I made use of the seed of the Sovereign Queen of Heaven, and it can be said that We worked together to form again this Kingdom of Ours in the human generations. There is nothing left but to know It in order to possess It. This is why I am manifesting that which belongs to my Kingdom and to my Divine Will, so that the creature may cover Its ways, follow Our steps, and take possession of It. And my Divine Will, with Its light and heat, will repeat the prodigy of removing the bad humors that the human seed possesses; and to be sure, It will place the seed of Its light and heat, constituting Its life of that seed. In this way, they will exchange possessions: my Divine Will will take possession of the seed to form Its life of light, of heat and sanctity in it; and the creature will return to take new possession of the Kingdom of my Divine Fiat.

See then, my daughter, everything is ready - nothing else is needed but to make It known. And this is why I so much yearn that what regards my Divine Will become known - to cast into creatures the desire to possess a good so great, so that my Will, drawn by their desires, may concentrate Its luminous rays and, with Its heat, perform the prodigy of giving them back the right to possess Its Kingdom of peace, of happiness and of sanctity.”

After this, having to write what Jesus had told me, I found it almost impossible. I tried the first, the second, the third time, and seeing that I could not manage, I thought to myself that blessed Jesus no



longer wanted me to write, and therefore I too should not want it. So I gave up the thought of trying harder; but then I wanted to try again, and I seemed to manage, with even greater ease than other times. So I thought to myself: 'And why so many sacrifices, so many difficulties, attempts and new attempts to write, without managing to do it; and then, after so many difficulties, doing it with ease?' And my sweet Jesus, coming out from within my interior, told me: "My daughter, do not be concerned. I wanted to take pleasure from you a little bit, and to enjoy the sweetness squeezed out of your sacrifices. As you tried to write and could not manage, and tried again, I felt wounded by your love in wanting to sacrifice yourself to fulfill my Divine Will for you to write; and I to take pleasure from your wounds, rendered you incapable of keeping your eyes open in order to write. So, don't you want your Jesus to amuse Himself with you, and to take a little pleasure? Moreover, you must know that the sacrifice made to fulfill my Will forms pure, noble and divine blood for the soul, just as food forms blood for the body; and I, dipping my brush of love in this blood, amuse Myself in forming, in her, my image in the creature, more beautiful and more delightful. Therefore, let Me do; and you, think only of doing my Divine Will, and I will do something more beautiful in the little newborn of my adorable Will."

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**September 21, 1928**

***How from the beginning of Creation God has always given to man. The siege of the human will. Value of the acts done in the Divine Volition. Example of the Sun.***

I continued my round in the Creation, to keep company with all the works of the Divine Fiat; and being together with It - oh, how rich in light I felt, and possessor of everything! It seemed to me that everything was mine, because the Divine Will gave me everything, and by going around in It, I received everything. And my sweet Jesus, coming out from within my interior, told me: "Oh, how rich and ruling the little daughter of my Divine Will is in the midst of Our works! They are so many, that she cannot embrace them all; and We, delighting in seeing her in the midst of Our works, keep repeating: 'Everything is yours - We have created it for you, to see you rich, beautiful and ruling.' And you, renewing the contest with Us, say to Us: 'How many beautiful works I have, that I can give You - all of your works are mine, and I return them to You, into your arms, as the glory and triumph of your works.' From the moment We created the Creation, We have always - always given to man, without ever ceasing, while he has given nothing to Us; and if he tried to give Us something, they were things extraneous to Us, meager, and unworthy of Us. But when Our Divine Will is recognized and the creature comes to live in It, she will take possession of Our works. Then will We cease to give, because We have given enough so much, that she will not be able to embrace it all. The creature will begin to give to her Creator, and she will give Us, not things extraneous and unworthy of Us, but Our own things - the fruits of Our own works. Oh, how glorified, loved and honored We will feel! So, the knowledge of the Divine Fiat, the return of Its life to the midst of creatures, will open the contest between Creator and creature; she will be able to give to Us, and We will be able to let her possess. This will be the return of Our works into Our womb. Therefore, let your flight in Our Divine Fiat be continuous, that We may give you everything, and you may give Us everything.

Moreover, one who lives in Our Will lives of light and by the power of Its light, Our Will has the virtue of knocking down all evils, of taking life away from passions, of dispelling darkness. So, with Its light, the Divine Will has the virtue of rendering the creature incapable of doing and of receiving

any harm. Who could ever wage war against the light? No one. Who could ever say: 'I can prevent the passage of light'? No one. And if anyone tried to do it, the light would laugh at him, and with its triumphing virtue it would invest him, pass him from above, from below and from every place; and making fun of him, while following its course, it would keep him under its power and pressure of light, unless he went to hide himself in some dark abyss. Does the Sun not do this? Much more so does the Sun of my Will, and the soul who lives in this light does nothing but expand the capacity of her intelligence to be able to receive more light. So, each act done in my Divine Fiat forms, with its light, the void in the human mind to be able to communicate more and greater light."

After this, I was thinking of how the Kingdom of the Supreme Fiat could come, and my sweet Jesus added: "My daughter, all things in my hands can be means to obtain the intent that my Divine Will be known and reign in the midst of creatures. I will act like a king when he wants a city to surrender to his dominion: he lays siege to it; he makes its people touch with their own hands - if they do not surrender he will make them die of starvation; and when the people see that they lack the means to survive, they surrender. So the king lifts the siege; ruling, he enters the city; he provides all the means of support in a superabundant way; he gives them feasts and amusements, and makes that people happy. So I will do: I will lay siege to the human will; I will embitter and destroy that which serves to nourish it and therefore many chastisements will occur, which will be nothing but the siege I will lay to all that is human, in such a way that, tired and disillusioned, they will feel the need for my Divine Fiat to reign in their midst; and as soon -as It sees that they long for It, It will take dominion, It will provide them with everything in abundance, and will make them happy. Therefore, you, have no concern; I know how to dispose all the events in order to obtain the intent."

Then, I was thinking to myself about the great value of our acts done in the Divine Fiat, which is such, that while the act is one, it can extend to all. And my sweet Jesus, moving in my interior, told me: "My daughter, the light of the Sun gives light to the whole creature with one single blow of light, in such a way that, in the same instant and with one single act, it gives light to her gaze, to her mouth, to her hands, to her steps - to everything; nor does it need to repeat its act of light for as many members as the creature has, but one single act of light is enough for everything, so that each member and object may have its light all to itself. The same for the acts done in my Divine Volition: since they are children of the light of my Divine Will, with one single act It can make light for all, It can extend everywhere, because it is a virtue and property that the light of my Divine Fiat possesses within Itself - that is, with one single act It can give light to all. And if there is any difference, it is on the part of those who receive it: one who is disposed takes the good of the light and profits from it; one who is not disposed, even though he feels himself full of light, does not take the good it contains. It happens as to the Sun, which gives light to all, and no one can say: 'It does not give its light to me'. And since all can receive it as they please, it provokes no jealousy. However, there can be great difference: some make use of the light to work, and they earn their profit; some enjoy the light and remain idle, earning nothing; some make use of it to amuse themselves; some to sin. The light does not change - it is always light and performs its office of light; but not all of those who receive it make a profit from it, or use it in the same way. Such is my Divine Will and the acts done in It: they are always light, but those who profit from this light are the ones who are disposed."

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**September 24, 1928**

***How it is Will of God for Him to give His Kingdom but the creature must dispose herself. Example of a father. The only purpose of the whole Creation: that the Fiat reign in the midst of creatures. The way used by Jesus in telling His truths.***

I was thinking to myself: 'Jesus desires so much to give us the great gift of the Kingdom of His Fiat; He yearns to -He wants to. Now, why does He want us to pray in order to give It to us?' And my always lovable Jesus, moving in my interior, told me: "My daughter, indeed it is my Will to give you the Kingdom of my Divine Volition, nor can I help wanting and yearning to give the great gift of It. If it were not so - if I did not yearn for the return of man into the royal palace of my Divine Will - I would go against the order of Our creative work which, with highest wisdom, created man so that he might live of Our own, and dwell in the Kingdom of Our Fiat, given to him by Us as his inheritance. By going out of it, man formed disorder in Our creative work; and how can We tolerate letting Our most beautiful work remain disordered? Centuries upon centuries have passed, and more centuries may pass, but We will not change; this will always be Our most important point - Our only purpose and special interest: that Our creative work be restored and reordered as it came out of Our creative hands, and that, it live in the Kingdom of Our Divine Will.

Our Adorable Majesty finds Itself in the condition of a father whose son was once happy, of rare beauty which brought him joy and happiness, and lived as the owner of the inheritance given to him by his father. This son, voluntarily, left the paternal inheritance; he rendered himself unhappy, and broke the beautiful and pure joys between father and son. Now, what would the sorrow of the father not be, and his sighs, his tears and his unshakeable will for his dear son to return to be happy? More so, since the inheritance given to the son still exists - the father himself keeps it in custody, and he longs for his son to take possession of it once again. But in the midst of so much sorrow, and tears and sighs of this father, his will is resolute: he wants his unhappy son to desire - to pray that his paternal inheritance, his lost happiness, be returned to him. This disposes the son to receive and to appreciate his happy state, the return of his inheritance; and the father, drowned with love for his dear son, will say: 'Your prayer has formed a right over my heart that bums for you. Take again what you lost - you have deserved it. I am content as long as I see you happy, and I can say, "my son is no longer unhappy, but happy".'

Now, We are more than a father - even more, his love is a shadow compared to Ours, and Our Divine Will is unshakeable - no one will be able to change It: the unhappiness of man is a disorder for the work of Creation, and We want Our rights over Our work; We want it to return to Us just as it came out. Our love drowns Us, Our justice demands it, Our goodness claims it, Our very happiness longs for it and does not tolerate unhappiness in Our work. Our Divine Will, surrounding Us like a crown, renders Us immutable and wants Its Kingdom to be possessed. But in spite of this, We want the creature to pray to yearn for the good We want to give. This forms a right over Our paternal Heart, and a place within his heart to be able to receive what We want to give, so that We may be able to say in Our emphasis of love: 'My son, you have deserved it, and We have given you what We wanted to give you.' One who prays disposes himself, that which is obtained by praying is appreciated, is kept safe. And since the knowledge of my Divine Will, the possession of Its Kingdom, is not an individual good, but a general one, in order to obtain it, I have you pray for all, in the name of all, and of each thought, word and act of creature, so that you may form the right over Our divine paternity that all may receive the Kingdom of Our Fiat, as well as the dispositions within themselves to be able

to possess It. So the Queen of Heaven did, to impetrate the Kingdom of Redemption. She had a prayer, a sigh, an act for all, and for each one - She let no one escape Her; and by this, She gave to each one the right to be able to receive their Redeemer. So I did to redeem them, and so I want you to do for the Kingdom of my Divine Will.”

After this, I continued thinking: ‘And why has the Lord so much interest, and does He love so much that His Holy Will be known and reign in the midst of creatures?’ And my sweet Jesus added: “My daughter, because the first purpose, act and end of Creation was that Our Divine Will alone reign; and in order for It to reign, it is necessary to know It. It was Our Will that entered the field of action in Creation, that imposed Itself on the ‘nothing’ with Its creating Fiat, and created heavens, Suns and many beautiful works - and man too. And in all the works It created It placed the seal of Its omnipotent Fiat as the indelible sign that It would remain inside each of Its works as ruling king inside his kingdom. So, the purpose of Creation was not Our power, Our goodness, Our justice, Our immensity, and the like; and if all of Our attributes concurred in It, it was as consequence, not as purpose. If We do not obtain the purpose, it is as if We had done nothing; and since all created things were made for man, and man for Us, here is why, by necessity of love, by right of justice, for the honor and decorum of Ourselves and of all of Our works, and as the fulfillment of Our purpose, We want Our Divine Will to reign in man as origin, life and end of his whole being. If you knew how much my Fiat suffers in looking at man; It looks at him, and says in Its sorrow: ‘Did I really make him with my creative hands? Is he my work - is he really the one whom I so much delighted in creating? Yet I am not within him as in my kingdom; he broke my seal, and putting Me out, he destroys the purpose for which I gave him life.’ See then, how it is absolute necessity that my Divine Will be known and reign; and until it does, Our most beautiful works cannot produce for man the goods which they contain - the very work of Redemption is without fulfillment.”

Then, I continued thinking: ‘And why does my beloved Jesus not speak about His Fiat as often as before?’ And Jesus added: “My daughter, Our usual -way is to give the truths We want to manifest sip by sip, because the creature is incapable of receiving, all at once, all of Our truths within her soul. At the same time, We do this in order to let the life of the truth We have manifested mature within her. And taking great delight in seeing in the creature, matured, the beautiful works which the life of Our truths produces, We feel drawn by the beauty of Our manifestations to manifest yet more truths; and this is why We give time - to have the time and the occasion to take delight in giving more communications. Did We not do the same in Creation? We could have created everything that exists all at once and with one single Fiat, but We did not do it. When Our Fiat was pronounced and Our works came out, We delighted in looking at the beauty and magnificence of Our works, and these moved Us to pronounce more Fiats, so as to form other beautiful works. So I am doing with you. Don’t you know that that which regards my Divine Will and Its Kingdom is nothing but the continuation of Creation - the narration which was to be made to man, had he not sinned, and had he possessed my Kingdom of the Fiat? But since he rejected my Divine Will, he interrupted the narration of the story of my Will; more so, since my Will no longer had reason to continue it because man no longer possessed Its Kingdom. Now, after so many centuries, my Will has resumed Its narration to make Itself known - a sign that It wants to give Its Kingdom. So, what I manifest to you about my Divine Will is nothing but the continuation -continuing from the beginning of Creation in order to narrate the life of the Divine Will.”

\* \* \*

**September 28, 1928**

***One who lives in the Divine Will can form light. Each truth about It contains a happiness distinct from the others.***

My abandonment in the Divine Fiat is continuous. It seems to me that It does not leave me even for one instant; and I feel Its light within me and over me, Its creative force, Its life which, while being in me, always has something to give me... And what does It give me? It gives me ever new light, new creative force, new growth of Its very life; in such a way that I feel like a sponge soaked with Divine Will. And even though my sweet Jesus keeps me almost deprived of His adorable presence, or, at most, with a few fleeting flashes of Him, the light of His Divine Fiat never leaves me. And if my poor heart feels it is about to be drowned because of the pain of being without Him, the light of the Fiat darts through me more strongly and eclipses my pain; and as I feel inseparable from It, It makes me follow Its divine acts.

So, while I was following the acts of the Divine Volition, my beloved and highest Good, Jesus, coming out from within the light of His Fiat, told me: "My daughter, as the soul places herself in the act of doing her act in my Divine Will, she places herself within the source of Its light, and forms her own light. If you knew what it means to be able to form light... What glory, what honor for the creature to acquire the virtue of being able to form light! To no one is it given to be able to form light - only to one who lives in my Divine Will. In fact, my Will nourishes the soul with light, and she, feeding on light, acquires the gift and the natural property of forming light. Oh! how delightful it is for Us to see that the creature, within the source of Our light, forms her own, to give it to Us and say: 'Adorable Majesty, eternal light You are, and light You give me; and I bring You my little light as the greatest homage, the most intense love, which, squeezing the sponge of my little being soaked with your light, forms my light for You, to give it to You.' So, many beautiful scenes of light form between the soul and God, with the harmony of all the colors that light possesses. What does light not possess? It possesses colors, sweetnesses, fragrances, flavors of all kinds... And so the scenes alternate - one more beautiful than the other. Here is how the living in my Divine Fiat calls again within itself the beginning of Creation, and repeats for Us the joys and the feasts of the beginning of It: the creature enters Our order - into Our acts, and gives Us joys and happinesses; and We keep impressing Our likeness upon her forehead."

After this, I was continuing my acts in the Divine Volition, and my sweet Jesus added: "My daughter, great graces have I given to you and, through you, to the whole world by manifesting to you so many truths about my Divine Will. In fact not only are my truths divine lives which my highest Goodness puts out, bilocating Its life for as many truths as It manifests, but each of these lives -contains a happiness distinct from the others, to be communicated to creatures, and a glory, different from the others, which the creatures can give to the One who has manifested it. However, these happinesses will be communicated to the creatures when they come to know these truths. They are like as many queens, each possessing extensive properties, distinct from one another, and they are waiting for the peoples to know that these queens exist, which contain their properties, and yearn and want to enrich and make happy the ones for whom they were delivered from Our divine womb. If you knew how suffocated Our love remains, after having released so many happinesses from Our paternal womb, for as many truths as We have manifested, in seeing that the creatures do not enjoy these feasts, nor

give Us the glory which they should give Us, because they ignore such a great good, and only because they do not want to occupy themselves with making known a good, and graces so great. This is a sorrow for Us which you cannot comprehend; therefore, pray - pray incessantly that my Divine Will be known and reign in the midst of creatures, so that, as Father, I may break the bread of happiness for my children.”

\* \* \*

**October 3, 1928**

***Exchange between Jerusalem and Rome. In creating man, God placed as many seeds of happiness in him for as many things as He created.***

My poor mind was thinking about many things regarding the Divine Will - especially about how Its Kingdom could come, how It could spread... and many other things which it is not necessary to write on paper. And my beloved Jesus, moving in my interior, told me: “My daughter, if Rome has the primacy of my Church, she owes it to Jerusalem, because the beginning of Redemption was precisely in Jerusalem. In that homeland, from the little town of Nazareth I chose my Virgin Mother; I Myself was born in the little town of Bethlehem, and all of my Apostles were from that homeland. And even though, ungrateful, she did not want to recognize Me and rejected the goods of my Redemption, it cannot be denied that the origin, the beginning, the first people who received the good of It, were from this city. The first criers of the Gospel, those who established Catholicism in Rome, were my Apostles, all from Jerusalem - that is, from this homeland.

Now there will be an exchange: if Jerusalem gave to Rome the life of religion and therefore of Redemption, Rome will give to Jerusalem the Kingdom of the Divine Will. This is so true, that just as I chose a Virgin from the little town of Nazareth for the Redemption, so I have chosen another virgin in a little town of Italy belonging to Rome, to whom the mission of the Kingdom of the Divine Fiat has been entrusted. And since this must be known in Rome just as my coming upon earth was known in Jerusalem, Rome will have the great honor of requiting Jerusalem for the great gift received from her, which is Redemption, by making known to her the Kingdom of my Will. Then will Jerusalem repent of her ingratitude, and will embrace the life of the religion which she gave to Rome; and, grateful, she will receive from Rome the life and the great gift of the Kingdom of my Divine Will. And not only Jerusalem, but all of the other nations will receive from Rome the great -gift of the Kingdom of my Fiat, the first criers of It, Its gospel - all full of peace, of happiness and of restoration of the creation of man. And not only will my manifestations bring sanctity, joys, peace and happiness, but the whole of Creation, competing with them, will unleash from each created thing each of the happinesses It contains, and will pour them upon the creatures. In fact, in creating man, We placed in his being all the seeds of the happinesses which each created thing possessed, disposing the interior of man like a field which contained all the seeds of happinesses; so much so, that he has within himself all the tastes to be able to savor and receive into himself all the happinesses of created things. If man did not possess these seeds, he would lack the senses of taste and of smell to be able to enjoy what God had put out of Himself in the whole Creation.

Now, by sinning, man caused all of these seeds of happiness which God had infused in him in creating him to fall ill, and therefore he lost the taste to be able to enjoy all the happinesses contained in Creation. It happened as to a poor ill one, who cannot enjoy all the flavors contained in foods; on the

contrary, he feels heaviness; food itself converts into pain; everything gives him nausea; and if he takes it, it is not because he enjoys it, but in order not to die. On the other hand, one who is healthy feels flavor, strength, warmth, because his stomach has the strength to assimilate the goods contained in foods, and he enjoys them. The same happened in man: by sinning, he caused the seeds and the very strength to be able to enjoy all the happinesses contained in Creation to fall ill; and many times they convert into pain. Now, with the return of man into my Divine Fiat, the seeds will acquire health, and he will acquire the strength to assimilate and to enjoy all the happinesses present in the order of Creation. So, a contest of happiness will start for him; everything will smile at him, and man will return to be happy, as God had created him.”

Deo Gratias

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 25**





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## VOLUME 25

J.M.J.

*In Voluntate Dei. Deo Gratias.*

**October 7, 1928**

***The opening of the House of the Divine Will in Corato. Simile of the birth of Jesus in Bethlehem. My entrance into it. The eucharistic lamp and the living lamp of one who does the Divine Will. The prisoner near the Prisoner. Jesus' delight at this company.***

My Jesus, Life of my poor heart, You who know in what bitternesses I find myself, come to my help! Overwhelm the little newborn of your Divine Volition into your flames, that You may give me, again, the strength to be able to begin another volume, and your Divine Fiat may eclipse my miserable will, that it may have life no more, and your Divine Will may take over, and It Itself may write, with the characters of Its light, that which You, my Love, want me to write. And so that I may make no mistake, act as my prompter; and only if You commit Yourself to accepting to be my word, thought and heartbeat, and to lead my hand with yours, can I make the sacrifice of returning to write what You want. My Jesus, I am here, near the Tabernacle of love. From that adored little door which I have the honor to gaze at, I feel your divine fibers, your Heart palpitating, emitting flames and rays of endless light at each heartbeat; and in those flames I hear your moans, your sighs, your incessant supplications and your repeated sobs, for You want to make your Will known, to give Its life to all; and I feel myself being consumed with You and repeating what You do. Therefore I pray You, while You gaze at me from within the Tabernacle, and I gaze at You from within my bed, to strengthen my weakness, that I may make the sacrifice of continuing to write.

Now, in order to be able to say what Jesus told me, I have to make a brief mention, that here in Corato a House has been founded, which was wanted and started by the venerable memory of father canonical Annibale Maria di Francia, and which his children, faithful to the will of their founder, have executed and given the name of *House of the Divine Will*, as the venerable father wanted. And he wanted me to enter this House; and on the first day of its opening, by their goodness, his sons and daughters, the reverend mothers, came to take me and brought me into a room which is such that, as the door of this room is opened, I can see the Tabernacle, I can listen to Holy Mass, I am just under the gazes of my Jesus in the Sacrament. Oh! how happy I feel, that from now on, if Jesus wants me to continue to write, I will write always keeping one eye on the Tabernacle and the other on the paper I write on. Therefore, I pray You, my Love, to assist me and to give me the strength to make the sacrifice that You Yourself want.

So, as this House was about to be opened, one could see people, nuns, little girls - people coming and going, all in motion. I felt all impressed, and my sweet Jesus, moving in my interior, told me:

“My daughter, this group of people whom you see all in motion for the opening of the House of my Divine Will is symbolic of that group of people when I wanted to be born in Bethlehem, and the shepherds were coming and going, to visit Me, a little Baby. This pointed out to all the certainty of my birth. In the same way, this group of people, all in motion, points out the rebirth of the Kingdom of my Divine Will. Look at how all of Heaven echoes my birth, when the Angels, celebrating it,

announced Me to the shepherds, and putting them in motion, made them keep coming to Me, and I recognized in them the first fruits of the Kingdom of my Redemption. So now, in this group of people, of little girls and nuns, I recognize the beginning of the Kingdom of my Divine Will. Oh! How my Heart exults and rejoices, and all of Heaven makes feast. Just as the Angels celebrated my birth, so do they celebrate the beginning of the rebirth of my Fiat in the midst of creatures. But, look at how my birth was more neglected, more poor - I had not even one priest near Me, but only poor shepherds. On the other hand, at the beginning of my Volition, there is not only a group of nuns and little girls from out of town, and a people rushing up to celebrate the opening, but there is an archbishop and priests representing my Church. This is symbol and announcement to all, that the Kingdom of my Divine Volition will be formed with more magnificence, with greater pomp and splendor than the very Kingdom of my Redemption; and everyone, kings and princes, bishops and priests and peoples, will know the Kingdom of my Fiat and will possess It. Therefore, you too, celebrate this day in which my sighs and sacrifices, and yours, to make my Divine Will known see the first dawn and hope for the Sun of my Divine Fiat to soon rise.”

Then, the evening came of this day consecrated to the Queen of the Rosary, Queen of victories and of triumphs. And this is another beautiful sign that, just as, the Sovereign Lady conquered Her Creator, and bejeweling Him with Her chains of love, She drew Him from Heaven to earth, to make Him form the Kingdom of Redemption, so will the sweet and powerful beads of Her Rosary make Her victorious and triumphant again before the Divinity, conquering the Kingdom of the Divine Fiat, to make It come into the midst of creatures.

I had not at all thought that, on that very evening, I would move to the House of Divine Will, near my Prisoner Jesus; only, I prayed Him not to let me know when this would be, so as not to profane such an act with my human will, so that I might put nothing of my own, but do the Divine Will in everything. It was eight o'clock in the evening when, out of the ordinary, the confessor came, who, prayed by the reverend mothers superior, imposed out of obedience that I should surrender and make the superior content. I resisted quite a bit, because I thought that if the Lord wanted so, it would be in the month of April, a warmer season, and so we would think about it then. But the confessor insisted so much that I had to surrender. So, around nine thirty in the evening, I was brought to this House, near my Prisoner Jesus. And this is the little story of why I find myself in the House of the Divine Will.

Now I resume my speaking. At night, I remained alone with my Jesus in the Sacrament; my eyes were fixed on the little door of the Tabernacle. It seemed to me that the lamp, with its continuous flickering, was about to go out, but then it would revive again; and my heart gave a jump, fearing that Jesus might remain in the dark. And my always lovable Jesus, moving in my interior, clasped me in His arms and told me:

“My daughter, do not fear, for the lamp will not go out; and if it did go out, I have you, living lamp - a lamp which, with your flickering, more than with the flickering of the eucharistic lamp, tells Me: ‘I love You, I love You, I love You...’ Oh! how beautiful is the flickering of your ‘I love You’; your flickering says love to Me, and uniting with my Will, from two wills we form one alone. Oh! how beautiful is your lamp and the flickering of your ‘I love You’. It cannot be compared to the lamp that burns before my Tabernacle of love. More so since, my Divine Will being in you, you form the

flickering of your 'I love You' in the center of the Sun of my Fiat, and I see and hear, not a lamp, but a sun burning before Me. My prisoner be welcomed. You have come to keep company with your Prisoner; we are both in prison - you, in bed, and I, in the Tabernacle. It is right that we be close to each other; more so, since one is the purpose that keeps us in prison – the Divine Will, love, souls. How pleasing will the company of my prisoner be to Me; we will feel it together, to prepare the Kingdom of the Supreme Fiat. But, know, my daughter, that my love has anticipated you; I was first in putting Myself, prisoner, in this cell, to wait for my prisoner and your sweet company. See, then, how my love was first in running toward you; how I have loved you, and I love you, for in so many centuries of imprisonment in this Tabernacle I never had a prisoner who would keep Me company, who would remain so very close to Me; I have always been alone, or, at the most, in the company of souls who were not prisoners, in whom I did not see my same chains. Now, finally, the time has come for Me to have a prisoner, to keep her constantly near Me, under my sacramental gazes - one whom the chains of my Divine Will alone keep imprisoned. A sweeter and more pleasing company could not come to Me. And so, while we are together in prison, we will occupy ourselves with the Kingdom of the Divine Fiat, and will work together, and will sacrifice ourselves together, to make It known to creatures.”

\* \* \*

**October 10, 1928**

***Forty years and more of exile, virtue and strength of a prolonged sacrifice. Gathering of the materials, to then order them. Happiness of Jesus in blessing His little prisoner daughter. Kisses in the Divine Will. Decision from priests to prepare the writings for printing. Surprising graces that Jesus will give to priests.***

My life is carried out before my Jesus in the Sacrament, and - oh! how many thoughts crowd my mind. I was thinking to myself: 'After forty years, and months, that I had not seen the Tabernacle, that I had not been given to be before His adorable sacramental presence - forty years, not only of prison, but of exile - finally, and after so long an exile, I have come back as though to my fatherland, though a prisoner, but no longer exiled, near my Jesus in the Sacrament; and not once a day, as I used to do before Jesus made me a prisoner, but always - always. My poor heart, if I have it at all in my chest, feels consumed at so much love of Jesus.' But while I was thinking of this and other things, my Highest Good, Jesus, moving in my interior, told me:

“My daughter, do you think that my keeping you imprisoned for forty years and more has been by chance, without a great design of mine? No! no! The number forty has always been significant and preparatory to great works. For forty years the Jews walked in the desert without being able to reach the promised land, their fatherland; but after forty years of sacrifices they had the good of taking possession of it. But, how many miracles, how many graces, to the point of nourishing them with the celestial manna during that time. A prolonged sacrifice has the virtue and strength to obtain great things from God. I Myself, during my life down here, wanted to remain in the desert for forty days, away from all, even from my Mama, to then go out in public to announce the Gospel which was to form the life of my Church that is, the Kingdom of Redemption. For forty days I wanted to remain as risen, to confirm my Resurrection and to place the seal upon all the goods of Redemption. So I wanted for you, my daughter: in order to manifest the Kingdom of my Divine Will, I wanted forty years of sacrifices. But, how many graces have I not given you! How many manifestations! I can



say that in this great length of time I placed in you all the capital of the Kingdom of my Will, and everything that is necessary in order to make creatures comprehend it. So, your long imprisonment has been the continual weapon, always in the act of fighting with your very Creator, to have you manifest my Kingdom.

“Now, you must know that everything I have manifested to your soul, the graces I have given you, the many truths you have written on my Divine Will, your pains, and everything you have done, has been nothing but a gathering of the materials in order to build; and now it is necessary to order them and to get everything settled. And just as I did not leave you alone in gathering the necessary things which must serve my Kingdom, but I have been always with you, so will I not leave you alone in putting them in order and in showing the great building which I have been preparing together with you for many years. Therefore, our sacrifice and work is not finished. We must go forward until the work is accomplished.”

Then, as I am near my Jesus in the Sacrament, every morning there is benediction with the Most Holy One, and while I was praying my sweet Jesus to bless me, moving in my interior, He told me:

“My daughter, I bless you with my whole Heart; even more, I bless my very Will in you, I bless your thoughts, breaths and heartbeats, that you may think always about my Will, may breath It continuously, and my Will alone may be your heartbeat. And for love of you I bless all human wills, that they may dispose themselves to receive the Life of my Eternal Volition. Dearest daughter of mine, if you knew how sweet it is, how happy I feel in blessing the little daughter of my Will.... My Heart rejoices in blessing she who possesses the origin, the Life of Our Fiat, which will bring about the beginning, the origin of the Kingdom of my Divine Will. And while I bless you, I pour in you the beneficial dew of the light of my Divine Volition which, making you all shining, will make you appear more beautiful to my sacramental gazes; and I will feel happier in this cell, gazing at my little prisoner daughter, invested and bound by the sweet chains of my Will. And every time I bless you, I will make the Life of my Divine Volition grow in you. How beautiful is the company of one who does my Divine Will. My Will brings into the depth of the soul the echo of everything I do in this Holy Host, and I do not feel alone in my acts - I feel that she is praying together with Me; and as our supplications, our sighs, unite together, we ask for one same thing - that the Divine Will be known and that Its Kingdom come soon.”

So, as my life is carried out near my Prisoner Jesus, every time the door of the chapel is opened, which happens often, I send three kisses, or five, to my Jesus in the Sacrament, or a short little visit, and He, moving in my interior, tells me:

“My daughter, how pleasing to Me are your kisses. I feel I am being kissed by you with the kisses of my very Volition; I feel my very divine kisses being impressed on my lips, on my face, in my hands and Heart. Everything is divine in the soul in whom my Divine Will reigns; and I feel, in your acts, my love that refreshes Me, the freshness, the gentleness of my very Divine Will that embraces Me, kisses Me and loves Me. Oh! how pleasing to Me is my Divine Will operating in the creature, I feel that, bilocating Me in her, It gives Me back and unfolds before Me all the beauty and sanctity of my very acts. This is why I so much yearn that my Will be known - to be able to find in creatures all of my acts, divine and worthy of Me.”

Now I move on to say that my sweet Jesus seemed to be waiting for me here, in this House, near His Tabernacle of love, to give start to priests coming to a decision to prepare the writings for publication. And while they were consulting with one another on how to do it, they were reading the nine excesses of Jesus, which He had in the Incarnation, which are narrated in the first little volume of my writings. Now, while they were reading, Jesus, in my interior, pricked up His ears to listen, and it seemed to me that Jesus in the Tabernacle would do the same. At each word He would hear, His Heart beat more strongly; and at each excess of His love, He gave a start, even stronger, as if the strength of His love would make Him repeat all those excesses which He had in the Incarnation. And as though unable to contain His flames, He told me:

“My daughter, everything I have told you, both about my Incarnation and about my Divine Will, and on other things, has been nothing but outpourings of my contained love. But after pouring itself out with you, my love continued to remain repressed, because it wanted to raise its flames higher in order to invest all hearts and make known what I have done and want to do for creatures; but since everything I have told you lies in hiddenness, I feel a nightmare over my Heart, which compresses Me and prevents my flames from rising and making their way. This is why, as I heard them read and take the decision to occupy themselves with the publication, I felt the nightmare being removed from Me, and the weight that compresses the flames of my Heart being lifted. And so It beat more strongly, and It throbbed, and It made you hear the repetition of all those excesses of love; more so, since what I do once, I repeat always. My constrained love is a pain for Me, of the greatest, which renders Me taciturn and sad, because, since my first flames have no life, I cannot release the others, which devour Me and consume Me. And therefore, to those priests who want to occupy themselves with removing this nightmare from Me by making known my many secrets, by publishing them, I will give so much surprising grace, strength in order to do it, and light in order to know, themselves first, what they will make known to others. I will be in their midst, and will guide everything.”

Now, it seems to me that every time the Reverend priests occupy themselves with reviewing the writings in order to prepare them, my sweet Jesus comes to attention, to see what they do and how they do it. I do nothing but admire the goodness, the love of my beloved Jesus who, while coming to attention in my Heart, echoes in the Tabernacle, and from within it, inside that cell, does what He does inside my heart. I remain all confused in seeing this, and I thank Him with all my heart.

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**October 17, 1928**

***How each truth of the Fiat possesses an enchantment over the human will. The war of the Fiat. Analogy between the Conception of Jesus and the Eucharist, and between the Prisoner and the prisoner.***

My poor mind wandered in the Divine Volition; I felt all the truths spoken to me by my Highest Good, Jesus, like many suns that invested my little human will, such that, enraptured by so much variety of light, it no longer felt like acting. And my Highest Good, Jesus, moving in my interior, told me:

“My daughter, each truth I have manifested on my Divine Will is not only a Divine Life that I have issued from Myself, but it possesses a sweet enchantment, to enchant the human will which,

enchanted by Mine, will feel itself under the enchantment of an inactivity and will give free field of action to my Divine Will. So, each truth on my Divine Will will be a fierce army against the human will. But do you know what it will be fierce with? With light, with strength, with love, with beauty, with sanctity, to wage war on the human will by means of all these weapons. The human will, before all these weapons, will undergo a sweet enchantment and will let itself be conquered by the Divine Fiat. Therefore, each additional knowledge on It is a greater enchantment that the human will will undergo. It can be said that all the truths I have told you about my Divine Will are as many paths in order for It to make Its way into the human will, which will first prepare, and then form my Kingdom in the midst of creatures. Now, just as each truth possesses an enchantment, so each act done by the creature in my Will is an encounter that she has with my Volition, to receive all the strength of this divine enchantment. So, the more acts of my Will she does, the more human ground she loses, acquiring the divine. And if she plunges all of herself into It, the only thing left to her will be to remember that she has a will, but that she keeps it at rest and enchanted by the Divine Will.”

After this, I continued my acts in the Divine Fiat, and following Its acts, I was accompanying the conception of Jesus in the maternal womb. And Jesus, moving in my interior, told me:

“My daughter, how much analogy exists between the conception I did in the maternal womb and what I do in each consecrated host. See, from Heaven I descended to conceive in the womb of my Celestial Mama; from Heaven I descend to be consecrated, hidden, within the veils of the species of bread. In the dark, immobile, I remained in the maternal womb; in the dark, immobile, and made even smaller, I remain in each host. Look at Me, I am here, hidden in this tabernacle; I pray, I cry and I make not even my breath heard; within the sacramental veils, my very Divine Will keeps Me as though dead, annihilated, restricted, compressed, while I am alive and give life to all. Oh! abyss of my love, how immeasurable you are. In the maternal womb I was loaded down with the weight of all souls and of all sins; here, in each host, small as it is, I feel the enormous weight of the burden of the sins of each creature. And while I feel crushed under the enormity of so many sins, I do not tire, because true love never tires, and wants to win with the greatest sacrifices; it wants to expose its life for the beloved. This is why I continue my life, from the moment I conceived up to my death, in each sacramental host.

“Now I want to tell you of the pleasure I feel in having you near my tabernacle, under my sacramental gazes, and the analogy that exists between Me and you. See, I am here, hidden under the empire of my Divine Will. Ah! it is my Will Itself, Its power, that contains the prodigy of hiding Me in each host with the consecration. You are in your bed, only by the empire of my Fiat. Ah!, it is not corporal maladies that keep you hampered - no, but it is my Will alone that wants it so; and making a veil of you, It hides Me and forms for Me a living host, a living tabernacle. Here, in this tabernacle, I pray continuously; but do you know what my first prayer is? That my Will be known, that Its rule which keeps Me hidden may rule over all creatures, and may reign and dominate in them. In fact, only when my Will is known and forms in them Its Kingdom - then will my sacramental life have its complete fruit, the fulfillment of the so many sacrifices, the restoration of my life in creatures. And I am here hidden, making many sacrifices to wait for the triumph - the Kingdom of my Divine Will. You too pray, and as you echo my prayer, I hear your continuous speaking by putting all my acts and all created things in motion; and you ask Me, in the name of everyone and everything, that my Will be known and form in them Its Kingdom. Your echo and mine are one, and we ask for one same

thing - that everything may return into the Eternal Fiat, that Its just rights be given back to It. See, then, how much analogy there is between you and Me; but the most beautiful one is that what I want you want - we are both sacrificed for a cause so holy. Therefore, your company is sweet to Me, and in the midst of so many pains that I suffer, it renders Me happy.”

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**October 25, 1928**

***The soul who lives in the Fiat makes all the divine works arise and puts them all in the field. Example. The welcomed one of the Celestial Father.***

I feel my little and poor mind as though fixed in the Divine Fiat. I feel all the strength of the sweet enchantment of the light of its truths, the enchanting scenes of all the prodigies and varieties of beauties It contains; and even if I wanted to think about something else, I lack the time to do it, because the sea of the Divine Volition murmurs always, and Its murmuring deafens and strikes dumb all other things, and keeps me plunged into Its sea, to murmur together with It. Oh! power! oh! sweet enchantment of the Eternal Volition! How admirable and lovable You are! And so I would want everyone to murmur together with me, and I prayed the Sovereign Queen to give me the murmuring of Her love, of Her kisses, so as to give them back to Jesus, because I had received Communion and felt that, in order to please Jesus, I wanted to give Him the kisses of His Mama.

And my always lovable Jesus, moving and making Himself felt in my interior, told me: “My daughter, everything that the Queen of Heaven did is all in that Divine Fiat which She had the glory, the honor to possess. It can be said that all of Her acts are enveloped within the endless sea of the Divine Volition, and swim in It like the fish swim in the sea; and the soul who lives in It makes arise not only all the acts of the Celestial Mama, but she makes arise again, and puts in the field, all the works of her Creator. Only one who lives in my Will can sit at the divine table, can open all His treasures, can enter into the sacrarium of the most intimate secrets of the divine hiding places, and, as the owner, takes them and gives them back to her Creator. And, oh! how many things she puts in motion. She makes them arise, and places all the divine works in attitude, and now she plays a divine melody, now she performs a scene, of the most beautiful and touching, now she puts all of His love in motion, and making it arise again, she forms an enchanting scene, all of love, for her Creator. So, she is the renewer of all joys and happinesses for her Creator. See, as you wanted to give Me the kisses of the Queen Mama, you put them in motion and they ran to kiss Me. It happens to one who lives in my Divine Will as to someone who entered into a royal palace, and the king who lives in it has music concerts, objects with which to form the most beautiful scenes, and works of art of varied beauty. Now, the person who enters, sits at the music concert and plays. Attracted by that sound, the king runs and goes to listen to the sonata. Then, seeing that the king enjoys it, that person moves on and puts the objects in motion, putting the scene in action. The king remains enraptured, and even though he knows that those are his own things, yet, it was that person who put them in motion in order to give him pleasure.

So it is for one who lives in my Divine Fiat. She enters into the royal palace of her Celestial Father, and finding many varied beauties, she puts them in motion, to gladden, delight and love the One who let her in. And since there is no good which my Eternal Volition does not possess, there is no joy, love, glory which the soul cannot give to her Creator. And, oh! how pleasing she is to Us, as *We see*

this fortunate creature in Our royal palace of Our Divine Volition, who wants to take everything, wants to put everything in motion, wants to touch everything. It seems that she is not content if she does not take everything in order to give Us everything, to make feast for Us and renew for Us Our joys and happinesses. And We, in seeing her, welcome her, and We Ourselves say to her: 'Dearest daughter, hurry, hurry, play for Us a little divine sonata of Ours, repeat for Us a touching scene of love, renew for Us Our happiness.' And she renews for Us now the joys of Creation, now that of the Sovereign Queen, now that of Redemption. And she always ends with her, and Our, pleasing refrain: 'Your Will be known and reign on earth as It does in Heaven.'"

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**October 28, 1928**

***How all that has been done by God has not been taken by the creature. Works of Jesus. The Feast of Christ the King, prelude of the Kingdom of the Divine Will.***

I was continuing my round in the Divine Volition, to follow all of Its acts; and my sweet Jesus, making Himself felt in my interior, told me:

"My daughter, all that has been done by Our Divinity, both in Creation and in Redemption, has not all been absorbed by the creature, but is all in my Divine Will, in waiting, to give itself to creatures. If you could see everything in my Divine Fiat, you would find an army of acts of Ours, which came out of Us to be given to creatures; but because Our Will does not reign, they have neither the space in which to put them, nor the capacity to receive them. And this divine militia has been waiting for as long as twenty centuries to place itself in office of exercise, so as to bring to creatures the gifts, the clothings, the joys and the divine weapons which each of Our acts possesses, in order to form together with them one single divine army - a celestial militia. Now, so that the Kingdom of Our Divine Will may reign in the midst of creatures, it is necessary that the creature absorb into herself all of these acts of the Divinity done for love of them and absorb them so much into herself, as to enclose within herself everything that my Fiat possesses, interiorizing them and consummating them within herself. So, my Divine Will, consummated within the creature, will make this whole divine army reenter into her. All of Our acts which came out of Us for love of them, in Creation, Redemption and Sanctification, will reenter into creatures, and my Divine Will, reentered and consummated within them, will feel triumphant and will reign, dominant, together with Our divine army. This is why I do nothing but make you sip, continuously, everything that was done by Us and that is done in Creation, Redemption and Sanctification - so as to be able to say once again, as I did on the Cross: 'I have consummated everything - I have nothing left to do in order to redeem man.' So shall my Will repeat: 'I have consummated it in this creature, in a way that all Our acts have been enclosed in her - I have nothing left to add. I have consummated everything, so that man might be restored and the Kingdom of my Divine Will may have Its life and Its regime on earth as It does in Heaven.'

"Oh! if you knew how many works I am doing in the depth of your soul in order to form this first Kingdom to my Divine Will.... In fact, once I have done the first, from one creature It will pass on to the next, in such a way that my Kingdom will be populated more than all others. Therefore, my love in forming this Kingdom of Mine is so great, that in the soul in whom my Divine Volition must reign, I want to enclose everything that I Myself did in Redemption, that which the Sovereign Queen

did, adding what all the Saints have done and do. Nothing must be lacking in her of all Our works; and in order to do this, I put the whole of Our Power, Wisdom and Love in motion.

After this I was thinking about today's Feast - that is, the Feast of Christ the King; and my sweet Jesus, moving in my interior, told me:

“My daughter, the Church does nothing but intuitively grasp what She must know on my Divine Will and how Its Kingdom must come. Therefore, this Feast is the prelude of the Kingdom of my Divine Fiat. Indeed, the Church is doing nothing other than honoring my Humanity with those titles which, by right, are due to It; and when She has given Me all the honors that befit Me, She will move on to honor and to institute the Feast to the Kingdom of my Divine Will, by which my Humanity was animated. The Church proceeds step by step, and now She institutes the Feast to my Heart, now She consecrates the century, in all solemnity, to Christ the Redeemer, and now She moves on, with greater solemnity, to institute the Feast to Christ the King. Christ the King means that He must have His Kingdom, He must have peoples worthy of such a King. And who will ever be able to form for Me this Kingdom if not my Will? Then, yes, will I be able to say: ‘I have my people - my Fiat has formed it for Me.’ Oh! if the leaders of the Church knew what I have manifested to you about my Divine Will, what I want to do, Its great prodigies, my yearnings, my sorrowful heartbeats, my anguishing sighs, for I want my Will to reign, to make everyone happy, to restore the human family - they would feel that in this Feast of Christ the King is nothing other than the secret echo of my Heart which, echoing in them, without their knowing it, has them institute for Me the Feast of Christ the King in order to call their attention and reflection. ‘Christ the King.... And His true people - where are they?’ And they would say: ‘Let us hasten to make His Divine Will known; let us let It reign, that we may give a people to Christ the King, whom we have called so. Otherwise, we have honored Him with words, but not with facts’.”

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**November 4, 1928**

***The truth is light that starts from God and fixes itself in the creature. The blessing of Jesus.***

My poor intelligence feels as though enraptured by the light of the Divine Fiat; but this light brings not only heat and light, but is bearer of life which, centralizing itself in the soul, forms her own light and heat within her, and, from that center, the Divine Life is reborn. How beautiful it is to see that the light of the Eternal Volition has the virtue of making the Life of her Creator be reborn in the heart of the creature - and so many times, for as many times as this Divine Will bends down to make known to the creature more of Its manifestations which pertain to It.

Then, while my mind was wandering in this light, my sweet Jesus, moving in this light, as it seemed He was as though sunken inside of it, told me:

“My daughter, for as many truths as I have manifested to you about my Divine Will, so many lights have unleashed themselves from Our divine womb and have fixed themselves in you, but without detaching from the center of your Creator. In fact, the light is inseparable from God; it communicates itself, it fixes itself in the creature, and it never loses its center, from which it came out. How beautiful it is to see the creature, with all these lights fixed in her, which have the virtue of making

the One who created her arise again in the creature - and so many times, for as many truths as are manifested to her. And since what I have manifested to you on my Divine Will are innumerable truths - so many, that you yourself cannot count them all - many lights, that is, many luminous rays, are fixed in you, which descend from God, but without detaching from its divine womb. These lights form the most beautiful ornament in you, and the greatest gift you could receive from God. In fact, since these truths are fixed in you, they give you right over the divine properties - and so many rights, for as many truths as I have manifested to you. You cannot comprehend the great dowry you have been endowed with by God with these truths, which, like many lights, are fixed in your soul. The whole of Heaven is amazed at seeing so many lights in you, all filled with many Divine Lives. And as you communicate them to other creatures, this light winds its way, it fixes itself in other hearts, but without leaving you, and forms the Divine Life wherever it reaches. My daughter, what great treasure has been entrusted to you with so many truths I have told you on my Divine Will; a treasure which has its source in its divine womb, and which will always give light without ever ceasing. My truths are more than sun, which gives light to the earth, invests it, fixes on it; and in fixing on it, it gives birth, on the face of it and for each thing, to the effects and the goods which its light contains. But, jealous, it does not detach its light from its center; and this is so true that, as it moves on to illuminate other regions, the earth remains in the dark. On the other hand, the Sun of my truths, while it does not detach from its center, fixing itself in the soul, forms in her the perennial day....”

After this, benediction was given with the Most Holy Sacrament and I prayed Him from the heart to bless me, and Jesus, moving in my interior, echoing what Jesus in the Sacrament was doing, raised His blessed right hand in the act of blessing me, and told me:

“My daughter, I bless your heart, and I seal my Divine Will in it, so that your heart, united with my Divine Will, may palpitate in all hearts, so that you may call all hearts to love It. I bless your thoughts, and I seal my Divine Will in them, that you may call all intelligences to know It. I bless your mouth, so that my Divine Will may flow in your voice, and you may call all human voices to speak about my Fiat. I bless all of you, my daughter, so that everything may call my Divine Volition in you, and you may run to all in order to make It known. Oh! how much happier I feel in operating, praying, blessing in one in whom my Will reigns. In this soul I find my life, the light, the company; and everything I do arises immediately, and I see the effects of my acts; and I am not alone if I pray, if I operate, but I have company, and one who works together with Me. On the other hand, in this sacramental prison, the accidents of the host are mute, they say not a word to Me, I do everything on my own, I feel not a sigh which would unite to mine, nor a heartbeat which would love Me. On the contrary, there is the cold of a sepulcher for Me, which not only keeps Me in prison, but buries Me, and I have no one to whom to say a word, nor anyone with whom to pour Myself out; because the host does not speak, I am always in silence, and with divine patience I wait for hearts that receive Me, so as to break my silence and enjoy a little bit of company. And in the soul in whom I find my Divine Will I feel Myself repatriated in the Celestial Fatherland....”

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**November 10, 1928**

*One who lives in the Divine Will has her own sea, and enclosing everything, as she prays, it murmurs heavens, sun and stars. The blessing of Jesus; contest and feast of all in blessing the little daughter of the Divine Will.*

After I had gone through several days of privation of my sweet Jesus, my poor heart could take no more. I felt it undone, and I remembered vividly His many visits. His lovable presence, His enrapturing beauty, the gentleness of His voice, His many beautiful lessons, were many memories that wounded me, undid me, and made me long for my Celestial Fatherland, like a poor pilgrim, tired of my long journey. And I was saying to myself: ‘Everything is ended, I hear nothing but a profound silence, an immense sea which I must cross without ever stopping, to ask, everywhere and in every place, for the Kingdom of the Divine Will.’ And, tired, I began to do my usual round, to follow Its acts; and my sweet Jesus, moving in my interior, clasped me in His arms to give me strength, and told me:

“My daughter, just as the sea murmurs continuously, so do I hear in you the sea of my Divine Fiat; and you, with your prayer, form your continuous murmuring in the sea of It; and while it murmurs, now you enclose the sun, and it murmurs light; now you enclose the heavens, and as it murmurs, you enclose the stars; now you enclose the wind, and it murmurs moans and shouts of love; now you enclose the earth, and it murmurs flowers. So, in your murmuring, you make flow now light, now heavens, now stars, now wind - and flow laments of love, unutterable moans of a wounded heart, and shouts of delirium of an unrequited love; and now flow all the flowerings created by Me.

“Oh! how beautiful is my sea and yours. Oh! how the sea of the earth remains behind, because - it murmurs, but does not enclose heavens, sun, wind and everything in its murmuring, but only fish; while the sea of my Volition, and the murmuring of your prayer in It, encloses all of my works, because my Divine Will keeps heavens, sun, stars, sea and so on, all within Itself, as though in its own power, and as you murmur in It with your prayer, you find them all. And just as the sea, on top of its continuous murmuring, forms its gigantic waves, so you, in the sea of my Divine Volition, on top of the continuous murmuring of your prayer, when you concentrate more your yearnings, your sighs, for you want the Kingdom of my Divine Will, form gigantic waves of light, of stars, of moans and of flowers. How beautiful are these waves. And I, from this Tabernacle, hear your murmuring, the roaring of your waves, which come to unload themselves into my sea. And since, here in the Tabernacle, I have my own sea in which I murmur continuously with my prayers, as I hear your waves coming, I unite your sea with mine, which are already one, and I come to murmur together with you. And I no longer feel alone in this Tabernacle, I have my pleasant company, and we murmur together; and in our murmuring one can hear: ‘Fiat! Fiat! Fiat! Be It known, and Its Kingdom on earth restored.’ My daughter, living in my Will, praying in It, is to transport Heaven to the earth, and the earth to Heaven; therefore, it is Our true and total triumph, Our victory, Our divine conquests. So, be faithful and attentive to Me.”

After this, benediction with the Most Holy Sacrament was being given, which I have the good to receive every day in these last periods of my life down here, as I hope to complete this long exile of mine as soon as possible. And my lovable Jesus, at the moment they were giving benediction, moved in my interior and told me:

“My daughter, I bless you, but I would not be content if I alone blessed you - I call everyone together with Me: the Father and the Holy Spirit, the whole Celestial Court, that all may bless with Me the little daughter of my Divine Will. Wherever my Will reigns, everyone, Heaven and earth, feel a powerful force to unite themselves with Me and to do what I do, so as to centralize upon her all the



goods which my Divine Will contains. Therefore, as they see Me blessing you, all get down to the work of blessing you. So, a contest, a sort of feast, arises in Heaven, to bless the one in whom my Will reigns; and in order to make it more solemn, I call all created things, so that no one may put himself aside, but all may bless my daughter. So I call the sun to bless you, so that the light it gives you, it may give to you while blessing you. I call the water to bless you, so that, as you drink it, it may bless you. I call the wind, so that, as it blows, it may blow blessing you. In sum, I call everyone, and while they bless you, finding my Divine Will in you, they feel themselves being blessed in return from within you by the Will of their Creator. The strength of my Divine Will calls everyone, unites the whole celestial family, and gives the feast to all when It must operate over a soul in whom It dwells and dominates. Therefore, in this sacramental prison of mine, having my prisoner near Me, I feel, coming to Me, the joys which my Divine Will can give Me in the heart of Our little daughter. So, my many sorrows are interrupted when I must bless you, when I descend sacramentally into your heart, when I feel Myself gazed at from this Tabernacle; and I requite you with my gazes. Thinking that I must do or give something to Our little newborn of Our Will, I put everything aside, even my very sorrows, and I make feast, because my Divine Will possesses innumerable joys and perennial feast. Therefore, I want that you too rejoice together with Me; and echoing my blessing - bless Me in the sun, in the water, in the wind, in the air you breathe, in the heartbeat that beats in your heart, and I will feel you blessing Me in all created things."

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**November 14, 1928**

***How the creature possesses the human unity, and one who lives in the Divine Will possesses the divine unity. One who does the Divine Will becomes mother.***

I feel all abandoned in the Holy Divine Volition, and in spite of the privations of Jesus, my poor mind is taken by an irresistible force to follow Its acts. I believe that it is the Divine Will Itself that, having subdued mine, does Its course calling all of Its acts, as if It were doing them in act. And I, following It in Its acts, was thinking about the first times of Creation, when everything was happiness in man, and being in the Will of his Creator, he lived in His unity, in which he could receive everything and could give everything to the Supreme Being. Unity means everything. But while I was thinking about this, my sweet Jesus, moving in my interior, told me:

"My daughter, We created man with Our likeness, therefore he too possesses his human unity. So, if he speaks, if he works, if he walks and so on, these can be called the effects of his unity, because one is his will, one his head on which all of his acts depend. Therefore, it can be said that it is the strength of the unity of his will that speaks, that works, that walks, as the effects of it. If man did not have this unity, all of his acts would be in contradiction with one another.

"It happens as to the sun: from the height of its sphere, one is its act of light, and since it possesses the unity of light given to it by its Creator, while it is one single act, its effects of light are innumerable. Now, for one who does and lives in my Divine Will, the human volition ceases, its life ends, nor has any reason to exist any longer, because the life of the unity of my Will begins. And since Mine is one single act, and everything It created, or can do, can be called the effects of this single act, the soul, living in this unity of my Divine Volition as in her own center, is present in all the effects of the single act of It, and - oh! how beautiful it is to see this happy creature in all the effects

which Our Will knows how to, and can produce. She runs in the light of the sun as the effect of Our Will; in the heavens, in the sea, in the wind - in everything. She runs as the human will runs in all the human acts, and as the light of the sun runs in all of its effects. In the same way, the soul runs in the Fiat, in all the effects which It possesses and produces. This is why the living in Our Will is the greatest prodigy, and if Our Divinity wanted to make a greater one, It could not; nor could It find anything greater, more prodigious, more powerful, more beautiful, more happy than Our Will to give to the creature, because by giving Our Divine Will We give everything. Its power forms Our echo in the depth of the soul, and forms Our most beautiful images; and the echo of the human littleness becomes one with Ours, in such a way that, uniting to Our prime act, she runs and diffuses herself in all the effects which the single act of God produces.”

After this, my lovable Jesus made Himself seen as a tiny little child, who, throwing His arms around my neck, told me:

“My mama, my mama.... One who does my Divine Will becomes mother, my Divine Fiat embellishes her for Me, transforms her, and renders her fecund, in such a way as to give her all the qualities in order to be a true mother. And I keep forming this mother with the reflections of the Sun of my Divine Volition, and I glory and take so much pleasure in calling her my mama, my mama.... And not only do I choose her as my mother, but I call many more tiny little ones and give to them my mother as their mother.”

And while He was saying this, He showed me many little boys and girls around me; and the child Jesus said to them:

“This is my mother and your mama.” The little ones made feast and drew all around me together with Jesus; and Jesus added: “These little ones you see are no other than the first cohort of the children of my Divine Volition. In it, all will be little, because my Divine Will has the virtue of preserving them fresh and beautiful, just as they came out of Our creative hands. And since It called your littleness to live in It, it is right that, as the first one, you be the tiny little mama of the tiny little children.”

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**November 20, 1928**

***How one who lives in the Divine Will is in Possession of the perennial day, knows no night, and becomes the owner of God Himself.***

I was feeling all sunken in the Supreme Fiat, and my poor mind was wandering in so many surprising truths for my little capacity. All the manifestations which my sweet Jesus had told me on His Holy Will were lining up within my soul like many suns of enchanting beauty, one distinct from the other, with the fullness of each joy and happiness which each truth possessed; and while these suns seemed to be distinct, they formed a single one. What enchantment, what enrapturing beauty. These suns were besieging my little intelligence, and I was swimming in this endless light, and, as though surprised, I was thinking about many things concerning the Divine Will. And my always lovable Jesus, moving in my interior, told me:

“My daughter, dearest daughter of my Will, one who is daughter of It is in possession of the perennial day which knows no night. Everything is light for one who lives in my Will; her properties are light, beauty, joy and happiness. And this is nothing, in fact, by giving Our Will to the creature, We render her the owner of Our very Selves, and We place Ourselves at her disposal. We let her do and win whatever she wants, because it is not a human volition that dominates Us - no, but Our own Volition, which has bilocated Itself in the creature, and therefore her doing, speaking and winning is not looked upon by Us as something extraneous to Us, but as Our own thing; and We enjoy in letting her speak, do and win, more so, since she wins Us and We win her. Therefore, by giving Our Will to the creature, and by her receiving It as her own life, We open a contest between her and Us; she enters into Our divine field and, as the owner, she dominates; and We enjoy so much in seeing her littleness that contains Our Eternal Volition, being dominator of Our goods and of Our very Selves. What can We deny to Our Will? Nothing. On the contrary, We delight in putting out Our most intimate joys, Our secrets, Our eternal beatitudes, so as to make the littleness of the creature in whom It reigns delight; and rendering her the dominator of them, We amuse Ourselves and open the game between her and Us.

Therefore, greater thing than Our Will I could not give to man in creating him, because only with It could he reach wherever he wanted and do whatever he wanted, to the point of becoming the dominator of what belongs to Us, We did not do this in creating the other things - they are dominated by Us, nor can they do what they want; their rights are limited. Indeed, in creating man, there was a more intense ardor of love, and in this ardor of love, the All fused Himself in the nothing, and the nothing received his life again in the All. And in order to keep him more safely, We gave him Our Divine Will as his inheritance, so that one might be the will, common the goods, as much as a creature is capable of, and the love of one might be as great as the love of the other, to the point of letting themselves be dominated by each other. Therefore, the most beautiful thing for Us, which enraptures Us and glorifies Us the most, is the soul in whom Our Divine Will reigns, because she alone does not make Our love say, ‘enough of giving’, but We have always something to give, always something to say; and in order to enjoy more, We render her the winner of Our very Selves. Therefore, be attentive, my daughter, if you want everything, let Our Will reign in you.

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**December 2, 1928**

***The Eucharistic Tabernacle and the Tabernacle of the Divine Will.***

The privations of Jesus become longer, and as I see myself without Him, I do nothing but long for Heaven. Oh! Heaven, when will You open your doors to me? When will You have pity on me? When will you retrieve the little exiled one into her Fatherland? Ah! yes! only there I will no longer miss my Jesus! Here, if He makes Himself seen, while one thinks one possesses Him, He escapes like lightning, and one has to go a long way without Him; and without Jesus all things convert into sorrow - even the very holy things, the prayers, the Sacraments, are martyrdoms without Him. So I thought to myself: ‘What is the use of Jesus’ permitting my coming near His tabernacle of love, for us to remain in mute silence? Rather, it seems to me that He has hidden more, that He no longer gives me His lessons on the Divine Fiat. It seemed to me that He had His pulpit in the depth of my interior, and had always something to say. And now, I hear nothing but a profound silence; only, I hear within me the continuous murmuring of the sea of light of the Eternal Volition which always murmurs love,

adoration, glory, and embraces everything and everyone.

But while I was thinking of this, my sweet Jesus made Himself seen in my interior for just a little, and told me:

“My daughter, courage, it is I in the depth of your soul who move the waves of the sea of light of my Divine Will, and I always - always murmur, to snatch from my Celestial Father the Kingdom of my Will upon earth; and you do nothing other than follow Me; and if you did not follow Me, I would do it on my own. But you will not do this - leaving me alone, because my Fiat Itself keeps you sunken within It.

“Ah! don’t you know that you are the tabernacle of my Divine Will? How many works have I not done in you; how many graces have I not poured into you in order to form this tabernacle for Myself? A tabernacle - I could call it - unique in the world. In fact, as for eucharistic tabernacles, I have a good number of them, but in this tabernacle of my Divine Fiat I do not feel like a prisoner, I possess the endless expanses of my Will, I do not feel alone, I have one who keeps Me perennial company, and now I act as a teacher and I give you my celestial lessons; now I do my outpourings of love and of sorrow; now I celebrate, to the point of amusing Myself with you. So, if I pray, if I suffer, if I cry and if I celebrate, I am never alone, I have the little daughter of my Divine Will together with Me. And then, I have the great honor and the most beautiful conquest, which I like the most, which is a human will all sacrificed for Me, and as the footstool of my Divine Will. I could call it my favorite tabernacle, in which I so much delight, that I would not exchange it for the eucharistic tabernacles; because in them I am alone, nor does the host give Me a Divine Will as I find It in you, such that, as It bilocates Itself, while I have It within Me, I also find It in you. On the other hand, the host is not capable of possessing It, nor does it accompany Me in my acts; I am always alone, everything is cold around Me; the tabernacle, the pyx, the host, are without life, and therefore without company. This is why I felt such delight in keeping, near my eucharistic tabernacle, that of my Divine Will, formed in you, that by merely looking at you I feel my loneliness broken, and I experience the pure joys that the creature who lets my Divine Will reign within herself can give Me.

“And so, this is why all my aims, my cares and my interests are in making my Divine Will known, and in making It reign in the midst of creatures; then will each creature be a living tabernacle of mine - not mute, but speaking; and I will no longer be alone, but I Will have my perennial company. And with my Divine Will bilocated in them, I will have my divine company in the creature. So, I will have my Heaven in each one of them, because the tabernacle of my Divine Will possesses my Heaven on earth.”

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**December 5, 1928**

***For one who does the Divine Will and lives in It, it is as if she made the sun descend upon earth. Difference.***

I was feeling all immersed in the Divine Volition. I feel my poor and little mind bound to a point of light extremely high, which has no boundaries, and one can see neither where its height reaches, nor where its depth ends. And while the mind fills itself with light, it is surrounded by light, to the point

of seeing nothing but light. It sees that it takes little of this light, because there is so much of it, but its capacity is so small that it seems to it that it takes just a few little drops. Oh! how well one feels in the midst of this light, because it is life, it is word, it is happiness. The soul feels within herself all the reflections of her Creator, and feels the Divine Life being given birth within her bosom. Oh! Divine Will, how admirable You are - You alone are the fecundator, the preserver and the bilocator of the Life of God in the creature.

But while my mind was wandering within the light of the Supreme Fiat, my sweet Jesus, moving in my interior, told me:

“My daughter, with the soul who lives in my Divine Will, it is more than if I made the sun descend upon earth. What would happen then? The night would be banished from the earth, it would always be full daylight. And by always having contact with the sun, the earth would no longer be a dark body, but a luminous one, and it would not beg for the effects of the sun, but would receive into itself the very substance of the effects of the light, because sun and earth would live communal life and would form one single life. What a difference is there not between the sun in the height of its sphere and the earth in its lowness? The poor earth is subject to the night, to seasons, and to asking the sun to form the beautiful flowerings, the colors, the sweetness, the maturity of its fruits. And the sun is not free to display all of its effects over the earth, if the earth does not lend itself to receive them; so much so, that certain points of the earth the sun does not always reach, and other points are dry and without plants.

“This is nothing other than a simile of one who does my Divine Will and lives in It and one who lives in the earth of her human volition. The first makes descend, not only the Sun of my Divine Will into her soul, but the whole of Heaven. Therefore, with this Sun, she possesses the perennial day, a day that never sets, because the light has the virtue of putting darkness to flight. So, the night of passions, the night of weaknesses, of miseries, of coldnesses, of temptations, cannot be there with this Sun; and if they wanted to draw near to form the seasons in the soul, this Sun beats down Its rays and puts all nights to rushed flight, saying: ‘I am here, and that’s enough - my seasons are seasons of light, of peace, of happiness and of perennial flowering.’ This soul is the bearer of Heaven upon earth. On the other hand, for one who does not do my Divine Will and does not live in It, it is more nighttime than daytime in her soul; she is subject to seasons and to long rainy times, which render her always disturbed and labored; or to long droughts, in which she reaches the point of lacking the vital humors in order to love her Creator; and the very Sun of my Divine Will, because It does not live in her, is not free to give her all the good It possesses. Do you see what it means to possess my Divine Volition? It is to possess the source of life, of light and of all goods. On the other hand, one who does not possess It is like the earth, which enjoys the effects of the light, and like certain lands, which are just barely illuminated, but without effects.”

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**December 8, 1928**

***Why all Creation celebrated the conception of the Sovereign Queen. How the Virgin awaits her daughters into Her seas, in order to make of them queens. The Feast of the Immaculate Conception.***

I was thinking: ‘Why did all Creation exult with joy and celebrate so much the Immaculate Queen in Her immaculate conception?’ And my always lovable Jesus, moving in my interior, told me:

“My daughter, do you want to know why? Because the Divine Will had the beginning of Its Life in the celestial tiny little girl, and therefore the beginning of all goods in all creatures. There is no good which, in my Divine Will, does not begin, descend and ascend into its source. Therefore, since this celestial little girl, from Her very immaculate conception, began Her life in the Divine Fiat, and since She was from the human stock, with my Will She acquired the Divine Life, and with Her humanity She possessed the human origin. So, She had the power to unite the divine and the human, and She gave to God what man had not given Him and had denied to Him, which was his will; and She gave men the right to be able to ascend to the embraces of Her Creator. With the power of Our Fiat which She had in Her power, She bound God and men. So, all Creation - Heaven and earth, and even hell felt in the immaculate conception of this Virgin little girl, just newly born in the womb of Her mama, the strength of the order which She was placing in all Creation. With my Win, She associated Herself with all as their sister, She embraced all, She loved everything and everyone; and all longed for Her, loved Her, and felt honored to adore the Divine Will in this privileged creature.

“How could all Creation not celebrate? In fact, up until then, man had been the disorder among all created things; no one had had the courage, the heroism, to say to his Creator: ‘I do not want to know my will - I give it to You as gift; I want your Divine Will alone as life.’ But this Holy Virgin gave Her will in order to live of the Divine, and therefore all Creation felt the happiness of the order which, through Her, was given back to It; and the heavens, the sun, the sea and everyone, competed among themselves to honor She who, by possessing my Fiat, gave the kiss of the order to all created things. And my Divine Volition placed in Her hand the scepter of Divine Queen, and surrounded Her forehead with the crown of command, constituting Her Empress of the whole universe.”

Then, I was feeling as though annihilated within myself. The long privations of my sweet Jesus render me as though lifeless; they have burned the little atom of my existence, which, being continuously exposed to the burning rays of the Sun of the Divine Fiat, feels all humors being dried up within itself, and while it burns, it neither dies, nor is it consumed. So, I felt not only oppressed, but undone. And my sweet Jesus, as though wanting to cheer me, making Himself felt in my interior, giving me a kiss, told me:

“My daughter, courage, do not lose heart. On the contrary, I want you to enjoy your happy fortune - that my Divine Will, investing you and darting through you, takes away from you all human humors, giving you, in exchange, humors of divine light. Today is the Feast of the Immaculate Conception; seas of love, of beauty, of power and of happiness overflowed from the Divinity over this celestial creature; and what prevents creatures from being able to enter into these seas is the human will. What We do once, We remain in the continuous act of doing always, without ever ceasing. In the Divinity, to give is Its nature, with an act that never ends. Therefore, these seas are still overflowing, and the Queen Mama awaits Her daughters, so as to let them live in these seas, to make of them as many little queens. However, the human will is not allowed to enter, there is no place for it, and only one who lives of Divine Will can have access into them.

“Therefore, my daughter, you can enter into the seas of my Mama whenever you want; my Divine

Will is your guarantor, and with It you will have free step and entrance. Even more, She awaits you, She wants you, and you will render Us and Her twice as happy because of your happiness. We feel happier in giving, and when the creature does not take Our goods, she suffocates within Us the happiness that We want to give her. Therefore, I do not want you to be oppressed. Today is the greatest feast, because the Divine Will had life in the Queen of Heaven; it was the feast of all feasts, it was the first kiss, the first divine embrace that the creature gave to her Creator by virtue of Our Fiat, which the Sovereign little girl possessed - the creature sitting at table with her Creator. Therefore, today is also your feast, in a special way because of the mission given to you by my Divine Will. So, come into the seas of the Immaculate Queen to enjoy Her feast and yours.”

I felt myself being carried outside of myself into these endless seas, but I lack the words to express what I experienced, therefore I stop here and I move on.

After this, later in the day, the confessor read in public what is written in the 15th volume about the Immaculate Conception; and my beloved Jesus, in hearing him reading, made feast in my interior, and told me:

“My daughter, how content I am; today it can be said that my Sovereign Mama receives from the Church the divine honors, as She/(the Church) honors in Her, as the first act of Her life, the Life of the Divine Will. These are the greatest honors that can be given - that the human will never had life in Her, but always, always the Divine Will. This was the whole secret of Her sanctity, of Her height, power, beauty, greatness and so on; it was my Fiat that, with Its heat, extinguished the stain of original sin and conceived Her immaculate and pure. And my Church, instead of honoring my Divine Will, primary cause and prime act, honored the effects of It, and proclaimed Her Immaculate, conceived without sin. It can be said that the Church gave Her human honors, not divine honors, which She justly deserves, because a Divine Will had continuous life in Her. And this was a sorrow for Me and for Her, because neither did I receive from my Church the honors of a Divine Will dwelling in the Queen of Heaven, nor did She receive the honors due because She gave within Herself the place in which to form the Life of the Supreme Fiat. Therefore, today, by making known that everything in Her was the prodigy of my Will, and that all of Her other prerogatives and privileges were in the secondary order and as consequence of the effects of that Divine Will which dominated Her, it can be said that, today, it is with decorum, divine glory and magnificence that the Feast of the Immaculate Conception is celebrated; a Feast which, more truly, can be called: ‘The conception of the Divine Will in the Sovereign Queen of Heaven.’ And this conception was the consequence of everything It is and It did, and of the great prodigies of this Celestial Little Girl.”

After this, with a more tender emphasis, He added: “My daughter, how beautiful, delightful, it was to see this celestial tiny little girl, even from Her immaculate conception. One would look, and would see Her little earth, taken from the human stock; and inside this little earth one would see the Sun of Our Eternal Volition, such that, as She was unable to contain It, It overflowed outside of Her and extended, filling Heaven and earth. We made a prodigy of Our Omnipotence so that the little earth of the tiny little Queen might enclose the Sun of Our Divine Volition. So, one would see earth and Sun. Therefore, in everything She did - whether She thought, spoke, worked or walked - Her thoughts were rays of light, Her words converted into light; everything was light that came out of Her, because since Her little earth was smaller than the immense Sun which She enclosed, Her acts

would get lost within the light. And since this little earth of the Celestial Sovereign was vivified, animated and preserved continuously by the Sun of my Fiat, it appeared always flowery, but with the most beautiful flowerings, which turned into most sweet fruits, such as to draw Our divine gazes and make Us remain enraptured - but so much, that We could not do without looking at Her, so great was the beauty and the happiness She gave Us. All beautiful was the Immaculate Little Virgin; Her beauty was enchanting and enrapturing. It is enough to say that She was a prodigy of Our Will, to say everything. Oh! if creatures knew what it means to live of Will of God, they would lay down their lives to know It and live in It.”

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**December 13, 1928**

***How all created things possess a dose of happiness. How the privation of Jesus makes life rise again.***

I was fusing myself in the Holy Divine Volition, and as I accompanied Its acts done in the Creation, my sweet Jesus, moving in my interior, told me:

“My daughter, all created things were created by Us with a dose of happiness, one distinct from the other; so, each created thing brings to man the kiss, the air that delights, the life of Our happiness. But do you know who feels all the effects of Our many happinesses which are spread in the Creation descend into her interior, to the point of remaining soaked with them like a sponge? One who lives in Our Divine Will. Our happinesses are not foreign to her, because, since she has her taste purified by Our Fiat and not corrupted by the human will, her taste and all of her senses have the virtue of enjoying all the happinesses which are present in the created things, and We feel so much happiness and joy in seeing one who does Our Will as though sitting at the banquet of Our happinesses and feeding herself with as many different bites for as many as are the happinesses present in the created things. Oh! how beautiful it is to see the creature happy.”

At that moment, Jesus kept silent, and I heard the sound of the harmonium playing in the chapel; and Jesus pricked up His ears to listen, and then He added:

“Oh! how happy I feel because this sound delights the little daughter of my Will. And I, in hearing it, delight together with her. Oh! how beautiful it is to be delighted together. To make one who loves Me happy is the greatest of my happinesses.”

And I: ‘Jesus, my Love, my happiness for me is You alone, all other things hold no attraction over me.’

And Jesus: “Certainly the greatest happiness for you is I, because I contain the source of all joys and happinesses; but I enjoy in giving you the small happinesses, and just as I Myself feel them and enjoy them, I want you to feel them and enjoy them together with Me.”

Then, I was thinking to myself: ‘Jesus delights so much when I delight in the many happinesses which He spread in the Creation; and why, then, does He grieve me so much, and He renders me so unhappy, to the point of feeling as if I had no life without Him? And in feeling myself without life,



all happinesses lose life over my poor soul!’ And Jesus added:

“My daughter, if you knew what the utility of my privations is.... You feel yourself lifeless without Me, you feel you are dead; yet, over that pain and that death my new life is formed; and this new life brings you the new manifestations of the life of my Divine Will. In fact, since your pain is a divine pain, which has the virtue of making you feel death, but without dying, it has the virtue of making my very life rise again, with the enchantment of my truths. The pain of my privation prepares the place for my new life, and disposes your soul to listen to and to comprehend the important truths on my Divine Fiat. If I did not deprive you of Me so very often, you would not have had the new surprises of your Jesus, His many teachings. Have you yourself not seen how, after you have been without Me and you thought that everything was over for you, my life would rise again in you and, all love and festive, I would set about giving you my lessons? So, when I deprive you of Me, I remain hidden in you and I prepare the work to give you, and my new life to rise again. I too suffered the pain of death, to make a creature rise again in the pain of my death. Death, suffered in the divine order and in order to fulfill the Divine Will, produces Divine Life, so that all creatures might receive this Divine Life. And, after having suffered so many deaths, I wanted to really die - how many goods did my resurrection not produce? It can be said that with my resurrection all the goods of my Redemption rose again, and, with it, all goods rose again for creatures, as well as their very life. Therefore, be attentive, and let Me do.”

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**December 14, 1928**

***The Tree of the Divine Will. The single act of God. One who lives in the Divine Will forms the echo in all created things.***

I was worried about the publication of the writings of the Divine Will, and I felt bothered at the many question they ask me; and I said to myself: ‘Jesus alone knows my martyrdom, and how tortured I felt when authoritative people were talking about wanting to publish them; so much so, that no one could manage to calm my interior martyrdom and make me surrender to say Fiat. Only Jesus, with His seducing persuasion, and by striking in me the fear of the great evil I might do if I went out, even just slightly, from the Divine Will, could induce me to say Fiat. And now, in seeing it go so slowly, I remember my interior struggles, my hard martyrdom because of this publication. What is the utility of so many pains suffered; who knows who will see this publication? Maybe Jesus will make me content by letting me see it from Heaven.’ But while I was thinking of this and other things, I began to pray, and I saw before my mind a tree loaded with fruits, which emitted light; and my sweet Jesus was crucified in the middle of this tree, and the light of these fruits was so great, that Jesus was eclipsed within this light.

I was surprised, and Jesus told me: “My daughter, this tree that you see is the tree of my Divine Will; and since my Will is sun, Its fruits turn into light and form many other suns. The center of its life is I, and this is why I am in the middle of it. Now, these fruits that you see are all my truths which I have manifested on my Divine Fiat. They are all in the act of giving birth to their light in the bosom of the generations; and those who should occupy themselves with them and hasten, but do not do it, prevent the fruits of this tree from forming births of light from themselves, as well as the great good of this light. Therefore, you must be consoled in your tortures and martyrdoms, because between you

and I we are in order, nor would I have tolerated even a shadow of opposition to my Will in you. It would have been my greatest sorrow, nor would I have been able to say: 'The little daughter of my Will gave Me her will as gift, and I gave her the gift of Mine', while this exchange of wills is one of my greatest joys, and yours. If there is any fault, it is from those who neglect it. Therefore, do not want to afflict yourself or be bothered at the questions they ask; I Myself will be in you to administer to you the light and the words which are needed. You must know that this is my interest more than your own."

Then, I continued to think about the Divine Fiat, and my sweet Jesus added: "My daughter, within Us, in Our Divinity, one single act is enough to do everything. That act is will, thought, word, work and step. So, a single act of Ours is voice that speaks, it is hand that operates, it is foot that walks, and enveloping everything, if the creature thinks, works, speaks and walks, it is the virtue of Our single act that, echoing in each act of the creature, communicates the good of the thought, of the word and of all the rest. Therefore, it can be said that We are the Bearer(, Singular, referring to the One Triune God,) of all creatures and of all their acts. Oh! how offended We feel when Our act bears voice, thought, work and step, but not only is it not done for Us, but to offend Us. Creatures use Our very acts to form the weapons with which to wound Us! Human ingratitude, how great you are.

"Now, one who does Our Divine Will and lives in It unites herself to Our single act, and forming one single act of the will with Ours, she flows together with Our act, and together with Us, she makes herself thought, voice, work and step of all. And, oh! how We enjoy, because Our virtue, investing the human littleness, makes her the bearer of all the acts of creatures together with Us, and she uses all Our acts - not to form weapons with which to wound Us, but to form weapons with which to defend Us, to love Us and to glorify Us. So, We call her Our warrior, who defends Our rights."

After this, I was following the Divine Fiat in the Creation: I felt I wanted to make everything my own - the sun, to give Him the glory of the light and of the heat; the sea, to give Him the glory of that murmuring that never ceases.... I would like to have everything in my power, to be able to say: 'You have given me everything, and I give You everything.' But while I was thinking of this and other things, my beloved Jesus, moving in my interior, told me:

"My daughter, how beautiful is the living in my Will - your echo reaches everywhere. Wherever my Divine Will is present, and It is everywhere, there does your echo reach. So, your echo resounds in the sun, in the sea, in the wind, in the air, and penetrating even into Heaven, it brings to your Creator His very glory, love and adoration. And my Divine Will does not feel alone in all created things; It has the company of the echo of one who lives in my Divine Volition, and It feels all the love and the glory which It spread in the whole Creation being returned to It."

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**December 16, 1928**

***Speaking of the nine excesses of Jesus in the Incarnation. Contentments of Jesus. His word is creation. Jesus sees the scenes of His love being repeated. Preludes of His Kingdom.***

I was doing my meditation, and since today it was the beginning of the Novena of Baby Jesus, I was thinking about the nine excesses of His Incarnation, which Jesus had narrated to me with so much

tenderness, and which are written in the first volume. I felt great reluctance at reminding the confessor about this, because, in reading them, he had told me that he wanted to read them in public in our chapel.

Now, while I was thinking of this, my little Baby Jesus made Himself seen in my arms, so very little, caressing me with His tiny little hands, and saying to me:

“How beautiful is my little daughter! How beautiful! How I must thank you for having listened to Me.”

And I: ‘My Love, what are You saying It is I who must thank You for having spoken to me, and for having given me, with so much love, acting as my teacher, so many lessons which I did not deserve.’

And Jesus: “Ah, my daughter, to how many do I want to speak, and they do not listen to Me, reducing Me to silence and to suffocating my flames. So, we must thank each other - you thank Me, and I thank you. And then, why do you want to oppose the reading of the nine excesses? Ah! You do not know how much life, how much love and grace they contain. You must know that my word is creation, and in narrating to you the nine excesses of my love in the Incarnation, I not only renewed my love which I had in incarnating Myself, but I created new love in order to invest the creatures and conquer them to give themselves to Me. These nine excesses of my love, manifested with so much love of tenderness and simplicity, formed the prelude of the many lessons I was to give you about my Divine Fiat, in order to form Its Kingdom. And now, by their being read, my love is renewed and redoubled. Don’t you want, then, that my love, being redoubled, overflow outside and invest more hearts, so that, as a prelude, they may dispose themselves for the lessons of my Will, to make It known and reign?”

And I: ‘My dear Baby, I believe that many have spoken about your Incarnation.

And Jesus: “Yes, yes, they have spoken, but those have been words taken from the shore of my love, therefore they are words which possess neither tendernesses, nor fulnesses of life. But those few words which I have spoken to you, I have spoken from within the life of the fount of my love, and they contain life, irresistible strength, and such tendernesses, that only the dead will not feel themselves being moved to pity for Me, tiny little One, who suffered so many pains even from the womb of the Celestial Mama.”

After this, the confessor was reading in the chapel the first excess of the love of Jesus in the Incarnation; and my sweet Jesus, from within my interior, pricked up His ears to listen. And drawing me to Himself, He said to me:

“My daughter, how happy I feel in listening to them. But my happiness increases in keeping you in this house of my Will, as both of us are listeners: I, of what I have told you, and you, of what you have heard from Me. My love swells, boils and overflows. Listen, listen - how beautiful it is! The word contains the breath, and as it is spoken, the word carries the breath which, like air, goes around from mouth to mouth and communicates the strength of my creative word; and the new creation which my word contains descends into the hearts. Listen, my daughter: in Redemption I had the

cortege of my Apostles, and I was in their midst, all love, in order to instruct them, I spared no toil in order to form the foundation of my Church. Now, in this house, I feel the cortege of the first children of my Will, and I feel my loving scenes being repeated, in seeing you in their midst, all love, wanting to impart the lessons about my Divine Fiat in order to form the foundations of the Kingdom of my Divine Will. If you knew how happy I feel in seeing you speak about my Divine Volition.... I anxiously await the moment when you begin to speak, in order to listen to you, and to feel the happiness that my Divine Will brings Me.”

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**December 21, 1928**

***Sea of love in the excesses of Jesus. Example of the sea. The Divine Will, solar ray which brings the Life of Heaven. The Divine Will operating. Happiness of Jesus.***

The novena of Holy Christmas continues, and continuing to hear the nine excesses of the Incarnation, my beloved Jesus drew me to Himself, and showed me how each excess of His love was a sea without boundaries. And, in this sea, gigantic waves rose, in which one could see all souls flowing, devoured by these flames. Just as the fish flow in the waters of the sea, and the waters of the sea form the life of the fish, the guide, the defense, the food, the bed, the palace of these fish, so much so, that if they get out of the sea, they can say, “Our life is ended, because we have gone out of our inheritance - the fatherland given to us by our Creator”; in the same way, these gigantic waves of flames which rose from these seas of fire, by devouring the creatures, wanted to be the life, the guide, the defense, the food, the bed, the palace, the fatherland of creatures. But as they go out of this sea of love, all of a sudden, they find death. And little Baby Jesus cries, moans, prays, shouts and sighs, for He wants no one to go out of these devouring flames of His, because He does not want to see anyone die. Oh! if the sea had reason, more than tender mother it would sadly cry over its fish which are snatched away from its sea, because it feels a life, which it possesses and preserves with so much love, being snatched away from itself, and with its waves, it would hurl itself at those who dared to snatch away from it so many lives which it possesses, and which form its richness, its glory.

“And if the sea does not cry, I cry” - Jesus says - “in seeing that, while my love has devoured all creatures, ungrateful, they do not want to live life in my sea of love, but wriggling free from my flames, they exile themselves from my Fatherland, losing the palace, the guide, the defense, the food, the bed, and even the life. How can I not cry? They came out of Me - they were created by Me, and were devoured by my flames of love which I had in incarnating Myself for love of all creatures. As I hear the nine excesses being narrated to Me, the sea of my love swells - it boils; and forming huge waves, it roars so much, that it would want to deafen everyone, that they might hear nothing but my moans of love, my cries of sorrow, my repeated sobs, saying: ‘Don’t make Me cry any more, let us exchange the kiss of peace; let us love each other, and we will all be happy - the Creator and the creature’.”

Jesus kept silent, and at that moment I saw the heavens opened and a ray of light descend from above, which, fixing itself upon me, illuminated those who were around me. And my always lovable Jesus resumed His speaking:

“Daughter of my Will, this solar ray that fixed itself upon you is my Divine Will, which brings you the

life of Heaven into your soul. How beautiful is this solar ray, which not only illuminates you and brings you its life, but whoever draws near you and remains around feels the life of light, because, like sun, it expands around, and gives to those who surround you the warm kiss of light, of its breath, of its life. And I feel happy within you in seeing that my Divine Will diffuses and begins to beat its way. See, the seas of love that you saw are nothing other than my Will operating. When my Will wants to operate, the seas of my love swell, boil, form their gigantic waves which cry, moan, shout, pray, deafen. On the other hand, when my Fiat does not want to operate, the sea of my love is calm, it only murmurs quietly, its course of joy and of happiness, inseparable from it, is continuous. Therefore, you cannot comprehend the joy I experience, the happiness I feel and the interest I take in illuminating, in offering my very word, my very Heart, to one who occupies himself with making my Divine Will known. My interest is so great, that I envelop him within Myself and, I Myself overflowing outside of him, I take the floor, and I Myself speak about my Will operating in my love. Do you think that it is your confessor that speaks, in these evenings in which he is speaking in public about the nine excesses of my love? It is I who take his heart in my hands and make him speak.”

But while He was saying this, benediction was being given, and Jesus added: “Daughter, I bless you; everything is happiness for Me when it comes to doing an act of mine over one who possesses my Divine Will, because, if I bless you, my blessing finds the space in which to place the goods and the effects which my blessing contains; if I love you, my love finds in my Fiat, within you, the space in which to place itself and carry out its life of love. Therefore, each thing I do over you, in you and with you, is a happiness that I feel, because I know that a Divine Will has the place for everything I want to give you, and the virtue of multiplying the goods I give you, because It is Our all-doer, and It occupies Itself with forming as many lives for as many acts as We do with the creature in whom It reigns.”

After this, I was doing my round in the Divine Fiat and was going again to the first times of Creation, to unite myself to the acts done by our father Adam in the state of innocence, so as to unite myself with him and continue from where he left. And my beloved Jesus, moving my interior, told me:

“My daughter, in creating man I gave a visible universe in which he was to move freely and see the works of his Creator, done with so much order and harmony, done for love of him, and, in this void, to also do his own works. And just as I gave a visible void, so I gave an invisible void, even more beautiful, for his soul, in which man was to form his holy works, his sun, his heavens, his stars; and echoing his Creator, he was to fill this void with all his works. But since man descended from my Divine Will to live in his own, he lost the echo of his Creator and the model with which to be able to copy Our works. Therefore, it can be said that in this void there is nothing other than the first steps of man - all the rest is empty. Yet, it must be filled, and this is why I await with so much love those who live and must live in my Will, who, feeling the power of our echo and having Our models present to them, will hasten to fill this invisible void which I gave with so much love in Creation. But do you know what this void is? It is Our Will. Just as I gave a heaven, a sun, to man’s nature, so I gave the Heaven, the Sun of my Fiat to his soul. And when I see you take your steps after the steps of Adam innocent, I say: ‘Finally, here is the void of my Divine Will that begins to receive the first conquests and the first works of the creature.’ Therefore, be attentive and continue always your flight in my Divine Volition.”

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**December 25, 1928**

***The feast which the little daughter prepares for Baby Jesus, how she renders Him happy. Adam, first sun. Example of the artisan.***

I was thinking about the birth of Baby Jesus, and I prayed Him to come to be born in my poor soul. And in order to sing His praises, and form a cortege for Him in the act of His birth, I fused myself in the Holy Divine Volition, and flowing in all created things, I wanted to animate the heavens, the sun, the stars, the sea, the earth and everything with my 'I love You'. I wanted to place all created things as though in waiting, in the act of Jesus' birth, so that all would say to Him 'I love You' and 'we want the Kingdom of your Will upon earth'.

Now, while I was doing this, it seemed to me that all created things would come to attention in the act of Jesus' birth, and as the dear Baby came out of the womb of His Celestial Mama, the heavens, the sun, and even the tiny little bird, as though all in chorus, were saying, 'I love You' and 'we want the Kingdom of your Will upon earth'. My 'I love You' in the Divine Will flowed within all things in which the Divine Will had Its life, and therefore all sang praises to the birth of their Creator; and I saw the newborn Baby who, flinging Himself into my arms, all shivering, told me:

“What a beautiful feast has the little daughter of my Will prepared for Me; how beautiful is the chorus of all created things saying to Me 'I love You', and wanting my Will to reign. One who lives in It can give Me anything, and can use all stratagems in order to render Me happy and make Me smile, even in the midst of tears. Therefore, I was waiting for you, to have a surprise of love of yours by virtue of my Divine Volition. In fact, you must know that my life on earth was nothing but suffering, operating and preparing everything that was to serve the Kingdom of my Divine Will, which must be Kingdom of happiness and of possession; therefore, it is then that my works will have their full fruits and will change for Me and for creatures into sweetnesses, into joys and into possession.”

Now, while He was saying this, He disappeared from me; but after a little while He came back, inside a little cradle of gold, clothed with a tiny little garment of light. And He added:

“My daughter, today is my birthday, and I have come to render you happy with my presence. It would be too hard for Me, on this day, not to render one who lives in my Divine Will happy, not to give you my first kiss and tell you 'I love you' as a requital of yours, and, clasping you tightly to my little Heart, make you feel my heartbeats that unleash fire, and would want to burn everything which does not belong to my Will, while your heartbeat, echoing within mine, repeats for Me your pleasant refrain: 'May your Will reign on earth as It does in Heaven'. Repeat it always, if you want to render Me happy and calm my baby crying. Look - your love has prepared for Me the gold cradle, and the acts in my Divine Will have prepared for Me the little garment of light. Aren't you happy?”

After this, I continued my acts in the Divine Fiat, going back to Eden, into the first acts of the creation of man; and my sweet Jesus, moving in my interior, told me:

“My daughter, Adam was the first human sun, invested by Our Volition, and his acts were more than sun's rays which, extending and expanding, were to invest the whole human family, in which one

would see many in one, as though palpitating in these rays, all centralized in the center of this first human sun. And all were to have the virtue of forming their own suns, without going out of the bond of the first sun. In fact, since the life of each one would have its origin from this sun, each one would be able to be sun of his own. How beautiful was the creation of man. Oh! how it surpassed the whole entire universe. The bond, the union of one in many, was the greatest prodigy of Our Omnipotence, as Our Will, one in Itself, was to maintain the inseparability of all, the communicative and unifying life of all - symbol and image of Our Divinity, as We are inseparable, and even though We are three Divine Persons, We are always one, because one is the Will, one is the sanctity, one is Our power. This is why man is always looked upon by Us as if there were one alone, even though he was to have his very long generation, but always centralized in the one. It was the uncreated love that was created by Us in man, and therefore he was to give of Us and be like Us; and Our Will, the only one acting in Us, was to act as the only one in man, in order to form the unity of all and the bond of inseparability of each one.

“Therefore, by withdrawing from Our Divine Fiat, man became deformed and disordered, and no longer felt the strength of the unity and inseparability, either with his Creator or with all generations. He felt like a divided body, broken in his members, which no longer possesses all the strength of his body as whole. This is why my Divine Will wants to enter again as prime act into the creature - to reunite the broken members and to give him the unity and the inseparability, as he came out of Our creative hands. We find Ourselves in the condition of an artisan who has made his beautiful statue, such as to astonish Heaven and earth. The artisan loves this statue so much that he has placed his very life in it; so, at each act or movement it does, the artisan feels within himself the life, the act, the movement of his beautiful statue. The artisan loves it with love of delirium, nor can he remove his gaze from it; but in so much love, the statue receives an encounter, it bumps, and it remains broken in its members and in Its vital part which kept it bound and united to the artisan. What will his sorrow not be? And what will he not do in order to redo his beautiful statue? More so, since he still loves it, and to the raving love has added the grieving love. Such is the state the Divinity is in with regard to man. He is Our delirium of love and of sorrow, for We want to redo the beautiful statue of man; and since the bump took place in the vital part of Our Will which he possessed, once Our Will is reestablished in him, the beautiful statue will be redone for Us, and Our love will be satisfied. Therefore, I want nothing else from you but my Divine Will to have Its life.”

Then He added with a more tender tone: “My daughter, in the created things the Divinity did not create love, but the flowerings of His light, of His power, of His beauty, etc. So, it can be said that in creating the heavens, the stars, the sun, the wind, the sea, the earth, it was Our works that We issued, and the flowerings of Our beautiful qualities. Only for man was this greatest prodigy of creating the life - and the life of Our love itself, and this is why it is said that he was created in Our image and likeness. And this is why We love him so much - because it is life and work that has come out of Us, and life costs more than anything.”

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**December 29, 1928**

***Mute heavens and suns; speaking heavens and suns. How God resumes His Creation. How Heaven will no longer be foreign to the earth.***

I was following the Divine Fiat in the Creation, to accompany Its acts, and my sweet Jesus, moving in my interior, told me:

“My daughter, look - how beautiful is Creation! What order, what harmony It contains. And as beautiful as It is, the heavens, the stars, the sun, are all mute - they have no virtue to say even one word. On the other hand, the heavens, the stars, the sun, the ruling wind of ray Divine Will are all speaking, and have such eloquence that no one else can equal them; the angel, the saint, the learned one, before the heavens of my speaking Will, remain mute and feel ignorant. But why are these heavens and suns speaking? Because they contain life. But do you know what these speaking heavens and suns are? They are the knowledges which I have manifested to you about my Divine Will. My Will is not only life, but is the fount, the source and the life of all lives, therefore the heavens of its knowledges could not be mute. So, each knowledge about my Divine Fiat is a heaven, a sun, it is a wind, one distinct from the other, which, having the speaking virtue and possessing the Divine Life, have the virtue of producing new heavens and suns more beautiful, and winds more mighty, such as to invests the hearts and make conquests of them by their sweet ruling moaning.

“See then, my daughter, how my love surpassed the love We had in Creation, in manifesting to you the many knowledges about my Divine Will. In fact, in Creation, one single heaven, one sun, etc., were enough for Our love, because We wanted to display more all the ardor of Our love over ‘speaking man’, and for ‘speaking man’ We wanted to create ‘speaking heavens and suns’ in the depth of his soul. But by withdrawing from Our Divine Volition, he put a limit to Our love, and the speaking heavens no longer had life in him. But Our love did not say ‘enough’; at the most, it paused and waited. But unable to contain itself any longer, it resumed its creation of the speaking heavens and suns in the little daughter of my Divine Will. Look at them in the depth of your soul - all of my knowledges about my Fiat, all in order and harmony; and one is heaven, and speaks, and forms another heaven; another is sun, and speaks, and while it makes itself light and it warms, it forms another sun. Another is sea, and forms its speaking waves; and while it speaks, it forms another sea, to invest the whole world with its speaking waves, and to impose itself with its creative word so as to make itself listened to, in order to bring the new sea of peace and of joy of my Will into all. Another is wind, and now it speaks with its empire in order to knock down the hardest hearts, now it speaks with its caresses so as not to strike fears, now it speaks with loving moans so as to make itself loved; and while it speaks, it forms more winds, and its word runs to make known the Life, the Power of my Divine Will.

“In sum, all my knowledges about It are a new creation, more beautiful, more varied than the Creation Itself - and much more beautiful, because it is a speaking one; and its word is the Life of my Divine Will which it brings to the creature. Therefore, I feel happy in your soul because I am in the midst of my speaking heavens, stars and suns; but my happiness is doubled when you make the sacrifice of writing, because I see that these speaking heavens will go out, and their word will form new heavens which will bring the Life of my Divine Fiat into the midst of creatures. Then will Heaven no longer be foreign to the earth, because these speaking heavens will form the new celestial family upon earth, and their word will place Creator and creature in communication. The winds of these knowledges will place the secret joys of the Most Holy Trinity in common; and as the creature becomes the owner of the Divine Sanctity and Happiness, all evils will disappear, and I will have the joy of seeing the creature happy, just as he came out of Our creative hands.”



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**January 1, 1929**

***Pages of her life which will form an epoch. The gift that Jesus wants. The circumcision. Decision on the part of God; He is waiting for the decision of creatures.***

I was thinking about what I could offer to little Baby Jesus as gift for the first day of the year. 'Would it not be good to give Him my will again as a little footstool at His little feet, or as an amusement in His tiny little hands? But while I was thinking about this, my little Jesus made Himself seen in my interior, telling me:

"My daughter, your will is already mine, nor are you the master of it any longer, having given it to Me so many times. And I keep it now as footstool, now as amusement in my hands, and now I enclose it in my Heart as the most beautiful conquest and as the secret joy that soothes my many pains. Do you want to know what I would like as gift on this day? All your acts which you have done in my Will during this year. These acts will be as many suns which you will place around Me, and - oh! how I content I will be in seeing that the little daughter of my Divine Volition has given Me the many suns of her acts as gift; and I, in return, will give you the grace to double these suns of your acts done in my Will, to give you the field to be able to offer Me a gift yet more beautiful and rich."

Then He added: "My daughter, each manifestation I have given you about my Divine Will is like a page of your life; and if you knew how many goods these pages enclose.... Each of them is a current between Heaven and earth, it is one more sun that will shine over the heads of all. These pages will be the heralds of the Celestial Fatherland; they are steps which my Divine Volition takes in order to draw near the creatures. Therefore, these manifestations about It, like pages of life, will form an epoch for the future generations, in which they will read the Kingdom of my Fiat, the many steps it took to come into their midst, and the new rights It gave them to make them enter again into Its Kingdom. My manifestations are decrees, and only when I want to give that good which I manifest, then do I move to manifest a knowledge. Therefore, everything I have told you about my Divine Will is divine capitals that I issued; therefore, they will be the most beautiful pages of your life, which will enclose the long history of my Will, and braiding the history of the world, will form the most beautiful epoch of all centuries."

After this, I was thinking about the bitter pain which little Baby Jesus suffered in the circumcision. It is only eight days since He was born, and He submits Himself to a cut so painful. And Jesus, moving in my interior, added:

"My daughter, in the first epoch of his life, by sinning, Adam made a wound to his soul, through which the Divine Will went out and, in Its place, darkness, miseries, weaknesses entered, which formed the wood worm to all the goods of man. So, if he has any good without my Divine Will - if he has any at all, they are worm-eaten, moldy, without substance, therefore without strength and without value. And I, who love him so much, in the first days of my life down here, wanted to submit Myself to the circumcision, suffering a most cruel cut, to the point of snatching my baby tears. And by this wound I opened the door to the human will, to let it enter again into Mine, so that this wound of mine might heal the wound of the human will and might enclose man once again in my Divine Fiat, which would remove from him the wood worm, the miseries, the weaknesses, the darkness; and by

virtue of my omnipotent Fiat, all of his goods would be redone and restored. Daughter, from the moment I was conceived and from the very first days of my being born, I occupied Myself with the Kingdom of my Divine Will and with how to place It in safety in the midst of creatures. These were my sighs, my tears, my repeated sobs, my pains, all directed toward reestablishing the Kingdom of my Fiat upon earth. In fact, I knew that no matter how many goods I might give him, man would never be happy, nor would he possess the fullness of goods and of sanctity, or have the insignia of his creation which constitute him king and dominator; he is always the man-servant, weak, miserable. But with my Will, and by making It reign in their midst, I would give him, in one single stroke of fortune, all goods, his royal palace and his lost dominion.

“About twenty centuries have passed and I have not stopped - my sighs last still; and if I have manifested to you so many knowledges about my Divine Will, these are nothing other than my speaking tears and the indelible characters of my pains and sighs, which, transforming into words, manifest themselves to you, to make you write on paper, with the most tender and convincing manners, what regards my Divine Volition and how It wants to reign on earth as It does in Heaven. Therefore, on Our part, the Divinity has decided with indelible and unshakeable decrees that Our Divine Will come to reign upon earth - and no one can move Us; and as the sign of this, We have dispatched from Heaven the army of Its knowledges. If it were not so, it would not be worthwhile to place the so many values of a Divine Will at risk; just as they have remained hidden to man for many centuries, so could they continue. Now We are waiting for the creatures’ part, who are still temporizing from making up their minds, especially those who temporize from occupying themselves with making known the secrets of my Divine Will and the great good of Its knowledges. Human will, how ungrateful you are; I am waiting for your decision so that we may exchange the kiss, and I may give you the Kingdom which I have prepared for you. And you temporize still? My daughter, pray and place no obstacle on your part to a good so great, which will be the greatest display of Our love.”

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**January 6, 1929**

***Crowd of people who did not reach the proper stature, because they went out of the inheritance of the Divine Fiat. Wherever the Divine Fiat is present, there is the communicative strength of the divine goods.***

I continue in my usual abandonment in the Divine Fiat; and while I was following Its acts, I saw a crowd of people, all of small stature, malnourished, sickly, scrawny, and some of them wounded. In this crowd there was neither childlike freshness, nor the beauty of the young age, nor the dignity of the mature man; they seemed to be an odd assortment of people without regimen, starving, without sufficient foods; and if they ate, they were never satiated. How much pity aroused this great crowd, which seemed to be almost the whole entire world. I did not know who they were, nor the meaning of their nature - that none of them had reached their proper stature; and my beloved Jesus, sighing, came out from within my interior and told me:

“My daughter, what an unhappy crowd. It is nothing other than the great crowd that went out of the paternal inheritance given to them by their Celestial Father. Poor children, without paternal inheritance. They do not have their lands in which to live safely; they do not have sufficient foods in order to nourish themselves, and are forced to live of thefts and robberies, and of foods without

substance. Therefore, it is almost difficult for them to grow to proper stature, because their members do not have sufficient strength to develop; and so they are scrawny, infirm, starving, without ever becoming satiated. Everything they take is not suitable for their growth, because they are not foods suitable and established for them, nor belonging to their inheritance.

“My daughter, the inheritance given by my Celestial Father to this crowd of people was my Divine Will. In It they were to find food in order to grow to proper stature, balsamic air to be rendered healthy and strong, which was to portray on their faces the freshness of a child, the beauty of the young age and the dignity of a mature man. There was no good which this inheritance did not possess, of which man was to be the master, and have at his disposal all the goods he wanted, in the soul and in the body. So, as man went out of the inheritance of my Divine Will, he no longer found things at his disposal, he was no longer master, but servant, and he is forced to live of hardships. How can he grow to proper stature? This is why I await with so much love the crowd of those who must live in Our inheritance of the Divine Fiat. It will form for Us the beautiful crowd with proper stature, beautiful and fresh, which will be fed with nourishing foods that will render them strong and developed; and they will form all the glory of Our creative work. Our sorrow is great in looking at this crowd, unhappy and deformed; and in Our sorrow We repeat: ‘Ah! Our work did not come out of Our creative hands as infirm, without beauty and freshness, but it was a delight to merely look at it; even more, it enraptured Us, so beautiful it was.’ But while We say this, Our love swells and wants to overflow outside; and it wants to put Our Divine Volition on the way, to make It reign in the midst of creatures, so as to restore, beautiful and gracious, Our work, just as it came out of Our creative hands.”

Then, I continued to think about the Supreme Fiat, and - oh! how many things I comprehended about It, I seemed to see It, all majesty, all light, pouring out happiness, strength, sanctity, love; and these outpourings formed endless seas which wanted to pour themselves over creatures. But, alas!, they would not give a thought to receiving them, and these seas would remain suspended above their heads. But while my mind was immersed in the Divine Fiat, my sweet Jesus, moving in my interior, told me:

“My daughter, wherever the Divine Will is present, there is the communicative strength of all the divine goods, and like mighty waves, Our outpourings of happiness, of light, of strength, etc., flow over the creature who possesses It. And It has the virtue of changing the nature of the hardest, the most painful, the most bitter things. Wherever my Divine Fiat is present, the hardest things become so very soft, pains change into joys, bitternesses into sweetnesses, the earth becomes Heaven, the sacrifices conquests.

“Your example is more than enough to convince you of what I am telling you. See, if my Will, were not present in you, nailed as you are, inside a bed for so many years, without seeing and enjoying either the sun, or the air, or any pleasure of the earth - even more, you can say that you do not know it - you would have been the unhappiest creature. Oh! how hard and bitter would your state have been to you. Yet, my Divine Fiat, possessing the source of happiness, pouring Itself over you and flowing even in the marrow of your bones, communicates to you Its happiness, and with Its strength It puts all evils to sleep for you, and renders you happy. And if you knew how content I am in seeing you happy.... And then, add that it is seeing you happy, not in a state of pleasure, of amusement, but

confined in a bed; this enraptures Me, it makes Me go into fidgets of love, it draws Me so much to you; and in my delirium of love, I say: 'Oh! prodigy of my Divine Fiat, that renders my daughter happy in a state which the world would have cried out as unhappiness, misfortune, and maybe never before seen and understood. Yet, with my Divine Will she is the happiest of creatures, the most peaceful, the dominator of herself, because inside of her flows the vein of the happiness of my Fiat, which knows how to convert all things into joys and happinesses without end.' My daughter, to see the creature happy is my only contentment, and since what renders her unhappy is the human volition, once this is removed, all the unhappinesses end, nor do they have any more reason to exist. But what makes all human unhappinesses die is my Will alone. Before It, all evils feel themselves dying; my Will is like the sun that rises in the morning, which has the virtue of dispelling the darkness of the night. Before the light, darkness dies, nor has any right to exist any more. So it is with my Divine Will."

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**January 13, 1929**

***The prophets; how the Kingdom of Redemption and that of the Fiat hold hands. Necessity that what regards the Kingdom of the Divine Will be known.***

I was continuing my round in the acts of the Divine Fiat, and as I reached the point in which I would accompany the prophets when the Divine Volition manifested Itself to them - the how and the when of the coming of the future Redeemer - and the prophets longed for Him with tears, prayers, and penances, making everything they did my own, because all this was the fruits of the Eternal Divine Fiat, I offered it in order to impetrate Its Kingdom upon earth. But while I was doing this, my sweet Jesus, moving in my interior, told me:

"My daughter, when a good is universal and must and can bring good to all, it is necessary that entire peoples - and if not everyone, a great part - know the good which they must receive, and with prayers, sighs, desires and works, they impetrate a good so great, in such a way that first the good they want is conceived in their minds, sighs, desires, works, and even in their hearts, and then is the good which they longed for given to them in reality.

"When a good that must be received is universal, it takes the strength of a people to impetrate it; on the other hand, when it is individual or local, one can be enough to obtain the intent. Therefore, before coming upon earth and being conceived in the womb of the Sovereign Queen of Heaven, I can say that I was conceived in the minds of the prophets, and I confirmed and gave value to this sort of conception in them through my manifestations of the when and the how I was to come upon earth in order to redeem mankind. And the prophets, faithful executors of my manifestations, acted as trumpeters, manifesting to the peoples, with their words, that which I had manifested about my coming upon earth; and conceiving Me in the words, they made the news that the Word wanted to come upon earth fly from mouth to mouth. And by this, not only was I conceived in the word of the prophets, but I remained conceived also in the word of the people, in such a way that all talked about it, and prayed, and longed for the future Redeemer. And when the news of my coming upon earth were diffused among the peoples, and almost an entire people, with the prophets at the head of it, prayed and longed for, with tears and penances - only then, being as though conceived in their wills, I let the Queen come to life, in whom I was to conceive in reality, so as to make my entrance into a

people which had been longing for Me and desiring Me for forty centuries. What a crime would the prophets not have committed, had they concealed, hidden within themselves, my manifestations about my coming. They would have prevented my conception in the minds, in the prayers, words and works of the people - a necessary condition for God's being able to concede a universal good, which was my coming upon earth.

“Now, my daughter, the Kingdom of Redemption and the Kingdom of my Divine Fiat hold hands, and since It is also a universal good, such that, if they want so, all can enter into It, it is necessary that many know the news about It, and that It be conceived in the minds, in the words, in the works and hearts of many, so that, through prayers, desires, and a holier life, they may dispose themselves to receive the Kingdom of my Divine Will into their midst. If the news is not divulged, my manifestations will not act as trumpeters, nor will the knowledges about my Divine Fiat fly from mouth to mouth, forming the conception of It in the minds, prayers, sighs and desires of creatures. My Divine Volition will not make Its triumphant entrance, coming to reign upon earth. How necessary it is that the knowledges about my Fiat be known; not only this, but that it be made known that my Divine Will already wants to come to reign on earth as It does in Heaven into the midst of creatures. And it is to the priests, as to new prophets, both through the word and through writing and through works, that the task is given of acting as trumpeters in order to make known what regards my Divine Fiat; nor would their crime be lesser than that of the prophets, had these hidden my Redemption, if they do not occupy themselves as much as they can with what regards my Divine Will. They themselves would be the cause of a good so great being neither known nor received by creatures; and to suffocate the Kingdom of my Divine Will, to keep suspended a good so great, such that there is no other similar to it - is this perhaps not a crime? Therefore, I recommend to you: on your part, do not omit anything, and pray for those who must occupy themselves with making known a good so great.”

Then He added with a more tender and afflicted tone:

“My daughter, this was the purpose for which I permitted the necessity of the coming of the priest - that you might deposit in them, as a sacred deposit, all the truths which I have spoken to you about my Divine Fiat, and that they be attentive and the faithful executors of what I want - that is, that they make the Kingdom of my Divine Will known. Be certain that I would not have permitted their coming if not for the purpose of fulfilling my great designs over the destiny of the human family. And just as in the Kingdom of Redemption I left my Queen Mama in the midst of the Apostles, so that, together with Her, helped and guided by Her, they might give start to the Kingdom of Redemption - because the Sovereign Queen of Heaven knew more than all of the Apostles, She was the most interested; it can be said that She kept It formed within Her maternal Heart, therefore She could very well instruct the Apostles in the doubts, in the way, in the circumstances; She was the true sun in their midst, and one word of Hers was enough for my Apostles to feel strong, illuminated and fortified - in the same way, for the Kingdom of my Divine Fiat, having placed in you the deposit of It, I keep you in the exile still, so that the priests might draw from you, as from a new mother, what can serve as light, as guidance, as help, to give start to making known the Kingdom of my Divine Will. And as I see their little interest if you knew how much I suffer ... Therefore, pray, pray.”

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**January 20, 1929**

***How Creation is a divine army. Wherever the Divine Will is present there is perennial life.***

My abandonment in the Divine Fiat continues, and as I was following Its acts which It did in the whole Creation, I wanted to give to my Creator the glory which each created thing contained. In fact, even though each created thing is glorious, noble, holy, of divine origin, because it is formed by the Creating Fiat, however, each thing possesses a property, one distinct from the other, in such a way that each of them gives its own glory to the One who created it.

So, while my little and poor intelligence was wandering within Creation, my sweet Jesus, moving in my interior, told me:

“My daughter, each created thing has its special office, according to how God created it, and all of them are faithful to Me in the office which each one possesses, giving Me continuous glory, and each distinct from the other. The Creation is my divine army - united and inseparable, though created things are distinct, and all of them run without ever stopping for the sole purpose of glorifying their Creator. It is like an army: some act as general, some as captain, some as officer, and some as little soldier - all intent on serving the king, each one at its place, in perfect order and faithful to the exercise of each office. As each created thing possesses an act of my Divine Will, this is enough for them to maintain themselves in their place in perfect order, always beautiful and ever new, and in the act of glorifying the One who created them. Wherever my Divine Will is present there is perennial life, harmony, order, unshakeable firmness, such that no event can move them from their place, and all are happy in the office which each possesses. Such would man have been if the human will had not snatched him away from my Will - a beautiful army, all ordered, and each one happy in his office, and always in the act of glorifying Me; and while glorifying his Creator, he would remain glorified himself. This is why I want my Divine Fiat to return to reign in the midst of creatures - because I want my army, all ordered, noble, holy, and with the imprint of the glory of their Creator.

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**February 3, 1929**

***To recognize Creation and Redemption is to recognize the divine dominion. Tight bonds which exist between Heaven and one who lives in the Divine Will, and how one who lives in It is all one piece.***

My poor and little mind swims in the most bitter pain of the privation of my sweet Jesus, and feeling I am almost without Him, more than ever I feel like longing for my Celestial Fatherland. Oh! how bitter is the earth without Jesus. Together with Him it is more bearable, but without Him one cannot live at all. And if it wasn't for the fact that close to the sea of His privation flows more extensive the sea of the Divine Fiat which, with Its light, eases in part the bitterness and the intensity of the pain of the privation of Jesus, who knows how long ago I would have taken flight to the celestial regions because of the force of the pain. But, Fiat! Fiat!

So, I was continuing my round in the Creation and Redemption, recalling within my mind all the acts done by God in order to follow them, giving, for each act, homages, adoration, love, thanksgiving.

And my sweet Jesus, moving in my interior, told me:

“My daughter, by recalling the acts of Creation and Redemption in order to follow them and honor them and know them, the creature does nothing but recognize the divine dominion in all things; and my Divine Will feels Itself being given Its honors, the homages due to It, and, drawn, It forms there Its Kingdom in the midst of creatures.”

After this, I felt I could not go on any longer without Jesus - my strengths were failing me; I was so disheartened that if my interior pains could be seen, I would have caused Heaven and earth to cry out of pity. But I believe that just as the Divine Fiat eclipses my sweet Jesus from me with Its light, so does It eclipse my pains, in such a way that no one knows anything about my hard martyrdom - it is a secret that passes only between me, Jesus and the Holy Divine Volition. As for all others, no one knows anything, and in looking at me under the rain of the light of the Fiat, maybe they believe that I am the happiest of creatures. Oh! power of the Divine Will! - You know how to change things, and wherever You are present You make everything appear as beautiful and good. Even more, with your light You bejewel the pains and make them appear as rare and precious pearls which enclose seas of joy and of happiness within themselves. How ingenious You are, oh, Divine Will! Under your empire of light one can do nothing but remain mute, love You and follow You.

But while my little mind was wandering within Its light, and in the terrible nightmare of the privation of Jesus, I just barely felt Him move in my interior, and He told me:

“My daughter, courage, do not lose heart - the whole of Heaven is fixed upon you, and by the irresistible force of my Fiat they feel such identification with you, that they cannot do without looking at you, loving you and concurring in all your acts. You must know that the Angels, the Saints, the Sovereign Queen, are all one piece; their beings are nothing other than one single act of Divine Will. Therefore, nothing but Divine Will appears in each of them; the thought, the gaze, the word, the work, the step - nothing appears but Fiat! Fiat!; and this constitutes all the fullness of the happiness of all Saints. Now, one who does and lives in my Will on earth is similar to the inhabitants of Heaven - that is, she is all one piece, and forms one single piece with them, in such a way that if the pilgrim soul thinks, the Saints think together with her, if she loves, if she operates, they love and operate with her. There are such tight bonds between her and Heaven, that all together form one single act of my Will; so much so, that all the celestial inhabitants are on the lookout to see what the creature on earth does, so that nothing may escape them. Wherever my Divine Will reigns, It has Its Heaven, and has the virtue of kidnapping Heaven onto earth and the earth into Heaven, and of forming one single thing. Therefore, courage, do not lose heart; think that you are dealing with a Divine Will, and this should make you content.”

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**February 10, 1929**

***One who lives in the Divine Will lends to It her nothingness emptied, which the Fiat uses as the space in which to exercise Its Creation.***

I was doing my round in the Creation, to follow all the acts that the Divine Fiat has done and is continuing in It. Not only this, but my poor mind kept tracing everything that the Divine Volition had done in Adam and in all generations, before and after the Redemption. It seemed to me that all the

acts done by the Divine Will, both in the Creation and in creatures, were more than suns, which I was to follow, embrace and make my own. And even though I was doing that, my poor heart could not help feeling the tortures of the privation of my Highest Good, Jesus. And He, moving in my interior, told me:

“My daughter, courage, in one who lives in my Divine Will and follows Its acts, my Fiat continues Its Creation, and in each of Its acts which she follows, It assumes the attitude of forming Its creations; and only when It sees all of Its acts in the soul who lives in It, all lined up and ordered, like a new Creation, and therefore a new heaven, a new sun, a sea more beautiful, a flowering more surprising - then is my Divine Fiat content. And then, since the act of creating man was the most beautiful, the most tender, done in an ardor of love, the most intense, It wants to repeat over the creature who lives in my Volition the acts which We did in the act of creating man. And, oh! how my Fiat puts Itself in feast in repeating its acts - because only in one who lives in It can It have Its act of always creating, things which It has done as well as new things. In fact, the soul lends to It her nothingness emptied, which my Volition uses as the space in order to create what It wants, almost as It used the void of the universe in order to extend the heavens, to create the sun, to put boundaries to the sea, so that the earth might form its beautiful flowerings. And this is the reason why you go around in the acts of my Fiat and as though many waves of light pass through your mind, in which you follow and feel, impressed into yourself, like many scenes, the Creation, man in the act of being created, the Queen of Heaven in the act of being conceived, the Word descending, and many more acts done by my Will: it is the power of my Creating Fiat that wants to always do, always give, without ever ceasing. Therefore, be attentive, for this is about something too great - no less than your having to remain in the act of undergoing the continuous act of my Creating Will. It will feel It has not completed Its work in you if It does not see all of Its acts enclosed in your soul as the attestation and triumph of Its reigning in you.

“Therefore, all your attention must be in looking at whether all of Its acts have life in you. And do you know how these acts are created in you? As for you, by recalling them, recognizing them and loving them; and my Volition, by pronouncing Its Fiat over your call and over your love, forms the life of Its acts in you. And the continuity of Its work in you is such, that It does not stop even in seeing you tortured by the pain of my privation, because It has much to do, and therefore It moves on. And I let It do so, because you and I must give primacy to our Volition in everything, for the just triumph of Its cause, and to give It the field in order to form Its Kingdom.”

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**February 17, 1929**

***The soul who lives in the Divine Will is inseparable from It. Example of the light.***

I was doing my round in the acts of the Divine Fiat, but with an oppression that took life away from me because of the usual privations of my sweet Jesus. Everything was hardship and unspeakable bitterness. It seemed to me that that Divine Will which was giving me life and which possesses immense seas of light, of joy, of happiness without end, was crossed for me by clouds of oppression and of bitteresses because of the privations of the One whose absence now, after I had lived and was raised together with Him for such a long time, forms for me the clouds to embitter for me the light and the happiness of His very Divine Will. Oh! God, what pain!



But while I was following the acts of the Divine Fiat in this state, my beloved Jesus, just barely moving in my interior, told me:

“My daughter, courage, do not oppress yourself too much. You must know that one who lives in my Divine Will is inseparable from It and from Me. My Will is similar to the light, which contains light, heat and colors, which, though distinct among themselves, are yet inseparable: the light cannot exist nor have life without the heat; the heat cannot have life without the light; and the colors are formed by the strength of the light and of the heat. One cannot be without the other; one is the life, one is the strength. The light, the heat and the colors begin their life together, they continue it without ever separating, and if they have to die, all in one blow, they end their life.

“Such is the inseparability of the soul who lives in my Divine Will; she is inseparable from Me and from all the acts of my Divine Fiat. She enters into the life of the light and of the heat of my Divine Volition, and acquires the life of Its light and of Its heat. And since Its incessant act can be called the multiplicity and infinity of Its acts - the colors which my Divine Will produces - the soul forms one single act with It. You must know that the inseparability of one who lives in my Divine Volition is such and so great, that when the Eternal Wisdom created the heavens, the sun and the whole universe, you were together with Me and were flowing in my Divine Fiat like light, heat and colors. I would have been so very wary of doing even a single act of my Will without my little daughter or one who lives in It. It would be as if I were lacking the strength of the light, of the heat and of the colors. This I cannot lack, and therefore you are inseparable from Me. So, courage, and do not oppress yourself.”

On hearing this, I said to Him: ‘My Love, if it were so - that in all the acts of your Divine Will I was there too in the middle - before sinning, Adam possessed your Fiat, and so, when he sinned, I was there too, and this I would regret.’ And Jesus added:

“My daughter, you must know that in my Divine Will there is the permissive act and the wanted act. In the fall of Adam there was the permissive act, but not wanted by It; and in the permissive act, the light, the heat and the multiplicity of colors of my Divine Will place themselves aside and remain untouchable, without meddling in the human act. On the other hand, in the wanted act, they form one single act and one single thing. Does the light of the sun become stained because it passes over rubbish? Certainly not. Light remains always light, and rubbish remains rubbish. On the contrary, the light triumphs over everything and remains untouchable by anything, regardless of whether they trample upon it, or whether it invests the dirtiest things; because things extraneous to light do not enter into its life of light. My Divine Will is more than light; like light, It flows in all human acts, but It remains untouchable by all the evils of creatures, and only those who want to be light, heat and colors - that is, those who want to live only and always of Its Divine Will - can enter into It; anything else does not belong to It. Therefore, you can be sure that you did not enter into the fall of Adam, because his fall was not an act of light, but of darkness, and one shuns the other.”

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**February 22, 1929**

***How, when she writes, the Divine Will makes Itself actor, dictator and spectator. Ordinary and extraordinary order which the Divinity has in the Creation.***

While being in the highest bitterness of the privation of my sweet Jesus, I was writing what is written above, and although I was doing it with incredible effort, given the state I was in, yet I wanted to do it, to give as though the last attestation of homage to that Fiat which, with so much love, had manifested Itself to me. And now, though It is so brief in His speaking, I do not want the tiny little drops of light that It manifests to me to be lost. 'Who knows' - I was thinking to myself - whether this might not be the last little drop of light that I put on paper...'

But while I was thinking this, my beloved Jesus came out from within my interior, and throwing His arms around my neck, He clasped me so very tightly in His arms, and told me:

"My daughter, as soon as you began to write, I felt Myself being drawn so strongly, that I could not resist, in such a way that, as my Fiat overflowed from you, It put Me out in order to direct, while you write, what I have manifested to you about my Divine Volition. This is a commitment, it is a sacred and divine right that It has, to be the actor, the dictator and the spectator while you write, so that everything may be light and surprising truths, in a way that the divine characters of my Will may be known in clear notes. Do you think that you are the one who writes? No, no - you are nothing other than the superficial part. The substance, the primary part, the dictator, is my Divine Will; and if you could see the tenderness, the love, the yearnings with which my Fiat inscribes Its Life on these papers, you would die consumed with love."

Having said this, He withdrew into my interior, and I, as though coming round from the enchantment of Jesus, continued to write; but I felt myself all light, being whispered everything, being fed the words. I am unable to say what I experienced while writing. Then, after I finished writing, I began to pray, but with the nail in my heart of who knows when Jesus would come back again; and I was lamenting: 'Why is He not taking me to Heaven still?' And I remembered of the many times in which He had reduced me to be at death's door, as if I were about to cross the doors of Heaven, but as they were about to open in order to receive me into the blessed dwelling, obedience had imposed itself [(E.g. Volume 4, Sept. 1900 and Sept. 4, 1902)] over my poor existence, and as it would make the doors close to me, I would be forced again to remain in the hard exile of life. Oh! though holy, how cruel and almost tyrannical is obedience in certain circumstances. And, still, I thought to myself: 'I would like to know whether it was of obedience, or the final point of my existence down here had not yet come...'

But while I was thinking about this, and many other things wandered through my mind, with such unspeakable bitterness that it seemed it was intoxicating me, my Highest Good, Jesus, my dear Life, surprised me, and making Himself seen again, told me:

"My daughter, you must know that in Our Divinity there is the ordinary order for the whole Creation, and this is not moved because of any incident: not one point, not one minute earlier, not one minute later; life ends when it is established by Us - We are immutable in this regard. But, in Us, there is also the extraordinary order, and since We are the masters of the laws of the whole Creation, We have the right to change them whenever We want. But if We change them, a great glory of Ours must enter into this, and a great good for the whole Creation; We do not change Our laws because of little things. Now, my daughter, you know that the greatest work is to establish the Kingdom of my Divine Will upon earth, and to make It known; there is no good that the creature can receive if she does not

know it. What is your wonder, then, if We have surrendered to obedience so as not to let you die? More so since, because of your connection with my Divine Fiat, you enter into the extraordinary order; and since each knowledge about my Divine Volition is many Divine Lives that have come out of Our womb, the sacrifice of your life was needed in order to receive them, and the very privation of Heaven, from which obedience snatched you.

“In addition to this, since my Divine Will, Its knowledges, Its reigning, are not only the greatest good for the earth, but the complete glory for the whole of Heaven, all of Heaven prayed Me [(E.g. Volume 6, Feb. 12, 1904)] to surrender to the pleas of the one who commanded you; and I, out of regard for my Will, while opening the doors to you, surrendered to their pleas. Do you think that I do not know your great sacrifice, your continuous martyrdom of being away from the Celestial Fatherland, and only to fulfill my Will in the one through whom It was commanded to you? Indeed, this sacrificed snatched from Me the many lives of the knowledges of my Fiat. And then, a soul was needed who would know Heaven and how my Divine Will is done in the celestial dwelling, in order to be able to entrust to her Its secrets, Its story, Its life; and by appreciating them, she would make them her own life and would be ready to lay down her life so that others might know a good so great.”

Jesus kept silent, and I, feeling in suffering, was lamenting and reproaching Jesus for He would not take me to Heaven. And He:

“Courage, my daughter, there is just about a little left for the writings on my Divine Fiat. My very silence says that I am about to complete the great manifestations of the Gospel of the Kingdom of my Divine Will. So I did in the Kingdom of Redemption: during the last days of my life, I did not add anything else; on the contrary, I hid Myself, and if I said anything it was a repetition, in order to confirm what I had already said, because what I had said was sufficient so that all might receive the goods of being redeemed - it was up to them to take advantage of it. So it will be for the Kingdom of my Divine Will: once I have said everything, in such a way that nothing may be lacking in order to be able to receive the good of knowing It, and to be able to possess all of Its goods, then I will have no more interest in keeping you on earth - it will be up to them to take advantage of it.”

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**February 27, 1929**

***How all the Saints are the effects of the Divine Will, while those who live in It will possess Its life.***

My abandonment in the Supreme Fiat is continuous; and while I was trying to follow the acts of the Divine Volition as much as I could, embracing everything and everyone, my sweet Jesus came out from within my interior and told me:

“My daughter, the whole Creation, all the Saints, are nothing other than the effects of my Divine Will. If my Will speaks, It creates and forms the most beautiful works. Each little motion of It is fragrances of prodigies that It effuses over creatures; Its littlest breath casts varieties of beauties over the one who receives it. A true image of this is the sun, which, by merely investing the earth, with its touch of light gives the so many varieties of colors, of sweetness, to all plants. No one can deny that, by just letting himself be touched by its light, he has received the good it contains. My Divine Will is

more than sun. Even if one only lets oneself be touched by It, Its miraculous touch must produce a good which, perfuming him and warming him with its light, will make him feel Its beneficial effects of sanctity, of light and of love.

“Now, the effects of my Fiat are given to those who do my Divine Will, who adore its dispositions, who bear with patience what It wants. By doing so, the creature recognizes that there is this Supreme Will, and by seeing Itself recognized, It does not deny to her Its admirable effects. On the other hand, one who must live in my Divine Volition must possess within herself the whole life and not only the effects - but the life with all the effects of my Divine Fiat. And since there is no sanctity, past, present and future, of which my Divine Will has not been the primary cause, in forming all the species of sanctity which exist, It therefore holds within Itself all the goods and effects of sanctity which It has issued; and so, the soul who will live in my Will, by possessing Its life with all Its effects, will see within herself, all together, all the sanctities which have been issued. She will be able to say: ‘The others have done one part of sanctity, while I have done everything, I have enclosed everything within myself of all that each Saint has done.’ Therefore, the sanctity of the ancients, that of the prophets, that of the martyrs will be seen in her; the sanctity of the penitents, the great sanctities as well as the small ones will be seen. Not only this, but the whole Creation will be seen portrayed in her. In fact, my Divine Will loses nothing by issuing Its works; on the contrary, while It puts them out, It holds them within Itself as primary fount. Therefore, for one who lives in It, there is nothing that my Divine Volition has done or will do, of which she will not have possession.

“What enchantment and amazement would it not be if a creature could enclose within herself the whole sphere of the sun with all of its light? Who would not say that she contains all the effects, the colors, the sweetness, the light, which the sun has given and will give to all the earth and to all, plants, big and small? If this could be, Heaven and earth would be astonished, and all would recognize that each of their effects which they possess are enclosed in that creature who possesses the sphere of the sun, which is her life with all of its effects. But humanly speaking this could not happen, because the creature would not be able to contain either the power of all the light of the sun, or that of its heat; she would be burned, nor would the sun have the virtue of not burning her. On the other hand, my Will has the virtue of enclosing Itself, of making Itself smaller, of expanding Itself - however it wants to make Itself, so It does. And while It transforms the creature into Itself, It preserves her alive, and giving her all of Its shades of beauty, It renders her the dominator and possessor of Its divine dominions. Therefore, be attentive, my daughter - recognize the great good of the Life of my Fiat in you, which, while It possesses you, wants to render you the possessor of everything that belongs to It.”

After this, He added: “My daughter, one who lives in my Divine Volition never moves from the ways of her Creator and from being Our repeater - that while Our essence is one, one the Will, one the Life, one the Love, one the Power, We are yet three distinct Persons. In the same way, for the soul who lives in It, one is her heartbeat, and in each heartbeat she forms three acts: one embraces God, the second embraces all creatures, the third herself. And so, if she speaks, if she operates, in everything she does, she forms these three acts which, echoing the Power, Wisdom and Love of the One who created her, embrace everything and everyone.”

**March 3, 1929**

***How the Divine Will is always in the act of renewing what It did in the creation of man. How It contains the charming virtue.***

I was continuing my round in the Divine Fiat, and pausing in Eden, I was adoring the Supreme Will in the act of creating man, in order to unite myself to that union of wills which existed between Creator and creature when he was created. And my Highest Good, Jesus, moving in my interior, told me:

“My daughter, the creation of man was the most beautiful, the most solemn act of the whole Creation. In the fullness of the ardor Of Our Creating Love, Our Fiat created in Adam all other creatures, and remained always in the act of creating and of renewing over each creature what We did over the first man. In fact, all of his descendants were to have their origin from him. And so, Our Divine Volition took on the commitment, as creatures would come out to the light, to renew Our outpourings of love, to put out all of Our divine qualities, and to make new displays of beauties, of graces, of sanctity, of love over each one of them. So, each creature was to be a new feast for Us - the well-issued one, the welcomed one, and the happy increase in the celestial family.

“Oh! how Our Divine Fiat rejoiced in placing Itself in the act of always having to give to the creature, and of renewing the magnificence, the sublimeness and the insuperable mastery which It was to have over each creature. But because Adam went out of Our Divine Volition, his descendants lost the way in order to come to the first act of the creation of man; and even though Our Divine Volition has not stopped - because when We decide to do an act, no one can move Us, and therefore It remains always in the act of renewing the prodigies of Creation - in spite of this, It does not find anyone over whom to renew them, and It waits with a divine firmness and patience for the creature to return into Its Volition in order to be able to renew Its act, always in act, of being able to repeat what It did in the creation of man. And as much as It awaits everyone, It only finds Its little daughter, the newborn of my Divine Volition, who, each day, enters into the first act of the creation of man, when Our Divine Being made display of all Our divine qualities, to make of man the little king and Our inseparable son, embellishing him with all of Our divine insignia, so that all might recognize him as the greatest portent of Our Love.

“My daughter, if you knew with how much love It awaits you, to make each day your little visit in that Eden in which Our Fiat, taken by impetus of love, took the attitude of feast in order to create man.... Oh! how many acts It keeps repressed within Itself, how many sighs of love suffocated; how many joys contained; how many beauties enclosed within Itself, because there is no one who enters into this, Its creating act, to take the unheard-of goods It wants to give. And in seeing you who, in Its very Divine Volition, have the way in order to reach into the act of the creation of man - oh! how It rejoices and feels drawn as by a powerful magnet to make Itself known to creatures, so that, by making my Divine Will reign in their midst, they may find the way in order to reach the first act of the creation of man, so that It may no longer keep the goods It wants to give to creatures repressed within Itself. Oh! if creatures knew how many new creating acts, one more beautiful than the other, my Divine Fiat is about to create and issue from Itself to pour them upon each one of them - oh! how they would hasten to enter into my Divine Volition in order to begin their lives again in It and receive Its infinite goods.”

Then, I was following the Holy Divine Volition and was thinking to myself: 'Is it really true that I possess this Fiat so holy? It is true that I feel I am unable to want or desire anything else, and It overflows like a sea, inside and outside of me, which envelops me completely in this Divine Fiat, and I feel that all other things do not belong to me; but who knows whether I truly possess It!' But while I was thinking about this, my beloved Jesus added:

"My daughter, the sign that a soul possesses my Will is her feeling herself the dominator of herself, in such a way that her passions do not dare to move before the light of my Fiat; they feel impotent to act, as if they had no life. In fact, the Power and Sanctity of my Will knocks everything down, and over the very miseries of the human will It lays Its Light, Its Sanctity and the most beautiful flowerings, in a way as to admirably convert miseries themselves into fecund and blessed earth, which knows not how to produce thorns any more, but celestial flowers, sweet and mature fruits. And the dominion of this fortunate creature is so great, that she feels the owner of God Himself, of creatures and of all created things. She has a charming virtue, such that whoever has the good of knowing her, feels so bound as to be unable to be away from her. It is the Power of my Fiat that, enclosed within her, charms God, who feels happy to remain enclosed in her; and It charms creatures, because they feel the balsamic fragrance of my Divine Fiat that brings true peace and true good into their hearts. What would some not do in order to have one word from you, which, like life, may descend into their hearts? Therefore, be attentive, and always continue your flight in my Divine Will."

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**March 8, 1929**

***How Creation is the celestial band. How the Fiat possesses the generative virtue.***

I continue to go around in the acts of the Divine Fiat, and gathering, all together, the whole Creation, asking in each thing that the Divine Will come to reign upon earth, I was bringing them all together to my Creator, to give Him the glory of all Creation and say to him: 'Adorable Majesty, listen - I pray You - to the heavens, to the stars, to the sun, to the wind, to the sea and to all Creation, asking You that your Fiat come to reign upon earth. Let the will of all be one.' But while I was doing this, my adorable Jesus, coming out from within my interior, told me:

"My daughter, all Creation forms the celestial band, because each created thing contains light, the power of my word Fiat, which produces the most beautiful music. And just as each created thing is not like any of the others, in the same way, my Divine Volition, in creating them with Its creating word, just as It made them one distinct from the other, so It placed in them a distinct sound, like many notes, such as to form the most beautiful concert, which no terrestrial music can imitate. The multiplicity of the sounds with the corresponding notes is so great, for as many as are the created things. So, the heavens contain one sound, each star has its distinct sound, the sun has another, and so with all the rest. These sounds are nothing other than the participation in the harmony which my Divine Will possesses. In fact, as It pronounces Its Fiat, by possessing the generative, communicative and fecundating virtue, wherever It is pronounced It leaves Its beautiful qualities of light, of beauty and of unreachable harmony. Is it perhaps not Its communicative virtue that communicated so much beauty, order and harmony to the whole universe? And is it not by Its breath alone that It nourishes the whole Creation, maintaining It fresh and beautiful, just as It created It?

“Oh! if creatures would let themselves be nourished by the breath of my omnipotent Fiat, all evils would no longer have life in them; Its generative and nourishing virtue would communicate to them light, beauty, order and the most beautiful harmony. What can my Fiat not do and give? Everything. Now, my daughter, as you were gathering all created things in order to bring them to Us as the most beautiful homage, to ask Us for Our Kingdom upon earth, since each thing has the notes and the sound within itself as its own property, immediately they began their music, so beautiful and harmonious, that Our Divinity pricked up Its ear and said: ‘The little daughter of Our Fiat is bringing Us Our celestial band, and in their sound, they say to Us: “May the Kingdom of Our Divine Will come upon earth”. Oh! how pleasing it sounds to Us, how it descends deep into Our inmost divine bosom, and it all moves Us to compassion for so many creatures without the life of Our Fiat. Ah! only one who lives in It can move Heaven and earth, and rise onto Our paternal knees to snatch from Us a good so great, which is the *Fiat Voluntas Tua* on earth as It is in Heaven’.”

After this, I kept following the Divine Will in so many multiple effects which It produces in the whole Creation, and my always lovable Jesus added:

“My daughter, with one single act my Fiat produces many effects, sustaining the whole Creation. Its act is the life that It gives in order to form each created thing; the effects are the nourishments that It administers like many different foods to each thing, to maintain them beautiful and fresh, just as It created them. So, my Divine Will is the sustainer, the nourisher and the vivifier of all Creation. Now, one who lives in my Divine Volition, together with It, sustains, nourishes and vivifies all created things; she is the inseparable one of my Fiat! As the creature operates in It, she acquires the breath, and breathing together with my Fiat, she maintains what was done once always alive; even more, she has the virtue of vivifying and calling to life the many acts of my Will to which the human will has given death. In fact, my Will has a continuous act to give to creatures, and when they have not done my Will, these acts have died for them; and one who lives in It has the virtue of vivifying them and of keeping them alive.”

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**March 13, 1929**

***How the Divine Love overflowed in Creation. How the Divine Will does not know how to do broken things. How each privation of Jesus is a new pain.***

I feel a strength within me, a divine power, which draws me continuously into the Eternal Volition, as if It wanted me in continuous company with Its acts, to give to Its little newborn the life of these acts, and to have the pleasure of hearing them being repeated, or of repeating them together with her. It seems that the Divine Fiat enjoys very much, It celebrates, when It sees the little newborn in Its arms of light, either to tell her something about Its long story, or to let her repeat what It does together with It. The Divine Fiat feels all the joy, the happiness for having issued the Creation. So, Its light transported my little intelligence into Eden, in the act when our Creator, in a surge of love, created the life of love in Adam, in order to love him always, without ever ceasing – as indeed It never ceased - to be loved by him in return with an incessant love. It wanted to love him with a love that never says enough; but It wanted to be loved in return.

While my mind was wandering in the love of the Creator and of the creature, my sweet Jesus, moving

in my interior, told me:

“My daughter, in the first act of the creation of man, Our love overflowed so strongly and raised its flames so high, as to make its arcane voices heard, so strong and penetrating, that the heavens, the stars, the sun, the wind, the sea and everything felt invested by mysterious voices crying out over the head of man: ‘I love you, I love you; I love you.’ These arcane and powerful voices called man; and he, as though stirred from a sweet sleep and feeling enraptured by each ‘I love you’ of the One who had created him, also cried out in his surge of love - in the sun, in the heavens, in the sea and in everything: ‘I love You; I love You, I love You, oh my Creator!’ Our Divine Will which dominated Adam did not let him lose anything, not even one ‘I love you’ of Ours to which he would not respond with his own. It was lovely, a sweet enchantment, to hear him, as the power of Our Divine Fiat would take the ‘I love You’ of Our son, the dear jewel of Our Heart, upon the wings of Its light, and invading the whole Creation, he would make Us hear, in each created thing, his continuous ‘I love You, just like Our own. Our Divine Will does not know how to do broken and interrupted things, but continuous.

“As long as Adam possessed his dear inheritance of Our Fiat, he possessed Its continuous act; it can be said that he competed with Us, for when We do an act, it no longer ceases; therefore, everything was harmony between him and Us - harmony of love, of beauty, of sanctity. Our Fiat let him lack nothing of all Our things. As he withdrew from Our Will, he lost the way in order to reach Our things, and formed many voids between himself and Us - voids of love, voids of beauty and of sanctity, and formed an abyss of distance between God and himself. And this is why Our Fiat wants to return into the creature as fount of life - to fill these voids and make him return, as a little newborn, into Its arms, and to give him Its continuous act, just as It created him.”

After this, I felt myself without my Highest Good, Jesus, and I experienced such pain that I am unable to explain it. Then, after much waiting, my dear Life came back, and I said to Him: ‘Tell me, my beloved Jesus, why is the pain of your privation always new? As You hide, I feel a new pain arise within my soul - a death more cruel, more harrowing, more than those experienced other times, when You eclipse Yourself from me.’ And my always lovable Jesus told me:

“My daughter, you must know that every time I come to you, I communicate to you a new act of my Divinity; I communicate to you now a new knowledge about my Divine Will, now a new beauty of mine, now a new sanctity of mine, and so with all Our divine qualities. This new act that I communicate to you causes that, when you remain without Me, this greater knowledge brings a new pain into the soul, because the more one knows a good, the more one loves it, and the new love brings the new pain when you remain without it. This is why, when you remain without Me, you feel that a new pain invades your soul. But this new pain prepares you to receive, and the void is prepared in you in which to place the new knowledges about the Divine Will. The pain, the new harrowing death that you suffer because of my privation, is the new call which, with arcane and mysterious and enrapturing voice, calls Me; and I come, and, in return, I manifest to you a new truth which brings you the new life of your Jesus. More so, since the knowledges on my Divine Fiat are Divine Lives that come out of the womb of Our Divinity, and therefore the divine pain which you suffer because of my privation has the virtue of calling from Heaven these Divine Lives of the knowledges of my Will to reveal themselves to you, so as to make them reign on the face of the earth.



Oh! if you knew what value one single knowledge on my Divine Will contains, what good it can produce - you would hold it as the most precious relic, and one kept as more than sacrament. Therefore, let Me do, and abandon yourself in my arms, waiting for your Jesus to bring you the Divine Lives of the knowledges of His Fiat!”

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**March 17, 1929**

***What Jesus has manifested about His adorable Will are divine births. His sorrow when He sees that these truths are not well kept.***

I was all abandoned in the Divine Fiat; I felt my Poor mind immersed in the sea of Its endless light, and my adorable Jesus, moving in my interior, told me:

“My daughter, my Divine Will is in the act of forming continuous births. In these births, It generates and gives birth to light, It generates and gives birth to other lives similar to Itself, It generates and gives birth to sanctity and beauty. The first generation is formed within Our divine womb, and then the innumerable births from Us come out. But do you want to know when We generate and form these births? When We want to put out a truth. First We generate it in Our womb as a dear child of Ours, and then We put it out as a birth from Us, so that it may descend down below, to creatures, and may give to one who receives it the freedom to let her generate, that she may produce more births, and therefore creatures may have Our dear child, generated in Our womb. So, Our truths descend from Heaven in order to generate in the hearts, and to form the long generation of the divine births coming from Me.

“See then, my daughter, each truth I have manifested to you about my Divine Will was a child generated in Our paternal womb, such that, as We put it out, it brought you the child of Our light, the child of Our beauty, of Our sanctity and of Our love. And if the grace was given to you to put them out, it was because they found in you the space and the freedom to be able to generate, in such a way that, unable to contain within yourself the so many births of the children of Our truths, you put them out, in those who had the good of listening to you. Therefore, it can be said that one who does not take these truths into consideration, does not esteem them, appreciate them and love them, is a child of Ours who does not appreciate and love the greatest thing that exists in Heaven and on earth; and by not loving it and esteeming it, they come to suffocate these children of Ours and to prevent their generation. There is no greater evil than this: not to use all the care in keeping a truth of Ours - as the greatest of treasures, because it is Our child, it is the bearer of Our life upon earth. What good can a truth of Ours not do? It contains the Power of Our Fiat - and so very vast, and it has the power to save an entire world. More so, since each truth possesses a distinct good to be given to creatures, as well as a glory for the One who generated it; and to hinder the good and the glory which the dear births from Us should give Us is the greatest of crimes.

“This is why I have given you so much grace, I have administered to you the words, I have directed your hand while you were writing - so that the children of my truths might not be suffocated and as though buried in your soul. And so that you might not omit anything, I placed Myself near you, I held you in my arms, like a tender mother holds her little daughter, and now I attracted you with promises, now I corrected you, now I reproached you severely when I saw you reluctant to write the

truths which I had manifested to you; because I had the interest that they were lives and children of mine, and that, if not today, tomorrow they would come out to the light. You cannot comprehend my sorrow in seeing the negligence of the ones who have lost the three volumes of my Divine Will. How many truths were not inside of them? How many lives have they not suffocated, forming the tomb for my children which, with so much love, I issued from my paternal womb? On the part of those who have had no care to the point of causing them to be lost, I feel that they have broken the plan of my Divine Will and Its long story, spoken to you with so much love in order to make it known; because every time I would set Myself to tell you what pertained to my Fiat, the ardor of my love was so great, that I felt I was renewing the act of the whole Creation, especially when, in the ardor of Our love, man was created.”

In hearing this, I felt my soul being pierced through, and as if they were tearing it to pieces; and I said to Him: ‘My Love, if You want, You can make a miracle of your Omnipotence to have them be found, and so You will not have the sorrow of so many truths suffocated and the long story of your Divine Will as though broken. I too feel I suffer very much, and I am not even able to say what this sorrow is like.’ And Jesus added:

“It is my sorrow that echoes in yours; it is the tearing of so many lives of mine which they have suffocated that you feel within you. The truths that have been lost are written in the depth of your soul, because first I would write them in you with my creative hand, and then I would have you write them on paper; and this is why you feel, vividly, the tearing of them - it is my same tearing that you feel in your heart. If you knew how much I suffer! In each truth of these volumes which they have lost with so much negligence, I feel Myself being given death - and as many deaths for as many truths as were inside of them. Not only this, but death to all the good which those truths were to bring, and death to the glory which they were to give Me. But they will pay for this, with so much more fire in Purgatory for as many truths as they have caused to be lost. Know, however, that if they do not use all the means in order to find them because I want their cooperation - I will not make the miracle that some would want, that they may be found; and this, as chastisement of their negligence. These births, these truths, these dear children and lives of Ours which We issued, however, We shall not withdraw, because what comes out of the womb of Our Divinity as relater and bearer of a great good for creatures is not withdrawn by Us because of the ingratitude and negligence of those who have lost so many truths of Ours. Therefore, when the Kingdom of Our Will becomes known upon earth, and will reign on it, then I will make it so as to manifest again what has been lost, because if I did not do so, the nexus and the connection, and the plan, as whole, of the Kingdom of the Divine Fiat, would be missing.”

On hearing this, crying, I said: ‘So, my Love, if it is so, I have to wait. How long will be my exile on earth; yet, I feel so tortured because of your privations, that I cannot be away from the Celestial Fatherland any longer.’ And Jesus:

“Daughter, do not afflict yourself, nor is it necessary that I tell you the way - how and to whom I must manifest, if they do not find what was lost whether to you or to others. What befits you to do, on your part, is to do what you have to do for the Kingdom of my Divine Will. Once you have done the last act that We want from you for the fulfillment of It, your Jesus will not wait a minute to bring you in my arms into the celestial regions. Did I not do the same in the Kingdom of Redemption? I

omitted nothing and I did everything, so that nothing might be lacking on my part, so that all might receive the good of Redemption. And when I did everything, I departed for Heaven without waiting for the outcome, leaving the task to the Apostles. So it will be with you. Therefore, be attentive, and pluck up courage.”

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**March 22, 1929**

***In His works, God makes use of human means. How, in Creation, the Divine Will had the field of action, constituting Itself life of everything. How the Divinity acts only as concurrent and spectator.***

I feel my poor mind as though fixed in the Divine Volition, and I was thinking to myself: ‘How can His Kingdom ever come upon earth? And besides, how can It come if It is not known?’ But while I was thinking about this, my always lovable Jesus, coming out, of my interior, told me:

“My daughter, in my works, I make use of human means, though I do the first part, the foundation and all the substance of the work that I want to do, and then I make use of creatures so that my work may be known and have life in the midst of creatures.

“So I did in Redemption - I made use of the Apostles in order to make It known, to propagate It and to receive and give the fruits of Redemption. And if the Apostles had not wanted to say anything of what I said and did in coming upon earth, and, closed in their muteness, had taken not one step, nor made one sacrifice, nor laid down their lives in order to make known the great good of my coming upon earth, they would have caused my Redemption to die upon Its rising. And the generations would have remained without the Gospel, the Sacraments and all the goods which my Redemption did and will do. This was my purpose, as in the last years of my life down here I called the Apostles around Me: to make use of them as the proclaimers of what I had done and said. Oh! if the Apostles had remained silent, they would have been responsible for the loss of so many souls if they had not known the good of Redemption - responsible for so much good not done by creatures. But because they did not remain silent and they laid down their lives, they can be called, after Me, authors and cause of so many souls being saved and of all the goods that have been done in my Church, forming, as the first proclaimers, Her unshakeable pillars. It is Our usual divine way that first We do Our first act in Our works, We place everything that is needed, and then We entrust them to creatures, giving them sufficient graces so that they may continue what We have done; and therefore Our works become known according to the interest and the goodwill that creatures have.

“So it will be with the Kingdom of my Divine Will. I called you as a second mother of mine, and, one on one, just as I did with Her in the Kingdom of Redemption, I manifested to you the many secrets of my Divine Fiat, the great good of It, and how It wants to come to reign upon earth. I can say that I have done everything; and if I called my minister so that you might open yourself in order to make It known, my intent was so that he would have interest in making known a good so great. And if this interest were not there on the part of those who should occupy themselves with It, they would put the Kingdom of my Will at risk of dying upon Its rising, becoming, themselves, responsible for all the good that a Kingdom so holy can bring. Or, they would deserve that, putting them aside, I call others as proclaimers and propagators of the knowledges, of my Divine Fiat. Until I find some who have

interest and take to heart making known Its knowledges, more than if it were their own lives, the Kingdom of my Will can have neither Its beginning, nor Its life upon earth.”

After this, I continued my abandonment in the Divine Fiat, and my highest Good, Jesus, added:

“My daughter, in Creation it was my Divine Will that had Its field of action; and although, Our Divinity was concurrent - because We are inseparable from It - however, the prime act, the action, was all of Our Will. It spoke and It operated; It spoke and It ordered; We were the spectators of what Our Supreme Volition was doing, with such great mastery, order and harmony, that We felt worthily glorified and made twice as happy by Our very Will. Therefore, since Creation is Its work, the whole strength of Creation and all the goods with which It was enriched are all in my Supreme Will. It is primary life of everything; and this is why It loves Creation so much - because It feels Its very life in all created things, and Its very life flows in them. So much so, that in creating man, wanting to make greater display of Its Power, of Its Love and of Its Mastery, It wanted to enclose in him all the art of the whole Creation. Not only this, but It wanted to surpass It, giving him such brush strokes of divine art as to make him the little god; and laying Itself inside and outside of him, to the right and to the left, above his head and under his feet I carried him within my Divine Will as the outpouring of Our love, and as the triumpher and admirer of Its insuperable mastery.

“Therefore, it was the right of my Divine Fiat that man live only and always of Divine Will. What had It not done for him? It called him from nothing, It formed him, It gave him his being, and It gave him double life - the life of man and that of my Divine Will, in order to carry him always clasped in Its creative arms, so as to preserve him beautiful, fresh, happy, just as It had created him. So, when man sinned, my Fiat felt Itself being snatched of that life which It carried in Its very womb. What was not Its sorrow? It remained with the void in Its womb of this son, for whom, with so much love, so as to keep him safe and happy, It had made room within Its very life. And do you think that in Redemption it was not my very Divine Will that incarnated Itself in order to come to find the lost man? It was precisely It, because *Verbum* means word, and Our word is the Fiat, which, just as in Creation It spoke and created, in the same way, in Redemption, wanted and incarnated Itself It was Its empty womb that claimed this child who, with so much cruelty, had wriggled away. And what did this Will of Mine not do in Redemption? But It is not yet content with what I did; It wants to fill Its womb, It no longer wants to see man disfigured by sin, by dissimilarity from It, but It wants to see him adorned by the insignia of Creation, adorned with Its Beauty and Sanctity, and taking his place, once again, inside Its divine womb. The *Fiat Voluntas Tua* on earth as It is in Heaven is precisely this: that man return into my Divine Will; and only when It sees again Its child happy, living in Its house, with the opulence of Its goods - then will It calm Itself. And so It will be able to say: ‘My child has come back he is clothed with his royal garments, he wears the crown of king, he lives together with Me, and I have given back to him the rights which I gave him in creating him. So, the disorder in Creation is ended, because man has come back into my Divine Will’.”

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**March 25, 1929**

***How the Creation runs a vertiginous race toward Its Creator. One who lives in the Divine Will is inseparable from It. Order which Jesus has kept in manifesting the truths about the Divine Will. Renewal of the Creation. Importance of the truths.***

My abandonment in the Divine Fiat continues. I felt the littleness of my poor soul in the midst of all created things; and I, as though having my own motion, my continuous race in all Creation, feel inseparable from It; my will and that of Creation are one, which is the sole and only Divine Will. Therefore, since the Will of all is one, we do one same thing, and we all run as though to our first center, to our Creator, to say to Him: ‘Your Love issued us, and your same Love calls us back into Yourself, with a vertiginous race, to say to You: “We love You, we love You”; to sing the praises of your inextinguishable and interminable Love.’ And so, in this way, coming out of His center again to continue our race which has not stops, we do nothing but go in and out of His divine womb in order to form our round of love, our loving race toward our Creator.

So, while I was running with the whole Creation, to form my race of love toward the Divine Majesty, my always lovable Jesus, coming out of my interior, told me:

“My daughter, one who lives in my Volition is bound to all Creation: neither can Creation do without this fortunate creature, nor can the creature unbind herself from the created things, because, the will of one and the other being one, which is my Divine Will, they form one single body with many members inseparable from one another. So, I look at one who lives in my Divine Will, and I see her heavens; I return to look at her and I see her sun; my gazes, enraptured by so much beauty, fix more upon her and find her sea. In sum, I see in her all the varieties of each created thing, and I say: ‘Oh! Power of my Divine Fiat - how beautiful You render for Me she who lives in You. You give her primacy over the whole Creation, You give her the race, so fast, that she runs more than wind; and excelling over everything, she is the first to enter into my Divine Center, to say to Me: ‘I love You, I glorify You, I adore You’; and as she forms her echo in the whole Creation, all repeat after her her pleasant refrains.”

“My daughter, this is why I take so much love in manifesting to you all that regards my Divine Will: everything I have manifested to you about It is nothing other than the whole order of Its Kingdom. And all this was to be manifested from the beginning of Creation if Adam had not sinned, because in each manifestation of mine regarding my Divine Fiat, man was to grow in the sanctity and beauty of His Creator, and therefore I intended to do it little by little, giving him as though many sips of Divine Life, to make him grow according to how my Divine Will wanted. So, by sinning, man interrupted my speaking and reduced Me to silence. After many centuries, wanting man to return into my Fiat, I have resumed my speaking with so much love, more than a tender mother when she loves and yearns to give birth to her child, in order to kiss him, surround him with affections, enjoy him and squeeze him tightly to her maternal breast, and to fill him with all her goods and happinesses. So I did in resuming my speaking and manifesting to you all the order of the Kingdom of my Divine Volition, and the way which the creature must have in my Kingdom.

“Therefore, manifesting to you so many truths about my Fiat has been nothing less than issuing into the field again all the order and love which I would have kept if man had not sinned and my Kingdom had had Its life upon earth. In my speaking, I have kept such order, that one truth is so bound to the other, that if anyone wanted to snatch away or conceal some truths, they would form a void in the Kingdom of my Divine Fiat, and would subtract a strength from creatures to induce them to live in my Kingdom. In fact, each truth that regards my Divine Volition is a place that It takes in order to reign in the midst of creatures, as well as a way and an empty space that they find in order to take

possession of them. Therefore, all the truths I have told you have such a connection among themselves, that by removing some, in that point one would see as though a heaven without stars, or a void without sun, or an earth without flowering. In fact, in all these truths that I have told you there is the renewal of the whole Creation, and in each truth, my Fiat, more than sun, wants to come out into the field again, just as It did in Creation, and laying Its veil of light over all, It wants to give them so much grace, as to give them Its creative hand, to make them reenter into the womb of Its Divine Volition.

“Therefore, everything I have told you about my Divine Will has such importance, that it costs Me more than the whole Creation; because it is a renewal of It, and when an act is renewed, it costs double love, and in order to be more sure, We place double grace and double light to be given to creatures, so that We might not have to suffer the second sorrow, maybe more painful than the first, which We had in the beginning of Creation, when man sinned and formed within himself the failure of Our Love, of Our Light and of the precious inheritance of Our Supreme Volition. This is why I am so attentive that you may lose nothing of what I tell you about my Divine Will - because there is such importance in these truths, that in concealing some, it would be as if one wanted to move the sun from its place, or to make the sea come out of its shore. What would happen to the earth? Think about it yourself. And so it would be if any of the truths about my Divine Will, which I have manifested to you with so much order, were missing.”

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**March 31, 1929**

***Absolute rights of the Divine Will. How the human will changed the human destiny and the divine. How, if man had not sinned, Jesus was to come upon earth glorious and with the scepter of command Man was to be the bearer of his Creator.***

I feel within me the continuous Power of the Divine Fiat, which envelops me with such empire as to give no time to my dying will to do the slightest act; and It glories in not letting it die completely, because if It did so, It would lose Its prestige of operating over a human will which, while it is alive, voluntarily receives the vital act of the Divine Fiat upon itself. And it is content with living while dying, so as to give life and absolute dominion to the Supreme Volition which, victorious with Its divine rights, extends Its boundaries and sings victory over the dying will of the creature which, though dying, smiles and feels happy and honored that a Divine Will has Its field of action within its soul.

Now, while I was feeling myself under the empire of the Divine Fiat, my sweet Jesus, moving in my interior, told me:

“Little daughter of my Divine Will, you must know that these are absolute rights of my Divine Fiat - to have primacy over each act of the creature - and one who denies Its primacy takes Its divine rights away from It, which are due to It by justice, because It is the Creator of the human will. Who can tell you, my daughter, how much evil a creature can do when she reaches the point of withdrawing from the Will of her Creator? See, one act of the first man withdrawing from Our Divine Will was enough, reaching the point of changing the destiny of the human generations not only this, but the very destiny of Our Divine Will.

“If Adam had not sinned, the Eternal Word, who is the very Will of the Celestial Father, was to come upon earth glorious, triumphant and dominator, accompanied visibly by His angelic army, which all were to see; and with the splendor of His glory, He was to charm everyone and draw everyone to Himself with His beauty; crowned as king and with the scepter of command, so as to be king and head of the human family, in such a way as to give creatures the great honor of being able to say: ‘We have a King who is Man and God.’ More so, since your Jesus was not coming from Heaven to find man infirm, because, had he not withdrawn from my Divine Will, no illnesses, either of soul or of body, were to exist; in fact, it was the human will that almost drowned the poor creature with pains. The Divine Fiat was untouchable by any pain, and so was man to be. Therefore, I was to come to find man happy, holy, and with the fullness of the goods with which I had created him. But, because he wanted to do his will, he changed Our destiny, and since it was decreed that I was to descend upon earth - and when the Divinity decrees, no one can move It - I only changed the manner and the appearance, but I did descend, though under most humble guises: poor, with no apparatus of glory, suffering and crying, and loaded with all the miseries and pains of man. The human will made Me come to find man unhappy, blind, deaf and mute, full of all miseries; and I, in order to heal him, was to take them upon Myself, and so as not to strike fear in them, I was to show Myself as one of them, become their brother and give them the medicines and the remedies which were needed. So, the human will has the power to render man happy or unhappy, a saint or a sinner, healthy or sick.

“See then, if the soul decides always - always to do my Divine Will and to live in It, she will change her destiny, and my Divine Will will fling Itself upon the creature; It will make her Its prey, and giving her the kiss of Creation, It will change appearance and manner. Claspings her to Its bosom, It will say to her: ‘Let us put everything aside, the first times of Creation have come back for you and for Me; everything will be happiness between you and Me, you will live in Our house, as Our daughter, in the abundance of the goods of your Creator.’

“Listen my little newborn of my Divine Will: if man had not sinned, if he had not withdrawn from my Divine Will, I would have come upon earth - but do you know how? Full of majesty, as when I rose again from death. Even though I had my Humanity similar to that of man, united to the Eternal Word, how different was my resurrected Humanity - glorified, clothed with light, not subject to either suffering or dying: I was the true Divine Triumpher. On the other hand, before dying, though voluntarily, my Humanity was subject to all pains; even more, I was the Man of Sorrows. And since man had his eyes still dazzled by the human will, and therefore he was still infirm, few were the ones who saw Me resurrected, and this served to confirm my Resurrection. Then I ascended into Heaven, to give man the time to take the remedies and the medicines, so that he might recover and dispose himself to know my Divine Will, in order to live, not of his will, but of Mine, and so I will be able to show Myself full of majesty and of glory in the midst of the children of my Kingdom. Therefore, the Resurrection is the confirmation of the *Fiat Voluntas Tua* on earth as It is in Heaven. After such a long sorrow, suffered by my Divine Will for many centuries, of not having Its Kingdom upon earth and Its absolute dominion, it was right that my Humanity place Its divine rights in safety, and realize Its original purpose and Mine, of forming Its Kingdom in the midst of creatures.

“Moreover, in order to further confirm for you how the human will changed its destiny and that of the Divine Will with regard to it, you must know that in the whole history of the world two persons only have lived of Divine Will, without ever doing their own - and these were the Sovereign, Queen

and Myself. And the distance, the difference, between Us and the other creatures is infinite; so much so, that not even Our bodies were left on earth. They had served as royal palace for the Divine Fiat, and the Divine Fiat felt inseparable from Our bodies; and therefore It claimed them, and with Its ruling strength, It kidnapped Our bodies together with Our souls into Its Celestial Fatherland. And why all this? The whole reason is that Our human wills never had one act of life, but all the dominion and the field of action was of my Divine Will. Its Power is infinite, Its Love is insuperable.”

After this, He kept silent, and I felt I was swimming in the sea of the Fiat, and - oh! how many things I comprehended. And my sweet Jesus added:

“My daughter, by not doing my Divine Will, the creature casts confusion in the order which my Divine Majesty kept in the Creation; she dishonors herself, she descends down below, she places herself at a distance from her Creator, she loses the origin, the means and the end of that Divine Life which, with so much love, was infused in her in the act of being created. We loved this man so much, that we placed in him Our Divine Will as origin of life; We wanted to feel enraptured by him; We wanted to feel in him Our Strength, Our Power, Our Happiness and Our same continuous echo. And who could ever allow Us to feel and see all this, if not Our Divine Will bilocated in him? We wanted to see in man the bearer of his Creator, who was to make him happy in time and eternity. Therefore, when he did not do Our Divine Will, We felt, vividly, the great sorrow of Our work disordered; Our echo ended, Our enrapturing strength, which was to enrapture Us to give him new surprises of happiness, converted into weakness - in sum, it turned upside down. This is why We cannot tolerate such a disorder in Our work; and if I have spoken so much about my Divine Fiat, the purpose is precisely this: We want to place man in the order, that he may return to the first steps of his creation, and Our Will, flowing within him as vital humor, may form again Our bearer, Our royal palace upon earth, his happiness and Ours.”

\* \* \*

**April 4, 1929**

***How the first who will live in the Divine Fiat will be like the yeast of the Kingdom of the Divine Will.***

My abandonment is in the Holy Volition, which, like powerful magnet, draws me to Itself, to administer to me, sip by sip, Its life, Its light, Its prodigious, admirable and adorable knowledges. So, my mind was wandering within It, and my sweet Jesus, moving in my interior, told me:

“My daughter, the first who will do my Divine Will and will live in It, will be like the yeast of Its Kingdom. The many knowledges which I have manifested to you about my Divine Fiat will be like the flour for the bread, which, in finding the yeast, becomes fermented - as much flour as one puts in. But the flour is not enough - it takes the yeast and the water in order to form the true bread, to nourish the human generations. In the same way, the yeast of the few who live in my Divine Volition is necessary to Me, as well as the multiplicity of the knowledges about It, which will serve as the mass of light that will give all the goods which are needed in order to nourish and make happy all those who want to live in the Kingdom of my Divine Will. Therefore, do not worry if you are alone and few are those who know, in part, what regards my Divine Will; as long as the little portion of the yeast is formed, united to Its knowledges, the rest will come by itself “



After this, I was following the acts of the Divine Fiat in the Creation, and while I was following Its acts in the heavens, in the sun, in the sea, in the wind, my sweet Jesus, moving in my interior, told me:

“My daughter, look - everything that serves the whole human family in a universal way is always one. On the other hand, the other things, which do not serve in a universal way, are multiple. The sky is one, and it extends above the heads of all; the sun is one, and it serves as light for all; the water is one, and therefore it gives itself to all; and even though it seems divided into many founts, seas, wells, however, from whatever place it descends, it possesses the one single force. The earth is one, and it extends under the feet of all. And just as in the natural order of Creation, so in the supernatural order. God is the universal Being, and He is one; and because one is the God of all, He gives Himself to all, He envelops all, He is everywhere, He does good to all, and is life of all. One is the Virgin, and therefore universal Mother and Queen of all. One is your Jesus, and therefore my Redemption extends everywhere and in a universal way; everything I did and suffered is at the disposal of all and of each one. One is the little newborn of my Divine Will, and therefore the whole entire universe will receive, in a universal way, all the goods of the manifestations and knowledges of my Divine Fiat which, like sacred deposit, I have deposited in you, so that, more than splendid sun, it may shine its innumerable rays to illuminate the whole entire world. Therefore, everything I tell you contains the universal virtue, which will give itself to all and will do good to all. So, be attentive, and always follow my Divine Will.”

May everything be for the glory of God and for the fulfillment of His Fiat!!!

Deo gratias

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 26**



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## VOLUME 26

J.M.J.

FIAT!!!

Always and eternally In Voluntate Dei! Deo Gratias.

**April 7, 1929**

*Kisses to the sun. Exit into the garden. Contest between wind and sun. Feast of the whole Creation. Clashing note and note of accord. The new Eve.*

My poor mind is always back into the center of the Divine Volition. I feel I cannot do without crossing Its endless sea and diving ever more deeply into It, so as to see, hear and touch nothing but Divine Will. Oh! adorable Will, raise your gigantic waves up into the celestial regions, and transport the little exiled one, your newborn, from your Will on earth up into your Will in Heaven. O please! have pity on my littleness, and fulfill over me your last act on earth, so as to resume your continuous act in Heaven....

So, I write only to obey and to my great repugnance. After forty years and more without going out in the open air, today they wanted to take me out into the garden on a wheelchair. Now, as I went out, I found myself with the sun investing me with its rays, as if it wanted to give me its first greeting and its kiss of light. I wanted to give it tit for tat by giving it my kiss, and I prayed the little girls and the sisters who were accompanying me to all give their kiss to the sun, kissing in it that Divine Will which, like Queen, was veiled with light. All of them kissed it. Now, who can say my emotion after so many years, in finding myself in front of that sun which my lovable Jesus had used in order to give me so many similes and images of His adorable Will? I felt invested not only by its light, but also by its heat, and the wind, wanting to compete with the sun, kissed me with its light breeze, in order to refresh the hot kisses that the sun was giving me. So, I felt like they would never stop kissing me - the sun on one hand, and the wind on the other. Oh! how vividly I could feel the touch, the life, the breath, the air, the love of the Divine Fiat in the sun and in the wind. I could touch with my own hand how created things are veils which hide that Volition which created them.

Now, while I was under the empire of the sun, of the wind, of the vastness of the azure heavens, my sweet Jesus moved in my interior in a sensible way, as if He did not want to be outdone by the sun, by the wind, by the heavens; and He told me:

“Beloved daughter of my Volition, today everyone makes feast because of your exit. The whole celestial court felt the gaiety of the sun, the joy of the wind, the smile of the heavens, and all ran to see what was new; and in seeing you invested by the light of the sun that was kissing you, the wind caressing you, the heavens smiling at you, they all comprehended that the power of my Divine Fiat was moving the elements to celebrate Its little newborn. Therefore, the whole celestial court, uniting with all Creation, not only makes feast, but feels the new joys and happinesses that my Divine Will gives it because of your exit. And I, being spectator of all this, not only make feast within you, but I do not regret having created the heavens, the sun and all Creation; on the contrary, I feel happier, because It is enjoyed by my little daughter. The joys, the contentments, the glory of when everything was created are repeated for Me - when Adam innocent had not yet made the note of sorrow of his



rebellious will resound in the whole Creation, which broke the gaiety, the happiness, the sweet smile that my Divine Will had in the sun, in the wind, in the starry heavens, to be given to creatures. In fact, my daughter, by not doing my Divine Will, man put his clashing note in Our work of Creation, therefore he lost the accord with all created things, and We feel the sorrow and the dishonor that there is a string out of tune in Our work, which does not produce a beautiful sound; and this sound out of tune moves away from the earth the kisses, the joys, the smiles which my Divine Will contains in the Creation. Therefore, one who does my Will and lives in It is the note of accord with all; her sound contains a note, not of sorrow, but of joy and of happiness, and is so harmonious that all perceive, even the very elements, that there is the note of my Will in the creature; and as though putting everything aside, they want to enjoy she who possesses that Will by which they all are animated and preserved.”

Jesus kept silent, and I said to Him: “My Love, You have told me many times that one who lives in your Divine Will is a sister to all created things. I want to see whether my sister light recognizes me. And do You know how? If, in looking at it, it does not dazzle my sight.”

And Jesus: “Certainly it will recognize you. Try and you will see.”

I looked straight into the center of the sphere of the sun, and the light seemed to caress my pupil, but without dazzling me, in such a way that I was able to look into its center, at its great sea of light. How clear and beautiful it was. How true it is that it symbolizes the infinite, endless sea of light of the Divine Fiat. I said: “Thank you, oh Jesus, for letting me be recognized by my sister light.” And Jesus resumed His speaking:

“My daughter, even from the breath is one who lives in my Will recognized by all Creation, because each created thing feels in that creature the power of the Fiat, and the supremacy which God gave her over the whole Creation. Look and listen, my daughter: in the beginning, when Adam and Eve were created, Eden was given to them as their dwelling, in which they were happy and holy. This garden is a simile of that Eden, though it is not as beautiful and flowery. Now, know that I have permitted your coming to this house, which is surrounded by a garden, for you to be the new Eve; not Eve the tempter, who deserved to be put out of happy Eden, but Eve the reformer and the restorer, who will call again the Kingdom of my Divine Will upon earth. Ah! yes, you will be the seed, the cement on the wood worm that the human will has; you will be the beginning of a new happy era, and this is why I centralize in you the joy, the goods, the happiness of the beginning of Creation, and I love to repeat the conversations, the lessons, the instructions which I would have given if man had not withdrawn from Our Divine Will. Therefore, be attentive, and let your flight in It be continuous.”

\* \* \*

**April 12, 1929**

***The Creation, act of profound adoration of the Divine Trinity.***

I was all abandoned in the Divine Fiat; Its light eclipsed my littleness and transported me up there, even into the womb of the Eternal One, where nothing but Light, Sanctity, Beauty could be seen, which infused in me profound adoration, such that I felt my little existence changed into one single

act of adoration for that God who so much loved me and loves me. Then, while my mind was wandering within the light of the Divine Volition, my lovable Jesus moved in my interior and told me:

“My daughter, the Sanctity of Our Divine Being, the one Power of Our Will with which We are invested - in such a way that, even though We are distinct as Persons, yet Our Will which operates in Us, which dominates, which rules, is always one - Our equal, reciprocal and incessant Love, produce in Us the most profound adoration among the Divine Persons. So, everything that comes out of Us is but acts of profound adoration of all Our Divine Being.

“Therefore, when Our Divine Fiat wanted to issue the whole Creation into the field with its creating, operating and vivifying Power, as Our Fiat was being pronounced, We kept issuing from within Ourselves acts of profound adoration. So, the heavens are nothing other than an act of profound adoration of the immensity of Our Divine Being, and therefore everywhere one can see heavens, both at night and at daytime. The immensity of Our Being released from Our womb the immensity of Our adoration, and extended the starry heavens over the universe, to call all those who would inhabit the earth in Our one Will, so as to unify them within the immensity of Our adoration, in such a way that, by virtue of Our Fiat, man was to extend himself within the immensity of his Creator, to form his heaven of profound adoration for the One who had created him. The sun is an act of adoration of Our endless, light, and the ardor of its adoration is such and so great, that it is not content with letting itself be seen up high, under the vault of the heavens, but from the center of its sphere it lowers its rays down to the level of the earth. Molding and touching everything with its hands of light, it invests everything and everyone with its adoration of light, and it calls plants, flowers, trees, birds and creatures to form one single adoration in the Will of the One who created them. The sea, the air, the wind and all created things, are nothing other than acts of profound adoration of Our Divine Being, which, some from afar, some from nearby, call the creature into the unity of Our Fiat, to repeat the profound acts of Our adoration; and as she makes what is Ours her own, she can give Us the sun, the wind, the sea, the flowery earth, as profound adorations which Our one Will knows how to, and can produce in the creature. What can Our Fiat not do? With Its one strength It can do anything, It unites everything, It keeps everything in act, and It unites Heaven and earth, Creator and creature, making them one.”

Having said this, He withdrew into the depth of His light, and He kept silent; and I remained there, continuing my round in the Creation, to follow that profound adoration of my Creator in all created things. Oh! how one could feel the fragrance of the divine adoration in each created thing. One could touch with one's own hand Their adored breath; one could feel in the wind the penetrating, ruling adoration of Our Creator, which, investing the whole earth, now with light blowing, now with mighty waves, now with caressing breaths, invests us so much and calls us to the adoration of its Creator which the wind possesses. Who can tell of the strength of the wind? In a few minutes, it goes around the entire world, and now with empire, now with moans, now with feeble voice, and now screaming, it invests us and calls us to unite ourselves to that divine adoration which it gives to its Creator. Then continuing my round, I could see the sea. In those crystal clear waters, in that continuous murmuring, in its gigantic waves, Jesus was saying that that sea was nothing other than an act of profound adoration of the divine purity, adoration of Their love which murmurs continuously, and, in the waves, adoration of the divine strength which moves everything and everyone like light straw. Oh! if the Divine Fiat were reigning in the creatures, It would let everyone read, in each created thing, the

distinct adoration of Our Creator which each thing possesses; and as It would unify us with all Creation, one would be the adoration, one the love, one the glory for the Supreme Being. Oh! Divine Will, come to reign, and make it so that the Will of all be one....

\* \* \*

**April 16, 1929**

***For one who lives in the Fiat, there is an exchange of life between the Fiat and the soul. Doubled Love.***

The privations of my sweet Jesus become longer, and I do nothing but long and moan for His return. And as much as I live all abandoned in the Divine Fiat, His privations are wounds so deep and bitter, that, more than a wounded deer, I send my cries of sorrow, such that, if I could, I would deafen Heaven and earth, and would move everything to cry because of a pain so excruciating and a privation so great, which makes me feel the weight of an infinite pain and of a wound always open, except for those few moments in which He speaks to me about His Divine Volition; then it seems to me that it closes, but only to reopen with a pain yet more bitter. And so I am forced, in my writings, to inscribe my sorrowful note of my little soul, which, more than a wounded deer, sends my cries of sorrow, to wound that Jesus who wounds me - who knows, wounded, He might come back and give respite to my sorrowful note.

So, while I was feeling immersed in the pain of His privation, and all abandoned in His Will, He moved in my interior, and told me:

“Courage, O daughter, do not abandon yourself within your sorrow, but ascend higher. You know that you have a task to fulfill, and this task is so great, that not even the pain of my privation must stop you. On the contrary, it must serve you to ascend higher, in the light of my Divine Will. Your encounter with It must be continuous, because it is an exchange of life that you must have: It must give Itself continuously to you, and you to It. And you know that the motion, the heartbeat, the breathing, must be continuous, otherwise life cannot exist, and you would cause your life to be missing in my Fiat, and It would feel the sorrow that Its little daughter, Its dear newborn, would cause her motion, her heartbeat, her breathing to be missing in It; It would feel the tearing of Its newborn, whom It keeps always in the act of being born, without putting her out of Its womb, not even to let her take one step, so as to feel her life as Its own Life. And you would feel the Life of Its continuous motion, of Its heartbeat, of Its breathing, missing in you; you would feel the void of a Divine Will in your soul. No, no, my daughter, I do not want any void of my Will in you. Now, you must know that all the manifestations about my Divine Fiat which I make to you, are like many stairs through which my Will descends into the soul, to take possession of her, to form Its Kingdom; while the soul ascends toward Heaven, to transport my Will from Heaven to earth. Therefore, it is a great task, and it is unbecoming to lose time, whatever the reason, be it even holy. And you see how I Myself eclipse Myself within my Divine Will so as to give the whole place to It; and if I make my little escapes in coming, it is only in order to deal with, to reorder, and to make you know what belongs to my Divine Will. Therefore, be attentive, and let your flight in It be continuous.”

After this, I continued to feel oppressed because of the privations of Jesus, and I was thinking to myself: “How His love for me has died down, compared to the love He had for me before, it seems

to me that only the shadows of the Love of Jesus are left to me.” But while I was thinking about this, He moved in my interior, and told me:

“My daughter, each act done in my Divine Will doubles my Love toward you. Therefore, after so many years you have been in It, I can say that my Love has grown so much, that I have to expand your capacity so as to allow you to receive my growing Love which arises in Me in each act you do in my Divine Will. Therefore, my Love is more intense, and increased a hundredfold compared to that of before. So, you can be sure that my Love will never be lacking to you - never.”

\* \* \*

**April 21, 1929**

***How the Divine Will is fullness. How Adam; before sinning, possessed the fullness of Sanctity. The Virgin and all created things possess this fullness.***

My abandonment in the Divine Fiat continues. I feel I cannot be without remaining in my dear inheritance, which my sweet Jesus, with so much love, gave me, saying to me:

“Daughter, I entrust it to you, that you may never go out of it, and may make your continuous echo resound from one point to another, in such a way that all of Heaven may hear that Our endless inheritance of Our Fiat on earth is not isolated, but is inhabited by the Our little daughter. She will always go around within It, to keep company with all the acts of Our Will, and with all of Its apartments.”

Therefore, it is dear and sweet to me living in my celestial inheritance; I would feel life missing in me without It.

So, while I was going around in It, my always lovable Jesus was going around with me, and, all love, told me:

“My daughter, my Divine Will is all fullness; there is nothing which It does not possess: immensity of light, unreachable Sanctity, endlessness without boundaries, incessant generation; It sees everything, It feels and molds everything. All this is Its nature in my Divine Fiat therefore Its acts possess the fullness of all goods. So, in order to be able to enclose even a single act of It in the depth of the soul, it is necessary that she empty herself of all of herself, and return to the void of her nothingness, as in the act in which she was created, so that my Divine Volition may find the space of the nothingness to be able to deposit an act of fullness of Its own, which is such that, possessing the incessant generative virtue, one act calls for another, in a way that nothing must be lacking - neither fullness of light of Sanctity, of love, of beauty, nor multiplicity of divine acts. Therefore, the Sanctity done in my Divine Will possesses all the fullness - but so much, that if God wanted to give her more, He would not find the space in which to put more light, more beauty. We would say: ‘You are all beautiful, nor can We add for you any more beauty, so beautiful you are. You are the work of Our Volition, and this is enough for you to be a work worthy of Us.’ And the soul will say: ‘I am the triumph of your Divine Fiat, therefore I am all rich and beautiful. I possess the fullness of an act of your Divine Will, which fills me completely; and if You wanted to give me more, I would not know where to put it.’

“Such was the fullness of the Sanctity of Adam before he fell into the maze of his human will, because he possessed the first act of Our Fiat, generator of his creation, and therefore he possessed fullness of light, of beauty, of strength, of grace. All the qualities of Our Fiat were reflected in him and embellished him so much, that We Ourselves felt enraptured in looking at him, in seeing in him, so well sculpted, Our dear image which Our Divine Being formed in him. And this is why, even though he fell, he did not lose the life nor the regenerative hope of Our Fiat, because, having possessed the fullness of Its act in the beginning of his life, he did not want to lose the One who had possessed him. The Divinity felt so bound to Adam, that It did not feel like banishing him forever. It takes too much to lose what once was possessed by Our Fiat; Our Strength would feel weak; Our Love, the fire It possesses, would shrink in order not to do it. It would be the true divine embarrassment to lose the one who has possessed even just one act of the fullness of Our Will.

“Such fullness of Sanctity was possessed by the height of the Sovereign Queen, and therefore there is no void in Her; She filled Herself so much, as to possess seas of light, of graces, of beauty, of power. Her fullness is such and so great, that We have no place in which to put, and She has no place in which to receive, because She is the only celestial creature who lived under the empire of the act of Our Divine Fiat, and who can say: ‘I am an act of Divine Will, and in this is all the secret of my beauty, power, greatness, and even of my Maternity.’ What can one act of Our Fiat not do? It can do anything. Its prerogative is the fullness of everything. An act of It is the sun, and it possesses the fullness of the light; and if one could ask the sun: ‘Would you like to have more light?’, it would answer: ‘I have so much of it that I can give light to all; and while I give it, I do not lose it, because I possess the source of the light of the act of the Divine Fiat.’ The sky is an act of It, therefore it extends everywhere; its fullness is such that it finds no place in which to extend more its azure drapes. The wind is an act of Our Divine Fiat, and therefore it possesses the fullness of the empire, of the strength. Who can resist the strength of the wind? No one. It makes a fool of everything, and with its ruling strength it uproots cities and trees, and it lifts up and knocks down everything as if it were straw. All Creation, each created thing, possesses the fullness of the act of Our Fiat, and therefore not one thing is poor - they are all rich in the fullness wanted by Our Divine Volition; nor is anything in need of anything - they are rich of their own, by nature. The sea possesses the fullness of the waters; the earth, the fullness of the plants, and of many varieties of plants, because all of them are births from the act of Our Divine Volition. Now, my daughter, the living in my Divine Will is precisely this: to possess and enjoy the fullness of the divine goods, in such a way that nothing must be lacking to her - neither Sanctity, nor light, nor beauty. They will be the true births from my adorable Fiat.”

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**April 28, 1929**

***How the Divine Fiat renders the creature inseparable from God Divine overflowing for the creature. Everything is safe in one who lives in the Fiat, while everything is in danger in one who does the human will.***

I was doing my round in the Divine Fiat, to follow Its acts in the Creation; and as I reached Eden, my poor mind paused in the act in which It created man, and breathing over him, It infused life in him; and I prayed Jesus to breathe over my poor soul, to infuse in me the first divine breath of Creation, so that, with Their regenerative breath, I might begin my life again, all in the Fiat, according to the

purpose for which They had created me. But while I was doing this, my sweet Jesus came out from within my interior as though in the act of wanting to breathe over me, and He told me:

“My daughter, it is Our Will that the creature ascend again into Our womb, in Our creative arms, that We may give her again Our continuous breath, and, in this breath, give her the current that generates all goods, joys and happinesses. But in order for Us to be able to give this breath, man must live in Our Will, because only in It can he receive it, and We, give it.

“Our Fiat has such virtue as to render the creature inseparable from Us, and what We do and are by nature, she can do by grace. In creating man, We did not put him at a distance from Us, rather, in order to have him together with Us, We gave him Our very Divine Will, which would give him the first act, to operate together with his Creator. This was the reason why Our Love, Our Light, Our joys, Our Power and Beauty gushed out all together, and overflowing outside of Our Divine Being, they spread the table before the one whom, with so much love, We had formed with Our creative hands, and generated with Our very breath. We wanted to enjoy Our work, see him happy of Our own happiness, embellished with Our beauty, rich with Our richness; more so, since it was Our Will for Us to remain close to the creature, to operate together and to amuse Ourselves together with her; and games cannot be played from a distance, but in closeness.

“This is why, by necessity of creation and in order to maintain intact Our work and the purpose for which We had created it, the only means was to endow man with Divine Will, which would preserve him just as he came out of Our creative hands; he would enjoy all Our goods, and We were to enjoy because he was happy. Therefore, so that man may return to his place of honor and enter once again to operate together with his Creator, and they may amuse themselves together, there are no means other than his reentering into Our Fiat, that It may bring him to Us triumphantly, into Our arms which are waiting for him to clasp him tightly within Our divine womb, and say to him: ‘Finally, after six thousand years you have come back. You have gone wandering, you have experienced all evils, because there is no good without Our Fiat. You have experienced enough, and have touched with your own hand what it means to go out of It; so, never go out of It again, and come to rest and enjoy what is yours, because in Our Volition everything was given to you.’ Therefore, my daughter, be attentive; We will give you everything if you live always in Our Fiat. Our breath will take delight in breathing over you always, to make Our joys, Our Light, Our Sanctity overflow upon you, and communicate to you the attitude of Our works, that We may keep the little daughter, regenerated by Our Divine Will, always together with Us.”

Having said this, He withdrew within my interior, and I continued to follow the innumerable acts of the Divine Fiat; and blessed Jesus continued, saying:

“My daughter, it is a prerogative of my Divine Volition to place everything It possesses in safety. When It enters into the soul, as the possessor of her, It places all things in safety: It places sanctity, grace, beauty, all virtues, in safety; and so that everything may be safe, It substitutes them in the soul with Its own Divine Sanctity, Its Beauty, Its virtues - all in a divine manner; and placing on her Its seal, which is untouchable by any change, It renders the creature untouchable by any danger. So, for one who lives in my Will there is nothing to fear any more, because It has secured everything with Its divine security. On the other hand, the human will renders everything unsafe, even sanctity itself.

The virtues that are not under the continuous dominion of my Fiat are subject to continuous dangers and continuous oscillations; passions have the ways open to put everything upside down and cast virtues and sanctity to the ground, formed with many sacrifices. If the continuous vivifying and nourishing virtue of my Will is not present, which closes all doors and all ways to all evils, the human will has door and ways to let the enemy, the world, self-esteem, miseries, disturbances, enter, which are the wood worm of virtues and of sanctity; and when there is the wood worm, there is not sufficient strength to remain firm and persevering in good. Therefore, everything is unsafe when my Divine Will does not reign.

“Moreover, the evil that Our Divine Will does not reign in the midst of creatures is so great that all things are in continuous oscillation. Our very Creation, all the goods of Redemption, are intermittent, because, not finding Our Fiat reigning in the human family, they cannot always give the same goods. Even more, many times We have to make use of Creation and Redemption to arm them against man, because the human will puts itself against Ours, and We, by justice, have to strike them in order to make them comprehend that, because Our Will is not reigning, the human rejects Our good and forces Us to punish them. The very glory which the creature gives Us through Creation and Redemption is not fixed, but it changes at each act of the human will. Therefore, the small interest which the creature was to give Us - her love and her glory which she should give to Us because We have given so much to her - is not even a fixed revenue, but everything is intermittent, because Our Will alone has the virtue of rendering unshakeable and continuous Its own acts, and those of the one in whom It reigns. So, until Our Divine Fiat reigns, everything is unsafe; the Creation, the Redemption the Sacraments -they are all in danger, because the human will now abuses, now does not recognize the One who has so much loved it and benefited it, now tramples Our very goods under its feet. Therefore, until Our Will reigns, which will spread the divine order, Its firmness and harmony, and Its perennial day of light and of peace in the midst of creatures, everything will be in danger for him and for Us; Our things themselves will remain in the nightmare of danger, and will not be able to give to creatures the abundant goods which they contain.”

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**May 4, 1929**

***Power, enchantment and empire of a soul who lives in the Divine Will. How everything turns around her and she lords over her very Creator.***

My abandonment in the Divine Fiat continues, and my poor mind pauses now in one point of It, now in another; but it is unable to go out from within the immensity of Its endless boundaries; even more, it finds neither ways nor doors to go out of It. And while I move within the Divine Volition, I leave It behind me, and while I leave It behind me, It presents Itself before me with Its majesty, to the right and to the left, and even under my steps; and It says to me: “I am all for you, to give you my Life and to form It in you. So, there is nothing else for you but my Divine and Adorable Will.”

Now, while my poor mind was wandering within It, my sweet Jesus moved in my interior and told me:

“My daughter, one who lives in my Divine Volition feels within herself the continuous and constant act of the divine operating of my Divine Fiat. This continuous act, generated by Its Power in the

creature, has such strength, such empire over all, that it captivates all with its sweet enchantment, in such a way that all turn around her - the Angels, the Saints, the Sacrosanct Trinity, the spheres and all Creation. All want to be spectators, to enjoy a scene so sweet, enchanting and beautiful of the continuous act of the creature in the Divine Fiat. She enters into the bank of the Supreme Being, and unifying herself in the continuous act of her Creator, she does nothing but put out, with her continuous act, the innumerable beauties, the sweetest sounds, the insuperable rarities of the qualities of her Creator. And what enraptures the most is to see her littleness that, all daring and courageous, without fearing anything, as if she wanted to lord over her very Creator, to give Him pleasure, to captivate Him to herself, to ask Him for the Kingdom of His Will upon earth, takes and puts out, from within the divine bank, all Our joys and happinesses, as if she wanted to exhaust them. And seeing that she does not exhaust them, she does not tire, she repeats her continuous act, in such a way that all wait for her to finish, and seeing that she does not finish, they press themselves around her, so much so, that she becomes place of center, and all turn around, so as not to lose a scene so consoling and never before seen - that is, the continuous act of the human littleness in the unity of the Supreme Fiat. More so, since the continuous operating is only of God, and as one sees it being repeated by the creature, it causes the greatest surprises and makes Heaven and earth astonished.

“My little daughter, if you knew what a continuous act in my Will means.... This act is incomprehensible to created mind. The creature is the bilocator of Our continuous act, she enters into Our act and makes arise and puts out Our rare Beauty, Our invincible Love, Our Power that can do anything, Our Immensity that embraces everything, and showing them to all, she would like to say to all: ‘Look Who is our Creator.’ And We let her do it, and We enjoy in seeing that the littleness of the creature wants to give Us Our paradise and Our Divine Being, as Ours and as her own. What can one who lives in Our Fiat not do and not give to Us? Anything! More so since, because this happy creature is on earth, by virtue of her free will, she possesses the conquering virtue which not even the Saints in Heaven possess; and with it she can conquer and multiply whatever good she wants. And Our Will, which keeps her within Itself, renders her the conqueror of Our Divine Being.”

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**May 9, 1929**

***How It was necessary that Jesus centralize in Luisa the human sanctity in order to consummate it and give rise to the Sanctity of living in the Divine Will. How voluntary suffering is something great before God.***

I had read in the first volume of my writings how Our Lord had told me that He wanted me to accept going into battle against the infernal enemy, in the hard trials to which I submitted myself. So I was thinking to myself: ‘It seems to me that there is contradiction, because Jesus has told me many times that one who lives in His Divine Will is not subject to either temptations or disturbances; nor does the enemy have the power to enter into the Divine Fiat, because It would burn him more than the very fire of hell, and in order not to be burned more, he runs away from the soul who lives in It.’

Now, while I was thinking about this and many other things, my sweet Jesus, moving in my interior, told me:

“My daughter, you are wrong, nor are there contradictions. You must know that, since I was to call



you in a way all special to live in my Divine Will, to make It known to you and, through you, make known to others the Sanctity of living in It, so that It might reign on earth, it was necessary that I centralize in you the whole of the human sanctity, in order to consummate it in you and to give rise to the true Sanctity of the living in my Divine Volition. Sanctity in the human order was to be the footstool, the throne, of the Sanctity in the order of my Divine Will. And this is why, from the very beginning, when I called you to the state of victim and to all that you suffered during that time, first I would tell you, to ask you whether you would accept, and after you had accepted, then I would put you in that state of pain. From you I wanted voluntary suffering, not forced, because it was your will that I wanted to make die and, over your will, almost like a little flame that is extinguished, ignite the great fire of the Sun of my Fiat.

“Voluntary suffering is something great before Our Supreme Majesty, and therefore, over the death of your will, drowned with pains, Our Will could have dominion and could dispose you to receive the greater good of Its knowledges. Was it not my suffering, all voluntary - no one could impose himself on Me - that formed the great good of Redemption? So, everything you suffered at that time was nothing other than the completion of the order of sanctity in the human way; and this is why I told you almost nothing about the Sanctity of living in my Divine Will - I wanted to complete one in order to start the other. And when I saw that you denied Me nothing of what I wanted, even at the cost of your life, and as you would deny Me nothing, your will would lose the way and would find itself in the continuous act of dying, my Will made Its way and reacquired Its Life in you; and as It kept reacquiring Its Life, so It kept revealing Itself, telling you Its long story, Its sorrow, and how It yearns to come to reign in the midst of creatures. My word is life, and as I kept speaking to you about my Fiat, more than tender father, so I kept forming Its Life in you. In fact, you could never have understood what regarded my Will, had you not had Its Life in you, because it is what forms one's life that one has true interest in comprehending and defending; what does not form one's life enters into the secondary order, not the primary, and one does not feel the true love which one can have for one's own life. So, to the very Life of my Fiat, formed in you, I could entrust all of Its knowledges, to be able to form as many other Lives of It in the creatures. And besides, I was to do with you what I did with Myself: when I came upon earth, I observed all laws, I submitted Myself to all sacrifices of the ancient law in a perfect way, as no one else had observed up to that time; and after I completed everything within Me, consummating in my Humanity all the laws and sanctities of the ancient world, I abolished them and gave rise to the new law of grace and to the new sanctity which I brought upon earth. So I have done with you: I centralized in you the pains, the sacrifices, the battles of the present sanctity in order to complete it and therefore be able to start again the new Sanctity of living in my Will - that is, the *Fiat Voluntas Tua* on earth as It is in Heaven.

“Now, where are the contradictions you are saying? When the soul enters into my Will to live perennial life in It, the enemy cannot get close, his sight is dazzled by the Light of my Fiat, nor is he able to see what the happy creature does in this Divine Light. Light shields itself from everything, it dominates all, it is intangible, it does not let itself be offended, nor does it offend; and if anyone wants to touch it or clasp it in his hands, with enchanting rapidity it escapes, and, almost playfully, it sprays him with light. It touches everything, it embraces all, to do good to all, but does not let itself be touched by anyone. Such is my Divine Will. It encloses the soul within Its Light, and with Its empire It eclipses all evils; and as the soul lives of light, everything converts into light, into sanctity and perennial peace. So, evils get lost and lose their way; disturbances, temptations, passions, sin,

remain all with their legs broken and can no longer walk. Therefore, be attentive, and let your living in my Fiat be continuous.”

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**May 12, 1929**

***How one who lives in the Divine Fiat is the narrator of the divine works. The Ascension. The reason why Jesus did not leave the Kingdom of the Divine Will upon earth.***

Continuing in my usual abandonment in the Divine Fiat, I was following the acts of It in the Creation. It seemed to me that, by uniting myself to Its acts, I would do now an act of light, now an act of immensity, now an act of power, and so on and so forth. But while I was doing this, my always lovable Jesus, moving, in my interior, told me:

“My daughter, one who lives in my Divine Will and follows Its acts is the narrator of all Our works. So, as you go around in the sun to repeat together with my Will what I did in creating the sun, you act for Us as the narrator of the story of its light; and the Supreme Being, in hearing all the story of the sun - what it encloses, the good it does being repeated to It by you, feels all the glory of its light being given back to It. And as the light shines over all things, invests everything, fills the air, It hears your echo near and far, down below and in the height of the heavens, and whispering to Our ear, you act for Us as the narrator of the light, and glorify Us so much as to give Us a sun of glory.

“Oh! how delighted We are on the part of the creature, because a sphere so beneficial for the whole earth was created by Us. And how not to love one who lives in Our Divine Fiat? She gathers all Our qualities and happinesses spread in the whole Creation, and now she acts for Us as the narrator of the heavens and tells Us the story of their immensity, and gives Us the glory of the entire heavens; now she tells Us the story of the sea, and she murmurs together with the waters: ‘Love and glory of all the sea to my Creator’. Now she narrates to Us the story of the flowery earth, and all the plants and flowers elevate their fragrance, and you give Us the glory of all the earth; and now you act for Us as the narrator of the story of the wind, now of the water, now of the little bird that sings, now of the lamb that bleats. In sum, she always has things to narrate to Us among the many things which We have done in Creation, in order to give Us the love and the glory which We had in creating It. Oh! how sweet and pleasant it is to hear you act as the narrator of Our works. We feel Our love, Our glory, being doubled; more so, since she who does the narration for Us lives in Our Will, which, instructing her, makes her speak the loving secrets which are present in all created things.”

Having said this, He kept silent. Then, as though unable to contain the love of His Divine Heart, He added:

“My beloved daughter, you are my hope - the hope of the Kingdom of my Divine Will upon earth; that hope which does not say ‘doubt’, but ‘certainty’, because its Kingdom is already present in you. Your ways, your prerogatives, your narrations, are all apartments for my Divine Fiat, in you there are Its foundations, Its knowledges, therefore I hope that Its Kingdom will be formed and will spread upon earth.”

After this, I was thinking about when Our Lord ascended into Heaven, glorious and triumphant, with

His Humanity no longer humiliated, subject to pains, with the insignia of Adam decayed, but untouchable by any pain, with the insignia of the new innocent Adam, with all the most beautiful prerogatives of Creation, clothed with light and immortal. But while I was thinking about this, my most sweet Jesus, moving in my interior, told me:

“My daughter, my Humanity redid within Itself, and over Itself, all the evils of decayed humanity, to the point of dying, in order to give to it the virtue of rising again from the death to which it was subject. This is the reason why I did not leave the Kingdom of my Divine Will upon earth - because the humanity of innocent Adam was missing, glorious and immortal, in order to be able to impetrate It and to receive the great gift of my Fiat. Therefore, it was necessary that my Humanity first redo decayed humanity and give to it all the remedies in order to raise it again, and then die and rise again with the qualities of innocent Adam, so as to be able to give to man what he lost. Not only this, but I wanted to ascend into Heaven with my Humanity as beautiful, clothed with light, just as it came out of Our creative hands, so as to say to the Celestial Father: ‘My Father, look at Me, how my Humanity is redone, how the Kingdom of Our Will is safe in It. I am the Head of all, and the One who prays You has all the rights to ask and to give what I possess.’

“My daughter, an innocent humanity, with all the qualities with which it came out of Our creative hands, was needed in order to impetrate again the Kingdom of Our Will into the midst of creatures. Up to that time it was missing, and I purchased it with my death, and I ascended into Heaven in order to fulfill, with my first task, my second task of impetrating and giving the Kingdom of my Divine Will upon earth. It is about two thousand years that this Humanity of Mine has been praying, and Our Divine Majesty, feeling the love of Creation which We had in creating man overflow from Itself again - or rather, with greater intensity - and feeling Itself being enraptured and charmed by the beauties of my Humanity, has poured Itself out again; and opening the Heavens, It has made the rain of light of the many knowledges about my Fiat rain down in torrents, so that, like rain, It may descend upon souls, and with Its light It may vivify and heal the human will, and transforming it, It may cast the root of my Will into the hearts, and may lay Its Kingdom upon earth. In order for my Kingdom to come upon earth, first I had to make It known, I had to make known that It wants to come to reign. And I, and as an elder brother of the human family, am doing all the paperwork in Heaven before the Divinity, in order to give to it a purchase so great. Therefore, it was necessary that I ascend into Heaven with my Humanity glorified, in order to be able to purchase again the Kingdom of my Fiat for my brothers and children of mine.”

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**May 16, 1929**

***How the knowledges about the Divine Will are the army; the acts done in It, the weapons; Its Light, the Royal Palace; the Ministry, the Sacrosanct Trinity. Divine ardor for establishing Its Kingdom. Divine need; Its silence; the sorrow of Its secrets.***

Continuing in my usual abandonment in the Divine Fiat, I was feeling concerned about the privations of my sweet Jesus. Oh! how my poor soul moaned under the infinite weight of a sorrow which makes all created things say: “Where is your Jesus - the One who so much loved you? Ah! you feel that He sustains everything, you touch His beauty which He has strewn over all Creation, you see His immensity which you cannot reach. What you see are nothing other than the marks of His steps

which, in passing by, He impressed upon all things created by Him; but He is not here. And you - run, search for Him, and we will accompany you, moaning together with you, to make you find the One whom you want.” And I feel like everyone speaks to me about Jesus with sorrowful notes, and as they echo in my poor heart, it is tortured by a sorrow which I myself cannot express. And the impression was such - as if I wanted to go out of my usual state.

But, meanwhile, my lovable and good Jesus surprised me, and throwing His arms around my neck, told me:

“My daughter, what’s wrong? What’s wrong? Calm yourself, calm yourself. How can this be? Do you perhaps want to go out from within the army of my Divine Will? Look, what an orderly, formidable and large army, such that, as it lines up within your soul, it will not be easy for you to get out. But do you know what this army is? All the knowledges about my Divine Will. In fact, having formed Its Royal Palace in you, It could not, nor was it decorous for It to remain without Its army. This army We have issued from Our divine womb in order for them to form the cortege, to defend and to all stand at attention, so as to make known to all who Our Fiat is -their Divine King and how It wants to descend with Its whole celestial army into the midst of the peoples in order to fight the human will; but not with weapons that kill, because in Heaven they aren’t these deadly weapons, but with weapons of light, which fight in order to form the Life of my Will in the creatures. Now, you must know that the weapons of this army are the acts done in my Divine Will. Look how beautiful it is! The Royal Palace is the Light of my Fiat! The King that dominates is my Will! The Ministry, the Sacrosanct Trinity; the army, the knowledges about It; the weapons, your acts done in It. In fact, as you would have the good of knowing one of the knowledges about It, and would operate by virtue of It, you would form, in my Fiat, the weapons in the hands of each knowledge, so as to give the life of it to other creatures.

“But this is not all yet. Each knowledge possesses a different weapon, one different from the other. So, each knowledge- I have given you about my Divine Will possesses a special and distinct weapon: one possesses the weapon of Light in order to illuminate, warm and fecundate the seed of my Fiat; another possesses the weapon of the conquering Power that dominates and rules; another, the weapon of the Beauty that enraptures and conquers; another, the weapon of the Wisdom that orders and disposes; another, the weapon of the Love that burns, transforms and consumes, another, the weapon of the Strength that knocks down, makes one die and rise again in my Divine Volition. In sum, each knowledge of mine is a divine soldier, which, manifesting itself to your soul has let the weapon of each of the offices they possess be placed by you into its hands. Look at what order they have, how attentive they are to their office, and to handling the weapon which each of them possesses in order to dispose and form the people of the Kingdom of my Divine Fiat. This army and these weapons possess the prodigious virtue of the infinite, which is such that they diffuse everywhere; and wherever there is a light, even small, in the creatures, they fight with weapons of Light against the darkness of the human will, to eclipse it and give it the Life of my Fiat; and wherever there is a seed of power or of strength, there runs the divine little soldier with its weapon of Power and of Strength, to fight the human power and strength, and make the Power and Strength of my Divine Will rise again. For all human acts this army has the opposite weapon with which to fight them, so as to make the act of my Divine Will rise again over the human act.

“Therefore, my daughter, it is necessary that you remain in my Divine Will in order to form sufficient weapons with your acts done in It, for the great army of Its knowledges. If you knew how this army anxiously awaits the weapons of your acts into their hands, in order to wage war on and destroy the poor kingdom of the human will, and to build Our Kingdom of Light, of Sanctity and of happiness! More so, since I am within you, in the great Royal Palace of my Divine Will, in the midst of my army, with the continuous council of the Ministry of the Divine Persons, as the reproducer of Our works; because We are the operating Being, and wherever We are present We want to operate always, without ever ceasing. Therefore, it is a necessity that you remain always in Our Fiat, to unite yourself to Us in Our continuous operating, and to give Us the field to always operate within you. In fact, the sign of the divine operating is precisely this: to operate always - always, without ever ceasing.”

After this, He kept silent. Then, with a more tender emphasis, He added:

“My daughter, if you knew the ardor of my love that I feel, because I want to establish the Kingdom of my Divine Will upon earth, so as to realize the only purpose for which man was created. In fact, in everything that has been done by the Divine Persons, from the time when the world was created, and in what We will do, Our principle will always be that one, nor will We ever cease it: that man return into the inheritance of the Kingdom of Our Fiat, which he rejected from Us. This is so true, that in my very Incarnation, when I descended from Heaven to earth, the first purpose was the Kingdom of my Divine Will; it is into Its Kingdom -that is, in my Immaculate Mother who, possessed It - that I directed my first steps; my first dwelling was within Her most pure womb, in which my Fiat held Its absolute dominion and Its Kingdom, whole and beautiful. And in this Kingdom of my Will which my Celestial Mama possessed, I began and I formed my life down here made of pains, of tears and of expiations. I knew that I was to be the Jesus neglected, unloved, nor sought for, but I wanted to come because I could see through the centuries how my coming upon earth was to serve to form the Kingdom of my Divine Will and, by necessity, I was to redeem them first in order to obtain my first purpose. And so, even from that time, I descended from Heaven in order to come to find, to search for and to clasp to my breast the children of my Kingdom, who would search for Me, love Me, recognize Me, to the point of being unable to be without Me. Therefore, in what I did and suffered, I put a mark and I said: ‘Here I shall wait for the children of my Will; I shall embrace them, we shall love one another with one single love, with one single Will.’ And for love of them, my pains, my tears, my steps, my works, changed for Me into refreshment, into joy for my Heart drowned with love.

“My daughter, don’t you yourself feel how you cannot be without Me? And when, in the world, they will read these papers, they will remain astounded in hearing of the long chain of my graces, my daily comings - and for such a long time, which I have done with no one else; my long conversations which I have had with you, the many teachings I have given you, and everything that was to serve the Kingdom of my Divine Will. I felt the irresistible need to resume and redo with you all the conversations, to give you the graces and the teachings which I would have given to Adam innocent, had he not rejected the precious inheritance of my Fiat. But he broke my speaking and reduced Me to silence; and after six thousand years of silence I felt the extreme need to resume my speaking with the creature. Oh! how painful it was to contain so many secrets within my Heart, which I was to confide her; and it was for her alone that these secrets were kept - not for others; and if you knew how much it cost Me to remain silent for such a long time! My Heart was suffocated and, delirious,

It repeated dolefully: ‘Alas! I created man to have someone with whom to speak, but he was to possess my Divine Will in order to understand Me; and because he has rejected It from Me, he has rendered Me the God taciturn. What sorrow I feel!’ What suffocated love, which made Me faint - and I raved!

“Therefore, unable to endure any longer, I wanted to break my long silence with you - I snapped it; and from here the necessity of the ardor of my speaking - for so long, and so often, and repeatedly. And as I pour Myself out with you in speaking, I feel as if I were just now giving start to Creation; and this is why, in these papers, I am making you write the true reason for Creation, what my Will is, Its infinite value, how one is to live in It, Its Kingdom, and how It wants to reign to render everyone holy and happy. All will remain surprised in reading these papers, and will feel the need for my Fiat to live in their midst. The Divinity feels an irresistible necessity to complete the work of Creation, and It will be completed by the reigning of Our Divine Will in the midst of creatures. What would a creature do, after she has made a work with unheard-of sacrifices and for a long time - a work which costs her her life, a work of incalculable value, and which only lacked one point, one shade, one color - if she cannot complete the work that costs her so much? And as beautiful as her work is, as precious and of incalculable value as it is, such that it would form her fortune, her glory and her complete happiness, she cannot present it to the public, nor can she say that it is a complete work, because one point is missing. For this person life would change into sorrow, and she would feel the weight of her work - beautiful, yes, but incomplete. And therefore she feels unhappy, and instead of glory, she feels humiliation; and how many sacrifices would she not make? She would lay down her life in order to place that point, so as to make her work complete.

Such is the state We are in; nothing is lacking to Our work of Creation - heavens, suns, works and, magnificence of every kind; but one point is missing - yet a point which disfigures a work so beautiful. This point is the most important; it is the most beautiful shade, it is the most vivid color that is missing in the Creation: everyone and everything lives in my Fiat, but one point of It - that is, the human family - is outside of It, outside of my Kingdom, and it lives unhappy. What sorrow! There is room for everyone in my Volition, and yet, there are some who live outside. Oh! how they disfigure It and render It incomplete. And what would We not do to see It complete? Any sacrifice, my daughter; We are willing to do anything. I have already laid down my Life in the Redemption to place this point in the creative work. And when they come to know what Will of God means, the great good It can do, and how the only thing that most interests Us is to place the rights of Our Divine Fiat in safety and to make It reign, so as to see everyone happy in Our Will, of Our own happiness - they will no longer be surprised in reading, in these papers, the great things I have told you and I have done in your soul. On the contrary, they will say: ‘For a Will so holy, which has done everything, it was right that there be such a display of graces and so many sublime teachings in the one in whom It was to make the first deposit of Its Kingdom, so as to make us comprehend It, love It and long for It.’ Therefore, be attentive, because this is about giving a Divine Will Its rights, so as to render the work of Creation complete.”

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**May 21, 1929**

***The Divine Will: light; love: heat. Divine nourishment and outpouring.***

I am always back into my dear inheritance of the Divine Volition, and it seems to me that I go around gleaning within It; and Jesus, so very good, does not neglect to give me His beautiful lessons about each of those ears of grain which I keep gathering. But while I was going around, I kept repeating my refrain over each thing: 'I love You - and let my love be the sweet chain which, binding the eternal Fiat, may draw It - do violence on It, to make It come to reign upon earth.' Now, while I was doing this, my adored Jesus told me:

"My daughter, my Divine Will is Light, Love is Heat. Light and heat are inseparable from each other, and form the same life; this is the necessity of the fusion of my Will and of my Love: a will which does not love is not operative, a love which has no will is without life. However, my Will has the first act; it can be said that Its light makes the heat arise. It does the first act and calls the life of love within Its light, forming one single thing. Who can ever separate the heat from the light? No one. However, the bigger the light, the stronger the heat; so, with a small light one can just barely feel the strength of the heat; a big light gives much heat and produces admirable effects. How many and what effects does the sun not produce, because its light is so great as to embrace the whole earth? It can be said that it is the king of the earth; with its light and with its heat it caresses everyone, it embraces everything and does good to all - and without asking anything from anyone. Why? First, because it does not need anything; second, because all would feel impotent to repay the sun for the great good it does to all the earth. So, this is why you feel within yourself two infinite powers, fused into one: my Divine Will and my Love; and the Light of my Volition makes you run to make you place your 'I love You', which It unleashes from Its womb of Light, upon all created things, so as to see the whole Creation bejeweled by Its 'I love you' and yours.

"In addition to this, life needs nourishment; my Divine Will is Life, my Love is food. Each 'I love You' of yours, is a sip of nourishment which you give to my Fiat within you, and, each act of yours done in my Will makes the Life of It grow within you. Oh! how the Life of my Will delights and grows admirably in the creature when It finds much Divine Love. It can be said that my Fiat finds Its food, and my Love finds Its Life."

After this, I continued to think about the adorable Fiat, and my sweet Jesus continued, saying:

"My daughter, one who lives in my Divine Will is under the continuous outpouring of her Creator. Our Love toward her is so great, that We are so enraptured in seeing Our Fiat in the littleness of the creature, that We want to give her always - always, without ever ceasing. Now, this divine outpouring of Ours fills her so much as to leave not one void within her, in such a way that, whatever place she leans on, she always finds the fullness of Our outpouring that sustains her, in such a way that she cannot bend over herself because Our outpouring sustains her and carries her as though in triumph in its arms. But do you know what We pour out? Love, Light, Grace, Sanctity, Power, etc. Now, all these qualities of Ours compete among themselves for carrying this little creature in their arms. It seems that they vie with one another for her, and they take turns, so as to say: 'We all have carried her.' And while each of them carries her in its arms, if it is Love that carries her, It fills her so much with love as to take pleasure in seeing the tiny little one drowned - drowned with Its Love; and only when It sees her overflow with love, then does It content Itself with letting her pass into the arms of Light; because they want to see, being repeated in the tiny little one, what her Creator has done. The Light takes delight in drowning her with light; Grace, in drowning her with grace; Power,

in drowning her with power - but so much, as to captivate the Creator Himself. In sum, this little creature lives under the continuous outpouring of God, which fills her so much that she feels drowned and cannot contain it, in such a way that she is forced to pour it outside. So, what you say about my Divine Will is nothing other than the outpouring of what you contain inside.”

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**May 25, 1929**

***Power of one who lives in the Divine Fiat. Virtue of the acts done in It. How all generations hung upon the acts done by Adam.***

Continuing in my usual abandonment in the Fiat, I found myself outside of myself, and to my surprise I found the infernal enemy near me, as if he wanted to jump over me. I felt such strength within me as to put myself over him; and as I was putting myself over, he was all shattered and smashed to pieces. I felt concerned, and I thought to myself: ‘It is a long time since I had seen the enemy, even more, if he would see me, he would run away from me. And now, what does he want with his drawing near me?’ And my lovable Jesus, moving in my interior, told me:

“My daughter, the soul who possesses my Divine Fiat has such power as to shatter the diabolical power to pieces; and I allowed you to touch with your own hand how, by just placing yourself over him, he was crushed, so that you may not fear him, and he might feel the power of one who possesses my Will, which scatters the diabolical strength like dust in the wind. Therefore, do not be concerned about him, and continue your life in my Fiat. Indeed, you must know that each prayer, each act and motion of one who lives in It, encloses within itself an infinite and indelible strength and weight; and the infinite extends everywhere, it contains the virtue-producer of all goods, it embraces eternity, it encloses God Himself. Therefore, an act done in my Will is an act that never ends, and has such power as to enclose Heaven and earth. And Our Fiat, with Its infinite power, encloses Our Divinity in the act of the creature, forming with Its veils of light the most beautiful and delightful Royal Palace for Our Divine Being.”

Jesus disappeared, and I felt sunken in the abyss of light of the Supreme Fiat.

After this, I was continuing my acts in the Divine Fiat, and as I arrived at Eden, I thought to myself: ‘In this Eden, our first father Adam did the first acts in the Divine Fiat. The whole Creation had Its beginning within an act of Divine Will operating in all created things; and so did the first man. The Divine Will extended the fullness of Its Sanctity, Power, Beauty and Light in each thing, making Itself actor and spectator, enclosing everything in one single act of Its Divine Will. How beautiful was the Creation at Its beginning - one was the Will that operated; and the different acts were nothing other than the effects of It.’ But while I was thinking about this, my lovable Jesus, moving in my interior, told me:

“My daughter, all generations hung upon the first acts done by Adam in the fullness of my Divine Will, because, being done in It, they were acts full of life, and could give origin and life to all the other acts of all creatures. And even though creatures do not live of my Will, but of their own, yet, it is always my Will that gives them life; and while It gives them life, they keep It as though suffocated and agonizing in their acts. Therefore, all the acts of Adam done in my Will are there as prime act



of all the acts of creatures. Who can destroy an act done in my Divine Will? Who can ever take away from It the Sovereignty, the Power, the Beauty, the Life? No one. There is nothing which does not hang upon the first act; all created things hung upon the first act done by the One who created them. And if I so much love, yearn and want that my Will be known and reign in the midst of creatures, the reason is precisely this - that Its rights, just and holy, be given back to It, and that all Creation, just as It had Its beginning, may, all of It, return into Our Divine Will.”

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**May 28, 1929**

***Every time Jesus has spoken about His Will the Heavens have lowered themselves. The feast of all Heaven. The Divine Will, crown of Creation and Redemption. Sorrow of Jesus because the Divine Fiat is not known.***

My little intelligence does nothing but keep crossing the unending sea of the Divine Fiat; and as It forms Its waves of light, so It murmurs Its celestial and divine language, and puts out Its secrets; and with arcane words It manifests Itself to my little soul. And many times my sweet Jesus comes out from within those waves of light, He runs, He embraces me, and placing His hand upon His Heart in order to sustain It, so great is the ardor of His Love which He feels, He speaks about His Most Holy Volition.

So, while I was in this state, my beloved Jesus told me:

“Daughter of my Will, if you knew what love I feel when I decide to speak to you about my Divine Fiat.... Every time I have spoken to you about It, the Heavens have lowered themselves, so great was the esteem and the veneration they felt; and paying homage to what I would be about to say, and lowering themselves, they would overflow from the Celestial Fatherland and would all come to attention to listen to Me; and while I would speak, they would feel within themselves new creations of Divine Lives, new joys, new beauties. In fact, when it comes to speaking to you about more knowledges on my Divine Fiat, the whole of Heaven feels the power of It, and they compete among themselves to listen, and to receive the new effects of those knowledges. So, it has been the feast of all Heaven, every time I have spoken to you about my Most Holy Will, because It has felt Its happiness being doubled, and only Heaven could contain all the admirable effects, the pure joys, of even just one knowledge of my Fiat. Only in this way could I speak to you about It - with the Heavens lowered, so as to receive their reverent acts and the homages due to my Divine Will.

“The love and the desire I feel to make It known is so great, that if it were necessary I would incarnate, Myself again in order to obtain that my Will be known and that It reign upon earth. But this is not necessary because, having incarnated Myself once, my incarnation is always in act, and has the virtue of reproducing the same effects as if I were incarnating Myself again. And it was only for the decorum of my Fiat that I chose you, I purified you of any seed of corruption, I enclosed Myself in your soul - not only in a spiritual way, but also in the natural - so as to make use of you as a veil to cover Myself, almost as I made use of my Humanity, as a veil to hide my Divinity. And in order to have you at my disposal, I segregated you from everything, I confined you inside a bed - and for so many years, to give you the sublime lessons about my eternal Fiat, and to make you drink, sip by sip, Its knowledges and Its Life. Its long story required time, in order to narrate it to you and make

you comprehend it. I can say I have done more than in Creation and Redemption, because my Will encloses both one and the other, It is origin and means of them, and It will be end and crown of Creation and Redemption, in such way that, without my Will, unknown and not reigning and dominating upon earth, Our works would be works without crown and incomplete. And so, this is the reason for so much interest in making, It known. Our very works, done with so much love and magnificence, are in the nightmare of an unutterable moan, and almost of a profound humiliation, because the Life, the essential substance which they hide, is not yet known. The veils, the exterior of Creation and Redemption are known, but the Life which they hide is ignored. How can they give the Life they hide and the goods they possess? Therefore, Our works long for - demand their just rights: that my Divine Will be known. Ah! yes, It alone will be the glory, the everlasting crown and the fulfillment of Our works.

“Now, you must know that I am here hidden within you, with sorrow in my Heart, just as I was in my last years, when my Humanity lived down here on earth, and I, Word of the Father, was hidden within It. After so many sacrifices, after so much speaking of mine and so many examples given, I looked at the earth, I looked at the peoples, and also those who surrounded Me - without the effects of my coming upon earth. The fruits, the goods of my coming upon earth were so scarce, that my Heart was tortured in feeling the so many goods which I wanted to give them being rejected from Me, and my sorrow increased in seeing that, having fulfilled within my Humanity what I was to do in order to redeem them, I was about to depart for Heaven. How painful it is wanting to do good, even at the cost of one’s life, and finding no one to whom to give these goods.

“Now, so I am within you; I look at my sacrifices and yours, I look at the order I have kept, at the many lessons I have given you, enough to make my Divine Will known in order to form Its Kingdom; and if I do not stop speaking, it is because Its story is eternal, and what is eternal has its eternal speaking, which never ends - and the speaking about my Fiat will be eternal in Heaven. I look at those who surround you, and who know what regards my Will - without true interest in making known a good so great. I look at your humanity itself, which serves Me as cathedra from which I impart my lessons and you yourself cannot deny that you feel Me within yourself, sensibly, moving, speaking, suffering, and that I am really inside you, to form my Kingdom and make It known. And while I look at you, I see that your humanity also will not remain on earth for much longer; and my Heart feels the grips of the sorrow that the great good which my Divine Will wants to do is not even known, Its knowledges are as though buried, and while they want to give life, happiness, light, they remain as though imprisoned between Me and you, and in the papers which, with so much tenderness of love, I have made you write. Therefore, my daughter, compassionate my sorrow, adore my dispositions in keeping you on earth still. I know that this is very hard for you, and I compassionate you; and while we compassionate each other, let us do what is up to us in order to make my Divine Will known.”

After this, I was doing my usual acts in the Divine Volition, and my sweet Jesus added:

“My daughter, my Fiat has Its prime act in Our Divinity, Its prime act in the Creation and Redemption and in all things, and therefore It has Its just right to dominate everything and to envelop all, and to be the primary wheel which, in moving, moves everything around itself, and all turn around it. So, one who takes my Will as life takes everything; and as the primary wheel moves, all things give themselves to the soul, so much so, that she has no need to ask - as they turn around my Will, they

all give themselves to her. Therefore, the most necessary thing is to take my Divine Will; and if she has done this, she has done everything and has taken everything - everything is hers. It happens as to an engine: if the primary wheel in the center of it moves, all the secondary wheels rotate as well; but if the primary wheel does not move, all remain motionless, and there is no power nor artisan who would have the virtue of moving the secondary wheels. But if the first one moves, the others rotate of their own and do their office. Therefore, the attention and the art must be on the primary wheel everything else comes of its own. Such is my Will - one who possesses It has no need of anything.”

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**May31, 1929**

***How true love needs an outpouring. Creation was an outpouring of love, as well as Redemption and Divine Fiat. What a divine outpouring means.***

While writing, I was thinking to myself: ‘How many sacrifices in order to write, how many nights of vigil, how much time employed; only Jesus has, been the witness, who, having compassion for me, would sustain me, help me, feed me the words; and many times He has worked as dictator. But what will be the utility of so many cares of Jesus for making me write? And of so many interior struggles of mine in order to impress on the paper what Jesus would make me feel inside of me? What the utility of so many sacrifices borne? Who will take the trouble to read them, to make them known, so that they may bring the good of so many truths about the Divine Will into the midst of creatures? No one, I believe; and all the sacrifices will remain in the papers. After all, if I wrote, I have done it only for fear of displeasing Jesus, so as not to displease Him, and only and always to obey.

So, with these thoughts I continued to write. Then, after I finished, I began to pray, and my sweet Jesus came out from my interior, and clasping me in His arms, told me:

“My daughter, true love needs an outpouring. I could no longer contain within Myself this intense outpouring of making known my Will, Its knowledges, Its immense value, and how It wants to form Its Kingdom upon earth. My Heart finds Itself amidst the ardor of flames, for I want to give this surprise to the human generations - the Kingdom of my Divine Will on earth, a surprise not expected by them. And my contained Love was moaning, raving, and was devoured by inextinguishable flames, for It wanted to make known that It wanted to give them this great good, a good that surpasses all other goods - which is the Kingdom of my Divine Fiat. This great good I gave at the beginning of Creation, because from Our Divinity never do incomplete goods and works come out. But it was rejected by man, and We had the sorrow of feeling the life, the substance, the goods and the most essential part of Creation being rejected back; and man rendered all Our works incomplete for himself and has never given a thought to reacquiring what he rejected from Us.

“But while he would not think about it, We did think about it, and this formed Our martyrdom of love, a martyrdom which has lasted about six thousand years, a secret martyrdom which increased Our flames. And they devoured Us so much, that unable to contain them any longer, I wanted to come to you in order to break the secret, as I felt the need to make for you an outpouring of love, and say to you: ‘I want to give what man rejected; I want my Will to reign upon earth.’ And in order to make It come to reign, I had to make It known to you; therefore the necessity to manifest to you so many knowledges about It. So, if your sacrifices of writing will bring no good and utility which

will not be - they were necessary to my Love, and have served to form my outpouring, and to relieve Me of the flames that devoured Me. So, each knowledge about my Divine Fiat was an outpouring of contained love that I made for you, it was a new creation that I put out; it was like binding the Divine Will to the human, in order to reorder it again according to the order created by Us. It was life that came out of Me, substance and essential part to be able to form the Kingdom of my Divine Will upon earth. If you knew what a divine outpouring means.... Outpouring of love was the Creation, and oh! how many goods came out of this outpouring! Heavens, stars, seas, flowery earth; and then man, formed with such art, that Heaven and earth are astounded at the way man is formed.

“This outpouring would have continued, and yet more beautiful things were to come out of Us; but man, by rejecting Our Divine Will from Us, closed this outlet of Ours, and he blocked Our works, and for as many as four thousand years, Our outpouring had no more way out. But Our Love felt the need to pour out, It wanted Its rights, It wanted to release Its vital flames, and bursting out Its long outpouring, It created the Most Holy Virgin, from whom proceeded the Incarnation of the Word. How many wonders in this second outpouring; what utility, how many goods have creatures not received! But this second outpouring of Ours remained halved, and Our Love had to content Itself and wait two more thousand years to be able to burst Its outpouring again, and put out all Its secrets, the inmost wonders of Our Divinity, the greatest goods that are needed in order to make Our Divine Will reign in the midst of creatures. If you knew what a divine outpouring means.... And just as in Creation Our outpouring made great and magnanimous works, and it is useful and it continues its life; just as the outpouring of Redemption will bring its admirable effects and the redeeming life to the human generations; in the same way, this outpouring of making known that my Divine Fiat wants to form its Kingdom, and everything you have written about its knowledges, will have life in the midst of creatures. Therefore, let Me pour out for now, and I will take care of rendering what I have manifested to you useful.”

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#### **June 4, 1929**

***As the soul keeps doing the Divine Will, so does It expand in the soul, and the Divine Life grows within her; and the soul grows within the womb of her Celestial Father. How one who lives in It makes the roll call of all Creation. How, if one goes out of the Divine Will, he goes out while his acts remain.***

My abandonment in the Fiat continues. I feel within me such a need to live in It, that It has become more necessary to me than my own nature. Even more, I feel my nature changed into Will of God; I feel it dissolved within It, and in all things, instead of finding myself, I find that Fiat which says to me: “I am your life; run - run always within Me, in the sea of my Light, to live, of my acts, of my Sanctity, of my happiness and of all the goods I possess.” But while I was crossing the sea of the Divine Fiat, my sweet Jesus moved in my interior and told me:

“My daughter, as the soul keeps operating in my Divine Volition, so does It expand more within the creature, in such a way that for each additional act done in It, as much more growth does It form within her; and so, the Divine Life can be seen growing in the creature in an admirable way.

“But this is not all; as the Divine Life grows in the creature, the more acts she does in my Divine Fiat,

the more the creature grows within the womb of her Celestial Father. The Supreme Being opens His womb and encloses in it this happy creature, to raise her in a divine manner, to clothe her with royal garments, to feed her the food with Their own hands, to embellish her with rare beauty. All of Heaven remains amazed, enraptured, in seeing that their Creator raises a creature within His womb; and they say among themselves: 'He must be doing something great with her, for He loves her so much, and keeps her in such great custody as to raise her within His paternal womb.' And all await the full growth of this creature, to see what will become of her. Therefore, the prodigy of living of my Will is unique; It communicates such power to one who lives in It, that she enters everywhere, and God Himself loves and wants to raise her within His divine womb. Furthermore, the potential and the diffusion of the act done in my Divine Will is such and so great, that she diffuses everywhere: she extends in the heavens, and it is as if she made the roll-call of the stars; she extends in the sun, and she roll-calls the light, she invests the air, the wind, the sea, and she roll-calls the birds, the power of the wind, the waters and the fish; and placing them all in order, she says to all with her act: 'Bow down, and let us adore, with double homage, our Creator. That Fiat which created us is in my act, and with It I want to create new love, new adoration and glory for our Creator.' And she extends not only in all created things, but she extends within the acts of the Virgin, in all the acts which I did upon earth, in the acts of her Creator, in those of all the Saints; and from the first to the last, she calls the roll for all of them, and she makes the new life of love, of adoration, of glory for the One who created her, flow within them.

"It can be said that wherever my Divine Will is present there extends the act of the creature done in my Will. Even in hell they feel the power of a creature operating in my Divine Fiat, because just as all of Heaven feels the new happiness, the glory and the new love of the act of the creature done in my Volition, so does hell feel the new torment of that Divine Will which they rejected, and which, while It is present with them with justice, is there to torment them, and every time the creature operates in It, they feel the weight of justice more heavily upon them, and they feel themselves burning more. Just as nothing escapes my Divine Fiat, so does nothing escape one who operates in It; and as many times as she repeats her acts, so many times does she make the roll-call, to be sure that no one is missing in her act, to give the new glory, adoration and love to that God, trice holy, and to that Divine Will which, with so much love, makes room for her to let her live within Itself, and allows her to extend within Its endlessness."

After this, I was doing my round in the Divine Fiat, and I was gathering all created things, all the acts of creatures, to form one single act in the unity of It. And my lovable Jesus added:

"My daughter, only my Divine Will possesses the one single act, and in Its unity It embraces everything, It does everything, It gives life to everything. But while It does one act alone, this act possesses the fount of all acts together, such that, while they are the effects of the single act, they spread in the whole Creation and descend for the good of creatures as real acts, while in the unity of the single act of the Divine Fiat, it is always one act alone; so much so, that it never detaches a single effect from itself nor can it detach it, because all the effects form the unity of its one single act. It happens as to the sun: one is the light, one is the act of light which it continuously sends to the earth; but as this one light touches the earth, the effects are innumerable and real. And this is so true, that as the light touches the earth, one sees the effects changed into acts, in such a way that one can see the variety of colors for the flowers, the diversity of sweetnesses for the fruits, and many other things.

Has the sun perhaps lost even just one of the many effects which, as real acts, it has communicated to the earth? Ah! no. Jealous, it preserves them within its single act of light; more so, since the strength, the fullness and its one single act of light are formed of all the effects which it possesses. So, the sun, symbol of my Divine Will, possesses innumerable effects; it gives them to the earth as real acts, without losing even one of them, and it does always one single act. If the sun, created by Us, does this, much more so does my Divine Will.

“Now, my daughter, by doing his will, man went out of the unity of Mine, and all his acts lost that strength of the unity and remained scattered, some in one point, some in another, and divided among themselves. These human acts, not having unity, have no founts of effects, nor fullness of light, and therefore they are symbolized by those plants and flowers which grow without sun; and because they are scattered and divided among themselves, they do not have a lasting strength, and they grow as meager and faded. So, by doing his will, man loses the unity with Mine, he loses the fount of life, he loses the fullness of light. Now, one who lives in my Divine Volition keeps gathering all the goods scattered by creatures, and forms one single act; and these acts become the right of one who does and lives in my Divine Fiat. There is no good which one who lives in my Will cannot take. With the bilocating power of It, she calls, gathers and unites all acts together, and ordering them all in my Fiat, she gives Me everything, and I give her everything.”

After this, I was continuing my acts in the Supreme Volition, and a thousand thoughts crowded my mind about Its many wonders, but in order not to make it too long on paper, I will only say what Jesus told me.

“My daughter, what is done in my Divine Will remains dissolved in It, and just as light and heat are inseparable, and if the light is extinguished the heat also is extinguished, and if the light is given life, by its own nature, the light makes the life of the heat arise together with it; in the same way, the acts of the creature done in It are inseparable from my Volition. More so, since It is not subject to becoming extinguished, because It is eternal and immense Light. This is why, though Adam went out of my Will when he sinned, his acts remained in It. He was able to detach himself from his own acts, but his acts done in my Will could neither go out nor detach themselves, because they had already formed their life of light and of heat within It. What enters into my Will loses its own life in It, it forms one same life with It, it loses the rights to go out; and my Will says: ‘These acts have been done in my house, within my Light; the rights are mine, and there is no power, either human or divine, which can make an act done by the creature in my Will to go out of It and separate from It.’ This is why the acts of Adam done in It before he sinned are there present as prime act on which depend the Creation and the acts of the human generations.

“Now, suppose that you went out from within my Will: you go out and remain outside, but your acts do not go out - they neither have the right to go out, nor can they do it; and as long as you remain in my Will, your acts are mine and yours, but if you go out, you lose the rights. And because they were done in the Kingdom of my Divine Will, and not in the human will, they remain as my rights, even though they appear and are known as having been done by you. Now, you must know that everything that you do in my Fiat will serve as prime act for the other creatures in order to live in the Kingdom of It; as order, regime and life of those who will live in the Kingdom of my Fiat. This is why I exhort you so much in your going around in It, I watch over you, I accompany you, and many

times I do it together with you - because not only do they serve you, but they must serve as prime acts and as models for those who must live in the Kingdom of my Divine Fiat.”

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**June 9, 1929**

***Inseparability of one who lives in the Divine Will; example of the breath. Example of the sun; how it lords over everything and goes in search of everything; such is the Divine Will. Contest between the two suns.***

My abandonment in the Divine Fiat is continuous, and Its Light eclipses my little intelligence so much, that I can do nothing else but think now about one truth, now about another, concerning the Divine Will. And the more I think about It, the more beautiful and majestic It makes Itself before me, and with an unspeakable love, more than a tender mother, It opens Its womb of light and delivers a birth of light, to enclose it in Its little daughter. Now, while I was in this state, my sweet Jesus told me:

“My daughter, each breath is the life of the next one that follows; so much so, that as one is about to release one breath, before it is emitted completely, it calls for another breath. So, it can be said that the breath has its life and gives life to the creature because it is continuous; they are so united and close among themselves as to be inseparable. And so also for the beating of the heart: one heartbeat calls for the life of the next heartbeat, and the continuous beating forms the life; so much so, that if the breathing and the beating cease, life no longer exists. Such is the soul who does and lives in my Divine Will; her identification, her closeness with It, is such and so great - more than are breaths and heartbeats close among themselves. Therefore, the acts done in my Divine Fiat are like many breaths or heartbeats which the creature does in God, in such a way that she becomes the divine breathing, and my Fiat forms her breathing, so, it is life that they mutually exchange, to form one single life. Therefore, the acts done in Our Divine Will are inseparable from Us, and We feel the contentment of breathing Our work, and of feeling, as Our own, the work which has come out of Us, and of letting her live in Our house - and so close to Us as to breathe her very breath.”

Then, I continued doing my acts in the adorable Fiat, and my always lovable Jesus added:

“My daughter, from the height of its sphere, the sun extends its great wheel of light and embraces the earth, giving it the life of its effects of light, so as to make it germinate. It gives the kiss of life of its light to each plant, to each flower, to each tree, so as to impress upon each plant - for some the life of fragrance, for some color, for some sweetness. It wants to give its embrace and kiss of life to all; it denies itself to no one; it does not reject, whatever the thing might be, even the tiniest blade of grass. On the contrary, wanting to act as a queen who wants to pour her own self out, it goes in search of all, it wants to recognize everything, so as to form in all things the life which is needed for each plant. It would not feel itself queen, nor the right to be queen, if its light did not give its life to everything; so much so, that in its great wheel of light it encloses everything, and it seems that all lap up the life, the beauty, the variety of colors, the growth, from the light of the sun. Nor does it skip over the sea, the rivers, the mountains, to form in them its silvery shades, and the horizon of gold and of silver in the background behind them.

“Oh! how the sun lords over everything with its light - but not in order to oppress, or do harm to

anyone; rather, to vivify, to embellish and to give itself as life of everything. It seems that, in its mute silence, it says to all: 'How much I love you - my love is as vast as my great wheel of light; my love for the earth is substantial and full of life. Nor do I ever change; from the height of my sphere I am always at my place, to embrace it, love it and give it life.' Therefore, the earth lives within the great wheel of its light, and each thing keeps its mouth open in order to receive the life of the effects of the light of the sun. Oh! if - may this never be - the sun could withdraw from the earth, or the earth could oppose receiving the goods and the life of the light of the sun, there would be no daylight, but perennial nighttime, and the earth would remain without life, without heat, sweetness would not exist - more than squalid misery. What a dismal change - what terror would the earth become.

"Such is my Divine Will - more than sun for creatures. In Its endless great wheel of light, It goes in search of everyone, to make Itself be recognized and to form in each creature the Life of Beauty, of Sanctity, of Light and of infinite sweetness. It wants to destroy all bitternesses, uglinesses, miseries in them, and with Its kiss of life, breathing over them, It wants to transform them into what is good, beautiful and holy. But, alas!, the sun created by my Fiat does so many prodigies for the earth, and with its own unique majesty it lays over it its mantle of light, of beauty; and at each of its touches, it gives the life it possesses to each plant; and my Fiat remains with the sorrow of not being able to communicate the goods It possesses and Its Divine Life to souls, because they oppose receiving It, and do not want to lap up the light of my Volition, and therefore they are like the earth if it could oppose receiving the light of the sun - in full nighttime, squalid, weak; and many of them are terrifying to look at. My Divine Will is brimful of so many Divine Lives, of so many beauties and of so many goods that It wants to give to them; It would want to pour Its own self out in order to enclose the creatures within Its womb of light, and make of each of them a prodigy of sanctity, of beauty, one distinct from the other, to form Its heaven on earth. But the human will opposes itself, and my Fiat feels the intense pain - more than a mother when she cannot deliver her child to the light.

"And so this is why, my daughter, my Divine Will wants to make Itself known, It wants to form Its Kingdom - because these children belonging to it will live voluntarily within and of Its light; they will remain with their mouths open to receive Its kisses, Its embraces and Its affections, in order to form Its Divine Life in them. Then, yes!, will the prodigies that my Volition knows how to do, and can do, be seen. Everything will be transformed, and the earth will become Heaven. And then, the sun which is there under the vault of the heavens and the Sun of my eternal Volition will hold hands; even more, they will engage in a contest, to see which one can make more prodigies the sun for the earth, and my Will for souls. But my Will will make greater display, so much so, as to form a new enchantment of prodigious beauties never before seen, for the whole of Heaven and for all the earth."

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**June 14, 1929**

***Accounts with Jesus. The soul, bank of the Divine Will. Unforgettable memories. Eden.***

I was continuing my round in the Supreme Fiat, and my little mind, arriving at Eden, was saying: "Adorable Majesty, I come before You to bring You my small interest of my 'I love You', 'I adore You', 'I glorify You', 'I thank You', 'I bless You', to give You my small interest because You have given me a heaven, a sun, an air, a sea, a flowery earth, and everything that You have created for me. You once told me that each day you want to do the accounts with me and receive this small interest



of mine, so that we may always be in agreement; and keep the whole Creation, given to me by You as little daughter of your Will, safe inside the little bank of my soul.” But while I was doing this, a thought told me: “But, how can you satisfy an interest so great? And besides, how great at all is your ‘I love You’, ‘I adore You’, ‘I thank You’?”

But while I was thinking this, my sweet Jesus moved in my interior and told me:

“My daughter, this was an agreement between Me and you - that I would put the whole Creation in the bank of your soul, and you would have to give Me the interest, filling It with your ‘I love You’, ‘I adore You’, ‘I thank You’. And since I saw you hampered because of a capital so great, and fearing that you might want to reject this great gift from Me, in order to encourage you to receive it, I said to you: ‘I am content with a small interest, and we will do the accounts every day here in Eden. In this way we will remain in agreement and always in peace, and you will not be worried that your Jesus has placed in your bank a capital so great.’ And then, don’t you know the value of an ‘I love You’ in my Divine Will? My Will fills the heavens, the sun, the sea, the wind - Its Life extends everywhere; therefore, as you say your ‘I love You’, ‘I adore You’ and everything else you might say, my Fiat extends your ‘I love You’ in the heavens, and your ‘I love You’ becomes more extensive than the heavens; your ‘I adore You’ extends in the sun, and it becomes larger and longer than its light. Your ‘I glorify You’ extends in the wind., and it wanders through the air, throughout the whole earth, and its moans, the blows of the wind, now caressing, now mighty, say: ‘I glorify You.’ Your ‘I thank You’ extends within the sea, and the drops of water and the darting of the fish say: ‘I thank You’. And I see the heavens, the stars, the sun, the sea, the wind, filled with your ‘I love You’ with your adorations, and the like, and I say: ‘How content I am that I placed everything in the bank of the little daughter of my Will - because she pays Me the interest wanted by Me. And since she lives in It, she gives Me a divine and equivalent interest, because my Fiat extends her little acts and renders them more extensive than the whole Creation.’ And when I see you coming into Eden to give Me your small interest, I took at you and I see in you my Divine Will doubled - one in you, and the other in Me, while It is one; and I see Myself being paid the interest by my Will Itself - and I remain satisfied, and, oh! how content I am in seeing that my Fiat has given to the creature the virtue of making Itself be doubled, so as to let her satisfy her Creator.

“My daughter, how many unforgettable things there are in this Eden. Here Our Fiat created man, and made such display of love, that It poured Itself in torrents upon him; so much so, that We still feel the sweet murmuring with which We poured Ourselves over him. Here began the Life of Our Fiat in the creature, and the sweet and dear memory of the acts of the first man done in It. These acts exist still now in Our Volition, and are as though pledges for him to be reborn in order to have the Kingdom of Our Fiat again. In this Eden there is the sorrowful memory of the fall of man, the exit he made from Our Kingdom. We still hear his steps when he went out of Our Divine Fiat; and since this Eden had been given to him so that he would live in It, We were forced to put him out, and We had the sorrow of seeing the work dearest to Us without his Kingdom, wandering and sorrowful. Our only relief were the pledges of his acts, which had remained in Our Will; these called for the rights of humanity to enter again the place from which it had gone out. This is why I await you in Eden to receive your small interest, to renew what We did in the Creation, and to receive the return for a love so great, not understood by creatures, and to find a loving pretext to give the Kingdom of Our Divine Will. Therefore, I want this Eden to be dear to you as well, that you may pray Us and

press Us that the beginning of Creation, the Life of Our Fiat, may return into the midst of the human family.”

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**June 19, 1929**

***The Divine Will and the operating Life of It in the creature. Difference between one who lives in the Fiat and one who does not.***

My poor mind was wandering in the Divine Fiat; I felt the sweet enchantment of Its enrapturing light, and I thought to myself: ‘But, what is this Divine Will in my poor soul?’ And my beloved Jesus, moving in my interior, told me:

“My daughter, what fortune yours is to live under the sweet enchantment of my Divine Volition. Don’t you know that when It takes possession of the creature, It forms in her Its operating Life, in such a way that It operates in the one in whom It reigns just as It operates within Itself? And, more than Queen, It imposes Itself over everything, It extends with Its light in the littleness of the creature, It forms in her Its sweet enchantment for the human will so as to be more free to form Its Life. And since the Divine Life of my Fiat is composed of repeated acts never interrupted, It is not subject to stopping, and this is why you feel within yourself an act that never ends, a light that is never extinguished, a love that always burns. Not so for those who do not live in my Volition. They feel the Divine Life interrupted in their interior, their acts broken; they feel themselves now one way, now another, their will is not invested by a continuous light that sweetly nourishes them and enchants them, such that feeling the sweetness of my Volition, they would give not a thought to entering the field in order to operate in a human way; and if they feel the light, it is at intervals.

“A symbol of one who lives in my Divine Will is one who was able to remain always under the sun. Its light never ends, nor does it need to be fed in order not to become extinguished. So, one who could live under the sun would feel light shining down constantly upon herself, and since the light contains admirable effects, she would nourish herself with sweetnesses, with fragrances, with varieties of colors, with lights, in such a way as to feel the very life of the sun being formed within herself. On the other hand, one who does not live in my Will, be it even one who is not evil, is symbolized by one who lives under the light of the low world, which has neither the virtue nor the power to form a sweet enchantment of light, such as to eclipse her so much that she would not be able to look at anything but light. And it is subject to becoming extinguished very often, because it does not possess by nature the continuous nourishing virtue, and if it is not nourished, her light ends, and since a light formed by the creature possesses neither sweetness, nor colors, nor fragrances, she cannot feel the life of that light being formed within herself. What great difference between one who lives in my Divine Will and one who lives outside of It”

May everything be for the glory of God, and for the good of my poor soul.

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**June 27, 1929**

***Present for Saint Aloysius. How it was necessary that Jesus intertwine Luisa in the manifestations on the Divine Will. Transmission of human and Divine. Divine rights that the***

*creature acquires.*

Having received Holy Communion, I was offering It for the glory of Saint Aloysius, and I offered, as a present for him, everything that Our Lord had done in His Divine Will with His mind, with His words, works and steps, for the accidental glory of Saint Aloysius on his feast day. Now, while I was doing this, my sweet Jesus, moving in my interior, told me:

“My daughter, a more beautiful present you could not give to dear Saint Aloysius on the day of his feast. As you were offering your Communion and all my acts done in my Divine Will, so many suns were formed for as many acts as I did in It while being on earth; and these suns invested Saint Aloysius, in such a way that he received so much accidental glory from the earth, that he could not receive more. Only the offerings of acts done in my Divine Will have the virtue of forming their suns, because, containing the fullness of light, it is no wonder that It converts into suns the human acts done in It.”

After this, I was thinking to myself: ‘How is this? In all the things that blessed Jesus has told me about His Divine Will, my poor person is always intertwined in the middle; only rarely, a few times, has He spoken only about His Supreme Fiat.’ But while I was thinking about this, my sweet Jesus came out from within my interior and told me:

“My daughter, it was necessary that I intertwine your person in the manifestations I have given you about my Divine Fiat: first, because each manifestation I gave you was bonds that I formed between you and my Divine Will; it was gifts and properties that I entrusted to you, such that, as you were endowed with them, the human family was being bound to the new acquisition of the Kingdom of It. If I did not intertwine you in the middle, it would be neither bonds nor gifts that I would give, but simple news; and therefore, in order to give you a manifestation about my Divine Will, I would wait for an act of yours, a little pain of yours, and even just one ‘I love You’ of yours, so as to take the occasion to speak to you. I wanted of your own in order to give you of my own, and be able to give you the great gift of my Divine Volition. And then, all Our external works are a transmission of Divine and human. In the very Creation there is a continuous transmission: Our Fiat created the heavens, It studded them with stars, but It called to life matter in order to do it; It created the sun, but It called to life the light and the heat as the material with which to form it. It created man; first I formed his statue made of earth; I infused the human soul in him, and then I created the life of my love over this soul; and then, my Divine Will transmitted Itself with his, in order to form Its Kingdom in the creature. There is not one thing come out of Us and created by Us in which there isn’t this transmission of human and Divine. In Our most beautiful works - the Creation, the Immaculate Queen, the Word Humanate/(the Incarnate Word) the human and the Divine are so bound together as to be inseparable; and so the heavens are brimful of God, narrating my glory and Our Power and Wisdom; the Immaculate Queen - my bearer; my Humanity - the Incarnate Word. Now, wanting to make my Divine Will known, after the first transmission I made in Eden, which was rejected from Me, in order to be able to put the Kingdom of my Divine Fiat out in the field again, it was necessary for me to form the second transmission. And how could I do it if I did not intertwine another creature, with bonds almost inseparable, in the knowledges, in the light and in the very Life of my Eternal Volition? And if I did not intertwine you in It, transmitting you into It, and It into you, you would not have felt within you either Its life or Its permanent light; nor would you have felt within you the

necessity to love It and the yearning to know It more. And so, this is why I put you and Me in the condition, you of giving to Me, and I of giving to you; and in that reciprocal giving I would form the knowledge that I wanted to give you; and the transmission of my Divine Will with yours was realized, rendering you the conqueror of the great good that I was doing to you.”

Then, continuing in my abandonment in the Divine Fiat... which is such that, as much as I hasten to cross all of It, I can never manage; on the contrary, I see that much way is left to me to go within Its sea of light, to the point that I cannot even catch sight of where Its endless boundaries end. So, as much as I hasten, my journey will never end, I will always have something to do and way to go within the sea of the Eternal Volition. Then, my sweet Jesus added:

“My daughter, how great is the sea of my Will. It has no beginning and no end, therefore the littleness of the creature can neither cross it, nor embrace it all. However, one who lives in It finds herself on the way in the center of the sea, as it will never be given to her to go out from within its center, because she will never find either a shore or a boundary of It. On the contrary, in the front and in the back, on the right and on the left, she will find nothing but sea of Divine Will, and for each act that she emits in It, she is given a divine right back. In fact, since her act has been done within and together with my Divine Volition, with Divine Justice, It communicates to the soul the right of the Divine Light, the right of Its Sanctity, the right of Its Beauty, of Its Goodness, of Its Love. She lives in the sea of my Will by right - not as a stranger, but as the owner, because she has her acts changed into divine rights which have rendered her the conqueror of my Divine Will. And if you knew how much We delight, how happy We feel, in seeing the littleness of the creature living in the sea of Our Volition - not as a stranger, but as the owner, not as servant, but as queen; not as poor, but as immensely rich and rich in Our conquests which she has made in Our Fiat. Therefore, one who lives in Our Divine Volition will feel within herself, by right, the dominion of light, the dominion of sanctity, the dominion of beauty, and of making herself as beautiful as she wants. She has goodness at her disposal, love as the substance of her acts, my Divine Will as her own Life - and completely her own; and all this by divine right, given by Our very selves. Therefore, be attentive in multiplying your acts in Our adorable Fiat!”

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**July 8, 1929**

***Flowers which the Divine Will makes bloom. Continuous singing and murmuring of Love; delirious Love and dolorous Love. One who does the Divine Will forms the sea of refreshment for the Divine Love.***

My littleness becomes lost and remains suffocated in the sea of sorrow of the privation of my beloved Jesus. Feeling in suffering, more than ever I was yearning for my nature to become undone, so as to get out of my prison and take flight toward my Celestial Fatherland. I would have wanted to go around everywhere in His Most Holy Will, and move Heaven and earth, so that, together with me, all might have a cry, a tear, a sigh, for this poor exiled one, so that all might ask for the end of my exile. But while I was pouring myself out in my bitternesses, my lovable Jesus came out from within my interior, and giving me a kiss and clasping me in His arms, He told me:

“My daughter, calm yourself, I am here within you; but while I am with you, I leave the work field

free for my Divine Will. And since It has Its prime act in you, it happens that you perceive what It does within you, Its crafting, while you do not feel that I, who am inside of It, am already with It in Its work. In fact, I am inseparable from my Divine Will, and whatever It does, I do.

“Now, you must know that my Divine Will wants to make Its work, Its field of action and absolute dominion, completely Its own, not only in your soul, but also of your body. Over your sufferings It spreads Its kiss of light and of heat; with Its light It produces the seed; with Its heat It fecundates it and forms the germ; and nourishing this germ with continuous light and heat, It makes flowers of light bloom with such variety of colors, always animated by the light, because It can do nothing, whether big or small, in which It does not make Its light flow. These flowers are not like those of the earth which have no light and are subject to withering; they have perennial life, because they are nourished by the light of my Fiat, and the variety of their beauty is such and so great, that it will form the most beautiful ornament to the earth of your humanity.”

Having said this, He kept silent; and I fell immersed in the sea of the Divine Volition. Then my sweet Jesus continued:

“My daughter, the sea of Our Divinity always murmurs, without ever ceasing. But do you know what it says in its murmuring? ‘Love! Love toward the creature!’ And the ardor of Our Love is so great, that in Our continuous murmuring We overflow with Love, and We form such gigantic waves as to be able to drown Heaven and earth, and all creatures, all with Love. And seeing that they do not let themselves be filled completely with Our Love, with the desire to see creatures overflow with Our Love, the delirious Love forms within Us; and in Our delirium, putting the human ingratitude aside, and murmuring, We repeat more loudly: ‘Love! Always love to the one who denies and does not take Our Love to let herself be loved and give Us love.’

“Now, Our Love, rejected, takes the attitude of dolorous Love! But do you know who comes to give refreshment and calm to Our deliriums of love? Who soothes Our dolorous Love and makes It smile? The soul who lives in Our Divine Will. Our Will forms Its sea within the creature; Our sea and hers plunge together and one flows within the other, and - oh! how sweet is the murmuring of the creature within Our murmuring, repeating continuously: ‘Love! love! always love to my Creator, to my Eternal Life, to the One who loves me so much!’ See then, one who lives in Our Divine Fiat is Our refreshment for Our Love that devours Us, and forms the sweet sea for Our dolorous Love. Oh! prodigy of Our Divine Volition, that making use of Its Power, forms Its sea in the creature; and putting her in a contest with Us, not only makes her murmur continuously, but raises her so high that, plunging her into Our sea, when We feel drowned, devoured by Our Love and, unable to contain It, We feel the necessity of love, it makes Us overflow into the sea which Our Fiat has formed in the creature who lives in It. And she gives respite to Our deliriums of love, and refreshing Us with her love, she soothes Us. How not to love one who lives in Our Will?”

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**July 14, 1929**

***How the Divine Will wants absolute freedom in order to form Its Life. Different ways of acting of Our Lord.***

My usual abandonment in the Supreme Fiat continues. I feel that It leaves me not a free minute; It wants everything for Itself, in a way that is ruling, but sweet and strong at the same time. It is so attractive, that the soul would, herself, let It put Its sweet chains on her, so as not to oppose even slightly what the Divine Volition would want to do over her and within her. So, while I was thinking about this, my lovable Jesus, moving in my interior, told me:

“My daughter, do not be surprised if my Divine Will does not leave you free in anything - because It does not want to form simple acts and works, but life, and to one who must form a life continuous acts are needed; and if the continuous act ceases, the life cannot grow, nor be formed, nor have its true existence. And so this is why my Divine Will, wanting to form Its Divine Life in you, wants to be free, It wants absolute freedom, and with Its incessant act which It possesses by nature, It pours Itself over the creature, and extending with Its more than maternal wings of light, It invests each fiber of the heart, each heartbeat, breath, thought, word, work and step; It warms it, and with Its kiss of light It impresses Its Life in each act of the creature. And while destroying the human life, It constitutes Its very self as Divine Life within her. And since nothing but tenebrous acts can come out of the human will, my Will does not want to mix with it, and therefore It stands at attention to be able to form Its Life, all of light, in one who, freely, has given It freedom to reign. Therefore, Its attitude is admirable, It is all eyes so that nothing may escape It; and with unspeakable love, in order to see Its Life formed in the creature, It makes Itself heartbeat for each heartbeat, breath for each breath, work for each work, step for each step; even over the little trifles of the creature, It runs, It extends, It places the Power of Its Fiat, and creates Its vital act in them. Therefore, be attentive in receiving Its continuous act, because this is about life, and life has need of breath, of continuous heartbeat and of daily nourishment. Works are done and are put aside, nor do they need to be kept always in hand in order to be works; but life cannot be put aside - if the act ceases, it dies. Therefore, the continuous act of my Will is necessary for you - you, in receiving it, and my Will in giving it to you - so that Its Life in you may live, be formed and grow with Its divine fullness.”

After this, I was feeling oppressed in thinking about my poor existence, especially the state I find myself in. How many changes I had to go through, even on the part of Our Lord. But while I was thinking of this and other things, which it is not necessary to say on paper, my sweet Jesus, making Himself seen in my interior, told me:

“My daughter, my Love for you has been exuberant, and in order to lead you there where my Divine Will wanted you, I had to have different ways of acting in the periods of your life. In the first period, my Love and my acting toward you were so tender, sweet and gentle, and so jealous, that I wanted to do everything by Myself in your soul, and I wanted no one else, or that anyone might know what I was doing in you and saying to you. My jealousy was so great, that I put you in the impotence of opening yourself with anyone, not even with your confessor. I wanted to be alone, free, in my work, and I wanted no one else to meddle in it or be able to scrutinize what I was doing. I cared so much about this first period of your life - about my being with you one on one - that I can say that my Love used all the divine weapons; and waging war on you, I assailed you in every way so that you would not be able to resist. All this was necessary to my Love, because knowing what It wanted to do with you - no less than restoring the Creation, giving my Divine Will the rights to reign, making the new era arise in the midst of the human family - It used all arts and stratagems in order to obtain the intent.

“Now, after I became sure about you and I secured my work, my acting changed - I made you break the silence; and the ardor of my instructions and of my speaking was such and so great, that I can call you the cathedra of my Divine Will, the secretary of Its most intimate secrets, such that, as you were unable to contain them all within yourself, I commanded you to manifest them to my minister. And this acting of mine was necessary; otherwise, how would my Divine Will have become known? Now, my daughter, in this last period of your life, you feel another way of acting of mine. Do not be concerned, let Me do, and I will know how to give my work the last coat. Courage, then, you have the Divine Will in your power - what do you fear? Therefore, always forward in my Will.”

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**July 18, 1929**

***Work of Jesus for the Kingdom of the Divine Will.***

While I was in the nightmare of the privation of my lovable Jesus, and most resigned, I wasn't even thinking that He might unveil Himself to my little soul, making His short little visit, to give Me His sip of life, so as not to let me succumb completely. All of a sudden, He moved in my interior, making Himself seen all intent and occupied on His work; and as He raised His eyes, sparkling with light, toward me, His eyes met with mine, and compassionating my affliction, He told me:

“My daughter, I am working in your soul continuously, and while working, I am finalizing, so that nothing may be missing, and solidifying, to give to my work the divine stability and immutability, and waiting with invincible patience for my work to become known, so that all may know my great Love, my great sacrifice and yours, and the great good which, if they want to, all can receive. What this is about is that this work of mine is the renewal of the whole Creation, it is the centralization of all Our works, it is to establish my Divine Will in the midst of creatures, operating and dominating in their midst. Whoever will know this, my work, will be a Kingdom of Mine. Therefore, I will have as many Kingdoms for as many as are the ones who will know what I have done and said in the littleness of your soul; and, fused together, they will form one single Kingdom. So, my silence is centralization of more intense work that I am doing in you. Therefore, if I speak to you, it is new work that I undertake, calling you together with the work, giving you knowledge of what we are doing, so as to place new shades of beauty, of magnificence and of happiness in the Kingdom of my Divine Will which creatures must possess; if I keep silent, I reorder, I harmonize, I confirm what I have done. Therefore, my silence must not be cause of affliction for you, but occasion for more work, in order to carry out the Kingdom of my Divine Will.”

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**July 24, 1929**

***How the Divine Will holds the primary act over all created things. It is like the head over the members.***

I was thinking about the Supreme Fiat, and I thought to myself: ‘If the Divine Volition wants to form Its Kingdom in the midst of creatures, in what way, then, was the Divine Will in relationship with creatures before the coming of Our Lord upon earth, when He came, and after His coming?’ And my sweet Jesus, moving in my interior, told me:

“My daughter, my Will, with Its immensity, has always been present in the midst of creatures, because, by Its own nature, there is not one point in which It is not present, and creatures cannot do without It. It would be like being unable to have or receive life; without my Divine Will all things would resolve into nothing. More so, since the prime act of all created things is my Divine Fiat; It is like the head to the members, and if one wanted to say: ‘I can live without head’, it would be impossible for him - the mere thinking it is the greatest of follies. However, reigning is one thing: it is to be recognized, loved, longed for, and to hang upon it like the members hang upon the head - this is reigning; whereas being in the midst of creatures is not reigning if one does not hang completely upon It.

“Now, before my coming upon earth, even though my Divine Will was present in the midst of creatures with Its immensity, the relationships that existed between It and them, however, were as if It lived in a foreign land, and they received from afar the scarce communications, the brief news, which announced to them my coming upon earth. What sorrow, for It to be in their midst, while they do not recognize It, and they keep It so far away from their wills, as if It were in a foreign land. With my coming, since I possessed It as life and my Humanity recognized It, loved It and let It reign, through Me It drew closer to the creatures, and the relationships It had with them were as if It lived no longer in a foreign land, but in their own lands. But since they did not know It, nor did they give It dominion in order to let It reign, it cannot be said that my Divine Volition formed Its Kingdom. Therefore, my coming upon earth served to draw the two wills, human and Divine, closer to each other, and to place them in intimate relations, and to increase the news in order to make It known; so much so, that I taught the ‘Our Father’, making them say: ‘Your Kingdom come, your Will be done on earth as It is in Heaven.’ If my Will does not live on earth as It does in Heaven, it cannot be said that It has Its Kingdom in the midst of creatures. And therefore, in the time of Its Kingdom, It will be present not only in their midst, but inside each one of them as perennial Life; and in order to come to this, It must be recognized - how It is like head and primary life of each creature; and because this head is not recognized, Its Strength, its Sanctity, Its Beauty, does not flow to the members, nor can it let Its noble and divine blood flow in their veins, and therefore the life of Heaven cannot be seen in creatures. So, this is why I love so much that my Divine Will be known - knowledge will make love arise; and feeling loved and longed for, It will feel drawn to come to reign in the midst of creatures.”

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**July 27, 1929**

***How the Kingdom of the Divine Will and that of Redemption have always proceeded together. How Jesus formed the materials and the buildings, and nothing else is needed but the peoples.***

I was doing my round in the Creation, to follow all the acts of the Divine Will, which It had done in It; and as I arrived at the point in which the Supreme Being created the Virgin, I paused to consider the great portent from which Redemption had Its beginning. And my sweet Jesus, moving in my interior, told me:

“My daughter, the Redemption and the Kingdom of my Divine Will have always proceeded together. In order for Redemption to come, a creature was needed who would live of Divine Will, as Adam innocent lived in Eden before sinning; and this, with justice, with wisdom, for Our decorum, so that



the ransom of fallen man would be based on the principle of how the order of Our wisdom created man. Had there not been a creature in whom my Divine Fiat had Its Kingdom, Redemption could be a dream, not a reality. In fact, had there not been Its total dominion in the Virgin, the Divine Will and the human would have remained as though scowling at each other, and at a distance from humanity, therefore Redemption would have been impossible. But, on the contrary, the Virgin Queen bent Her will under the Divine Will, and She let It reign freely. Because of this, the two wills fused, they reconciled; the human volition underwent the continuous act of the Divine Volition, and it let It act without ever opposing itself. So, Its Kingdom had Its Life, Its vigor and Its full dominion.

“See, then, how the Redemption and the Kingdom of my Fiat started together! Even more, I could say that the Kingdom of my Fiat started before, to then continue together, both one and the other. And just as, because a man and a woman withdrew from my Divine Will, began the kingdom of sin and of all the miseries of the human family, in the same way, because a woman let my Fiat reign, and by virtue of It was made Queen of Heaven and earth, united with the Eternal Word made Man, Redemption began, not excluding even the Kingdom of my Divine Will. Even more, everything that was done by Me and by the height of the Sovereign Queen of Heaven, is nothing but materials and buildings which prepare Its Kingdom. My Gospel can be, called vowels, consonants which, acting as trumpeters, called the attention of the peoples to await some more important lessons which were to bring them a good greater than Redemption Itself. My very pains, my death and my Resurrection, confirmation of Redemption, are preparation for the Kingdom of my Divine Will. They were lessons more sublime, and made everyone stand at attention, awaiting yet higher lessons. And this I have already done, after so many centuries - which are the many manifestations I have made to you about my Divine Will, and that which I have made known to you more: how it wants to come to reign in the midst of creatures, to give back to them the right of Its Kingdom which they had lost, to lavish upon them all the goods and all the happinesses It possesses.

“So, as you see, the materials are already prepared, the buildings exist - the knowledges about my Will which, more than sun, must illuminate Its Kingdom and have vaster buildings be raised from the material formed by Me. So, nothing else is needed but the peoples that must populate this Kingdom of my Fiat; and the peoples will form and will enter as the knowledges about It are published. See then: two creatures which go down from the Divine Will and give the field of action to the human will form the ruin of the human generations; two other creatures - the Queen of Heaven who lives in my Divine Fiat by grace, and my Humanity who lives in It by nature - form the salvation and the restoration, and give back the Kingdom of my Divine Will. And just as it cannot be doubted that Redemption has come, since one is connected with the other, with certainty will then the Kingdom of my Divine Fiat arise; it may be a matter of time at the most.”

On hearing this, I said: ‘My Love, how can this Kingdom of your Will come? One can see no change; it seems that the world does not stop in its vertiginous race of evil.’ And Jesus continued, saying:

“What do you know of what I must do, and of how I can overwhelm everything so that the Kingdom of the Divine Will may have Its Life in the midst of creatures? If everything is decided, why do you doubt about it?”

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**July 30, 1929**

***Difference between one who operates in a saintly way in the human order, and one who operates in the Divine Will. How, without It, one has the strength of a child. How all evil is of the human will.***

My poor mind keeps going around and within the Supreme Fiat, and - oh! how many surprises, how many wonders of this Will so Holy. My little intelligence gets lost within Its immensely vast sea, and many things I feel incapable of narrating, nor do I have the terms to do it, and therefore I feel like someone who ate a food or saw something beautiful, and does not know what they are called. If the Divine Volition did not make a prodigy in making me say what It manifests, how many more things would I leave inside Its very sea, unable to say anything. So, while I felt dissolved in the Divine Fiat, my always lovable Jesus, making Himself felt in my interior, told me:

“My daughter, what difference between those who operate the virtues in a saintly way, but in the human order, and one who operates the virtues in the divine order of my Divine Will. As the first ones practice the virtues, these remain separated among themselves, in such a way that the diversity of their acts appears - one virtue appears as patience, another as obedience, a third one as charity; each of them has its distinction, unable to fuse together so as to be able form one single act, which gives of the divine and embraces eternity and infinity. On the other hand, for one who operates in my Divine Will, Its light has the communicative and unifying virtue, such that, fusing together, because they are all done within the source of Its light, they form one single act with innumerable effects, such as to embrace the very Creator with the infinity of its light. Symbol of this is the sun: because it is one, because it possesses the source of light that is never extinguished, it embraces the earth, and with its innumerable effects it gives all colors and communicates the life of its light to everyone and to everything. The unifying strength possesses the communicative virtue, in such a way that, if they want to, all can take a good that is placed at everyone’s disposal. On the other hand, one who operates in the human order is symbolized by the lights of the low world: even though there are many of them, they do not have the virtue of dispelling the darkness of the night and of forming full daylight, or of embracing the whole earth with such great multiplicity of light. Therefore, they can be called personal, local light, and at time and circumstance. Oh! if all knew the great secret of operating in my Divine Volition, they would compete so as not to let anything escape them which would not pass from within Its most pure light.”

I continued to follow the Divine Will, and my sweet Jesus added:

“My daughter, the creature without my Will is like a child who has no strength to be able to sustain a weight, or to do works so useful as to allow him to support, himself, his little existence. And if one wanted to force him to lift a heavy object or to sustain a work, the child, seeing himself impotent and without strength, maybe would try, but in seeing that he cannot even move that object, nor sustain that work, the poor little one would burst into tears and would do nothing about it; and in order to put him in feast it would be enough to give him a candy. On the other hand, one who possesses my Divine Will has the strength of an adult man - or rather, the divine strength; and if he were told to lift the heavy object, without becoming troubled, he takes it as if it were nothing; while the poor little one would remain crushed under it. If one wants him to sustain a work, he will put himself in feast

because of the gain and the profit he will be given, and if one wanted to give him a candy, he would despise it and would say: 'Give me the just profit for my work, for I must live from it.' See then, one who has my Divine Will has sufficient strength for anything, so, everything is easy for her, even suffering, as she feels strong, she looks at it as a new gain. Why are many unable to bear anything, and it seems that a child's weakness follows them? It is the strength of my Divine Will that is missing - this is the cause of all evils. Therefore, be attentive, my daughter, never to go out of my Divine Will."

Then, I continued to do my acts in the Divine Fiat, and as I arrived at the point when It called to life, to daylight, the Sovereign Queen of Heaven, I thought to myself: 'In creating the Most Holy Virgin, God not only enriched Her beautiful soul with many privileges, but Her nature also He must have transformed in order to render it as pure and holy as it is.' And my beloved Jesus, moving in my interior, told me:

"My daughter, there was nothing to add to Her nature, because it was not the human nature that sinned, but the human will. In fact, the human nature was at its place, just as it came out of Our creative hands, therefore We used that same nature of other creatures in creating the Virgin. What contaminated itself in man was his will; and since this human nature was animated by this rebellious will, which dwelled in the human nature, it participated and remained contaminated. So, once the Divine Will and the human are placed in harmony, giving dominion and regime to the Divine, as it is wanted by Us, the human nature loses the sad effects and remains as beautiful as it came out of Our creative hands. Now, in the Queen of Heaven, all Our work was on Her human will, which received with joy the dominion of Ours; and Our Will, finding no opposition on Her part, operated prodigies of graces, and by virtue of my Divine Volition, She remained sanctified and did not feel the sad effects and the evils which the other creatures feel. Therefore, my daughter, once the cause is removed, the effects end. Oh! if my Divine Will enters into creatures and reigns in them, It will banish all evils in them, and will communicate to them all goods - to soul and body."

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**August 3, 1929**

***When God decides to do works which must serve for all, in His ardor of love He puts everyone aside. How the Supreme Being possesses the inexhaustible vein.***

I continue in my usual abandonment in the Divine Fiat; I feel It as though centralized over my little existence; I feel Its Immensity, Its Power, Its creative and enrapturing Strength, which is such that, as It envelops me everywhere, it is not given to me to be able to resist It. But I feel happy with this, my weakness, and voluntarily I want to be weak in order to feel all the Power of the Divine Volition over my littleness. But while I was feeling sunken within It, my sweet Jesus, making Himself felt and seen, told me:

"My daughter, when Our Divinity decides to do universal works, with the soul who is chosen as the first, to whom We entrust a work that must serve for the good of all, the ardor of Our Love is so great, that We put everything and everyone aside, as if no one else existed, and We centralize the whole of Our Divine Being over her, and We give her so much of Our own, to the point of forming seas around her and of drowning her with all Our goods. And We want to give so much, because the

ardor of Our Love leads Us to never stop, so as to see in her Our work accomplished, through which everything and everyone can enjoy and take the universal goods which Our work encloses. With this, it is not that We do not see what the other creatures do, because Our All-seeingness and Immensity conceals nothing from Us - We are aware of everything, and from Us come the life and helps for all - but We act in such a way, and behave as if nothing else existed.

“So We acted in Creation. After having formed heavens, suns, earth, ordering everything with such harmony and magnificence as to be stunning, in creating man, We centralized Ourselves over him, and the ardor of Our Love was so great, it overflowed so strongly, that forming a veil around Us, It made everything disappear for Us - while We saw everything - and We occupied Ourselves only with man. What did We not pour into him? Everything. While in the Creation there was the magnificence and beauty of Our works, in man there was not only the centralization of all Our works fused in him, but, what’s more, the settling of Our Life. Our Love overflowed, It gave Itself no rest, It wanted to give always, because It saw in him all the human generations.

“So We acted in the Queen of Heaven. Everything was put aside - all the evil of the other creatures, and We occupied Ourselves only with Her, and We poured so much, that She was the Full of Grace, because She was to be the universal Mother, and cause of the Redemption of all.

“So We are acting with you, for the Kingdom of Our Divine Will - We are behaving as if nothing else existed. If We wanted to look at what the other creatures are doing, the evils they commit, the ingritudes, the Kingdom of Our Will would remain always in Heaven; not only this, but We would not even feel disposed to tell a single truth about Our Supreme Fiat. But Our Love, forming Its veil of love over all the evils of creatures, puts everything aside for Us, and overflowing strongly, not only makes Us speak about It, but, what’s more, makes Us decide to give the great gift of the Kingdom of Our Fiat to creatures. When Our Love is dead set on something, it seems It does not reason, and It wants to win by dint of love, not of reason; therefore, as if It saw and heard nothing, at any cost It wants to give what It has decided. So, this is why It holds nothing back, and It pours the whole of Itself out over the creature who is chosen for the great universal good that must descend for the good of all human generations. And this is the reason for the so much giving and saying to you - these are the ardors of Our Love, which wants to hold nothing back; It wants to give everything as long as the Kingdom of the Divine Will may reign upon earth.”

Then, my mind continued to think about many things regarding the Divine Will; and my sweet Jesus added:

“My daughter, Our Supreme Being is inexhaustible vein - We are never exhausted, nor can We say that We have finished giving, because as much as We give, We have always something to give, and while We give one good, another one arises to put itself on the way in order to give itself to creatures. But as inexhaustible as We are, We do not give Our goods, Our graces, nor do We tell Our truths to one who is not disposed, to one who does not pay attention to listen to Us in order to team Our sublime lessons and model her life according to Our teachings, in such a way that We may see Our teachings written in her, and see her enriched with Our gifts. If We do not see this, Our gifts do not depart from Us, nor does Our voice reach the hearing of the creature; and if she hears anything at all, it is as though of a voice that comes from afar, such that she is unable to comprehend clearly

what We want to tell her. Therefore, Our inexhaustible vein is arrested by the lack of dispositions of creatures. But do you know who gives the true dispositions to the soul? Our Divine Will. It empties her of everything, It reorders her, It disposes her in an admirable way - in such a way that Our inexhaustible vein never ceases to give and to let her hear Its sublime lessons. Therefore, let yourself be always dominated by my Divine Fiat, and Our inexhaustible vein will never cease to pour itself over you; and We will have the contentment of making new graces, new gifts, and lessons never before heard, arise from Our Divine Being.”

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**August 7, 1929**

***The principal means in order to make the Divine Will reign: the knowledges. Difference between one who lives in the Divine Will and one who lives in the human will.***

I was continuing my acts in the Divine Volition, and I thought to myself: ‘How can the Divine Will come to reign? What will be the means, the helps, the graces in order to dispose the creatures to let themselves be dominated by It? And my always beloved Jesus, moving in my interior, all goodness and tenderness, told me:

“My daughter, the principal means in order to make my Divine Fiat reign upon earth are the knowledges about It. The knowledges will form the ways, will dispose the earth to become Its Kingdom; they will form the cities, will act as telegraphs, as telephone, as postal service, as trumpeters, in order to communicate, city to city, creature to creature, nation to nation, the news, the important knowledges about my Divine Will. And the knowledges about It will cast into the hearts the hope, the desire to receive a good so great. From here one cannot escape: a good cannot be wanted nor received if it is not known, and if it were received without knowing it, it is as if it were not received. Therefore, the foundations, the hope, the certainty of the Kingdom of my Divine Will will be formed by the knowledges about It. This is why I have told so many of them - because they will be the riches, the nourishment, and the new suns, the new heavens, which the peoples of the Kingdom of my Volition will possess.

“Now, when the knowledges about my Fiat will make their way, disposing those who will have the good of knowing them, my more than paternal goodness, in order to show the excess of my Love, will place my very Humanity, all the good I did, in each creature, at her disposal, in a way that they will feel such strength and grace as to let themselves be dominated by my Divine Will. And my Humanity will be in the midst of the children of my Kingdom, like Heart in their midst, for the decorum and the honor of my Fiat, and as antidote, grace and defense from all the evils which the human will has produced. The ardor of my Love that wants It to reign is such and so great, that I will perform such excesses of love as to win the most rebellious wills.”

On hearing this, I remained surprised, and as if I wanted to cast a doubt on what Jesus had told me. And He, resuming His speaking, added:

“My daughter, why do you doubt about it? Am I perhaps not Free to do what I want and to give Myself as I please to give Myself? Is my Humanity perhaps not the first firstborn Brother who possessed the Kingdom of my Divine Will, and, as the first Brother, I have the right to communicate

the right to possess It to the other brothers, placing my very self at their disposal in order to give them a good so great? Am I not the Head of the whole human family, who can make the virtue of the Head flow in their members and make the vital act of my Divine Will descend into the members? And besides, is it perhaps not my Humanity that dwells in you continuously, that gives you such strength and grace for wanting to live only of my Will, and makes you feel such peace and happiness, as to eclipse your human will, in a way that it itself feels happy to live as though without life under the empire of my Divine Will? Therefore, what I need is that they know the knowledges about my Fiat - the rest will come by itself.”

After this, I continued in my abandonment in the Divine Fiat. It seemed to me that in it there are no stops, there is always something to do - but a doing that does not tire; on the contrary, it fortifies, it makes one happy and rejoice in one’s long journey. But while I was thinking about this, my Highest Good, Jesus, added:

“My daughter, one who lives in my Divine Volition always walks, because she has the round of eternity at her disposal, which never ends. And by never stopping, she always takes; and if she stopped, one little stop, one step less, would cost her the loss of a divine step and happiness. In fact, my Fiat is an act ever new of happiness, of grace and of indescribable and unreachable beauty, and if the soul walks, she takes, while if she stops, she does not take, because not having followed, step by step, the path of my Divine Volition, she has known nothing of the happiness and beauty which my Will has issued in that step. And who can tell you the great difference between one who lives in my Divine Will and one who lives in the human will? One who lives in the human will stops constantly, her round is so short that if she wants to extend her step, she finds no place on which to put her foot. At each step she takes, she gets now a displeasure, now a disillusion, and she feels one more weakness, which drags her even to sin. Oh! how brief is the circle of the human will - full of miseries, of precipices and of bitternesses. Yet, they love so much to live in its circle! What madness, what foolishness to be deplored!”

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**August 12, 1929**

***Magnificence of the Creation. The black speck of the human will.***

I was doing my round in the Divine Volition, and my sweet Jesus, drawing me outside of myself, made me see the whole Creation in the act of coming out of His creative hands. Each thing carried the mark of the creative hand of its Maker, therefore everything was perfect, of an enchanting beauty. Each created thing was animated by vivid light, either as property of nature given to it by God, or indirectly, communicated by one who possessed it. Everything was light and beauty. But amid so much light and enchantment of beauty, one could see a black speck, which appeared so ugly, especially being in the midst of so many works, so beautiful, majestic and refulgent. This black speck aroused terror and compassion, because it seemed that, in its own nature, God had not created it black, but beautiful; even more, it once was a work of the most beautiful created by the Supreme Being.

But while I was seeing this, my always lovable Jesus told me:

“My daughter, everything that was done by Us in Creation remains always in the act of being done, as if We were continuously in the act of doing It. This is Our creative Strength, that when It does a work, It never withdraws - It remains inside of it as perennial act of life; It forms in it Its continuous heartbeat and Its uninterrupted breath, therefore, while it was done once, It remains within it in act of doing it always. This is almost symbolized by the human nature which, while it was formed once, beginning its life with the heartbeat and the breathing, by necessity of living it must breathe and palpitate continuously, otherwise the life ceases. We are inseparable from Our works, and We like them so much that We delight in doing them continuously, and this is why they maintain themselves majestic, beautiful, fresh, as if, there and then, they were receiving the beginning of their life. Look at them - how beautiful they are, they are the narrators of Our Divine Being and Our perennial glory. But amid so much glory of Ours, look - there is the black speck of the human will. Loving man with greater love, We endowed him with a free will, but, abusing, he wanted to breathe and palpitate in his human will, not with Ours, and therefore it changes continuously to the extent of blackening, losing its beauty and freshness, and it reaches the point of losing the Divine Life in its human nature.

“So, who will put to flight the thick darkening of the human will? Who will give back to it the freshness, the, beauty of its creation? The acts done in Our Divine Will. They will be light which will dispel the darkness, and heat which, molding it with its heat, will destroy in it all the bad humors that have rendered it ugly. The acts done in my Will will be the rebound to all the human acts done with the human will. This rebound will restore the freshness, the beauty, the order, as the human will was created. Therefore, many acts are needed, done by the creature in Our Divine Volition, in order to prepare the counter-poison, the beauty, the freshness, the act opposite to everything evil that the human will has done. Then will Our works in Creation appear all beautiful; the black speck will disappear, and it will convert into a point, the most luminous one, in the midst of the magnificence of Our created works, and Our Divine Will will take the dominion of all, and will reign on earth as It does in Heaven. Therefore, be attentive to operate in my Divine Will, because for each human act, the divine act is needed which, with empire, knocks down, purifies and embellishes the evil done by the human will.”“

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**August 25, 1929**

***How Jesus created the seed of the Divine Fiat in forming the ‘Our Father’. The virtue that the light possesses.***

I was thinking about the Divine Fiat and how Its Kingdom could ever be realized upon earth. It seemed impossible to me - first, because there is no one who occupies himself with making It known, and if anything is said or planned, it all resolves into words, while facts are - oh! how far away, and who knows which generation will have the good of knowing what regards the knowledges about the Divine Will and Its Kingdom; second, it seems to me that the earth is unprepared, and I believe that in order to have such a great good - that the Kingdom of the Divine Will, Its knowledges, dominate the earth - who knows how many prodigies will precede it! But while I was thinking about this and other things, my sweet Jesus moved in my interior, and told me:

“My daughter, you must know that my coming upon earth and everything I did in Redemption, my very Death and Resurrection, was nothing other than preparatory act for the Kingdom of my Divine

Will; and when I formed the 'Our Father', I formed the seed of the Kingdom of my Divine Fiat in the midst of creatures. And if, when I speak, I create and I make the greatest, most beautiful and marvelous works come out of nothing, much more so when, with the empire of my speaking prayer, I have the virtue of creating what I want. Therefore, the seed of the Kingdom of my Will was created by Me in the act of my praying, as I formed and recited the 'Our Father'. And if I taught it to the Apostles, it was so that the Church, by reciting it, might water and fecundate this seed, and they might dispose themselves to model their lives according to the dispositions of my Divine Fiat.

"My knowledges about It, my many manifestations, have developed this seed; and since they have been accompanied by the acts done by you in my Divine Will, so many little grains have formed as to form a great mass, from which each one can take his part - always if they want to - in order to live of the Life of the Divine Will. Therefore, everything is there, my daughter - the most necessary acts. There is the seed created by Me, because if there is no seed, it is useless to hope for the plant; but if the seed is there, it takes work, the will of wanting the fruit of that seed; and one is sure of having the plant, because, by possessing the seed, one has in his power the life of the plant of that seed. There are those who water this seed in order to make it grow - each 'Our Father' that is recited serves to water it; there are my manifestations in order to make it known. All that is needed are those who would offer themselves to be the criers - and with courage, without fearing anything, facing sacrifices in order to make it known. So, the substantial part is there - the greatest is there; the minor is needed - that is, the superficial part, and your Jesus will know how to make His way in order to find the one who will accomplish the mission of making known my Divine Will in the midst of the peoples. Therefore, on your part, do not place any obstacle - do what you call, and I will do the rest. You do not know how I will overwhelm things and will dispose the circumstances, and this is why you reach the point of doubting that my Fiat will be known and Its Kingdom will have Its Life upon earth."

Then, I abandoned all of myself in the Divine Volition in order to follow Its acts, and my sweet Jesus added:

"My daughter, one who places himself in the unity of my Will, places himself in the light; and just as the light has the virtue of descending down below and of laying itself like a mantle of light over each thing it invests, so it has the virtue of rising up high and of investing with its light that which is up high. In the same way, one who places himself in the Light of my Fiat, in Its unity of Light with his acts descends down below to all generations, and with his acts of light he invests everyone in order to do good to all; and he rises up high and invests the whole of Heaven to glorify all. Therefore, in my Divine Will the soul acquires the right to be able to offer the Light of the Eternal Fiat to all, through the gift of her acts multiplied into as many as are those who want to receive It."

\* \* \*

**September 4, 1929**

***Why does the sun form the day? Because it is an act of Divine Will.***

My days are most bitter because of the privation of my highest and only Good, Jesus. I can say that my continuous food is the intense sorrow of being without the One who formed the whole of my life down here. How painful it is to remember that I once would breathe Jesus, the heartbeat of Jesus would palpitate in my heart, Jesus would circulate in my veins, I would feel the nourishment of Jesus



feeding my works, my steps. In sum, I felt Jesus in everything; and now everything is over, and has changed for me into nourishment of sorrow. Oh! God, what pain, to breathe and palpitate the intense sorrow of being without the One who was more than my own life, such that only the abandonment in the Fiat gives me the strength to bear a sorrow so great.

But while I was feeling this, my sweet Jesus, coming out of my interior and clasping me in His arms, told me:

“My daughter, courage, do not lose heart too much. Tell Me: who forms the day? The sun, doesn’t it? And why does it form the day? Because it is an act of my Divine Will. Now, as the earth rotates, the side that moves away from the sun remains in the dark and forms the night, and the poor earth remains gloomy, as though under a mantle of sadness, in such a way that all feel the reality of the night, and the great change that the earth undergoes by having lost the beneficial sphere of the light - that is, the act of my Divine Will which created the sun and preserves it with Its continuous act. In the same way, as long as the soul goes around under the continuous act of my Will, it is always full daylight for her - night, darkness, sadness, do not exist. The continuous act of my Fiat, more than sun, smiles at her, it keeps her in feast; but if she wanders about within her human will, more than earth, she remains in the dark, in the nighttime of her human will which, lording over the soul, produces darkness, doubts, sadness, such as to form the true real night for the poor creature. Who can tell you the great good, the most refulgent day, that an act of my Divine Will produces over the creature? With Its continuous act, It produces all goods, and happiness in time and eternity. Therefore, be attentive, enclose all of yourself within a single act of my Divine Will - never go out of It, if you want to live happy and have in your power the Life of the light and the day that never sets. An act of my Divine Will is everything for the creature; with Its continuous act that never ceases and never changes, more than tender mother, It keeps one who abandons herself in Its act of light clasped to Its breast; and nourishing her with light, It raises her as a birth from Itself, noble and holy, and it keeps her sheltered within Its very light.”

\* \* \*

**September 8, 1929**

***The birth of the Virgin was the rebirth of all humanity.***

My poor mind was wandering in the immense sea of the Divine Fiat, in which everything is in act, as if there were no past and no future, but everything present and everything in act. So, whatever thing it wants to find of the works of its Creator in the Divine Will, my little soul finds it as if It were just doing it, in act. And since I was thinking about the birth of my Celestial Mama, to give Her my poor homages, and I was calling all Creation together with me to sing the praises of the Sovereign Queen, my sweet Jesus told me:

“My daughter, I too, together with you and with all Creation, want to sing the praises of the birth of the Height of my Mama.

“You must know that this birth enclosed within itself the rebirth of the whole human family, and all Creation felt reborn in the birth of the Queen of Heaven. Everything exulted with gladness they felt happy to have their Queen. Up to that moment, they had felt like a people without its Queen, and in

their muteness they were waiting for that happy day in order to break their silence, and say: 'Glory, love, honor to She who comes into our midst as our Queen. We shall no longer be without defense, without anyone who dominates us, without feast, because She has arisen, who forms our everlasting glory.' This Celestial Baby Girl, by keeping Our Divine Will intact within Her soul, without ever doing Her own, reacquired all the rights of Adam innocent before Her Creator, and the sovereignty over all Creation. Therefore, all felt themselves being reborn in Her, and We saw in this Holy Virgin, in Her little Heart, all the seeds of the human generations. So, through Her, humanity reacquired the rights lost, and this is why Her birth was the most beautiful, the most glorious birth. From Her very birth, She enclosed within Her maternal little Heart, as though in-between two wings, all generations, as children reborn in Her virginal Heart, so as to warm them, keep them sheltered, and raise them and nourish them with the blood of Her maternal Heart. This is the reason why this tender Celestial Mother loves creatures so much - because all are reborn in Her, and She feels the life of Her children within Her Heart. What can Our Divine Will not do wherever It reigns and has Its Life? It encloses everything and everyone, and makes one the provider of good to all. So, all feel, under Her blue mantle, the maternal wing of their Celestial Mother, and they find in Her maternal Heart their little place in which to take cover.

"Now, my daughter, one who lives in my Divine Will renews her rebirth and redoubles the rebirths for all human generations. When my Supreme Will lives inside a heart and lays the fullness of Its endless light within it, It centralizes everything and everyone, It does everything, It renews everything, It gives back all that, for centuries upon centuries, It has not been able to give through the other creatures. So, this creature can be called the dawn of the day, the daybreak that calls the sun, the sun that gladdens all the earth, illuminates it, warms it, and with its wings of light more than tender mother, embraces everything, fecundates everything; and with its kiss of light, it gives the most beautiful shades to flowers, the most delicious sweetness to fruits, maturity to all plants. Oh! if my Divine Will reigned in the midst of creatures, how many prodigies would It not operate in their midst? Therefore, be attentive; everything you do in my Divine Fiat is a rebirth that you have in It, and to be reborn in It means to be reborn in the divine order, to be reborn in the light, to be reborn in the sanctity, in the love, in the beauty. And in each act of my Will, the human will undergoes a death, dying to all evils, and it lives again to all goods."

\* \* \*

**September 15, 1929**

***How the sun returns every day to visit the earth; symbol of the Sun of the Divine Will. The germ of the Divine Will in the act of the creature.***

I was repeating my acts in the Divine Volition, to follow Its acts in all of Its works; and I thought to myself: 'Why repeat always the same acts? What glory can I give to my Creator?' And my sweet Jesus, coming out from within my interior, clasped me in His arms to strengthen me, and told me:

"My daughter, the repetition of your acts in the Divine Fiat breaks Its isolation and generates company for all the acts that my Divine Will does. So, It no longer feels alone, but has one to whom It can tell Its pains, Its joys, and entrust Its secrets. And besides, an act continuously repeated is divine virtue, and has the virtue of generating goods that do not exist, of reproducing them and communicating them to all. Only a continuous act is capable of forming life and of giving life.

“Look at the sun, symbol of my Divine Will, that never leaves the creature and never tires of doing its continuous act of light. Every day it returns to visit the earth, always giving its goods; it returns to trace the goods already given with its eye of light - and many times it does not find them. It does not find the flower, which it colored with the beauty of its shades, and perfumed by just touching it with its hands of light. It does not find the fruit to which, pouring its own self out, it communicated its sweetness, and which it matured with its heat. How many things the sun does not find, after it has poured its very self out with many acts, more than maternal, in order to form the most beautiful flowerings, and form so many plants, and raise so many fruits with its breath of light and of heat - because man, snatching them from the earth, has used them to nourish his life. Oh! if the sun had capacity of reason and of sorrow, it would turn into tears of light and of burning fire, to cry over each thing it formed and does not find. And, in its sorrow, it would not change its will by ceasing to communicate its goods to the earth in order to form again what was taken away from it, because, no matter how much wrong they might do to it, its nature is to always give its act of light in which all goods are present, without ever ceasing. Such is my Divine Will; more than sun, It pours Its own self out over each creature, to give her continuous life. It can be said that It invests the creatures with Its omnipotent breath of light and of love, It forms them and raises them. And while the sun gives place to the night, my Divine Will never leaves on their own the dear births that came from it molded, vivified, formed, raised with Its breath and burning kiss of light. There is not one instant in which my Divine Will leaves the creature, and pouring Itself over her, does not communicate to her Its various shades of beauty, Its infinite sweetness, Its inextinguishable love. What does my Divine Will not do for her and give to her? Everything. Yet, It is not recognized nor loved; nor do they preserve within themselves the goods It communicates to them. What sorrow! While It pours Its own self out over each creature, It does not find the goods It communicates; and, in Its sorrow, It continues Its act of light over them without ever ceasing. So, this is why one who must live in my Fiat must have her repeated and continuous acts, so as to keep It company and soothe It in Its intense sorrow.”

After this, I continued to cross the endless sea of the Divine Fiat, and as I emitted my little acts in the Eternal Volition, many germs formed in my soul; and the seed of these germs was of light of Divine Will - varied with many colors, but all animated with light. And my sweet Jesus, making Himself seen, was breathing on those germs, one by one; and as He breathed on them., those germs would grow so much as to touch the divine immensity. I remained surprised in seeing the goodness of my Highest Good, Jesus, taking those germs in His most holy hands, with so much love, in order to breathe on them, and then placing them all in order in my soul. And looking at me with love, He told me:

“My daughter, wherever there is the creative force of my Divine Will, my divine breath has the power to render the acts of the creature immense. In fact, as the creature operates in my Fiat, the creative force enters her act, placing in it the fount of the divine immensity; and the little act of the creature converts, one into fount of light, another into fount of love, others into founts of goodness, of beauty, of sanctity. In sum, the more acts she does, the more divine founts she acquires; and they grow so much, as to spread within the immensity of her Creator. It happens as to the yeast, which has the virtue of fermenting the flour, as long as, in forming the bread, one puts in it the little yeast as the germ of fermentation. But if one does not put the yeast, even though the flour is the same, the bread will never come out leavened, but unleavened. Such is my Divine Will - more than yeast that casts the divine fermentation into the human act, and the human act becomes divine act. And when I find

the germ of my Divine Will in the act of the creature, I delight in breathing on her act, and I raise it so much as to render it immense; more so, since We can call that act 'Our act' - 'Our Will operating in the creature.'"

\* \* \*

**September 20, 1929**

***How Jesus alone has sufficient words in order to speak about the Divine Will. How the creature can say: "I possess everything." How the Divine Will forms Its Paradise wherever It reigns.***

My little intelligence keeps wandering freely within the immense sea of the Divine Volition, and it can just barely retain little drops of the many truths, and innumerable beauties, that belong to It. Oh! unreachable, lovable and adorable Will - who will ever be able to say about You the All that You are, and to narrate your long and eternal story? Neither Angels nor Saints will have sufficient words in order to speak about You; and much less do I, who am the tiny little ignorant one, who can only babble about a Will so Holy.

So, while my mind was wandering in the Divine Fiat, my lovable Jesus, making Himself seen, told me:

"My daughter, only your Jesus can have sufficient words in order to speak to you about my Eternal Volition, because, by divine nature, I am the Will Itself. But I must limit Myself in speaking, because your small capacity cannot embrace and comprehend and enclose all that belongs to It, and I have to content Myself with making known to you little drops of It, because your created mind cannot contain Its immense and uncreated sea; and these little drops I change into words, in order to adapt Myself to your small capacity, and so make you comprehend something about my indescribable and immeasurable Fiat. It is enough to say that my Divine Will is everything, encloses everything, if even just a coma of all that exists were missing in It, It could not be called the All.

"Therefore, in order to enter into my Fiat, the creature must empty herself of everything, reduce herself to that point as when her Creator, calling her from nothing, gave her existence - to the way in which the creative power of my Divine Will created her, beautiful, empty of everything, and filled only with the Life of the One who had created her. In the same way, as the soul lets herself be invested again by the creative power of my Fiat, Its light and Its heat will empty her and will make her again beautiful, just as when she came out of nothing, and will admit her to live in the All of my Will. And, in It, the creature will breathe the All, she will feel herself all sanctity, all love, all beauty, because the All of my Divine Fiat will keep her within Its sea, in which the All will be at her disposal. Nothing will be given to her by half or in small proportions, because One who is the All is able to give all of Himself, not by measure; and only in my Will can the creature say: 'I possess everything even more, the All is mine.' On the other hand, one who does not live in my Divine Will, since her being is not under the empire of a creative power, cannot possess all the fullness of a Divine Life, nor will she feel herself all filled to the brim of her soul with light, with sanctity, with love, to the point of overflowing outside and forming seas around her, to the extent of feeling that everything is hers. At the most, she may feel small divine particles, the impression of grace, of love, of sanctity - but not everything. And so, this is why only one who lives in my Fiat is the only fortunate one to be preserved in the prodigy of her creation and to have the rights to possess and to live in the abundance of the goods of her Creator."

After this, I continued my acts in the Divine Will, and my lovable Jesus added:

“My daughter, one who lives in my Fiat will have the great good of possessing a Divine Will on earth, which will be for her the bearer of imperturbable peace, of immutable firmness. My Fiat will raise her in a divine manner, in each act she does, It will give her a sip of Our Divine Being, so that there might be no quality of Ours which is not centralized in this creature. Not only this, but my Volition will delight in enclosing in her my Divine Will, bearer of happiness, with which It makes all the Blessed happy, so that not even this may be missing in one who lives in It; in such a way that, when she comes into Our Celestial Fatherland, she will bring her paradise of joy and of happiness, all divine, as the triumph of her having lived in Our Fiat. And while she comes to find yet more surprising beatitudes, because my Will is never exhausted and has always something to give, the creature will find her own joys and the happiness which my Will enclosed in her when she was on earth. Therefore, rise ever more in It, expand your boundaries, because the more of Divine Will you take on earth, the more Our Life will grow in you, and the more happiness and joys you will enclose in your soul. And the more of them you will bring, the more you will be given in Heaven, in Our Celestial Fatherland.”

May everything be for the glory of God and the fulfillment of His Most Holy Will.

Deo Gratias.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 27**



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## VOLUME 27

J.M.J.  
Fiat!!!

In the Will of God! Thanks be to God/  
[In Voluntate Dei! Deo Gratias.]

**September 23, 1929**

***One who lives in the Divine Will, in her littleness, encloses the All and gives God to God. The divine prodigies.***

The Divine Will absorbs me in everything, and as much as I feel reluctance in writing, the Omnipotent Fiat, with Its empire, imposes Itself over me, a little creature, and with Its divine lordship It conquers me, It knocks down my will, and placing it at Its divine feet like a footstool, with Its sweet and strong empire It induces me to write a new volume, while I thought I would take a break. Oh! adorable, ruling and Holy Will, since You want the sacrifice, I do not feel the strength to resist and to fight against You; but rather, I adore your dispositions, and dissolving myself in your Holy Volition, I pray You to help me, to fortify my weakness, and not to permit that I write anything but what You want and the way You want it. O please! may I be your repeater, and may I add nothing of my own. And You, my Love in the Sacrament, from that Holy Cell through which You look at me, and I look at You, do not deny me your help while I write, but come to write together with me. Only in this way will I feel the strength to begin.

I was doing my usual round in the Creation, to follow all the acts that the Supreme Volition had done in all created things; and my sweet Jesus, coming out from my interior, told me:

“My daughter, when the creature goes through the works of her Creator it means that she wants to recognize, appreciate, love, what God has done for love of her; and having nothing to give Him in return, while going through His works she takes the whole Creation as though in the palm of her hand, and she gives It back to God, intact and beautiful, for His glory and honor, saying to Him: ‘I recognize You, I glorify You by means of your own works, which alone are worthy of You.’ Now, Our delight in seeing Ourselves recognized in Our works by the creature is such and so great, that We feel as if the Creation were being repeated again, to give Us double glory; and since this double glory is given to Us because the creature recognizes Our works done for love of them and given to them as gift so that they would love Us, by recognizing Our gift, the creature encloses the All in the heaven of her soul, and We see, within her littleness, Our Divine Being with all Our works. More so since, Our Divine Fiat being present in the littleness of this creature, she has capacity and space to be able to enclose the All, and - oh! prodigy, to see the All enclosed in the human littleness, and to see her, brave, giving the All to the All, only to love Him and glorify Him. That the All of Our Supreme Being be the All - there is nothing to be surprised about, because such is Our Divine Nature - to be All. But the All in the human littleness is the wonder of wonders; these are prodigies of Our Divine Volition, that wherever It reigns It cannot make of Our Divine Being a Being by half, but the whole of It. And since the Creation is nothing other than an outpouring of love of Our creating Fiat, wherever It reigns It encloses all Its works, and therefore the human littleness can say: ‘I give God

to God.' This is why, then, when We give Ourselves to the creature, We want everything - even her nothing, so that upon her nothing Our creative word may be repeated, and We may form Our All over the nothing of the creature. If she does not give Us everything - her littleness, her nothing - Our creative word cannot be repeated, nor is it decorous and an honor for Us to repeat it; because when We speak, We want to get rid of anything that does not belong to Us; and when We see that she does not give herself completely, We do not make her Our own, and so she remains the littleness and the nothing that she is, while We remain with the All that We are."

After this, I continued my abandonment in the Supreme Fiat, but I felt sad because of certain things which it is not necessary to say on paper. And my always lovable Jesus, moved to compassion for me, clasped me in His arms and, all love, told me:

"Oh! how dear to Me is the daughter of my Will. Now, you must know that sadness does not enter into my Divine Will. My Will is perennial joy, which renders the dwelling in which It reigns peaceful and happy. Therefore, this sadness, though I know it is because of Me, is old stuff from your human will, and my Divine Will does not receive the old stuff in your soul, because It has so many new things, that the space of your soul is not enough to put them all in. So, out your sadness - out. Oh! if you knew how many rare beauties my Divine Will forms in the soul.... Wherever It reigns It forms Its heaven, Its sun, Its sea and the little wind of Its divine refreshment and freshness. Being the insuperable Artisan, It has within Itself the ability of the art of Creation; and when It enters into the creature to form Its Kingdom, It has such a yearning to repeat Its art, and so It lays the heavens within her, It forms the sun and all the beauties of Creation. In fact, wherever It reigns, It wants Its own things, and It forms them with Its art, and It makes Itself be surrounded by works worthy of my Fiat. Therefore, the beauty of the soul in whom It reigns is indescribable.

"Does this not happen also in the human order? When someone does a work, by doing it, he does not lose his art - the art remains inside the creature as his own property, and he has the virtue of repeating his work as many times as he wants to repeat it; and if the work is beautiful, he yearns to have the occasion to repeat his work. Such is my Divine Will: the work of Creation is beautiful, majestic, sumptuous, full of order and unspeakable harmony, therefore It keeps looking for the occasion to repeat it, and this occasion is given to It by the souls who give It possession to let It dominate and extend Its Kingdom within themselves. Therefore, courage, move away from you anything that does not belong to my Divine Fiat, that It may be left free in Its divine work; otherwise you would form clouds around yourself, which would prevent my Light from expanding and shining in your soul with Its refulgent rays."

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**September 28, 1929**

***The first kiss, outpouring between Mother and Son. How all created things contain each its own outpouring. How for one who lives in the Fiat it is continuous creation. Divine contentment.***

I was doing my round in the Creation and Redemption, and my little intelligence paused when my charming little Baby, in the act of coming out of the maternal womb, flung Himself into the arms of the Celestial Mama, and feeling the need to make His first outpouring of love, He surrounded the neck of His Mama with His little arms, and kissed Her. The Divine Queen also felt the need to make

Her first outpouring of love toward the Divine Infant, and She returned to Him the maternal kiss, with such affection as to feel Her Heart come out of Her chest. These were the first outpourings that Mother and Son made. I thought to myself: 'Who knows how many goods They enclosed in this outpouring!' And my sweet Jesus, making Himself seen as a little Baby in the act of kissing His Mama, told me:

"My daughter, how I felt the need to make this outpouring with my Mama. Indeed, everything that has been done by Our Supreme Being was nothing other than outpouring of love; and in the Virgin Queen I centralized all Our outpouring of love which We had in Creation, because, since my Divine Will was in Her, She was capable of receiving, with my kiss, this outpouring of Ours, so great, and of returning it to Me. In fact, only one who lives in my Divine Will centralizes within herself the continuous act of all Creation, and the attitude of pouring It back into God.

"To one who possesses my Divine Will I can give everything, and she can give Me everything; more so since, as We issued the Creation in an outpouring of love in order to give It to the creature, It lasts and will always last, and one who is in my Divine Will is as though present in Our house, receiving the continuity of this outpouring of Ours with the continuous act of all Creation. In fact, in order to preserve It as We made It, it is as if We were always in the act of creating It, and of saying to the creature: 'This outpouring of Ours, of having created so many things, says to you: "I loved you, I love you, and will always love you".' And the soul who lets herself be dominated by Our Divine Volition, upon Its wings, unable to contain this, Our outpouring of love so great, also pours out and says to Us, repeating Our same refrain: 'In your Will I loved You, I love You, and will always love You - always.' In fact, aren't all created things outpourings of love, which Our Fiat, as first actor, attested to the creature? Outpouring of love is the azure sky, and by remaining always stretched out, studded with stars, without ever fading or changing, it gives forth Our continuous outpouring of love toward the creature. Outpouring of love is the sun, and it pours out Our continuous love by filling all the earth with light; and all the effects it produces, which are innumerable, are continuous and repeated outpourings that it attests to the creature. Outpouring of Our love is the sea, and as it murmurs, it repeats its gigantic waves, now placid, now stormy; and as it produces so many fish, these are nothing other than continuous outpourings of Our love. Outpouring of Our love is the earth, and as it rips open to produce flowers, plants, trees and fruits, Our love continues its ardent outpouring. In sum, there is not one thing created by Us in which there isn't the continuous outpouring of Our love.

"But who is aware of so many outpourings of Ours? Who feels herself being invested by Our Creative Strength and touches Our inextinguishable flames with her own hand, to the point of feeling the need to requite Us with her own loving outpourings for her Creator? One who lives in Our Divine Fiat. For her it is continuous creation; she feels the power of Our Creative Strength which, operating in her, makes her touch with her own hand how her Creator is in act of creating continuously for love of her, making her feel His outpourings never interrupted in order to receive her requital. But who can tell you Our contentment when We see that the creature, by possessing Our Divine Fiat, receives and recognizes these outpourings of Ours, and unable to contain the great excess of love of Our divine outpourings, within Our very outpouring of love, forms her own outpouring toward her Creator? Then We feel as though repaid for everything We did in Creation. We feel her, in her delirium of love, saying to Us: 'Adorable Majesty, if it were in my power I too

would like to create for you a heaven, a sun, a sea, and everything that You created, to tell You that I love You with your same love and with your own works, because a love that does not operate cannot be called love; but since your Divine Volition gave me everything of all that You created, I give it back to You to tell You that 'I love You - I love You.' And so the harmony, the exchange of gifts, the order, returns between Creator and creature, as it was established by God in Creation.

"Now, you must know that, by doing his will, man lost the order, the harmony, and he lost the rights of the gift of Creation, because only in one in whom my Divine Will reigns, since my Will is the Creator of all Creation, wherever It reigns, since the Creation is Its own, It gives It to the creature by right. But one in whom It does not reign can be called an intruder in Its works, and therefore cannot act as the owner, nor give to God what does not belong to her; nor can she feel all the outpourings of love that exist in the Creation, because she does not have Our Divine Will in her possession, which tells her Our love story. Without Our Divine Volition man is the true little ignorant one of his Creator, and like the little pupil without teacher. Oh! how painful it is to see man without Our Fiat. More so, since Our Creation is Our speaker, It is the bearer of Our loving kisses, of Our affectionate embraces. Oh! how my Humanity felt all this while being on earth. As I would go outside, the sun would give Me the kiss which my own Will had deposited in its light in order to give it to creatures. The wind would give Me the caresses, the embraces, which it contained in deposit from my own Divine Will. All Creation was brimful with divine charismas to give them to creatures; and my Humanity received everything, giving in return, so as to give vent to so many kisses repressed, embraces rejected and love unrecognized for so many centuries. In fact, since my Divine Will was not reigning, man was incapable of receiving the good that my Will Itself had placed in all Creation; and my Humanity, possessing my same Divine Will, gave It the first outlet, and received and gave the requital for everything that my same Divine Will had placed in all Creation. And so this is why, as I would go outside, all created things would make feast and, competing with one another, they would give Me what they possessed. Therefore, be attentive, and take to heart only living in my Divine Will, if you want to feel, vividly, what your Jesus tells you about my Supreme Fiat."

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**October 2, 1929**

***Only the Divine Will renders the creature happy; one prey to the other. One who does not have the true will to do a good is a poor cripple, and God does not want to make use of him.***

My abandonment and living in the Divine Fiat continues. Oh! how powerful is Its Creative Strength. Oh! how dazzling is Its light which, penetrating into the inmost fibers of the heart, invests them, and caressing them, It makes space for Itself and raises Its throne of dominion and of command - but with such enrapturing sweetness, that the littleness of the creature remains vanished, but happy to remain without life and dissolved in the Divine Fiat. Oh! if all knew You, O adorable Will, oh! How they would love to become lost in You in order to reacquire your Life and be happy of the very divine happiness.

But while my littleness was dissolving in the Divine Fiat, my lovable Jesus moved in my interior, and clasping me very tightly to His Divine Heart, told me:

"My daughter, only my Divine Will can render the creature happy. With Its light, It either eclipses

or puts to flight all evils, and says, with Its Divine Power: 'I am perennial happiness. Flee you, all evils; I want to be free, because before my happiness all evils lose life.' With one who lives completely in my Divine Volition, Its love is so great as to transform the actions of the creature, and an exchange of life takes place between God and her; an exchange of actions, of steps, of heartbeats. God remains clasped to the creature, and the creature to God; they become inseparable beings, and in this exchange of action and of life, the game is formed between Creator and creature - one makes oneself prey to the other. And in this becoming prey to each other, they play in a divine manner, they make each other happy, they make feast, and God and the creature sing glory, they feel victorious because no one has lost, but one has conquered the other. In fact, in my Divine Will no one loses - losses do not exist in It. Only of one who lives in my Will can I say that she is my amusement in Creation, and I feel victorious in lowering Myself to let Myself be conquered by the creature, because I know for sure that she will not be opposed to letting herself be conquered by Me. Therefore, the flight in my Will be always continuous."

After this, I was thinking about many things that blessed Jesus had told me about His Divine Will, His many ardent yearnings to make It known, and how in spite of the many yearnings of Jesus, nothing would arise to obtain His intent. And I said to myself: 'What wisdom of God, what profound mysteries - who can ever comprehend them? He wants it, He is sorrowful because there is no one who opens the way for His Will, to make It known; He shows His Heart yearning - longing for His Divine Will to make Its way so as to make Itself known, to form Its Kingdom in the midst of creatures; and then, as if He were an impotent God, the ways are barred, the doors are closed, and Jesus tolerates, and with invincible and unspeakable patience He waits for doors and ways to open, and He knocks at the hearts in order to find those who will be the ones who will occupy themselves with making His Divine Will known.'

But while I was thinking about this, my sweet Jesus, making Himself seen all goodness and tenderness, such as to break the hardest hearts, told me:

"My daughter, if you knew how much I suffer when I want to form my works and make them known to creatures in order to give them the good they contain, and I find no one who has true enthusiasm, genuine desire and the will to make my work his life in order to make it known, so as to give to others the life of the good of my work, which he feels within himself. And when I see these dispositions in one who must occupy himself with it, whom I call and choose, with so much love, for the works that belong to Me, I feel so drawn to him, that so that he may do well what I want, I lower Myself, I descend into him and I give him my mind, my mouth, my hands and even my feet, that he may feel the life of my work in everything, and, as life that is felt, not as something extraneous to him, he may feel the need to give it to others. My daughter, when a good is not felt within oneself as life, everything ends up in words, not in works, and I remain outside of them, not inside; and therefore they remain like poor cripples, without intelligence, blind, mute, without hands and without feet. And I, in my works, do not want to make use of poor cripples - I put them aside and, heedless of time, I continue to go around in order to find those who are disposed, who must serve my work. And just as I did not get tired of going around the centuries and the entire earth in order to find the littlest one, so as to place in her littleness the great deposit of the knowledges about my Divine Will, so will I not get tired of going around the earth, over and over again, to find the true disposed ones, who will appreciate, as life, what I have manifested about the Divine Fiat; and these will make any sacrifice in



order to make It known.

“Therefore, I am not the impotent God, but rather, that patient God who wants His works to be done with decorum and by people who are willing, not forced; because the thing I abhor the most in my works is the unwillingness of the creature, as if I did not deserve their little sacrifices. And for the decorum of a work so great, which is that of making my Divine Will known, I do not want to use poor cripples - in fact, when one who does not have the genuine will to do a good, it is always a mutilation that he does to his soul - but I want to use people who, as I provide them with my divine members, would do it with decorum, as a work which must bring so much good to creatures, and great glory to my Majesty, deserves.”

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**October 7, 1929**

***How the Divine Fiat is inseparable from Its works. The terrible moment of the fall of Adam.***

I was feeling all immersed in the Divine Fiat; Its Light surrounded me everywhere, inside and out; and my sweet Jesus, making Himself seen, clasped me in His arms, and drawing close to my mouth, sent His breath from His mouth into mine - but so strongly, that I could not contain it. Oh! how gentle, sweet, fortifying, was the breath of Jesus. I felt reborn to new life - and my always lovable Jesus told me:

“My daughter, everything that comes out of Our creative hands contains continuous preservation and creation. If Our creating and preserving act withdrew from the heavens, from the sun and from all the rest of Creation, all would lose life, because, since Creation is ‘the nothing’, they need the work of ‘the All’ in order to be preserved. This is why Our works are inseparable from Us; and what is not subject to separating, is loved always, is kept always under one’s eyes, and the work and the One who created it form one single thing. Our Fiat, which pronounced Itself in the act of creating all things, remained in the act of always speaking Itself, to constitute Itself act and perennial life of all Creation. Our operating is not like that of man, who does not place his breath, his heartbeat, his life, his warmth in his work; therefore his work is separable from him, nor does he love it with invincible and perfect love, because when something is separable, one can arrive at even forgetting about his work. On the other hand, in Our works, it is life that We place, which is loved so much, that in order to preserve it, We make Our Life always run within Our work; and if We see any danger, as it happened with man, We lay down Our Life in order to save the Life that has run within Our work.

“Now, my daughter, your living in my Divine Fiat began with Our asking for your will, which you most willingly gave Me; and when I saw you give Me your will, I felt victorious, and breathing into you, I wanted to pronounce my Omnipotent Fiat in the depth of your soul, to renew the act of Creation. This Fiat I repeat always, in order to give you continuous Life from It; and as It is repeated, It preserves you and maintains Its Life in you. This is why you often feel Me breathe into you, renewing your soul; and the inseparability I feel is my Divine Will that makes Me love, with perennial love, what We have deposited in you. Every time my Fiat is repeated, each of Its truths that It manifests to you, each of Its knowledges or words that It speaks to you, is a love that arises in Us, to love you more and to make itself loved. It is Our creating and preserving Fiat that, loving Its Life and what It has done in you, keeps pronouncing Itself in order to preserve Its Life and the beauty of

Its work. Therefore, be attentive to receive continuously the word of my Fiat, for It is bearer of creation, of life and of preservation.”

After this, I was doing my round, to follow the acts of the Divine Fiat in the Creation; and as I arrived at Eden, I paused in the act when man rejected the Divine Will to do his own. Oh! how well I comprehended the great evil of doing the human will. And my beloved Jesus, moving in my interior, told me:

“My daughter, terrible indeed was the moment of the fall of Adam. As he rejected Our Divine Will to do his own, Our Fiat was in act of withdrawing from the heavens, from the sun and from all Creation to reduce It to nothing, because the one who had rejected Our Divine Will no longer deserved that Our Fiat maintain the continuous act of creation and preservation in all Creation, made for love of man and given to him as gift from his Creator. If it wasn’t that the Eternal Word offered His foreseen merits of the future Redeemer, as He offered them to preserve the Immaculate Virgin from original sin, everything would have gone to ruin: the heavens, the sun, would have withdrawn into Our source; and as Our Divine Will withdraws, all created things would lose life. But the Word Humanate presented Himself before the Divinity, and making present all of His foreseen merits, all things remained in their place, and my Fiat continued His creating and preserving work, waiting for my Humanity in order to give it as legitimate gift, which I deserved; so much so, that the solemn promise was given to man, after his fall, that the future Redeemer would descend to save him, so that he would pray and dispose himself to receive Him.

“Our Will did everything and, with justice, had right over everything. By doing his will, man took Its divine rights away from It, therefore he no longer deserved that the sun give him light; and as the light invested him, Our Will would feel the rights of Its light being torn away. For each created thing that he would take and enjoy, it was tearings that he made to It. If it wasn’t for my Humanity, everything was lost for man. Therefore, not doing my Divine Will encloses all evils and is to lose all rights, of Heaven and of the earth; while doing It encloses all goods and acquires all rights, human and divine.”

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**October 12, 1929**

***By living in the Divine Will, the human will ascends and the Divine descends. How are the divine prerogatives acquired.***

I was doing my usual round in the Divine Fiat, and calling everything It had done in Creation and Redemption, I was offering them to the Divine Majesty to impetrate that the Divine Will be known, so that It might reign and dominate in the midst of creatures. But while I was doing this, I thought to myself: ‘What is the good I do by always repeating these rounds, acts and offerings?’ And my lovable Jesus, moving in my interior, told me:

“My daughter, every time you go around in Our works, and you unite yourself to those same acts which my Fiat did in Creation and Redemption in order to offer them to Us, you take a step toward Heaven and my Divine Will takes a step toward the earth. So, as you ascend, It descends, and while remaining immense, It makes Itself small and encloses Itself in your soul to repeat your acts, your

offerings, your prayers, together with you; and We feel Our Divine Volition praying in you. We feel Its breath coming out from you; We feel Its heartbeat that, while palpitating in Us, at the same time palpitates in you; We feel the power of Our creative works which, lining themselves up around Us, pray with Our Divine Power that Our Divine Will may descend to reign upon earth. More so since, in what you do, you are not an intruder or someone who, not occupying any office, does not have any power; but you have been called, and in a special way you have been given the office of making Our Divine Will known and of impetrating that Our Kingdom be constituted in the midst of the human family. So, there is great difference between one who has received an office from Us, and one who has received no task. One who has received an office, whatever she does, does by right, with freedom, because such is Our Divine Will. She represents all those who must receive the good We want to give by means of the office given to her. So, you are not the only one taking a step toward Heaven, but there are all those who will know my Divine Will; and, in descending, It descends through you into all those who will let It reign. Therefore, the only means in order to obtain the Kingdom of the Divine Fiat is to make use of Our works to obtain a good so great.”

Then, I continued following the acts of the Divine Will, and as I arrived at the point when It called the Sovereign Queen out from nothing, I stopped to comprehend Her - all beautiful, majestic. Her rights of Queen extended everywhere; Heaven and earth bent their knees to recognize Her as Empress of everyone and of everything. And I, from the bottom of my heart, venerated and loved the Sovereign Lady, and, as the little one I am, I wanted to make a jump onto Her maternal knees, to say to Her: ‘Holy Mama, all beautiful are You, and You are so because You lived of Divine Will. O please! You who possess It - pray It to descend upon earth and to come to reign in the midst of your children.’ But while I was doing this, my adored Jesus added:

“My daughter, even if my Mother had not been my Mother, only because She did the Divine Will perfectly and knew no other life, and lived in the fullness of It, by virtue of Her continuous living in my Fiat, She would have possessed all the divine prerogatives - She would still be Queen, the most beautiful of all creatures. In fact, wherever my Divine Fiat reigns, It wants to give everything, It holds nothing back; even more, It loves the creature so much that, making use of Its loving stratagems, It hides, It makes Itself small within her, loving to be knocked out by her. Indeed, was is not a knocking out of the Divine Volition that the Sovereign Queen of Heaven did, as She reached the point of making Me be conceived and of hiding Me in Her womb? Oh! if all knew what my Divine Will is able to do and can do, they would make all sacrifices in order to live only of my Will.”

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**October 15, 1929**

***How all are in waiting for the narration of the story of the Divine Will. Void of the acts of the creature in the Divine Will.***

I was feeling all immersed in the Divine Fiat; before my poor mind I could see the whole Creation and the great prodigies operated by the Divine Will in It. It seemed that each created thing wanted to narrate what it possessed of the great Divine Fiat in order to make It known, loved and glorified. Then, while my mind wandered in looking at the Creation, my sweet Jesus came out from within my interior, and told me:

“My daughter, all are in waiting for the narration of the great poem of the Divine Will; and since the Creation was the first external act of the operating of my Fiat, It therefore contains the beginning of Its story of how much It has done for love of the creature. This is the reason why, wanting to tell you the whole story of my Divine Volition, I enclosed in it the whole story of Creation, with so many details and simple and special ways, so that you and all might know what my Divine Fiat has done and what It wants to do, and Its just rights in wanting to reign in the midst of the human generations. Everything that was done in Creation is not completely known by creatures - the love We had in creating It, how each created thing carries a note of love, one distinct from the other, enclosing a special good for creatures, so much so, that theirs lives are bound to Creation with indissoluble bonds, and if the creature wanted to withdraw from the goods of the Creation, she could not live. Who would give her the air in order to breathe, the light in order to see, the water to drink, the food to nourish herself, the solid earth to let her walk? And while my Divine Will has Its continuous act, Its Life and Its story to be made known in each created thing, the creature ignores It, and lives from It without knowing It. And so this is why all are in waiting, Creation Itself, wanting to make known a Will so Holy; and by my having spoken to you with so much love about Creation Itself, and of what my Divine Fiat does in It, Creation shows Its great desire of wanting to be known better, more so, since a good that is not known brings no life, nor the good it contains. Therefore, my Will is as though sterile in the midst of creatures, nor can It produce the fullness of Its Life in each one of them, because It is not known.”

After this, I felt an interior force within me that wanted to follow all the acts that the Divine Fiat had done in Creation and Redemption; but while I was doing it, I thought to myself: ‘What is the good I do in wanting to follow the Divine Volition in everything?’

And my beloved Jesus added:

“My daughter, you must know that everything that my Divine Will has done both in Creation and in Redemption, It has done for love of creatures, and so that creatures, by knowing It, would ascend into Its act in order to look at It, love It and unite their act to Its own, so as to keep It company, and place even just one comma, one point, one gaze, one ‘I love You’, on the so many works and divine prodigies that, in the ardor of Its love, my Fiat has done for all. Now, when you follow It in Its acts, It feels, your company, It will not feel alone; It feels your little act, your thought that follows Its act, therefore It feels requited. But if you did not follow It, It would feel the void of you and of your acts in the immensity of my Divine Volition, and with sorrow would cry out: ‘Where is the little daughter of my Will? I do not feel her in my acts, I do not enjoy her gazes that admire what I do, to say to me a “thank you”. I do not hear her voice that says to me: “I love You”. Oh! how loneliness weighs upon Me.’ And It would make you hear Its moans in the depth of your heart, saying to you: ‘Follow Me in my works - do not leave Me alone.’ So, the evil you would do would be to form the void of your acts in my Divine Will; while, if you do it, you would do the good of keeping It company; and if you knew how pleasing is company in operating, you would be more attentive. And just as my Divine Fiat would feel the void of your acts if you did not follow It, so would you feel the void of Its acts in your will, and you would feel alone, without the company of my Divine Will that loves to occupy you so much, as to make you feel no longer that your will lives in you.”

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**October 18, 1929**

***Beauty of the Creation. For one who lives in the Divine Will, God is in the act of always creating. The creature who lives in the Divine Volition doubles her love toward God. The two arms: immutability and firmness.***

I felt myself in the immensity of the light of the Divine Fiat, and in this light one could see the whole Creation lined up as a birth from It; and wanting to delight in Its works, it seemed as if It were in the act of creating them and of always making them by preserving them. And my lovable Jesus, coming out from within my interior in the act of looking at the Creation to glorify Himself by means of His works, told me:

“My daughter, how beautiful is Creation - how It glorifies Us, how It magnifies the power of Our Fiat, It is nothing but one single act of Our Divine Volition, and though many things can be seen, one different from the other, they are nothing but the effects of Its single act, which never ceases and contains Its continuous operating act. And since Our act possesses by nature, as Its own exclusive property, light, immensity, empire and multiplicity of innumerable effects, it is no wonder, then, that as Our Fiat formed Its single act, from it came out immensity of heavens, most refulgent sun, vastness of sea, ruling wind, beauty of flowering, species of every kind; and power, such that, as if all Creation were a light breath, a small feather, It keeps It suspended, without any support, enclosed only in Its creative strength. Oh! power of my Fiat - how insuperable and unreachable You are.

“Now, you must know that only in the soul in whom my Divine Will reigns, since It reigns in all Creation, what the soul does unites itself to the single act that my Will does in the Creation, to receive the deposit of all the good that was done in It. In fact, this great machine of the universe was done in order to give It to the creature - but to that creature who would let Our Divine Volition reign. It is right that We do not go out of Our established purpose, and that the creature recognize and receive Our gift. But how to receive it if she is not in Our house - that is, in Our Divine Will? She would lack the capacity to receive it and the space in which to contain it. Therefore, only one who possesses my Divine Will can receive it. My Will delights with Its single act; as if It were in the act of creating for love of her, It makes her feel Its continuous act of creating the heavens, the sun and everything, and says, to her: ‘See how much I love you - only for you I continue to create all things; and to receive the requital from you, I make use of your acts as material in order to extend the heavens, as material of light in order to form the sun; and so with all the rest. The more acts you do in my Fiat, the more material you administer to Me with which to form more beautiful things in you.’ Therefore, let your flight in my Will never stop, and I will take the occasion to always operate in you.”

After this, I continued my acts in the Divine Volition, and making all of Its acts done in Creation and Redemption my own, I offered them to the Divine Majesty as the most beautiful gift I could give It as requital of my love; and I said to myself: ‘Oh! how I would like to have a heaven, a sun, a sea, a flowery earth, and everything that exists - all my own - to be able to give to my Creator my heaven, a sun that would be my own, a sea and a flowering that would all say: “I love You, I love You, I adore You...”. But while I was thinking of this, my beloved Jesus, clasping me in His arms, told me:

“My daughter, for one who lives in Our Will, everything is her own; since her will is one with Ours, what is Ours is hers. Therefore, in all truth you can say to Us: ‘I give You my heaven, my sun and everything.’ The love of the creature rises into Our love and places itself at Our level. In Our Divine

Fiat the creature duplicates Our love, Our light, Our power, happiness and beauty, and We feel loved not only with Our own doubled love, but with powerful love, with love that enraptures Us, with love that makes Us happy. And seeing Ourselves being loved with doubled love on the part of the creature who lives in Our Will, for love of her We feel drawn to love all creatures with doubled love. In fact, with the creature in Our Fiat, her act loses life and she acquires Our act as her own; and Our act possesses the fount of light, of power, of love, the fount of happiness and beauty, and the soul can double, triple - multiply Our founts as much as she wants. And since she is in Our Will, We let her do it, We give her all the freedom, because what she does remains all in Our house - nothing goes out of Our divine and endless boundaries, therefore there is no danger that the fount of Our goods might receive the slightest harm. So, if you remain always in Our Divine Will, what is Ours is yours, and you can give Us whatever you want as your own.”

Then, I felt afflicted because of many things which it not necessary to say on paper; and my adorable Jesus added:

“My daughter, courage, I do not want you to afflict yourself I want to see in your soul the peace and the joy of the Celestial Fatherland; I want your very nature to give of fragrance of Divine Will, which is all peace and happiness. It would feel uncomfortable in you, and as though jeopardized in Its light and happiness, if perennial peace and happiness is not in you. And then, don’t you know that one who lives in my Divine Fiat forms two arms for herself? One is immutability, the other arm is firmness in operating continuously. With these two arms she keeps God clasped, in such a way that He cannot free Himself from the creature; not only this, but He enjoys her keeping Him clasped to herself. Therefore, you have no reason to afflict yourself, whatever the circumstances might be, when you have a God who is all your own. So, let your thought be to live in that Fiat that gave you life to form life in you, and I will take care of the rest.”

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**October 21, 1929**

***Parallel between the coming of the Word upon earth and the Divine Will.***

I was feeling all concerned about the Divine Fiat; a thousand thoughts crowded my mind with what my sweet Jesus had told me about It, especially on Its reigning. And then I was saying to myself: ‘But, does the Divine Will reign upon earth now? It is true that It is everywhere, there is not one point in which It does not exist; but does It hold Its scepter, Its absolute command in the midst of creatures?’ But while my mind wandered amid many thoughts, my lovable Jesus, coining out from within me, told me:

“My daughter, my Divine Will reigns. It can be paralleled to Me, Eternal Word, who, in descending from Heaven, enclosed Myself in the womb of my Celestial Mother. Who knew anything? No one, not even Saint Joseph knew, at the beginning of my conception, that I was already in their midst. Only my inseparable Mama was aware of everything. So, the great portent of my descent from Heaven upon earth had occurred, and in reality; and while with my immensity I existed everywhere - Heaven and earth were immersed in Me, with my person I was enclosed in the maternal womb of the Immaculate Queen - no one knew Me, I was ignored by all.

“And so, my daughter, here is the first step of the parallel between Me, Divine Word, when I descended from Heaven, and my Divine Will that takes Its first step to come to reign upon earth. Just as I directed my first steps toward the Virgin Mother, so did my Will direct Its first steps in you; and as It asked for your will and you surrendered it, It immediately formed Its first act of conception in your soul; and as It manifested Its knowledges, giving you as though many divine sips, It formed Its Life and gave start to the formation of Its Kingdom. But, for a long time, who knew anything? No one; only you and I were aware of everything; and after some time my representative, the one who directed you, became aware of what was happening in you - symbol of my representative, Saint Joseph, who was to appear as my father before creatures, and who, before I came out of the maternal womb, had the great honor and gift of knowing that I was already in their midst.

“After the first steps I took the second: I went to Bethlehem to be born, and I was recognized and visited by the shepherds of that place. But they were not influential people, they kept for themselves the beautiful news that I had already come upon earth, therefore they did not occupy themselves with making Me known, with spreading Me everywhere, and I continued to remain the Jesus hidden and unknown to all. But, though unknown, I was already in their midst - symbol of my Divine Will: very often other representatives of mine have come to you, from afar and from nearby, who have listened to the beautiful news of the Kingdom of my Divine Will, the knowledges about It, and how It wants to be recognized. But, some for lack of influence, some of will, they did not occupy themselves with spreading It, and It remained unknown and ignored, even though It already exists in their midst; but because It is not known, It does not reign - It reigns only in you, just as I was only with my Celestial Mama and with my foster father Saint Joseph.

“The third step of my coming upon earth is the exile, and I had this because the Holy Magi came to visit Me, who aroused some interest in searching for Me. This search of Me made Herod fearful, and instead of joining with them to come to visit Me, he wanted to plot against my life in order to kill Me, and by necessity I was forced to go into exile. Symbol of my Divine Will: very often it seems that they arouse some interest, that they want to make It known by publishing It. But - nothing! Some are taken by fear, some are afraid to compromise themselves, some do not feel like sacrificing themselves; now with one pretext, now with another, everything ends up in words, and my Divine Will remains exiled from the midst of creatures. And just as I did not depart for Heaven, but in the exile I remained in the midst of creatures, only with my Divine Mother and with Saint Joseph who knew Me very well and I formed their paradise on earth, while for the others it was as if I did not exist; in the same way, having formed Its Life in you with all the cortege of Its knowledges, if It does not receive the effects, the purpose for which It has made Itself known, how can my Fiat depart? In fact, when We decide to do a work, a good, no one can move Us. Therefore, in spite of the exile and of Its hiddenness, just as I did - doing my public life and making Myself known after thirty years of hidden life - so will my Divine Volition not be able to remain always hidden, but will obtain Its intent of making Itself known in order to reign in the midst of creatures. Therefore, be attentive, and know how to appreciate the great gift of my Divine Will in your soul.”

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**October 24, 1929**

***How in the Divine Will the soul has everything in her power, because she finds the fount of the divine works and can repeat them whenever she wants.***

I was feeling all abandoned in the Divine Fiat, following and offering all of Its acts, both of Creation and of Redemption, and as I reached the conception of the Word, I said to myself: “How I would like, in the Divine Will, to make the conception of the Word my own, to be able to offer to the Supreme Being the love, the glory, the satisfaction as if the Word were being conceived once again.” But while I was saying this, my sweet Jesus moved in my interior and told me:

“My daughter, in my Divine Will the soul has everything in her power; there is nothing that Our Divinity has done, both in Creation and in Redemption, whose fount Our Divine Fiat does not possess. In fact, It disperses nothing of Our acts, but rather, It is the depositary of everything; and one who possesses Our Divine Volition possesses the fount of my conception, of my birth, of my tears, of my steps, of my works, of everything. Our acts are never exhausted, and as she remembers and wants to offer my conception, my conception is renewed as if I were being conceived again; I rise again to new birth; my tears, my pains, my steps and works rise again to new life and repeat the great good that I did in Redemption.

“So, one who lives in Our Divine Will is the repeater of Our works, because just as nothing in the Creation has been dispersed of what was created, so is everything of Redemption in act of arising continuously. But who gives Us the spur? Who gives Us the occasion to move Our founts in order to renew Our works? One who lives in Our Will. By virtue of It, the creature takes, part in Our creative strength, therefore she can make everything rise again to new life. With her acts, with her offerings, with her supplications, she moves Our founts continuously, which, moved as though by a pleasant breeze, form the waves, and overflowing with Our acts, multiply and grow to infinity. Our founts are symbolized by the sea: if the wind does not agitate it, if the waves are not formed, the waters do not overflow outside and the cities do not get wet. The same with Our founts of Our so many works: if Our Divine Fiat does not want to move them, or if one who lives in It gives no thought to forming any breeze with her acts, even though they are filled to the brim, they do not overflow outside to multiply their goods for the good of creatures.

“In addition to this, with one who lives in Our Divine Fiat, as she keeps forming her acts, these acts ascend to the beginning from which the creature came out; they do not remain down below, but ascend so very high, to look for the bosom of the One from whom the first act of her existence came out. These acts line up around the Beginning, which is God, as divine acts. In seeing the acts of the creature in His Divine Will, God recognizes them as His acts, and feels loved and glorified as He wants, with His very love and with His own glory.”

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**October 27, 1929**

***Why the Kingdom of the Divine Will could not come before the coming of Our Lord upon earth.  
The graft of Jesus Christ and the graft of Adam.***

I was doing my round in the Creation, and I was following all the acts done by the Divine Fiat, from Eden up to the descent of the Divine Word upon earth. But while I was doing this, I thought to myself. “And why did the Kingdom of the Divine Will not come upon earth before the Son of God came from Heaven to earth?” And my sweet Jesus, taking the occasion from what I was thinking... or rather, it seems to me that when He wants to speak to me, He gives me the reflections, He makes



doubts and difficulties arise in me, and the desire to know many things about His Kingdom; while, when He does not want to speak to me, my mind is silent, I am unable to reflect upon anything, and I go through the acts of the Divine Will within Its light. So, my lovable Jesus, coming out from within my interior, told me:

“My daughter, the Kingdom of my Divine Will could not come upon earth before my coming to it, because there was no humanity which possessed, as much as it is possible for a creature, the fullness of my Divine Fiat, and not possessing it, there was no right, either according to the divine order or according to the human order. Heaven was closed; the two wills, human and Divine, were as though scowling at each other; man felt himself in the impossibility of asking for a good so great, so much so, that he would not even think about it. By right of justice, God was in the impossibility of giving it. Before my coming upon earth, God and the creature were with each other like the earth and the sun: the earth does not possess the seed with which, by pulverizing it, it may form the shoot in order to form the plant of that seed; the sun, not finding the shoot, cannot communicate the effects it possesses so as to be able to form, with its vivifying virtue, the development and the formation of that plant. So, earth and sun are as though foreign to each other; it can be said, if they had reason, that they would as though scowl at each other, for the earth cannot produce and receive that good, and the sun cannot give it.

“Such was the state of humanity without the seed of my Fiat, and if there is no seed it is useless to hope for the plant. Now, with my coming upon earth, the Divine Word clothed Himself with human flesh and, by this, He formed the graft with the tree of humanity. My Humanity lent Itself as seed to the Eternal Word, and my Divine Will formed the new graft with my human will. From this, since I was the head of all human generations, began the right on both sides, human and Divine - for them, to be able to receive the Kingdom of my Divine Will; for God, to be able to give It. Now, when a graft is made, it does not immediately assimilate the strength of the new humors, but it keeps assimilating the new humors of that graft little by little; therefore, at the very beginning it gives few fruits, but as it keeps forming, the fruits increase, they are bigger and more tasty, until the whole tree is formed, loaded with branches and fruits. Such is the graft made by Me with the tree of humanity. About two thousand years have passed, and humanity has not received all the humors of my graft; but there is reason to hope, because the seed, the graft, is there, and therefore the creature can ask for it. God finds Himself in the possibility of giving it, because there is my Humanity that, possessing my Divine Will by nature by virtue of the Word made flesh, has given back the rights to man and to God. Therefore, everything I did in Redemption is nothing other than preparation, watering, cultivation, to give development to this celestial graft made by Me between the two wills, the human and the Divine.

“So, how could the Kingdom of my Divine Will come before my coming upon earth if the graft was missing, as well as the principle of Its Life, Its operating in act in the soul, and Its first act in the act of the human work in order to extend Its Kingdom in each of their acts? It is true that my Divine Fiat, with Its power and immensity, extended Its empire everywhere, but in the human will It was not present as principle of life, but only by power and immensity. It was in the condition in which sun and earth find themselves: the sun invests the earth with its light, and it also gives its effects, but the earth does not become sun and the sun does not become earth, because sun and earth do not fuse together, in such a way as to form life one within the other, and therefore they are always foreign

bodies which do not look alike; and as much as the sun illuminates it, warms it, communicates its admirable effects, since it does not communicate its life nor does the earth surrender its rights of life in the sun, the earth will always be earth and the sun will always be sun. Such is the state my Divine Will was and is in: until man surrenders his will in Mine, Mine cannot cast Its principle of life in the human will, the fusion of One with the other cannot take place, the creature will always be creature without the likeness and the Life of her Creator in the depth of her soul, which only my Divine Fiat can form. Therefore, there will always be dissimilarity, distance, even though my Divine Volition illuminates it and communicates to it its admirable effects out of its goodness and liberality, and by the effect of the power and immensity that It possesses by Its own nature. More so since, by sinning, by doing his human will, Adam not only formed the wood worm in the root of the tree of humanity, but he added the graft to it - a graft which communicated all the bad humors that in the course of the centuries the graft of Adam would produce in the tree of humanity. At the beginning, a graft can produce neither great goods nor great evils, but only the beginning of evil or of good. In fact, Adam did not do the many evils of the human generations, but made only the graft, and was yet the cause of torrents of evils; more so, since he did not have immediately the opposite graft of my coming upon earth, but centuries upon centuries were to pass, therefore the bad humors kept growing and the evils multiplied, and so the Kingdom of my Will could not even be thought of. But when I came upon earth, with my Conception I formed the opposite graft with the tree of humanity, and the evils began to stop, the bad humors to be destroyed; so, there is all the hope that the Kingdom of my Divine Will be formed in the midst of the human generations. The many truths I have manifested to you about my Divine Fiat are sips of life, some of which water, some cultivate, some increase the humors for the tree of humanity grafted by Me. Therefore, if the Life of my Divine Fiat has entered into the tree of my Humanity and has formed the graft, there is all the reason to hope that my Kingdom will have Its scepter, Its just dominion and Its command in the midst of creatures. Therefore, pray and do not doubt."

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**October 30, 1929**

***One who lives in the Divine Will can go around in all the works of God and acquires the divine rights.***

The sweet enchantment of the Omnipotent Fiat keeps me as though eclipsed in It with Its light, and I can see nothing but all of Its acts, to place my "I love You" as a seal upon each one of Its acts in order to ask for the Kingdom of Its Divine Will in the midst of creatures. Now, before my mind I saw a great wheel of light which filled the whole earth; and while the center of the wheel was all one light, many rays were sticking out around it for as many acts as the Divine Fiat had done, and I moved from one ray to another to place on them the seal of my "I love You", to then leave it in each ray asking continuously for the Kingdom of Its Divine Will. Now, while I was doing this, my always lovable Jesus, coming out of my interior, told me:

"My daughter, with one who lives in my Divine Will and forms her acts in It, these acts remain as the work of the creature, binding God to give her the rights of a Kingdom so holy, and therefore the rights to make It known and to make It reign upon earth. In fact, the soul who lives in my Fiat reacquires all the acts of It done for love of creatures. God renders her the conqueror not only of His Will, but of all Creation; there is not one act of It in which the creature does not place her act, be it

even one 'I love You', one 'I adore You', etc. So, having placed something of her own, everything remains bound, and my Fiat feels happy because finally It has found the fortunate creature to whom It can give what It wanted to give with so much love from the very beginning of the creation of all the universe.

"Therefore, by living in my Divine Will, the creature enters into the divine order, she becomes the proprietor of Its works, and, by right, she can give and ask for others that which is her own. And since she lives in It, her rights are divine, and she asks by a right that is divine, not human. Each of her acts is a call that she makes to her Creator, and with His very divine empire, she says to Him: 'Give me the Kingdom of your Divine Will, that I may give It to creatures, so that It may reign in their midst, and all of them may love You with divine love, and be all reordered in You.' Now, you must know that every time you go around in my Will to put something of your own, it is one more divine right that you acquire to ask for a Kingdom so holy. This is why, as you go around in It, all the works of Creation come forward before you, and all those of Redemption line up around you, waiting for you, so as to receive, each one of them, your act, to give you the requital of the act of Our works; and you keep tracing them one by one, to recognize them, embrace them, to place your little 'I love You', and your kiss of love to make a purchase of them. In Our Fiat there is neither 'yours' nor 'mine' between Creator and creature, but everything is communion, and therefore, by right, she can ask for whatever she wants. Oh! how afflicted and sorrowful I would feel amid so many pains and acts of mine done while I was on earth, if the little daughter of my Divine Will did not even recognize them and did not try to place around my act the cortege of her love and of her act. How could I give you the right if you did not recognize them? And even less could you make them your own. Recognizing Our works is not only a right that We give, but possession. Therefore, if you want my Divine Will to reign, always go around in Our Fiat, recognize all Our works, from the smallest to the greatest, place your act in each one of them, and everything will be granted to you."

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**November 6, 1929**

***Jesus, center of the Creation. The word, outpouring of the soul; the value of it. Who is the bearer of the works of God.***

My abandonment in the Fiat continues, and it seems to me that all of Creation and the many works It encloses are my dear sisters - but so bound to me that we are inseparable, because one is the Will that animates us, and everything that Jesus did while on earth forms my life, and so I feel as though kneaded with Jesus and with all His acts.

So, I felt myself surrounded by everything, and in the center of all things I could see my sweet Jesus, taciturn; though in the midst of so many works, everything was silence, and He had no one to whom to say a word - the most beautiful works were mute for Him. Then, drawing me to Himself, He told me:

"My daughter, I am the center of all Creation, but isolated center; everything is around Me, everything depends on Me, but since created things do not have reason, they do not keep Me company; they give Me glory, they honor Me, but they do not break my loneliness. The heavens do not speak, the sun is mute, the sea tumults with its waves, it murmurs tacitly, but does not speak. It is the word that breaks loneliness; two beings who, in words, exchange their thoughts, the affections

and what they want to do - this is the most beautiful joy, the purest feast, the sweetest company. Their secrets, manifested in words, form the dearest harmony. And if these two beings blend in their sentiments, in the affections, and one sees his will in the other, this is the most pleasant thing that can exist, because one feels his life in the other. Great gift is the word - it is the outpouring of the soul, the outpouring of love; it is the door of communication, it is the exchange of joys and of sorrows. The word is the crown of the works. In fact, who formed and crowned the work of Creation? The word of Our Fiat. As It spoke, the portents of Our works came out, one more beautiful than the other. The word formed the most beautiful crown for the work of Redemption. Oh! had I not spoken, the Gospel would not exist., and the Church would have nothing to teach to the peoples. The great gift of the word has more value than the whole entire world.

“Now, daughter of my Divine Volition, do you want to know who breaks my loneliness in the midst of so many works of mine? One who lives in my Divine Will. She comes into the middle of this center, and she speaks to Me; she speaks to Me about my works, she tells Me that she loves Me for each created thing, she opens her heart to Me and speaks to Me of her intimate secrets; she speaks to Me of my Divine Fiat and of her sorrow for she does not see It reigning. And my Heart, in hearing her, feels in her Its own love and sorrow; It feels as though portrayed again, and as she speaks, my Divine Heart swells with love, with joy, and unable to contain it, I open my mouth and I speak, and speak at length. I open my Heart and I pour my inmost secrets into her heart; I speak to her about my Divine Will as the only purpose of all Our works. And while I speak, I feel true company - but a speaking company, not mute; a company that understands Me, that makes Me happy, and into which I can pour Myself. Has everything I have manifested to you about my Divine Will perhaps not been outpourings of love, transfusion of life that we did, one into the other, and that, while I would speak to you, served to entertain us and to form the sweetest and most pleasant company? A soul that lives in my Divine Will is everything Me, she makes up for the muteness of my works for Me; she speaks to Me for everything, she makes Me happy, and I do not feel lonely; and having someone to whom to give the great gift of my word, I am no longer left as the mute Jesus who has no one to whom to say a word - and if I want to speak, if my Fiat is not there I will not be understood - but the Jesus who speaks and has His company.”

Then, my poor and little mind kept wandering within the Divine Fiat, and my lovable Jesus added:

“My daughter, my Divine Will simplifies the creature, It empties her so much of everything that does not belong to It, that nothing else is left of the human being but a complex of simplicity. Simple the gaze, the word, the manners, the steps; the mark of the divine simplicity can be seen in her as though in a mirror. Therefore, when my Divine Will reigns on earth, pretence, lie, which can be called origin of every evil, will no longer exist; while simplicity, as origin of every true good, will be the true characteristic that will point out that here reigns the Divine Will. Now, you must know that Our love for one who lets herself be dominated by Our Divine Fiat is so great, that everything We want the creature to do is first formed in God Himself, and then it passes into her. And since her will and Ours are one, she keeps it as her own act, and she repeats it to Us as many times as We want. So, one who lives in Our Divine Volition is the bearer of Our works, the continuous copier and repeater. With the eye of light that she possesses, given to her by It, she fixes upon her Creator to see what He is doing, in order to absorb it into herself, to say to Him: ‘I want to do nothing else but what your adorable Majesty does.’ And We feel twice as happy, not because We are not happy without the creature,

since, in Us, happiness is Our nature, but because We see the creature happy, who, by virtue of Our Will, comes closer to Our likeness, loves with Our love and glorifies Us with Our own works. We feel that the creative power of Our Fiat reproduces Us and forms Our Life and Our works in the creature.”

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**November 10, 1929**

***Only the little ones enter to live in the Divine Will. Example of the little boy. Difference between the creation of the universe and that of man.***

The Divine Fiat absorbs me completely within Its light, and in order to give me Its prime act of life, this light palpitates in my heart and makes me feel the heartbeat of Its Light, the heartbeat of Its Sanctity, of Its Beauty and Creative Power; and I feel my little soul like a sponge, all soaked in these divine heartbeats. And unable to contain it because of my littleness, and feeling itself burned by the scorching rays of the Sun of the Divine Fiat, in spasm, it keeps repeating: ‘Fiat! Fiat! have pity on my littleness. I feel I cannot contain your Light - I am too little. So, You Yourself - form the void, make me larger, so I can contain more light, that I may not remain suffocated by this Light, which it is not given to me to be able to embrace completely, so as to enclose It in my little soul.’

But while I was thinking of this, my sweet Jesus told me:

“My little daughter, courage, it Is true that you are too little, but you must know that, in my Divine Fiat only the little ones enter to live in Its Light; and at every act that these little ones do in my Divine Will, they suffocate their own, giving a sweet death to the human will, because in Mine there is no room nor place to let it operate. The human volition has no reason nor right, it loses its value before a Will, reason and right which are Divine. It happens between the Divine Will and the human as it could happen to a little boy to whom, on his own, it seems he is able to say and capable of doing something, but if he is placed near someone who possesses all sciences and is skillful in the arts, the poor little one loses his value, remains mute, and is incapable of doing anything; and he remains fascinated and enchanted by the lovely speaking and fine operating of the scientist. My daughter, this is what happens: the little one without the great one feels he is something, but before the great one he feels more little than he is. More so before the height and immensity of my Divine Will.

“Now, you must know that as many times as the soul operates in my Divine Will, she empties herself of her own and forms as many doors to let Mine enter. It happens as to a house which could possess a sun inside: the more doors it has, the more rays come out through each door. Or to a piece metal which had holes, and were placed in front of the sun: the more holes it has, the more each little hole is filled with light and possesses the ray of light. Such is the soul; the more acts she does in my Divine Will, the more entrances she gives It, in such a way as to become all irradiated by the light of my Divine Fiat.”

After this, I was continuing my round in the Creation, to follow the acts of the Supreme Fiat done in It; and my sweet Jesus added:

“My daughter, there is great difference between the creation of the whole universe and the creation

of man. In the first there was Our creative and preserving act, and after everything was ordered and harmonized, We added nothing else that was new. On the other hand, in the creation of man, there was not only the creative and preserving act, but the active act added to it - and of an activity ever new; and this, because man was created in Our image and likeness, and since the Supreme Being is a new continuous act, man too was to possess the new act of his Creator, which might resemble Him in some way. Therefore, Our active act of continuous novelty remained inside and outside of him; and by virtue of this, Our active act, man can be and is always new in his thoughts, new in his words, new in his works. How many new things do not come out of mankind? And if man does not give his new act as continuous, but at intervals, it is because he does not let himself be dominated by my Divine Will. How beautiful was the creation of man - there was Our creative, preserving and active act; We infused in him, as life, Our Divine Will in his soul, and We created Our Love as blood of his soul.

“This is why We love him so much - because he is not only Our work, like an the rest of Creation, but he possesses part of Our Life, in a real way; We feel in him the Life of Our Love. How not to love him? Who does not love one’s own things? And if one did not love them, he would go against nature. Therefore, Our Love toward man gives of the incredible; but the reason is clear: We love him because he came out of Us, he is our child, and a birth from Our very Selves. And if man does not exchange his love with Ours, if he does not surrender his will to Us, to keep Ours, he is more than barbarous and cruel against his Creator and against himself, because, not recognizing his Creator and not loving Him, he forms a maze of miseries, of weaknesses, inside and outside of himself, and he loses his true happiness. And by rejecting Our Divine Will, he puts himself at a distance from his Creator, he destroys the principle of his creation, consuming the blood of Our Love in his soul, to let the poison of his human will flow in it. Therefore, until Our Will is recognized and forms Its Kingdom in the midst of creatures, man will always be a disordered being, and without the likeness of the One who created him.”

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**November 14, 1929**

***How the rights of Creation are just and holy. Example of the sun, and how one who lives in the Divine Will is the true sun.***

I am always in my dear inheritance of the Divine Fiat. The deeper I remain in It, the more I feel like loving It; the more I move within It, the more It unveils Itself - the more It makes Itself known, and says to me: “Live always in your precious inheritance, which was given to you with so much love. It is yours - It will always be yours, inseparable from you; nor will I ever permit that my little daughter not feel the heartbeat of my Light, the breath of my balsamic air, the Life of my Divine Will.”

But while my little mind was wandering within the Divine Volition, my lovable Jesus, coming out from within that same Light of the Divine Fiat, told me:

“My daughter, because the sun possesses the strength of the unity of its light, given to it by its Creator, its light is not subject to separating, and not even to dispersing one little drop of its light. Therefore, by virtue of this one strength of light that the sun possesses, there is nothing it touches and

invests to which it does not give its precious effects. The sun seems to play with the earth; it gives its kiss of light to each creature, to each plant; it embraces everything with its heat, it seems to blow and communicate colors, sweetness, flavors. And while it abounds so much in giving its effects, it is also jealous in not giving up to anyone even just one drop of the so much light it possesses. And why this? Because it wants to maintain the rights of its creation and disperse nothing of what God gave it. Oh! if the sun dispersed its light, it would end up happening, little by little, that it would no longer be sun. The first rights of how all things were created, including man, are sacred, are holy and just; and, with justice, all should stick to the first act, as they were created. Only man was unable to maintain for himself the great honor of the way he was created by God; but this cost him so much, and therefore all evils swooped down upon him.

“Now, my daughter, one who lives in my Divine Will possesses the rights of her creation, and therefore, more than sun, she lives in the unity of her Creator; she is the reproducer of the effects of the divine unity. In this unity she gathers everything, embraces everyone, warms everyone, and with the breath of the divine unity she produces in the hearts of creatures all the effects that are present in the kingdom of grace. But while, more than sun, she plays in touching everything, with her touches she gives sanctity, virtue, love, divine sweetness; she would want to enclose everyone in the unity of her Creator. But while she wants to give everything, jealous, she preserves for herself the rights of her creation - that is, the Will of her Creator as her first act and the origin of her creation; and she says to all: ‘I cannot descend from within the Divine Fiat, nor do I want to lose even one drop of It - I would lose my rights, which I do not want to do. Rather, come up, all of you, and one will be the Will of all; in this way we will live common life. But for as long as you remain at the low level of the human will, like sun, I will give you the effects of the Divine Will; however, Its Life will be always mine, praying and waiting for all of you in the Will of our Creator.’ One who lives in my Will is the true sun, which is such that apparently one sees nothing but light and feels nothing but heat, but how many goods are there not inside that light and heat? How many effects? The life and the goods of the earth are enclosed inside that light and heat. In the same way, with one who lives in my Divine Fiat, apparently one sees a creature, but inside there is a Divine Will that sustains everything - Heaven and earth, and does not want to keep inactive the one who possesses such a great good.”

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**November 20, 1929**

***How peace is the fragrance, the air, the breath of Jesus. How the works of God are all ordered. How He does minor things first, and then greater things. Example of Creation and Redemption.***

I was concerned about this blessed printing of the Divine Will, and at any cost I would have wanted to prevent some other things that regarded me, and many other things that my beloved Jesus told me, from being printed. I feel a nail driven inside my soul, which embitters me deep into the marrow of my bones. So, I was thinking to myself: “Blessed Jesus could have spoken of His adorable Will first, and then of all the rest. In this way He would have spared me this sorrow that pierces me so much.” But while I was pouring out my bitternesses, my always lovable Jesus, all goodness, clasped me in His arms and told me:

“My daughter, courage, do not lose peace; peace is my fragrance, my air, it is the effect that my breath produces. So, in the soul in whom there is no peace I do not feel I am in my royal palace - I

feel uncomfortable. My very Divine Will, which is peace by nature, finds Itself like the sun when clouds advance against the light and prevent the sun from shining in its fullness over the earth. It can be said that when the soul is not all peace, whatever the circumstances might be, it is like a rainy day for her, and the Sun of my Will feels as though hindered from communicating to her Its Life, Its heat, Its Light. Therefore, calm yourself, and don't form for Me clouds in your soul - they hurt Me, and I cannot say: 'I am in this creature with perennial peace, with my joys, and with my Light of my Celestial Fatherland.'

"Now, daughter of my Volition, you must know that I am order, and therefore all of my works are ordered. Look at how ordered is Creation. The purpose of Creation was man, yet I did not create man as first; had I done it I would not have been orderly. Where to put this man? Where to place him? Without the sun that would illuminate him, without the pavilion of the heavens that would function as room for him, without plants that would nourish him, everything was disorder, and my Fiat reordered and created everything; and after It formed the most beautiful dwelling, It created man. Does the order of your Jesus not show in this? Now, for you also I was to maintain order, and even though Our primary purpose was to make known to you Our Divine Will, that It might reign in you like King in His royal palace, and as It would give you Its divine lessons, you might be the herald in making It known to others, yet, like in Creation, it was necessary to prepare the heaven of your soul, studding it with stars through the many sayings of the beautiful virtues which I manifested to you. I had to descend to the low level of your human will in order to empty it, purify it, embellish it, and reorder it in everything. It can be said that those were many sorts of creations that I was doing in you. I was to make the ancient disordered earth of your human will disappear in order to call back the order of the Divine Fiat in the depth of your interior, which, making the ancient earth of your whole being disappear, would make heavens, suns, seas of surprising truths rise again with Its creative strength. And you know how all this was matured through the cross, through segregating you from everything, making you live on earth as if it were not earth for you, but Heaven, keeping you always absorbed, either with Me, or in the Sun of my Divine Fiat.

"Therefore, everything I have done in you has been nothing other than the order which was needed in order to give you the great gift of my Divine Will, as it was given to the first man at the beginning of his creation. And this is why there were so many preparations - because they were to serve that man who was to possess the great gift of Our Will as his beloved inheritance, symbol of the great preparations made in your soul. Therefore, adore my dispositions and thank Me by being faithful to Me.

"Another example is my Redemption, and how it is necessary to do secondary works in order to obtain the intent of forming the primary works of a goal We have set. My descent upon earth, taking on human flesh, was precisely this - to lift up humanity again and give to my Divine Will the rights to reign in this humanity, because by reigning in my Humanity, the rights of both sides, human and divine, were placed in force again. Yet, it can be said that I said nothing about it, or just a few words, making it understood that I had come into the world only to do the Will of the Celestial Father, so as to make Its great importance be comprehended. And in another circumstance I said: 'Those who do the Will of my Father are my mother, my sisters, and belong to Me.' As for the rest, I kept silent, while the purpose was precisely this, of constituting the Kingdom of my Divine Will in the midst of creatures. In fact, it was right that I not only was to place creatures in safety, but I also was to place



my Divine Will in safety, by giving back to It Its rights over all flesh, as I had given It over mine; otherwise, there would have been a disorder in the work of Redemption. How could I come to place creatures in safety, and let Our divine rights, those of Our Fiat, go to rack and ruin? This could not be. But even though the first purpose was to balance all the accounts of my Divine Will, as Celestial Doctor I complied with giving medicines, remedies, I spoke about forgiveness, about detachment, I instituted Sacraments, I suffered atrocious pains, even unto death. It can be said that this was the new creation I prepared so that creatures might receive my Divine Will as King in the midst of His people, in order to let It reign. So I have done with you; first I prepared you, I spoke to you about crosses, about virtues, about love, to dispose you to listen to the lessons of my Fiat, so that, by knowing It, you would love It, and feeling within yourself the great good of Its Life, you would want to give Its Life to all, making It known, loved, and letting It reign.”

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**November 26, 1929**

***Each act that is done in the Divine Will is a Divine Life that one encloses. How the creature enraptures God.***

I was feeling very afflicted because of the continuous privations of my sweet Jesus; I felt everything missing in me without Him. With Jesus everything is mine, everything belongs to me, it seems to me that I am in the house of Jesus, and He, sweetly, with an admirable gentleness, says to me:

“All that is mine is yours. Even more, I do not want you to say to me: ‘Your heavens, your sun, your many created things’, but you must say to me: ‘Our heavens, our sun, our Creation’. In fact, in my Divine Will you were creating with me, and continuing your life in It, you offered yourself together with Me in preserving It. Therefore, my daughter, everything is ours - everything is ours, and if you do not consider what is mine as fully your own, you place yourself at due distance, and you show that you are not one from the Celestial Family, and that you do not live in the house of your Divine Father, and you would break the familiar bond with your Jesus.”

So, without Him I feel myself put out of His Family, out of His house, and - oh! what a dismal and sorrowful change I feel in my poor soul. I feel I am without the One who alone can give me life. I experience the true abandonment and what it means to be without Jesus. Oh! how the exile weighs upon me, and I feel, vividly, the extreme need of my Celestial Fatherland.

But while many oppressing thoughts crowded my mind, wounding my little and poor soul and reducing it as if it were in extreme agony, my dear Life, my sweet Jesus, rose like Sun; the oppressing thoughts fled, and with a sweet tone He told me:

“My daughter, courage, do not lose heart too much; don’t you know that you must cover your way in my Divine Will? And this way is long, and these oppressions of yours, these thoughts that crowd within you, are stops that you make; and even though you do not go out of It, yet the journey you should make is somehow arrested, and your Jesus does not want this moving back - He wants you to walk always, without ever stopping. In fact, you must know that each step you take in my Divine Will is a Divine Life that you enclose; so, one step less is one Divine Life that is not formed; and you deprive Our Supreme Being of the glory, of the love, of the happiness and satisfaction that another

same Life of Ours can give Us; and if you knew what it means to give Us the glory, the love, the happiness of Our very Life! With the strength of Our own Will, as the fortunate creature has the great good of living in It, We feel Ourselves being enraptured, and her enrapturing strength is such and so great, that We bilocate Our Divine Being and We enclose It in the step, in the act, in the little love of the creature, to have Our highest contentment of receiving, through her, Our Life, Our glory, and all Our goods. Therefore, when, you always walk in Our Will, We feel the sweet enchantment of your enrapturing that you do to Us; while when you do not walk, We do not feel the enchantment of your enrapturing, the sweet treading of your steps, and We say: 'The little daughter of Our Will is not walking, and therefore We do not feel within Ourselves her sweet enrapturing of her acts.' And promptly I reprimand you by saying to you: 'Daughter, walk - do not stop; Our Fiat is continuous motion, and you must follow It.'

"So, you must know that this is the great difference between one who lives in Our Divine Volition and one who is resigned and, in the circumstances, does Our Divine Will: the first one, it is Divine Lives that she offers to Us by means of her acts; the other one, in operating, encloses the effects of Our Will, and We do not feel within Ourselves Our very enrapturing strength that enraptures Us in her acts, but only the effects; not the whole of Our Love, but a small particle of It; not the source of Our happiness, but its mere shadow. And from Life to effects there is such difference - just as between life and works. Who can say that a work has all the value that a life of creature can possess? Much less can the Divine Life formed by the creature in my Divine Will be compared with her works done outside of It."

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**November 30, 1929**

***Condition of man before sinning. How in each of His acts he looked for God, he found His Creator, he gave and received. How the human will is night for the soul.***

I was beginning my round in the Divine Will according to my usual way, and wanting to reorder all Created Intelligences in order with God, from the first to the last man that will come to earth, I was saying: 'I place my 'I love You' upon each thought of creature, so that, in each thought, I may ask for the dominion of the Divine Fiat over each intelligence.' But while I was doing this, I thought to myself: 'How can I arrive at pearling each thought of creature with my 'I love You'?' And my sweet Jesus, moving in my interior, told me:

"My daughter, with my Will you can do anything, and can reach anything. Now, you must know that, before sinning, in each thought he made, in each gaze, word, work, step, heartbeat, man gave his act to God, and God gave His continuous act to man. So, his condition was of always giving to His Creator, and of always receiving. There was such harmony between Creator and creature that, on both sides, they could not be without one giving and the other receiving, to then give his act again, be it even a thought, a gaze. Therefore, each thought of man looked for God, and God ran to fill his thought with grace, with sanctity, with light, with life, with Divine Will. It can be said that the smallest act of man loved and recognized the One who had given him life, and God loved him back by requiting him with His Love, and by making His Divine Will grow in each act of man, small and great. He was incapable of receiving the Divine Life all at once - he was too narrow, and God gave It to him sip by sip, in each act he did for love of Him, taking delight in giving him always, to form

His Divine Life in him. Therefore, each thought and act of man poured into God, and God poured into him. This was the true order of Creation: to find His Creator in man, in each act of his, so that He might be able to give him His light and what He had established to give him. Our Divine Will, present in Us and in him, made Itself the bearer of one and of the other, and forming the full day in him, It placed in common the goods of both. How happy was the condition of man when Our Divine Fiat reigned in him. It can be said that he was growing on Our paternal knees, attached to Our breast, from which he drew growth and his formation.

“This is why I want that, in my Divine Volition, each thought of creature have your ‘I love You’ - to call back the order between Creator and creature. In fact, you must know that, by sinning, man not only rejected Our Fiat, but broke the love toward the One who had loved him so much; he put himself at a distance from His Creator, and a far away love cannot form life, because true love feels the need to be nourished by the love of the Beloved, and to remain so close as to be impossible for it to separate. So, the life of the love created by Us in creating man remained without nourishment and almost dying; more so, since every act he did without Our Divine Will was as many nights that he formed in his soul: if he thought, it was night that he formed; if he looked, spoke, and so forth everything was darkness, which formed a dark night. Without my Fiat there can be no day nor sun; at the most, a few tiny little flames, which can hardly guide his step.

“Oh! if they knew what it means to live without my Divine Will, even if they were not evil and did some good. The human will is always night for the soul, which oppresses her, embitters her, and makes her feel the weight of life. Therefore, be attentive, and let nothing escape you which does not enter into my Divine Fiat, which will make you feel the full day that will give you back the order of Creation. It will call back the harmony, which will place in force the continuous giving of your acts and the continuous receiving of your Creator; and embracing the whole human family, you will be able to impetrate that the order of the way in which they were created may come back, that the night of the human will may cease, and the full day of my Divine Will may arise.”

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**December 3, 1929**

***Difference between the sanctity founded in the virtues and the one founded in the Divine Will.***

My little mind was wandering in the Supreme Fiat, and I was thinking to myself: ‘What can be the difference that passes between one who has founded his sanctity in the virtues, and one who has founded it only in the Divine Will?’ And my sweet Jesus, moving in my interior, sighing, told me:

“My daughter, if you knew what great difference exists.... Listen - and you yourself know this: the flowery earth is beautiful, the variety of the plants, of the flowers, of the fruits, of the trees, the diversity of colors, of sweetnesses, of flavors - everything is beautiful. But would you be able to find one plant, one flower, be it even one of the most precious, which is not surrounded by earth, as the earth keeps each root as though on its lap, attached to its breast to nourish it? It can be said that it is impossible for man to have a plant if he does not entrust it to its mother earth. Such is the sanctity founded in the virtues - the human earth has to place something of its own. How many human satisfactions in the holiest works, in the virtues that they practice. The earth of esteem, of human glory, always runs and forms its small receptacle, in such a way that the virtues appear as many

beautiful fragrant flowers, of such vivid color as to arouse marvel, but around them, underneath them, there is always a little something of human earth. So, the sanctity founded in the virtues can be called flowery earth, and according to the virtues that they practice, some form the flower, some the plant, some the tree; and they need water to water them, and the sun to fecundate them and communicate to them the different effects needed for each one of them - that is, my Grace. Otherwise, they would run the risk of dying at birth.

“On the other hand, the Sanctity founded in my Divine Will is Sun - It is up high, the earth has nothing to do with It, nor does the water need to nourish Its light. It draws Its nourishment directly from God, and in Its continuous motion of light, It produces and nourishes all the virtues in a divine manner. Human satisfactions, even holy, vainglory, self-esteem, have lost the way, nor do they have any reason to exist, because they feel, vividly, the Divine Will that does everything in them, and they feel gratitude because this Divine Sun, lowering Itself, dwells in them, and nourishing them with Its Light, makes them undergo Its transformation, to form one single Light with this Divine Fiat.

“Furthermore, Its Light has the virtue of sweetly eclipsing the human will, because it is forbidden even for one atom of earth to enter into my Divine Volition; they are two opposite natures - light and earth, darkness and light, It can be said that they shun each other, nor can the light tolerate even just one atom of earth; and therefore it eclipses it, it serves as its sentry, as defense, so that all may become Divine Will in the creature. And just as the sun gives everything to the earth, but receives nothing and is the primary cause of its beautiful flowerings, in the same way, those who found their life, their sanctity in my Will, together with It are the nourishers of the sanctity founded in the virtues.”

After this, I was doing my round in the Divine Fiat, to find all the acts of creatures, past, present and future, so as to ask, in the name of all, for the Kingdom of the Divine Will. But while I was doing this, my sweet Jesus added:

“My daughter, anything good that has been done from the very beginning of the world outside of my Divine Will, are little lights, as the effects of my Divine Fiat. In fact, even though they have not operated inside of It, as creatures would dispose themselves to do good, Its rays would fix themselves upon them, and, at Its reflections, the tiny little flame would form in their souls, because, since my Will is eternal and immense light, It can produce but light. These little flames, as the effects of It, remain around the Sun of my Divine Will as honor and glory of Its effects, and as the fruits of the good operating of the creatures. In fact, as they want to do good, Its rays fix themselves upon them, and give them the effects of the good they want to do. It can be said It is more than sun, which is such that, as it finds the good seed in the earth, its light warms it, caresses it and communicates to it the effects to form the plant of that seed. There is no good without my Will; just as there is no color, sweetness, maturity, without the effects of the light of the sun, so there can be no good without It. However, who can form the Sun with her acts? One who lives in my Divine Will. My Will not only fixes Its rays upon her, but descends in her with the whole of Its Sun, and with Its creative and vivifying virtue, It forms another Sun in the act of the creature. Do you see, then, the great difference that exists? Just like between plants and sun, and between sun and little flames.”

**December 10, 1929**

***Perfect balance of God in His works. Triple balance.***

I was feeling all abandoned in the Divine Will, and continuing to do my acts in It, I heard a voice that whispered to my ear: "How tired I am." I felt stirred by this voice, and I wanted to know who it might be that was tired; and my sweet Jesus, moving and making Himself heard in my interior, told me:

"My daughter, it is I Myself - I who feel all the weight of so much waiting; and this produces such tiredness in Me, that I feel all the weight of wanting to do good and not being able to do it because of the lack of disposition of those who must receive it. Oh! how hard it is wanting to do good, having it prepared and ready to give it, and finding no one who would receive it.

"Now, you must know that, when my Fiat places Itself in the act of operating, It has the same Power, Wisdom, Immensity and multiplicity of effects which Its single act produces. If only It decides to go out into Its divine field of action, Its act possesses balance between one and the other, and contains the same value, weight and measure. My Divine Will, in going out into Its field of action in Creation, made display of such great magnificence of works, so much so, that man himself is incapable of numbering them all and of comprehending the right value of each work. And even though he sees them, touches them and enjoys Its beneficial effects, yet he can be called the first little ignorant one of Creation. Who can tell how much light and heat the sun contains; how many effects it produces, and what the light is formed of? No one. Yet, all see it and feel its heat; and so with all other things. Now, my Redemption hold hands with Creation, and possesses as many acts for as many as Creation possesses; they are in perfect balance, one with the other, because Creation was an act of my Divine Will, and an act of It was Redemption. Now, having to do another of Its acts in the great *Fiat Voluntas Tua* on earth as It is in Heaven, many other acts are there ready in my Divine Fiat, in such a way that they will have the triple balance of acts, the same value, weight and measure. And in seeing Myself forced to wait, and feeling within Myself the multiplicity of the acts I want to do, and not doing them because the Kingdom of my Fiat is not known and does not reign on earth, I feel such tiredness, that I become fidgety and I say: 'How is it possible that they do not want to receive my goods?' And I remain afflicted because my acts, the power of my Divine Volition, Its light, Its happiness and beauty, do not bind themselves as brothers with the creatures, and do not run into their midst. Therefore, compassionate Me if you see Me and hear Me taciturn; it is the too much tiredness I feel from so much waiting that reduces Me to silence."

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**December 16, 1929**

***How Jesus had need of nothing, possessing within Himself the strength creative of all goods. How the Divine Volition is the bearer of all created things. The generative virtue.***

I was continuing my round in the Divine Fiat, to unite myself to all the acts done by It for love of us all, Its creatures. But as I arrived at the point in which my lovable Jesus descended into the lowliness of the human acts, such as suckling the milk from His Mama, taking food, drinking water, and lowering Himself even to work, I felt amazed in seeing that Jesus, by His nature, had need of nothing, because, possessing within Himself the strength creative of all goods, He could do without making

use of the very things created by Him. But while I was thinking of this, my sweet Jesus, making Himself seen and heard in my interior, told me:

“My daughter, you are right that I had need of nothing, but my Love, having descended from the height of the Heavens to the lowliness of the earth, could not remain quiet nor still - I felt the irresistible need to let my Love out, and to love in those very acts which the creature did by necessity; while I did them to let my Love run toward her, and so be able to say to her: ‘See how much I have loved you; I wanted to descend into your littlest acts, in your necessities, in your work - in everything, to tell you that I love you, give you my Love and receive your love.’

“But do you want to know the primary reason for which I lowered Myself so much in doing so many lowly and human acts? Necessity did not exist in Me, but I did it in order to fulfill, in each act, the Divine Will. All things would present themselves before Me for what they were in themselves where they had come from, sealed by the Divine Fiat, and I would take them because it was wanted by It. It can be said that there was a contest between my Divine Will which, by nature, as Word of the Celestial Father, I possessed within Me, and my same Divine Will spread in the whole Creation. So, in all things, I knew and saw nothing but my Divine Will; It was my food, my water, my work everything would disappear from Me, and it was always my Divine Will that I would deal with. And while my Divine Will would make Me descend into the human acts of creatures, I would call all the human acts of each one of them, that they might receive the great gift of having my Divine Volition descend as prime act and as life of their acts. Oh! if creatures looked at created things for what they are in themselves - their origin, Who it is that nourishes them and preserves them, and Who the Bearer is of so many things that serve the human life - oh! how they would love my Divine Will and would take the substance of created things. But they look at the exteriority of things, and therefore they attach their hearts to them, and feed themselves from the cortex of them, losing the substance present inside created things, which came out of Us so as to let creatures perform many acts of Our Divine Will.

“But, to my sorrow, I am forced to see that creatures do not take the food, the water, nor perform their work in order to receive and fulfill my Divine Volition, but out of necessity and to satisfy their human will. And my Divine Fiat is put out of their acts, while We created so many things in order to place Our Divine Will as though in a bank in the midst of creatures; and by not using It, they keep It as though in a continuous act of bankruptcy. All the good which they should take if in all things they fulfilled and took my Divine Will, remains broken for them, and We remain with the sorrow of not seeing It as dominator and Queen of all the human acts of creatures.”

Then, I continued my abandonment in the Divine Fiat. I felt the great need of It and of remaining always in Its sea of light, never to go out. I felt It like heartbeat, like breath, like air that infused life in me and maintained in me the order, the harmony, the dissolving of my little atom within Its Divine Sea. But while my little mind was crowded with thoughts of Divine Will, my sweet Jesus added:

“My daughter, there is no order, nor rest, nor true life, but in my Divine Fiat. In fact, the life of each creature, her first act of life, is formed within the womb of her Creator; and then, as a birth from Us, We put it out into the light of the day. And since We have within Ourselves the generative virtue, as a child of Ours, it carries with itself the seed that generates; and with this seed the creature forms

many other births; and as she keeps carrying out her life, she forms the birth of her holy thoughts, of her chaste words, of the beautiful enchantment of her works, of the sweet treading of her steps, of the refulgent rays of her heartbeats. And as all these births are formed from the creatures they take their way to ascend to their Creator, to recognize Him as their Father, to love Him, surround Him by cortege, and form His long offspring, as Our glory and that of Our generative virtue. But in order for Our generative virtue to fecundate, it takes Our Divine Will, dominating in the birth come out of Us, otherwise there is the danger for it to be transformed into a brute, and to lose the virtue generative of good; and if it generates, it generates passions, weaknesses, vice; and these not only do not have the virtue of ascending to Us, but, on the contrary, they are condemned as births that do not belong to Us.”

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**December 18, 1929**

***Ardor of Love. Specialties of the three ardors of Love of Our Lord. The devouring Love, and how It devoured all souls. Tears of Baby Jesus.***

I was thinking about the Incarnation of my sweet Jesus in the maternal womb of the Celestial Sovereign; and my sweet Jesus, coming out of my interior, clasped me in His arms with an unspeakable tenderness, and told me:

“My daughter, Creation was ardor of Love, and was so intense and great, that overflowing from Our Divine Being, it invested the whole universe and diffused everywhere. And Our Fiat, pronouncing Itself and operating in this, Our race of Love - that ran and ran without being able to stop if not when It spread everywhere and gave its first kiss of love to all creatures, who did not yet exist; its kiss of love was kiss of joy, of happiness, which it impressed on all generations - and Our Divine Fiat, that ran together with it, did not content Itself with only kisses, but, pronouncing itself, formed suns, heavens, stars, seas and earth, and everything that can be seen in the great void of the universe. So, the ardor of Our Love in Creation was ardor of celebrating love, of happiness, of joy, with which We were to play with and delight all creatures. On the other hand, in incarnating Myself in the maternal womb, Our ardor of Love which, as We could not contain it, overflowed from Us and did the same race as in Creation, was ardor of love, of tenderness, of compassion, of mercy, and it put at risk the Life of a God in order to find man and give him its kisses of love, tender and compassionate; its kisses of forgiveness; and enclosing the life of all creatures within its sea of love, it gave them the kiss of life, laying down its life of love to give life to man. Our Love reached the excess in the Incarnation, because It was not, as in Creation, love that celebrates, that rejoices, but sorrowful love, suffering love, sacrificed love, that would give its life to make a prey of the life of man.

“But Our Love is not yet content. Place your hand upon my Heart and feel how strongly It beats, to the point that I feel It explode. Prick up your ears and hear how It seethes, almost like a stormy sea which, forming its gigantic waves, wants to overflow outside to invade everything and everyone. It wants to do Its third race of Love, and in this ardor of Love It wants to form the Kingdom of my Divine Will. This ardor of Love of Ours will unite together that of Creation and that of my Incarnation, and will make them one; and it will be ardor of triumphing love, and will give its kiss of triumphant love, of conquering love, of love that wins over everything to give its kiss of perennial peace, its kiss of light that will put to flight the night of the human will, and will make the full day of

my Divine Will arise, which will be the bearer of all goods. How I long for it; Our Love seethes so much within Me, that I feel the necessity to let It overflow outside. And if you knew what relief I feel when, pouring It out with you, I speak to you of my Divine Volition.... The ardor of my Love, that gives Me the delirious fever, calms down; and feeling refreshment, I put Myself at work so that all may be my Will in your soul. Therefore, be attentive, and let Me do.”

After this, my poor mind was wandering within the Love of my sweet Jesus, and I saw, before me, a great wheel of light, burning more than fire, which contained as many rays for as many creatures as had come and will come out to the light of the day. And these rays invested each creature and, with sweet enrapturing strength, captured them into the center of the great wheel of light, where there was Jesus, waiting for them from the womb of His Love in order to devour them - not to make them die, but to enclose them within His little Humanity, so as to make them be reborn, grow and to nourish them with His devouring flames to give them new life - the life all of love. My little Jesus, just newly conceived, enclosed within Himself the great birth of all generations - more than a tender mother who encloses the birth from herself - to deliver it to the light, formed by His Love, but with unheard-of pains, and even with His death.

Then, my tender Jesus, the middle of that chasm of flames, so very little, told me:

“Look at Me and listen to Me. My daughter, in the middle of this chasm of flames I breathe nothing but flames; and in my breath I feel that the flames of my devouring Love bring Me the breath of all creatures. My tiny little Heart palpitates flames which, extending, capture the heartbeats of all creatures and place them inside my Heart; and I feel all heartbeats palpitating in my little Heart. Everything is flames - flames spout my tiny little hands, my immobile little feet. Ah! how demanding is my Love! In order to enclose Me completely and make Me give life to all, It put Me in the middle of a devouring fire, and - oh! how vividly I feel the sins, the miseries, the pains of all. I am still little, yet, I am spared nothing! I can say: ‘All evils have fallen inside and outside of Me.’ And in the midst of these devouring flames, loaded with so many pains, I look at everyone and, crying, I exclaim: ‘My Love has given Me everyone back as gift; It gave them to Me in Creation, and they escaped from Me; It gives them to Me again in conceiving Me in the womb of my Mama. But, am I sure that, they will not escape from Me? Will they be mine forever? Oh! how happy I would be if all would not escape from Me. Their pains would be refreshment for Me if all of my dear children, the dear birth from Me, conceived in my little Humanity, were safe.’ And, crying and sobbing, I looked each one in the face to move them with my tears; and I repeated: ‘My dear children, do not leave Me, don’t go away from Me any more; I am your Father, do not abandon Me. O please! recognize Me, have pity at least on the fire that devours Me, on my ardent tears - and all because of you, because I love you too much, I love you as God, I love you as most passionate Father, I love you as my Life.’

“But do you know, little daughter of my Divine Volition, what was the greatest interest of my Love? That of devouring, in creatures, their human will, because it is the origin of all evils, and in spite of all Its devouring flames, it formed clouds so as not to let itself be burned. Oh! what tortured Me the most was the human will, which not only formed clouds, but formed the most sorrowful scenes in my very Humanity. Therefore, pray that my Divine Will be known and reign in it; and then will you be able to call Me the happy Jesus. Otherwise, my tears will not cease, I will always have reason to cry over the lot of poor humanity, as it lies under the nightmare of its miserable will.”



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**December 22, 1929**

***How the greatest works cannot be done on one's own, for they would die at birth. The three prisons of Jesus. The two mamas.***

My abandonment in the Divine Fiat continues, and my tender Jesus, making Himself seen as a tiny little Baby, either in my heart or in the womb of the Celestial Mama, but so very tiny, with an enrapturing beauty, all love, with His face wet with tears - and He cries because He wants to be loved - sighing, tells Me:

“Ah! ah! why am I not loved? I want to renew in souls all the love I had in incarnating Myself, but I find no one to whom to give it. In incarnating Myself I found my Queen Mama who gave Me the field to pour out my love and to receive in Her maternal Heart all the love that creatures rejected from Me. Ah! She was the depository of my rejected love, the sweet company of my pains, Her ardent love that dried my tears. The greatest works cannot be done on one's own, but two or three at least are needed, as depositories and nourishment of the work itself. Without nourishment works cannot have life - there is the danger that they might die at birth. This is so true that, in Creation, there were the Three of Us, Divine Persons, in creating It; and then We made man as the depository of Our work. Not content, because works alone do not bring happiness, We gave him the company of the woman. In the Incarnation, the Three Divine Persons were concurring, and in my company - or rather, They were inseparable from Me, with the addition of the Celestial Queen; and She Herself was the divine depository of all the goods of the Incarnation. See, then, how the company of the creature is necessary to Me in order to form my works - a creature who would place herself at my disposal in order to receive the great good I want to give her. So, do you want to be my second mama? Do you want to receive the great good of the renewing of my Incarnation, as the endowment of the Kingdom of my Divine Fiat? In this way I will have two mamas - the first, who let Me form the Kingdom of Redemption; the second, who will let Me form the Kingdom of my Divine Will.” And placing His tiny little hands on my face, caressing me, told me: “My mama! my mama! Maternal love surpasses all loves; so, you will love Me with insuperable love of mother.”

After this, He kept silent, wanting to be rocked in my arms; and then, He added:

“My daughter, now, you must know the excess of my love - where it led Me. In descending from Heaven to earth it led Me into a most narrow and dark prison, which was the womb of my Mama. But my love was not content; within this very prison it formed for Me another jail, which was my Humanity, which jailed my Divinity. The first prison lasted nine months for Me; the second prison of my Humanity lasted for Me as many as thirty-three years. But my love did not stop; toward the end of the prison of my Humanity it formed for Me the prison of the Eucharist, the smallest of prisons - a little host in which it imprisoned Me, Humanity and Divinity; and I would have content Myself with being there as though dead, letting not one breath, not a movement, nor a heartbeat be heard - and not for a few years, but until the consummation of centuries. So, I went from prison to prison - they are inseparable from Me; therefore I can be called the Divine Inmate, the Celestial Prisoner. In the first two prisons, in the intensity of my love I matured the Kingdom of Redemption; in the third prison of the Eucharist I am maturing the Kingdom of my Divine Fiat. And this is why I called you to the prison of your bed, so that, together, both of us prisoners, in our solitude, bonding together,

we may make the good of the Kingdom of my Will mature. If a Mama was necessary to Me for Redemption, so also do I need a mama for the Kingdom of my Fiat, and my demanding love wanted this mother as imprisoned, so as to keep her at my disposal. Therefore, I will be your Prisoner, not only in the little host, but also in your heart; and you will be my dear prisoner, all intent on listening to Me and on breaking the loneliness of my long imprisonment. And even though we are prisoners, we will be happy, because we will mature the Kingdom of the Divine Will to give It to creatures.”

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**December 24, 1929**

***When Jesus speaks of His truths He unleashes light. The truths, read and reread, are like wrought iron. Run of the Divine Will.***

I was thinking about all that my sweet Jesus, with so much goodness, deigns to tell to my poor soul, and which, as reread them in the circumstances, sparkle with light. And my always lovable Jesus told me:

“My daughter, when I speak I unleash light of truth, and I want that it be accepted and caressed by the soul. If this light is accepted and put in a place of honor in her interior, it calls for another light; so, one calls for another. Otherwise, it goes back to its source. And when the soul returns to read them, if they are written, and to ponder them, my truths are like wrought iron - as the iron is beaten, it becomes red-hot and gives out sparkles of light; while, if is not beaten, the iron is hard, black, and an ice-cold metal. So it is with my truths; if the soul reads them over and over again in order to suck the substance that is inside my truths that have been communicated to her soul which is symbolized by the iron, its blackness and coldness - she remains red-hot; and by pondering them, she strikes blows over herself, who has received the good of hearing my truth, which, feeling honored, sparkles with light of more truths. But if my manifested truths are put into oblivion, nor are they put in a place of honor, they remain as though buried. But the living are not buried; in fact, they are light which possesses and brings life; therefore, since they are not subject to dying, the time will come in which others will treasure them, and will condemn those who have kept them in oblivion and as though buried. If you knew how much light there is in everything I have manifested to you on my Divine Will, and how much more light would sparkle if they were read and reread, you yourself would remain eclipsed and amazed at the great good they would do.”

Then, I was continuing my acts in the Divine Volition, and as I was thinking about the loneliness of Jesus in the womb of His Mama. He added:

“My daughter, how sweet and pleasing to Me is the company of the creature. Since my descent from Heaven to earth was precisely for her - to find her, to make her my own, keeping her in my company - I feel it as though repaid. However, know that if I am content with the mere company of the creature who loves Me and tries to break my loneliness, with one who lives in my Divine Will I am not content - I want her always together with Me, as spectator of my baby tears, of my moans, of my sobs, my pains, works and steps, and also of my joys, because I want to make the deposit of them in her. In fact, my Will being in her, it would be too hard for Me if I did not have her always together with Me, keeping her aware of everything. My Divine Will feels the irresistible need to share with the creature everything It does in my Humanity, so that the Will which reigns in Me and that which reigns in the

creature might not be a divided Will. And this is the reason why I call you in each of my acts and I want you to know what I have done and do - so as to give it to you as gift and be able to say: 'The one who lives in my Divine Will never leaves Me - we are clasped and inseparable'."

And I: 'My Love, your run of love never stops; You run - You run always, and I feel I am incapable of doing my runs of love as You do them - I am too little and do not have the flight of running everywhere to love You.' And my sweet Jesus added:

"My daughter, you too can do runs of love in the immense sea of my Divine Will. You will act as a ship does: when it wants to cross the sea, it plunges into the sea, the waters split and let it pass; and while it moves quickly, it leaves a white wake behind itself, as the sign that the ship is passing through that point of the sea; and then, little by little, the wake disappears, and no sign is left that the ship ever passed. But, in spite of this, the ship has done its run in the sea, and has arrived there where it had established to go. In the same way, if the soul wants to love, she will plunge into the sea of my Divine Fiat and will form her run of love; she will go around all eternity, and it will not happen to her as to the ship - that nothing remains in the sea of its having passed, as the waters, proud, close from behind, leaving no trace that the ship ever passed. On the contrary, in the sea of my Divine Volition, as the soul plunges into It to do her run, Our divine waters seethe, and in their gurgling they form the furrow, which does not disappear, but the sign remains, and it points out to everyone her run of love done within Our sea, in such a way that We are able to say: 'Through here passed, and did her run of love, the one who lives in Our Will, because what is done in It remains as indelible.'"

"In the same way, if you want to do your adorations, if you want to be embellished, if you want to be sanctified, if you want to be powerful, wise - plunge yourself into Our Will, and while you do your run, you will remain all love, all beautiful, all holy; you will acquire the science of who your Creator is, and all your motions will be profound adorations. And you will leave in Our sea as many furrows for as many different runs as you have done in the Divine Fiat, in such a way that We will say: 'In this run that the little daughter of Our Divine Volition did in Our sea, she formed the furrow of sanctity, and We sanctified her and she remained holy; in this other run she plunged into the sea of Our beauty and formed her furrow, and We embellished her and she remained embellished; in this other run she formed the furrow of Our knowledges, and she knew Us, and We spoke to her and made Ourselves known, and spoke to her at length of Our Divine Being; Our word bound her, identified her with Us, and We feel the irresistible need to make Ourselves known more and more, and to give her the greatest gift of manifesting to her Our truths. So, for each run you do in Our Supreme Fiat, you always take of Our own; and Our love, seething, speaks of you to Us, and points out to Us your runs with its gurgling, as the sign that you have been in Our divine sea.'"

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**December 25, 1929**

***How the birth of Jesus was the rebirth of the Divine Will in His Humanity, and everything He did were rebirths of It, formed in Him in order to make It be reborn in creatures. Jesus was the true Sacrificed One of His Will.***

I was thinking of when my most sweet Baby Jesus, fidgeting with love, came out of the womb of His Celestial Mama. What joy for Her to be able to squeeze Him in Her arms, kiss Him, and engage in

a contest in loving the One who so much loved Her. But while many thoughts were crowding my mind about the holy birth of the Divine Infant, I felt Him move in my interior, and coming outside, He placed Himself in my arms, and stretching out His tiny little hands to my neck, He told me: “My daughter, you too - kiss Me and squeeze Me to yourself, as I kiss you and squeeze you to Myself, and let us love each other with such contest of love as to never stop.” And abandoning Himself in my arms as a tiny little Baby, He remained silent. But who can say the squeezes, of love, the affectionate kisses? I believe it better to pass over them in silence.

Then, afterwards, resuming His speaking, He added:

“My daughter, my birth in time was the rebirth of my Divine Will in my Humanity; and as It was reborn in Me, It brought the good news of Its rebirth in the human generations. My Fiat is eternal, but it can be said that It was as though born in Adam in order to form the long generation of the rebirth in the creature. But since Adam rejected this Divine Will, by rejecting It, he prevented the many rebirths It was to have in each creature; and with constant and invincible love It waited for my Humanity in order to be born again in the midst of the human family. Therefore, everything I did in the whole course of my Life - the baby tears, my moans and wailings - were nothing other than rebirths of my Divine Will that were formed in Me so as to make It be reborn in creatures. In fact, It being reborn in Me, and possessing It as my own, I had the right and the power to give It and make It be reborn in the creature. So, everything that my Humanity would do - steps, works, words, pains, and even my breath, and my very death - formed as many rebirths of my Divine Will for as many creatures as would have the good of the rebirth of my Divine Fiat. Since I am the head of the human family, and it, my members, as the head I called with my acts - I called the many rebirths of my Divine Volition within Me, to let, them pass, to be reborn in my members, the creatures.

“Therefore, there was not one act I did - even my very Sacramental Life, each consecrated Host, are continuous rebirths of my Supreme Volition, which It prepares for the creature. So, I am the true Sacrificed One of a cause so holy - that my Will may reign. I Myself am the One who formed Its Kingdom within Me; and making It be reborn in Me as many times for as many creatures as It would be reborn in, I formed Its most holy empire and Its reigning in the midst of my members.

“Now, my daughter, after I placed the Kingdom of my Divine Will in safety within my Humanity, I had to manifest It in order to make It known. Therefore I came to you and I began to narrate to you the long story of my Divine Fiat. Now, you must know that I have made and I make so many manifestations, I have spoken so many truths, so many words, for as many rebirths, as my Will did in my Humanity. Its rebirths in Me and Its knowledges that I manifest to you Will be in perfect balance; each rebirth of my Divine Volition done in Me and in each consecrated Host will find a manifestation and a truth of Its own that confirms It, and will give It rebirth in the creature. In fact, in God the word forms the life of the good He wants to form in the creature; Our word is bearer of life. Was is not Our word ‘Fiat’ that, pronouncing Itself, created the heavens, the sun and everything that can be seen in the entire universe, and even the very life of man himself? Until We pronounced ‘Fiat’, everything was in Us; as It was pronounced, It populated heavens and earth with so many works, beautiful and worthy of Us, and It gave the start to the long generation of so many human lives. See, then, how everything I tell you on my Divine Will will bring, with the power of my creative word, Its many rebirths done in Me into the midst of the human family. Here is the great

reason for a story so long and a speaking of mine so continuous. It will be in balance with everything that was done by Us in Creation, and with everything I did in Redemption. And if it seems that sometimes I remain silent, it is not because I have ceased my speaking, but because I take rest. In fact, it is my usual way to rest in my very word and works that come out of Me. Just as I did in Creation - It was not pronounced always; I would say 'Fiat' and I would pause, and then I would pronounce It again - so I do in you: I speak, I give you my lesson and I take rest; first, to enjoy in you the effects of my words; and to dispose you to receive the new life of my lesson. Therefore, be attentive, and let your flight in my Divine Will be continuous."

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**December 29, 1929**

***How, in descending from Heaven to earth, Jesus formed the new Eden. How the Divine Will has always been Queen.***

I felt my little intelligence being as though captured and as though transported to look at my little newborn Jesus on the lap of my Celestial Mama - now crying, now wailing, now all numb, shivering with cold. Oh! how my little soul would want to melt in love in order to warm Him and calm His crying. But my celestial and charming Little Baby, calling me close to Himself in the arms of His Mama, told me:

"My daughter of the Divine Volition, come to listen to my lessons. In descending from Heaven to earth to form the Redemption, I was to form the new Eden; I was to restore the first act, and the beginning of the creation of man, in my Humanity. So, Bethlehem was the first Eden. I felt within my little Humanity all the strength of Our Creative Power, the ardor of Our Love with which man was created; I felt the fibers of his innocence, of his sanctity, of his dominion with which he was invested. I felt within Me that happy man - oh! how I loved him; and since he had lost his place of honor, I took back his place, because it was befitting for Me to first place in Me the order of how man was created, and then descend into his misfortune in order to lift him up again and place him in safety.

"Therefore, in Me there were two continuous acts, fused in one - the happy Eden with which I was to place in force all the beauty, the sanctity, the sublimity of the creation of man; he was innocent and holy, and I, surpassing him, was not only innocent and holy, but was the Eternal Word; and having within Me all possible and imaginable power, and an immutable Will, I was to completely reorder the beginning of the creation of man, and lift fallen man up again. Otherwise, I would not act as God, nor would I love him as Our work, come out and created in an ardor of Our Love. Our Love would feel stopped and as though impotent - which cannot be - had I not completely mended the lot of fallen man, and the destiny of the way he was created. It would have been a slash to Our Creation, and it would have accused Us of weakness, had We not restored man completely. Therefore, Bethlehem was my first Eden, in which I did and embraced all the acts that innocent Adam did, and those which he would have done had he not fallen. Our Divinity expected with justice my requital in his place; and as I kept redoing what innocent Adam would have done, so I lowered Myself and stretched out my hand to lift him up again from his fallen state.

"Therefore, as I would go around and stop, my Humanity did nothing other than form new Edens, because in Me there were all the acts of the beginning of the creation of man, and wherever I stopped

I could form new Edens with my innocence and holiness. So, Eden was Egypt, Eden was Nazareth, Eden was the desert, Eden was Jerusalem, Eden was mount Calvary; and these Edens that I formed called the Kingdom of my Divine Will to reign, and are sure proofs that, just as I fulfilled the Kingdom of Redemption and It is making Its round to be established in the whole world, so will these Edens, in which all acts were done by Me as if man had not fallen, follow the acts of Redemption, and will make their round to establish the Kingdom of my Divine Fiat. Therefore, I want you always together with Me, that you may follow Me in all my acts and offer everything so that my Divine Will may reign and dominate, because this is what interests your Jesus the most.

Then He added:

“My daughter, my Divine Will acted in Me as Queen, because indeed It has always been such. In fact, It is Queen by nature; in Our very Divinity It holds the first place, It rules and dominates all Our attributes; there is not one act of Ours in which It does not hold Its place of Queen. So, It is Queen in Heaven, on earth, in Creation - It reigns in everything and everywhere. Therefore, wanting that man would do Our Divine Will and would give It the place of Queen was the greatest honor and the most insuperable love that We gave him; and as one single Will would reign, We would let him sit at Our divine table, sharing Our divine goods with him. We wanted him happy, and wanted the glory of seeing him happy, whom We had created with so much love with Our creative hands. So, Our Divine Volition and Our Love could neither content themselves nor stop as the mere work of Redemption, but want to move forward, up to work-fulfilled; more so, since We know not how to leave works half-done, and having the centuries at Our disposal, We can reach wherever We want.”

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**January 2, 1930**

***Difference between acts and effects of the Divine Fiat. How many goods an act of It can produce. Example of the sun.***

My abandonment in the Fiat continues, and carrying on my round in Its works, I was feeling all surrounded by them, and each of them was waiting for me to recognize them as works of my Creator, so as to bind ourselves together with inseparable bonds. It seemed to me that the Divine Will, with Its light, flowed in all Creation as our blood flows in the body, and so It also flowed in all the acts, words, steps, pains and tears of Jesus; and I went in search of everything as my own things, to love them and recognize them as things that belong to me. But while I was doing this, my sweet Jesus told me:

“My daughter, one who lives in my Divine Will is in communication with all things created by Us, because my Will is of all and belongs to all. Since one is the Will that dominates and operates, all things are to It like members to the body, whose Head is God, who has such bond with all things - because Our Divine Volition flows as prime act of life - that they are inseparable from Him. Only the human will, if it wants to operate on its own, without the union of Ours, can break this beautiful union, this bond of inseparability among God, created things and creatures. Therefore, my Divine Will is the bearer to the creature of all Our acts done in Creation and in Redemption; It is the revealer of Our secrets. Since Our Will is one with the creature who lives in It, how can It hide? And I, my daughter - how bad I would feel if I did not render you aware of my tears, of my inmost pains, and

of what I did while I was on earth. And in my sorrow I would say: 'Not even the little daughter of my Will knows everything I have done and suffered so as to receive the requital, even of her little repeated 'I love You', and give her the gift of what belongs to Me.'

"Therefore, each thing you know of Me and you love as your own, I give to you as a gift; and making feast, I say: 'I have always something to give to my daughter, and she has always something to receive; therefore we shall always be together, because we are occupied in the exchange we make I, in giving, and she, in receiving'."

After this, I continued my round in all the good acts done from the beginning of the creation of all creatures, not excluding my first father Adam, so as to offer them in order to obtain the Kingdom of the Divine Will upon earth. And my sweet Jesus, moving in my interior, told me:

"My daughter, there is not one good thing that does not come from my Divine Will; however, there is difference between acts and effects of It. Creation was an act of my Fiat, and - oh! how many beautiful things came out: heavens, suns, stars, air, which was to serve for the natural life of the creature; sea, wind everything was fullness and multiplicity of works. In fact, one act of my Divine Will is capable of filling everything and of doing everything. The creation of man was an act of It - and what did It not enclose in the small circumference of man? Intelligence, eyes, hearing, mouth, word, heart, and even Our likeness, by which We made him the bearer of his Creator. How many prodigies does he not enclose? Not only this, but the whole Creation was placed around him to serve him, as if a first act of Our Fiat done in Creation wanted to serve the second act done in creating man. Another act of Our Divine Will was the creation of the Immaculate Virgin; the prodigies operated in Her were such and so great, that Heaven and earth were stupefied; so much so, that She arrived at making the Divine Word descend upon earth, which formed another act of my Fiat - and this was my Incarnation; and you know how it was the bearer of all goods to the human family.

"All the rest of the goods that there have been in the midst of creatures - virtues, prayers, good works, miracles - are effects of my Divine Volition, which act according to the dispositions of creatures, and therefore are always limited, nor with that fullness as to fill Heaven and earth. On the other hand, the acts of my Divine Fiat are independent of them, and therefore one can see the great difference between acts and effects. And this can be seen so very well also in the sun and among the effects it produces. The sun, as an act, is always fixed in its fullness of light, which, with majesty, fills the earth; nor does it ever cease to give its light and its heat; while the effects of the sun, which can be said to depend on the dispositions of the earth, are inconstant - now one sees the earth flowery, with the variety of all colors; now one sees it stripped and without beauty, as if the sun did not have the communicative virtue of always communicating its admirable effects to the earth; while it can be said that it is the earth's fault. The sun lacks nothing - what it was yesterday, it is today, and will be. Now, when I see you go around also in the effects of my Divine Fiat, as though wanting to miss nothing, so as to enclose them in It and give It the homages, the love of the effects It produces, to ask It to come upon earth to reign, you dispose Our Will to form another act of It. In fact, you must know that the *Fiat Voluntas Tua* on earth as It is in Heaven will be another act of Our Supreme Fiat; It will not be an effect, but an act - but with such magnificence, that all will remain stupefied.

"Now, you must know that man was created by Us with this prodigy - he was to possess within

himself Our continuous act of Divine Will. By rejecting It, he lost the act and remained with the effects, because We knew that just as the earth cannot live without at least the effects that the sun produces, if it does not want to live in the fullness of its light and of its heat, so could man not live without at least the effects of Our Divine Will, since he had rejected the life It. Therefore, Its Kingdom will be nothing other than calling back the continuous act of Our Divine Fiat operating in the creature. And this is the reason for my long speaking about It - it is nothing other than the beginning of the continuous act of my Divine Fiat, which never ends when It wants to operate in the creature, and is so manifold in the works, in the beauty, in the grace and in the light, that Its boundaries cannot be seen. Therefore, continue going around in everything that my Divine Fiat has done and produces; and never tire, if you want to obtain a Kingdom so holy.”

Then He added:

“My daughter, just as the effects are produced by my sole and one Will, and they act according to the dispositions of the creature, so the acts of Our Divine Will, independent of them, are produced by the unity of the single act of Our Divine Fiat. So, in Us, the act is always one, because in Us there is no progression of acts; and if to the creature it seems that now We do the Creation, now the Redemption, and now We want to form the Kingdom of Our Divine Will in the midst of creatures, it is the manifestation that We make to them of what Our sole and one act possesses, such that, while to them it seems that We do and issue many distinct acts, for Us everything was enclosed in one single act. In the unity of Our Divine Volition, which encloses one single act, nothing can escape It - It encloses everything, It does everything, It embraces everything, and It is always one single act. Therefore, both the effects that Our Fiat produces, and the acts of It, always start from the unity of Our sole and one act.”

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**January 7, 1930**

***Exchange of gifts between God and the creature. How one who lives in the Divine Will is the divine bank upon earth and forms a nimbus of Heaven.***

I was feeling all abandoned in the Supreme Fiat, and I thought to myself: ‘What could I give to my beloved Jesus? And He, immediately:

“Your will.”

And I: “My Love, I gave it to You, and, having given it, I believe I am no longer free to give it to You, because it is yours.’ And Jesus:

“My daughter, every time you would like to give me the gift of your will, I accept it as a new gift, because I leave the human will in its free willing, in such a way that the creature can be in the act of giving it to Me always. And I accept it as many times for as many as she gives it to Me, because she sacrifices herself as many times for as many as she gives Me the gift of it. And in seeing that the creature is constant in giving Me her continuous gift, I see that there is true decision on her part, and she loves and esteems the gift of my Will; and I, just as she gives Me the continuous gift of hers, give her the continuous gift of Mine; and expanding her capacity - because the creature is incapable of



taking the whole endlessness of my Volition - I keep increasing, continuously, more sanctity, more love, more beauty, more light and more knowledge of my Divine Will. So, in the exchange we make - you, of your will, and I, of Mine - we double the gifts, and it remains bound so many times for as many as we make the exchange of it. Therefore, I always have something to give you, and you too, because in my Will things never end, they arise in every instant; and as you gave your will to Me, at the contact with Mine, yours has acquired the prerogative of Mine, of being able to give itself continuously to your Jesus.”

Then, I was following the acts of the Divine Will, accompanying them with my ‘I love You’; and I could comprehend the great difference in greatness and magnitude of the works of the Divine Fiat and of my little ‘I love You’. Oh! how small I felt, and truly just, newly born before that Fiat which can do everything and embraces everything. And my lovable Jesus, clasping me in His arms, told me:

“My daughter, one who lives In my Divine Will is my rich bank upon earth; and as you say your ‘I love You’, I invest it with my own, and from small it becomes great, it diffuses in the infinite, in such a way that the riches of my love become immeasurable, and I deposit them in the bank of your soul. And as you continue your acts, I invest them with mine, and I deposit them in your bank so as to have my divine bank upon earth. Therefore, your little acts done in my Divine Volition serve Me in order to give Me something to do, to make Our divine qualities, which are infinite, flow in your little acts, which are finite, mix them together and make of them as many acts of Ours, depositing them in the bank of your soul, so that Our bank may find in you Its Heaven. Don’t you know that one who must live in Our Divine Fiat must be a nimbus of Heaven? Such that, as it lowers itself upon earth - but so much as to eliminate any distance - at that point of the earth where there is the fortunate creature, one must see Heaven, not earth. Nor would my Divine Will be without Its Heaven; It Itself would form It for Itself, and the drapes of Heaven would lower themselves to pay homage to that Fiat from which they recognize their existence. Therefore, all the Blessed remain stupefied in seeing a nimbus of Heaven upon earth; but their stupefaction ceases immediately, when they see that that Divine Will which forms their Heaven and all their happiness is present as reigning in that creature, precisely at that point where they see that the drapes of Heaven, lowering themselves, surround that creature to sing the praises of my Supreme Fiat.

“Therefore, be attentive, my daughter, and if I tell you this, it is to let you know the great gift of making my Will known to you, and how It wants to form Its Kingdom in you, so that you may thank Me and be grateful,”

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**January 10, 1930**

***One who lives in the Divine Will belongs to the Divine Family. Different ways of belonging to God; example of a kingdom. Some live in God, some outside of God.***

Though I felt abandoned in the Divine Fiat, I also felt all annihilated, but so much, that I saw myself as smaller than an atom; and I thought to myself: ‘How miserable, small and insignificant I am.’ And my adorable Jesus, interrupting my thought, making Himself felt and seen, told me:

“My daughter whether small or great, you belong to Our Divine Family; you are a member of It, and

this is enough for you. Even more, it is everything for you, and is the greatest glory and honor you could possess.”

And I: ‘My Love, we have all come out of You, and we all belong to You, therefore it is no wonder that I belong to You.’ And Jesus:

“Indeed everyone belongs to Me by bonds of creation, but there is great difference from one who belongs to Me not only by bonds of creation, but with bond of fusion of wills - that is, Mine is her sole and only will. I can say that these belong to Me with bonds of true Family of Ours, because the will is the most intimate thing that can exist, both in God and in the creature; it is the essential part of life, it is the director, it is the dominator that has the virtue of binding, with inseparable bonds, God and the creature; and from this inseparability it can be recognized that she belongs to Our Divine Family.

“Does this not happen inside a kingdom? All belong to the king, but in how many different ways they belong: some belong as people, some as army, some as ministers, some as sentries, some as courtiers, another as the queen of the king, and others as his children. Now, who belong to the royal family? The king, the queen, their children; all the rest of the kingdom cannot be said to belong to the royal family, though they belong to the kingdom, they are obliged to laws, to subjection, and rebels are put in jail.

“Therefore, even though all belong to Us - but in how many different ways; and only one who lives in Our Divine Will lives in Our midst. Our Divine Fiat brings her to Us on Its lap of light, into Our inmost divine womb; nor can We put her outside of Ourselves; in order to do that, We would have to put Our Divine Volition outside of Ourselves, which We cannot do, nor do We want to. On the contrary, We are happy to have her, to cuddle her as Our dear memory, when Our love, overflowing, issued the Creation, wanting the creature to live in Our inheritance of the Divine Will and to amuse herself with her Creator with her innocent smiles. And if you see yourself small, it is the exuberant love of my Fiat, which is all attention and jealousy over you, that concedes you not one act of your human will; therefore the human has no growth, and you feel yourself always small. And this is because my Will wants to form Its Life in your smallness, and when Its Divine Life grows, the human life has no reason to grow, therefore you must content yourself with remaining always small.”

Then, I continued my abandonment in the Holy Will, and my sweet Jesus added:

“My daughter, one who lives in my Divine Fiat lives in God, therefore she possesses and can give the goods that she possesses. The Divine Being surrounds her everywhere, in such a way that she sees, feels, touches nothing but God. In Him she delights, Him alone she comprehends and knows, everything disappears for her, and what is left to her is only the memory that, while she is in her God, she is still a pilgrim, and as a pilgrim she must plead for her brothers, because, finding herself in the condition of giving the goods she possesses, she must give according to their dispositions. Don’t you remember, years ago, when I would show you how I would place you inside my Heart and everything would disappear for you, and you would enjoy it and no longer wanted to go out; and I, to make you remember that you were a pilgrim, would place you outside, at the door of my Heart or in my arms, to let you see the evils of the human kind, so that you would plead for them; and you were displeased

with Me, for you did not want to go out of my Heart? It was the beginning of the living in my Divine Will that you felt in my Heart - exempt from any danger, free of all evils, because God Himself posts Himself around the happy creature to keep her defended from everything and from everyone. On the other hand, one who does my Divine Will and does not live in It, finds herself in the condition of being able to receive, but not to give; and since she lives outside of God, not in God, she sees the earth, feels the passions, which put her in continuous danger and give her an intermittent fever, such that they feel now healthy, now sick; now they want to do good, and now they get tired, they are bored, they become irritated and leave good. They are just like those who do not have a home in which to be safe, but live in the middle of the street, exposed to cold, to rain, to the scorching sun, to dangers, and they live of alms. Just penalty, for one who could live in God, while she contents herself with living outside of God.”

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**January 16, 1930**

***How in Creation, Redemption and Kingdom of the Divine Will, the operating role is of the Divine Will and the Three Divine Persons are concurring. How the Creation wants to narrate the story of the Divine Will. How one who lives in It receives everything, can give everything, and takes part in all the divine qualities.***

I was following the Divine Fiat in the work of Creation, and - oh! how beautiful, pure, majestic, ordered It seemed to me, worthy of the One who had created It. It seemed to me that each created thing had its little story to tell me, which it enclosed, about that Fiat which had given it life; and as It issued them to the light of the day, they were to narrate it so as to make known what they knew of the Divine Will. And, united together, they were to narrate the long story of that Fiat which had not only created them, but, in preserving them, gave them the task to narrate Its long story, giving each created thing a lesson to narrate to creatures, to make known that Divine Will which had created them. But while my poor mind was wandering in looking at the Creation, and wanted to listen to the many beautiful lessons that each created thing wanted to give me about the Divine Fiat, my sweet Jesus, coming out from within my interior, told me:

“Little daughter of my Eternal Will, I want to make known to you that the work of Creation, of Redemption, and that of the Kingdom of Our Will, are all work of Our Supreme Fiat. It is the Fiat that took on the operating role, and the Three Divine Persons took on the concurring role; but it was to Our Divine Fiat that We gave the task to create the Creation, to form the Redemption, and to re-establish the Kingdom of Our Divine Will. In fact, in the works that come out from within the Divinity, it is always Our Divine Volition that takes on the active role, though all of Our Divine Being concurs together; because Our Will has the directing and operating virtue and office of all Our works. Just as you have hands in order to operate, and feet in order to walk, and if you want to operate, you do not make use of the feet, but of the hands, though all of your being is concurring in the work you want to do - so it is with Our Divine Being: there is not one part of Us which does not concur, but Our Divine Will takes on the directing and operating role. More so, since It has Its dwelling in Our Divinity, Its Life flows within Our divine womb - It is Our Life; and while It goes out of Our divine womb - that is, It goes out and It remains - It carries outside of Ourselves the creative virtue of what It wants to do, direct and preserve.

“Now, as you see, everything is work of Our Divine Fiat, and therefore all created things are like as many children who want to tell the story of their Mama, because, feeling Her Life within themselves and knowing the origin from which they come, they feel the need to tell, each one of them, who their Mama is, how good She is, how beautiful She is, and how they are happy and beautiful because they were given birth by such a Mother. Oh! if creatures possessed my Divine Will as life, they would know many beautiful things about It; and knowing It and not speaking about It would be impossible for them; therefore they would do nothing else but speak of It, love It and lay down their lives in order not to lose It.”

Then He added:

“My daughter, Our Divine Will is everything, and since It is everywhere, the soul who lives immersed in It does nothing other than take continuously from God; and God is in continuous act of pouring Himself into her - but so much, that He not only fills her, but since she is incapable of containing everything inside, He forms seas around her. In fact, Our Divine Will would not be content if in the soul who lives in It, It were not able to let her share in all the particles of Our divine qualities, as much as it is possible for a creature; in such a way, that the soul must be able to say: ‘You give me everything, and everything I give You. In your Divine Will I can give You all of Yourself.’ This is why, then, one who lives in Our Fiat is Our inseparable one; We feel her littleness flow in Our power, and she fills herself with Our power as much as she can, and honors Our power, because she places it in the condition of communicating itself to the creature. We feel her flow in Our beauty, and she fills herself with beauty; in Our love, and she fills herself with Our love; in Our sanctity, and she remains filled with it. But while she remains filled, she honors Us, because she places Us in the condition of embellishing her with Our divine beauty, of filling her with Our love, of impressing Our sanctity, in such a way as to place all Our divine qualities in attitude. In a word, she puts Us in the condition of operating and working hard to communicate Ourselves to her, because it is not befitting for Us to keep her in Our Divine Will as dissimilar from Us. She may be small, she cannot enclose all Our Divine Being, but as for sharing with her all Our divine qualities as much as it is possible for creature, in a way that nothing must be lacking to her - this is possible. Therefore, We want to deny her nothing; and besides, We would deny it to Our Divine Will, and it would be like denying to Our very Selves what We Ourselves want to do. Therefore, be attentive, my daughter; in Our Fiat you will find the true purpose for which you were created, your origin, your divine nobility - you will find everything, will receive everything, and will give Us everything.”

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**January 20, 1930**

***How beautiful is the living in the Divine Will. The soul places God in the condition of repeating His works. How the Divine Fiat acts as Actor and Spectator.***

I was doing my round in the Divine Will, and I arrived at that point when the Queen of Heaven was created, and the Divinity laid down the garments of Justice; and as though putting on the garments of feast, It renewed the solemn act of the beginning of Creation, calling to life the noble creature who, by living in the Divine Will, the only purpose for which God had created man, would not go out of the house of Her Father, because only our human will puts us outside of God, of His dwelling, outside of His goods, of His sanctity, of His light. In creating the Holy Virgin, God resumed the feasts of

Creation, His sweet smiles, His holy conversations with the creature; and He overflowed with love so much, that immediately He made Her Queen of the whole universe, commanding everything and everyone to honor Her as such, and, prostrate at Her venerable feet, recognize Her and sing Her praises as Queen. So, according to my usual way, I was singing the praises of my Mother Queen, hailing Her, in the name of all, Queen of Heaven and earth, Queen of hearts, and Celestial Empress who rules over everything, and even in Her Creator. 'O please!, I was saying to Her, 'with your universal empire rule over all, so that the human will may surrender the rights to the Divine Will. Rule over Our God, that the Divine Fiat may descend into the hearts and reign in them on earth as It does in Heaven.'

Now, while I was doing this, my sweet Jesus moved in my interior and united Himself with me in singing the praises of the Celestial Mama as Queen; and clasping me to Himself, told me:

"My daughter, how beautiful is the living in my Divine Will. It keeps, as though present, everything that has been done by God; and the creature finds everything that her Creator has done, and takes part in His works, and can render to her Creator the honors, the love, the glory of that act. It can be said that one who lives in Our Divine Will places Us in the condition of renewing Our most beautiful works, and makes herself the re-newer of Our feasts. The creation of the Virgin says in clear notes what Our Divine Will means and what It can do. As soon as It took possession of Her virgin Heart, We did not wait even one minute, but immediately We made Her Queen. It was Our Will that We were crowning in Her, because it was not befitting for a creature who possessed Our Will not to have the crown of Queen and the scepter of command. Our Divine Will wants to hold nothing back; It wants to give everything to one who lets It form Its Kingdom in her soul. Now, you must know that just as you find, present in the Divine Fiat, the creation of the Sovereign Lady and you sing Her praises as Queen, so did She find you present in the same Divine Fiat and heard your singing. The Mama does not want to be outdone by the daughter; from that time She sang your praises to honor that Divine Will which was to possess you; and in order to requite your singing, how many times She calls the heavens, the sun, the Angels, and everything, to sing the praises of Her little daughter who wants to live in that Fiat which formed all Her glory, Her greatness, beauty and happiness."

Then, I continued my abandonment in the Divine Fiat, and my sweet Jesus added:

"My daughter, when my Divine Will reigns in the soul, It takes on the acting and directing role within her. There is not one thing she does in which my Divine Will does not take on Its first act in order to call Its divine act upon the act of the creature. So, if she thinks, It forms His first thought and calls all the sanctity, the beauty, the order of the divine intelligence; and since the creature is incapable, nor does she have sufficient space to receive Our intelligence, every time my Fiat does Its first act in the intelligence of the creature, with Its power It keeps expanding her capacity so as to, enclose new divine intelligence in the mind of the creature. Therefore, it can be said that, there where It reigns, my Will is the first to breathe, the first to palpitate, the first act of the blood circulation, so as to form in the creature Its divine breathing, Its heartbeat of light, and in the blood circulation the total transformation of Its Divine Will in her soul and body. And while It does this, It gives the virtue to the creature, and renders her capable, of being able to breathe with the divine breath, palpitate with Its heartbeat of light, and feel the whole of Its Divine Life, more than blood, circulate in all her being. Therefore, wherever my Will reigns, It is the continuous Actor that never ceases to operate; and making Itself Spectator, It delights in Its divine scenes which It Itself unfolds in the creature; and she

lends her being like matter in Its hands, to let It unfold the most beautiful and delightful scenes, which my Fiat wants to do in the soul in whom my Divine Volition dominates and reigns.”

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**January 26, 1930**

***How each word spoken by Jesus on His Fiat is like a child of His that comes out of His womb, and has the communicative strength to communicate itself to all Creation. Empire of the prayer done in the Divine Will.***

My flight in the Divine Fiat continues, and I comprehend more how Heaven and earth are filled with It; there is not one created thing that is not the bearer of a Will so Holy. But while my mind was wandering within the Fiat, my sweet Jesus, moving in my interior, told me:

“My daughter, all created things, by virtue of my Divine Will in which they live, perceive when my Divine Volition wants to manifest a truth that belongs to It, a knowledge about It, or wants to do one of Its works. Since the Will that dominates all Creation is one, they feel within themselves the communicative, creative and preserving virtue that wants to operate and make itself known; therefore they feel as if another sister were adding into their midst, and they celebrate the newcomer. So, each word I have spoken to you on my Divine Volition has been a Fiat pronounced by Us, which has come out like a child from the womb of Our Will. This Fiat is the same Fiat as that of Creation, which, forming Its echo, makes Its vital strength felt there where Our Will resides.

“It happens, when Our Divine Fiat wants to operate, wants to pronounce Itself by making Itself known and manifest more of Its truths, as to a family when they see that their mother is about to give birth to other little children. The whole family celebrates, because the family becomes larger, and every time it increases by another little brother or little sister, they make feast and delight in the one newly arrived in their midst. Such is the Creation; since It has come out of the womb of my Divine Will, all my works form one family, and are so bound among themselves, that it seems that one cannot live without the other. My Will keeps them so united as to render them inseparable, because they feel that one is the Will that dominates them. Now, hearing a speaking so prolonged of my Fiat, the many of Its knowledges It keeps manifesting to you, they feel that the number of the divine generation of my Fiat increases in their midst, therefore the family of Creation feels Itself expanding and celebrates the prelude of the Kingdom of my Divine Will. Therefore, when I speak to you of my Fiat, and It pronounces Itself by manifesting Itself, the heavens reverently lower themselves to receive the new birth and Its child into their midst, to pay him honors and to celebrate the newcomer. My daughter, when my Divine Will wants to pronounce Itself, It extends everywhere and makes Its echo and Its creative strength felt in all the things in which It reigns.”

After this, I continued to pray so that blessed Jesus would hasten in making the so longed-for Kingdom of the Divine Will come upon earth. And my beloved Jesus, as though wounded by such prayer, for He Himself so much longed to see the triumph of the Divine Will upon earth, told me:

“My daughter, the prayers done in my Divine Volition to obtain the advent of Its Kingdom upon earth hold a great empire over God. God Himself cannot rid Himself of it, nor can He not grant it. In fact, as the creature prays in my Divine Fiat, We feel the strength of Our Will that prays with Its empire;

with Its immensity, It extends everywhere, and embracing the universal strength, the prayer extends everywhere, in such a way that We feel surrounded from all sides, We feel Our own Will praying within Us; and from prayer it changes into command, and says: 'I want'. And as it rules over Our Divine Being with its sweet empire, We say: 'We want.' Therefore, the prayers done in Our Divine Fiat can be called decisions, commands, which carry the signed deed of that which is wanted; and if what is wanted cannot be seen instantly, it is because We are disposing the secondary causes so as to let what We have decided to give come out of Us. Therefore, it is not to be put in doubt that, sooner or later, one will see, descend from Heaven, that which, with decision, has been granted to him. Therefore, continue the prayers in Our Fiat - prayers that move Heaven and earth, and even God Himself, if you love to see my Kingdom upon earth; and I will pray together with you in order to obtain the intent. More so, since the ultimate purpose of Creation is precisely this - that Our Divine Will was to reign on earth as It does in Heaven."

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**January 30, 1930**

*As Redemption unfolded, so will the Kingdom of the Divine Will unfold. Analogy between the two of them. Leap of joy and of sorrow of Jesus.*

I was thinking about how the Kingdom of the Divine Will could come upon earth, and in what way It may unfold. Who will be the first fortunate ones to have such a great good? And my sweet Jesus, making Himself seen, clasped me all to Himself, and giving me three kisses, told me:

"My daughter, in the same way as the Kingdom of Redemption unfolded, so will the Kingdom of my Will unfold. It can be said that Redemption is making Its round throughout the whole world, a round which It has not yet entirely completed, because not all the peoples know about my coming upon earth, and therefore they are without its goods. Redemption keeps preparing and disposing the peoples for the Kingdom of my Divine Will. So, just as my Redemption had Its beginning, not in the whole world, but in the center of Judea, because in this nation there was the little core of those who were awaiting Me, there was She whom I had chosen as Mother, and Saint Joseph, who was to be my foster father - in this nation I had manifested Myself to the prophets by letting them know that I was going to come upon earth; it was right that, there where this was known, they be the first ones to have Me in their midst; and even though they were ungrateful, and many did not want to know Me, yet, who can deny that my Celestial Mama, the Apostles, the disciples, were from the Jewish nation, and that they were the first criers who exposed their lives, to make known to the other nations my coming upon earth and the goods which are in my Redemption? - so it will be for the Kingdom of my Divine Fiat: the towns, the provinces, the kingdom, which will have been the first to know the knowledges about my Divine Will and Its expressed Will of wanting to come to reign in the midst of creatures, will be the first to receive the goods that Its Kingdom will bring. And then, making Its way with Its knowledges, It will do Its round in the midst of the human generations. My daughter, there is much analogy between the way in which Redemption unfolded and the way in which the Kingdom of my Divine Will will unfold. See, in my Redemption I chose a Virgin, in appearance She had no importance according to the world, either of riches, or of height of dignity or positions which would indicate Her; the very city of Nazareth was not important - a tiny little house was Her whole abode. But even though I chose Her from Nazareth, I wanted for it to belong to the capital city, Jerusalem, in which there was the body of the pontiffs and priests who then represented Me and announced my

laws. For the Kingdom of my Divine Will I have chosen another virgin who, in appearance, has no importance, either of great riches or of height of dignity; the very city of Corato is not an important city, but it belongs to Rome, in which resides my representative on earth, the Roman Pontiff, from whom come my divine laws; and just as he makes it his duty to make my Redemption known to the peoples, so will he make it his duty to make known the Kingdom of my Divine Will. It can be said that one and the other will proceed in the same way and manner, as the Kingdom of my Supreme Fiat must unfold.”

After this, I continued my round in the Divine Volition, and as I arrived at Eden, I prayed Jesus that He would soon restore the purpose of the creation of man, just as he came out of His creative hands. But while I was doing this, my beloved Jesus, making Himself felt in my interior, made Me feel His Divine Heart leaping so very strongly, and, all tenderness, told me:

“My daughter, every time Eden is mentioned my Heart leaps with joy and with sorrow in remembering the way - the manner in which man was created, his happy state, his enrapturing beauty, his sovereignty, Our innocent joys and his, with which We delighted together. How beautiful was Our child, a birth worthy of Our creative hands. Remembering this is so sweet and pleasing to my Heart, that I cannot help leaping with joy and with love. But then, in seeing him changed in his lot, descended from his happiness into the evils of the human will - because Our Divine Will was the safeguard against all his evils and the preserver of the way in which he came out of Our creative hands, and placing him in a contest with his Creator, It placed him in the condition of being able to give his love, his innocent joys to the One who had created him - so, in seeing him unhappy, my leap of joy is followed immediately by the leap of intense sorrow. And if you knew how pleasing to Me is your coming back into this Eden to place before Me what was done, beautiful, holy, great, in the creation of man.... You give Me the contentment, the joy of letting Me repeat my leap of joy, and of placing a lenitive to my leap of sorrow, which is such that, if it were not followed by the sure hope that my child, by virtue of my Fiat, must return to Me happy, by giving Me his innocent joys, as it was established by Us in creating him, my leap of sorrow would have no respite, and I would emit shouts so loud as to make even the Heavens cry. And therefore, in hearing your continuous refrain: ‘I want the Kingdom of your Divine Will’, my Divine Heart feels Its leap of sorrow being stopped, and, leaping with joy, I say: ‘The little daughter of my Will wants and asks for my Kingdom.’ But why does she want It? Because she knows It, loves It and possesses It, and therefore she prays that other creatures may possess It. In fact, since my Divine Will is the origin of life of the creation of man, It alone gives him the capacity to be able to receive everything from his Creator, and to be able to give back to Him everything he wants, which He wants. My Fiat has the virtue of making the conditions of man, his fortune, change; with It everything smiles at him, all love him, all want to serve him, and they consider themselves fortunate to serve my Divine Will in him - that is, in the creature in whom my Divine Will reigns.”

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**February 6, 1930**

***Effects of living in the Divine will and in the human will. How Its way of operating in the soul symbolizes the Creation. How It does small things first, and then the great ones.***

I continue my abandonment in the Divine Volition. My poor mind is always as though crowded with



what regards a Will so Holy; even more, it seems to me that my thoughts plunge into Its sea of light, and then come out like many messengers that bring many beautiful news from within that sea in which they have been; and one wants to say something, another something else about that Fiat, which they glory in knowing, and in receiving Its life. And I delight in listening to them, and many times I cannot say with words the many beautiful news which my thoughts bring me about the sea of light of the Divine Will; and I feel the need for Jesus to guide me, to feed me the words, otherwise I would not be able to say anything. So, while I was in the sea of the Divine Fiat, my sweet Jesus, making Himself seen in the act of helping me to change into words what my mind was thinking, told me:

“My daughter, the effects of living in my Divine Will are admirable. My Fiat keeps the creature always turned toward Heaven, and It makes her grow, not of earth, but of Heaven; and since my Will is one with my same Will that operates in the creature, this same Will of Mine places the creature in order with her Creator and keeps manifesting to her Who the One is who created her, how much He loves her, and how He wants to be loved. And placing her before the divine reflections, It makes her Creator delight by dint of reflections, in making grow and portraying His image in she who possesses the Will of He who created her, and makes her will one with His. And since my Fiat keeps her always turned toward Heaven - nor does she have the time to look at the earth, because she is absorbed by the Supreme Being; and even if she looked, all things convert into Heaven, because wherever It reigns, my Will has the virtue of changing the nature of things - so, everything is Heaven for the creature who lives in my Divine Will; she grows for Heaven, because the Heaven of my Divine Will reigns in her soul.

“On the other hand, one who lives of human will is always turned toward herself, and by her looking at herself, the human will keeps uncovering for her what is human, and places her in the reflections of what exists in the low world, in such a way that it can be said that she lives of earth and grows without the likeness of the One who created her. There is such difference between one and the other, that if creatures could see it, all would love and yearn to live in my Fiat, and they would abhor living of human will, and would hold it as the greatest misfortune, which makes them lose the purpose and the origin for which they were created. It would happen as to a king who lays down his crown, his royal garments, descends from his throne, and clothes himself with dirty rags, feeds himself with filthy foods and lives in a stable together with the beasts of his passions. Would the lot of this one not to be cried over? Such is the one who lets himself be dominated by his human will.”

After this, I continued thinking about the many things that my beloved Jesus has operated in my poor and little soul - His so many loving ways, such that, if I wanted to tell them all, it would be impossible for me. But who can say what I was thinking, and the reason why my little intelligence was as though crowded with what had happened to me in my existence? But while I was prey to so many thoughts, my highest and only Good, Jesus, clasping me all to Himself, with unspeakable tenderness, told me:

“My daughter, my way of operating in your soul symbolizes the whole Creation. Great work was the Creation, but since Our works are orderly, We contented Ourselves with creating small things first - the heavens, the stars, the sun, the sea, the plants and everything else - that is, small in comparison with the creation of man, who was to surpass everything and hold supremacy over everything; and when things must serve the one who must master them and be their king, as great as they might be or appear, they are always small compared to the one whom they must serve. So, after the universe

was created and all things were at their place of order, waiting for the one around whom, like an ordered army, they were to line up so as to serve him and obey his wishes, We created man. All created things, and his very Creator poured themselves over him to sing to him Our eternal loves, and say to Him: 'We all have the mark of our Creator, and we pour it over you, who are His image.' Heaven and earth made complete feast, and Our very Divinity celebrated with so much love the creation of man, that at the mere memory of it, Our love seethes so strongly that, overflowing, it forms immense seas around Us.

"Now, the Kingdom of my Divine Will is greater than the work of Creation, and therefore, it can be said, it is the call for Our Divine Being to operate more than Creation Itself. So, everything I did in your soul at the beginning symbolizes the Creation. I wanted you all to Myself and all mine, so as to be free to do what I wanted; I wanted the void of everything in your soul, to be able to lay my Heaven; and the many sayings on the virtues were stars which, practiced by you in the way wanted by Me, I used in order to adorn the Heaven I had extended in you. Therefore, I wanted to redo in you and be repaid for everything evil and unworthy that the human family had done; in order to call back the Sun of my Divine Fiat, it was necessary to prepare with decorum the one who was to receive, as the first, the Life of my Divine Will. This is why, then, I made flow seas of grace, the most beautiful flowerings, almost as in the creation of man, in whom my Divine Fiat was to reign. The same in you: everything I did placed itself in waiting, like a divine army, to form the cortege of the Sun of my Eternal Will. And just as in Creation We abounded so much in creating so many things that were to serve man, but because this man was to let my Divine Will reign within himself, the same in you: everything has been done so that my Will would find Its place of honor and of glory. This is why it was necessary that first I was to prepare you with many graces and teachings, as small things compared to the great Sun of my Divine Volition, which, with Its many manifestations, while making Itself known, formed Its Life in order to reign and form Its first Kingdom in the creature.

"Therefore, do not be surprised - this is the order of Our Wisdom and Providence, which does small things first and then the great, as cortege and as decorum of the great things. What does my Divine Fiat not deserve? What is not owed to It? And what has not been done by It? Therefore, when it is about my Will, or about making It known, Heaven and earth prostrate themselves, reverent, and all adore in mute silence even just one act of my Divine Will."

\* \* \*

### **February 11, 1930**

*How man was created to live in intimacy with God and in His house, and as he withdrew from His Will, by God's goodness he was given the legal share.*

My poor mind undergoes the sweet enchantment of the refulgent Sun of the Eternal Fiat, and - oh! how many beautiful touching scenes It unfolds within me, such that, if I were able to tell them as I see them, all would undergo the sweet enchantment and, in chorus, all would say: "We want to do the Divine Will." But, alas! I am always the little ignorant one, and only stammering can I say something. But in comprehending the great good of this Divine Volition, and how we swim in Its gigantic waves of light, of unspeakable beauty, of unreachable sanctity, I was thinking to myself: 'How is it possible for such a great good not to be known? And while we swim inside of it, we ignore the great good that surrounds us, that invests us inside and out, that gives us life; and only

because we ignore it, we do not enjoy the admirable effects of all the great goods that a Will so Holy contains? O please! reveal Yourself, Oh Omnipotent Fiat, and the face of the earth will change. And besides, why did Our Blessed Lord not please to manifest, from the beginning of Creation, the many admirable things that this Most Holy Will wants to do and give to creatures?' And while my mind was wandering, as though enraptured in the sweet enchantment of the Divine Volition, my Love, my Life, Jesus, the Celestial Teacher, who charms with His lovely speaking on His own Will, making Himself seen, told me:

"My little daughter of my Will, the creature cannot live, either soul or body, Without my Divine Will; and since It is her first act of life, she finds herself in the condition either of receiving Its act of continuous life from It, or of not being able to have existence. And since man was created for him to live in the opulence of the goods of this Divine Will, his beloved inheritance, he was therefore created for him to live of Us and in Our house, like a son who lives with his father. Otherwise, how could he be Our amusement, Our joy and happiness, if he were not to live close to Us, together with Us in Our Divine Will? A son who is far away cannot form the joy of his father, his smile, his amusement, his intimate conversation. From afar, they cannot play together or smile with happiness; on the contrary, the mere distance breaks the love and brings the bitterness of not being able to enjoy the beloved.

"See, then, man was created to live in intimacy with Us, in Our house, in Our own Will, for Us to secure Our joys and perennial happiness as well as his. But man, Our son, though he was happy in the house of his Father, rebelled and went out of his paternal house, and by doing his will he lost the smile of his Father, His pure joys; and since he could not live without the concurrence of Our Divine Will, We acted as Father and gave him the legal share of Our Divine Will - no longer as life, which carried him on Its lap to render him happy and holy, but as concurring, to preserve him alive not to make him happy as before, but to give him the things of strict necessity and according to how he would behave. Without my Divine Will there cannot be life. And this is why so little is known about my Divine Fiat, because it is Its mere legal share that creatures know, and many times this legal share is not even recognized completely, because one who lives of the legal share does not live in the house of his Father; he is far away from Him, and many times he finds himself in the condition of spoiling with unworthy acts the very legal share he received.

"Therefore, do not be surprised if little is known about my Divine Will, if one does not live in It, if one is not in continuous contact to receive Its Life that makes one happy, that sanctifies and, one being close to It, opens Its secrets and makes Itself known - who It is, what It can give to the creature, and how It yearns to keep her on Its lap to form in her Its Divine Life. More so since, by doing his will, man placed himself in the condition of a servant, not of an heir, and a servant has no right to the inheritance of his master, but to the miserable compensation for him to live life with hardship. Therefore, my daughter, it can be said that with you I have opened the doors, to let you enter to live in Our house, in Our Divine Will. And keeping you with Us, We have manifested to you so much about Our Divine Volition - not as the legal share, but as Our fortunate heiress."

After this, He added:

"My daughter, more so, since in that little which was written of my Divine Will in the whole history

of the world, having known only the legal share, they have written of It what they have known of my Fiat after sin, which relationships It has with creatures, even though they offend It and do not live in Our house. But as for the relations that passed between my Fiat and Adam innocent, before sinning, they have written nothing. And how could they write if no one has lived in my Divine Will as in one's own house? How could they know Its secrets and the great prodigy that the operating Life of a Divine Will can do in the creature? Therefore, they could and can say of my Divine Fiat that It disposes everything, that It commands, that It concurs; but as for saying of my Divine Will how It operates within Itself, in Its house, the power of Its immensity that in one instant does everything, envelops everything, in the creature as It does within Itself - this is science that the creature has ignored until now; it could not be written if not by manifestation of my Divine Fiat, and to one whom It called to live in Our house as Our daughter, close to Us, inside my Will - not far away; such that, being able to amuse Ourselves with her, We would make her aware of Our most intimate secrets. And if We had wanted to manifest what regards Our Will in relationship with the creature, and she were not living in It, she would not have understood Us; it would have been for her like a foreign and unintelligible dialect."

\* \* \*

**February 17, 1930**

***How the Divine Will is the heartbeat, and the creature is the heart, the Divine Will the breath, the creature the body. Inseparability of one from the other.***

The Divine Volition continues to occupy my little intelligence, and I, immersing myself in It, feel Its vivifying strength that surrounds me inside and out. And my sweet Jesus, who seems to hide behind the gigantic waves of light of His Divine Volition, very often moves in these waves of light; and making Himself seen, with unspeakable tenderness, He told me:

"My daughter, my Divine Will is heartbeat without heart - the creature is the heart, my Will is the heartbeat. See what inseparable union exists between my Fiat and the creature. The heart is nothing, it has no value without the heartbeat; with the heartbeat the life of the creature is constituted, but the heartbeat cannot beat without the heart. Such is my Divine Will; if It does not have the nothingness of the heart of the creature, It has no place in which to form Its heartbeat of life to carry out and form Its Divine Life. See then, not having a heart, my Divine Will has created it in the creature, so as to have Its heart in which to be able to form Its heartbeat.

"In addition to this, my Divine Will is breath without body - the creature is the body, my Will is the breath. The body without the breath is dead; so, what forms the breath of the creature is my Divine Will; therefore, one can say: 'The body of It is that of the creature, and her breath is that of my Divine Volition.' See what further union exists between one and the other - a union which cannot be separated, because if the breath ceases life ceases. Therefore, my Divine Will is everything for the creature; It is word without mouth, It is light without eye, It is hearing without ears, It is work without hands, It is step without feet, and therefore the soul who lives in my Divine Will serves It as mouth, as eye, as ears, as hands and as feet. My Will restricts Itself to enclose Itself in the creature, while remaining immense; and, victorious, It forms Its Kingdom in her, making use of her as if she were Its body, in which It palpitates, breathes, speaks, operates and walks. Therefore, the sorrow of my Divine Fiat, because creatures do not lend themselves to let It carry out all Its operations in

them, to let It reign, and they force It to silence and to inactivity, is incomprehensible; and with divine and unspeakable patience, It waits for those who must live in Its Will, so as to resume Its speaking and Its divine activity, to form Its Kingdom in the midst of creatures. Therefore, be attentive, my daughter listen to the speaking of my Divine Fiat, give It life in all your acts, and you will see the unexpected portents that my Divine Will will do in you.”

May everything be for the glory of God, and for the fulfillment of His Most Holy Will.

Deo Gratias

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 28**



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## Volume 28

J.M.J.  
Fiat!!!

**February 22, 1930**

***Whoever lives in the Divine Will is surrounded by the divine immutability. The death of good. The sacrifice of the life to make the good rise again.***

I am always the prey of that Divine Fiat who knows how to sweetly and strongly conquer. With Its sweetness, It attracts me in an irresistible way. With Its strength, It wins me over in a way that It can do with me what It wants. “Oh! Holy Volition, since You conquer me, please, make me win You over with Your very strength and sweetness. And, ceding to my continuous supplications, come to reign upon the earth, form your sweet enchantment to the human will, and make everything become Divine Will on the earth.”

While I was thinking about the Divine Volition, my sweet Jesus, moving in my interior and making Himself be seen, said to me:

“My daughter, if you only knew what it means to make yourself the prey of my Divine Will! The soul remains surrounded by Our immutability, and everything becomes immutable for the soul; immutable - the sanctity, the light, the grace, love. So, the soul no longer feels the variety of the human ways, but the stability of the divine ways. Therefore, whoever lives in my Divine Volition, can be called “sky”, which is always fixed and stable in its place of honor with all of its stars. And, if the sky moves, since it is together with Creation that moves, it doesn’t change its place, nor does it change itself, but the sky always remains immutable with all the stars. Such is the soul that lives in my Divine Will. It can move around and will do various actions. But, since the soul will move around in the driving power of my Divine Fiat and together with my Will, it will always be sky and immutable in its goods and in the prerogatives - which my Supreme Will gifted it with.

Instead, whoever lives outside of my Divine Fiat, without Its driving power, can be called like those wandering stars that fall in space, as if there were no fixed place for them. And, those souls are constrained like wandering stars that fall headlong, as if they had gone astray from the vault of the sky. Such is the soul that does not do and does not live in my Divine Will. It changes in each occasion, feels in itself such a variety of change, that it is annoyed to repeat a continuous good. And, if some spark of light goes forth from the soul, it is like the sparkle of the wandering stars that immediately disappears. It can be said that this is the sign for to know if one lives of the Divine Will: The immutability in the good. And, this is the sign to know if one lives of the human will: It changes itself in every little moment.”

After that, I was following the acts of the Divine Fiat. I was going around in all the works of Creation, in Eden, in the more notable points and more notable people of the story of the world, to ask for the Kingdom of the Divine Will upon the earth in the name of everyone. My sweet Jesus, moving in my interior, said to me:

“My daughter, by withdrawing himself from my Divine Will, man gave death to the goods that my Divine Fiat would have made rise in him if my Fiat had not been rejected. As man went out of my Divine Will, so, the continuous act of the Divine Life in man died. The sanctity that always grows died. The light that always rises died. The beauty that never stoops in order to always embellish died, as well as the untireable love that never says “enough” - that always, always wants to give. Even more so, by rejecting my Divine Will, the order died, the air, and the food that would have nurtured him continuously.

Do you see then, how many Divine goods man made die in himself by withdrawing from my Divine Will? Now, where there has been the death of good, the sacrifice of the life is required to make that destroyed good rise. That is why, when I wanted to renew the world and give a good to creatures, with justice and wisdom I asked for the sacrifice of life, like I asked the sacrifice from Abraham, that he sacrifice to Me his only son, which in fact, he did. And, impeded by Me, he stopped. In that sacrifice that cost Abraham more than his own life, the new generation rose, from which the Divine Liberator and Redemptor had to descend, who, had to make the good - dead in the creature - rise again.

With the passing of time, I permitted to Jacob the sacrifice and the great pain of death of his beloved son, Joseph. Even though Joseph didn't die, for Jacob, it was as if in reality he died. It was the new call that was rising again in that sacrifice; the Celestial Liberator was calling to make the lost good rise again.

Moreover, it was the same with my coming upon the earth. I wanted to die. With the sacrifice of my death, I was calling the rising of so many lives and the good that the creature made die. And, I wanted to rise again to confirm the life of good and the resurrection of the human family. What a great offense it is to make good die! So much so, that the sacrifice of other lives are necessary to make it rise again.

Now, with all of my Redemption and with the sacrifice of my death, since my Divine Will was not reigning (in the creature), all the good had not yet risen in the creature. My Divine Will is repressed and cannot unfold the sanctity that It wants. Good suffers intermittently; now it rises, now it dies. And my “Fiat” remains with the continuous pain of not being able to make all the good rise in the creature that It wants. That is why I remained in the little Sacramental Host, departed for Heaven, but remained on the earth in the midst of creatures to be born, to live, and to die - even though mystically - in order to make all the good rise again in creatures, which man had rejected by withdrawing himself from my Divine Will. And united to my sacrifice, I asked for the sacrifice of your life, to make the Kingdom of my Divine Will rise again in the midst of the human generation. And from each Tabernacle, I am there on the lookout to fulfill the work of the Redemption and the “Fiat Voluntas Tua come in Cielo cosi in terra” (“Your Will be done on earth as in Heaven”), contenting Myself with sacrificing Myself and with dying in each Host in order to make the Sun of my Divine Fiat rise again, and the new era and its complete triumph. When departing from the earth, I said: “I am going to Heaven, and I remain upon the earth in the Sacrament”. I will content Myself in waiting centuries. I know that it will cost Me much. Unheard-of offenses will not be lacking to Me, perhaps more than in my very Passion. But, I will arm Myself of divine patience. And, from the little Host, I will fulfill the work. I will make my Volition reign in hearts, and I will continue to remain in the

midst of creatures to enjoy the fruit of so many sacrifices that I underwent. Therefore, be united to the sacrifice together with Me for such a holy cause, and for the just triumph that my Will reign and dominate.”

\* \* \*

**February 26, 1930**

***It is necessary to desire a good. If the people of the Divine Will are not formed, the Divine Will cannot have Its Kingdom. Whoever lives in the Fiat is owner; who does Its Volition is a servant.***

I was thinking about the great interest that my always amiable Jesus has - to make his Holy Will known. I said to myself: “He loves, sighs, and wills that his Kingdom come. And then, He delays so long to make It rise in the midst of creatures. If He wanted, He can do everything, He does not lack the power. In one moment, He can overturn Heaven and earth. Who can resist his power? No one. Even more so, in Jesus, to will (something) and to be able to do (something) are the same thing. Then, why does He delay until now?” But while I was thinking this, my sweet Jesus, moving and making Himself be heard in my interior, said to me:

“My daughter, to long for, desire, and want a good is to dispose oneself to receive it. When one receives a good that he has longed for so much, he loves that good, appreciates it, takes care of it, and welcomes the bringer of that good that he was longing for. Furthermore, this is another excess of Our love: That We make the creature long for the good that We want to give, because We want that the creature put forth something of its own, at least its sighs, its prayers, and its will to want that good, so We can say to it: “See, you have merited it, because for your part, you have done what you could to obtain it. And with all of Our Heart, We give it to you.” In reality, it is all the effect of Our Goodness. This is the reason why We first make known what We want to give to creatures. It can be said that We send it correspondence, sending it Our lettres of love. So, We dispatch Our messengers, making them say what We want to give. And all of this is to dispose them, to make them long for the great gift that We want to give. Didn’t We do the same for the Kingdom of the Redemption? There were four thousand years of waiting. The more the time neared, the more pressing the notices were, and the letters were more frequent. And all of this was to dispose them.

So it is for the Kingdom of my Divine Will. I delay, because I want that they know about It, pray for It, long for It to come to reign, and understand the great Gift of It, so I can say to them: “You have wanted It, merited It, and It is already coming to reign in your midst. By knowing It, praying for It, and longing for It, you have formed Its elect people where It can dominate and reign.” Without a people, a Kingdom cannot be formed. And that is the other reason why it must be known that my Divine Will wants to reign on the earth: so that they pray, long for, and dispose themselves to form Its people-of where to descend in the midst of them and form Its royal palace, Its seat, Its throne. Therefore, don’t be marvelled that while you see so much interest by my part that I want my Will to reign, and then see that I delay. They are the dispositions of Our unattainable Wisdom, that disposes everything with order. The delay serves to put Its knowledges into flight, that will make themselves like letters, telegraphs, telephone calls, messengers, to form the people of my Divine Will. So pray, and may your flight in It be continuous.”

After that, I continued my round in the Divine Fiat. And arriving to Eden, I lingered in the thought

about the exchange of love between God and innocent Adam. How the Divinity, not finding any impediment on man's part, poured forth torrents upon him. With His love, the Divinity rapt man to Himself with sweet attractions, making man hear His completely soft voice that said to him: "Son, I love you, I love you so much". And Adam, wounded and raptured by the Eternal Love, repeated his response: "I love you, I love you". And, throwing himself in the arms of his Creator, Adam held himself so tightly to Him, that Adam didn't know how to detach himself because his Creator was the only love that he knew, and his reason for living was only to love Him.

While my mind was lost in this exchange of love between God and the creature, my sweet Jesus, all goodness, said to me:

"My daughter, what a sweet memory is the creation of man. He was happy, and Us also. We felt the fruit of happiness of Our work. We felt such pleasure in loving him and in being loved by him. Our Divine Will conserved him fresh and beautiful. And bringing him between Its arms of light, Our Will made Us contemplate him - how beautiful the work created by Us was, Our dear son. We held him as a son in Our house, in Our interminable goods. As a consequence, being Our son, he was like the owner. It would have been against the nature of Our love not to make the one who We loved so much and who loved Us, like the owner. In true love, there is not "yours and mine", but everything is in commune. And then, no bad came to Us by making him like the owner. Rather, We rejoiced. He made Us smile; he amused Us; and he gave Us the beautiful surprises of Our own goods. Furthermore, how can he not be the owner if he possessed Our Divine Will that rules over everything and dominates everything? By not making him owner, We would have had to put Our Will in slavery, which could not have been. No slavery exists where Our Will reigns, but everything is ownership. Therefore, for as long as man lived in Our Divine Fiat, he didn't know slavery. When man sinned, withdrawing himself from Our Divine Volition, he lost the ownership and reduced himself in slavery. What a change! From son to servant! He lost the command over created things and became the servant of everything. By withdrawing from Our Divine Fiat, man felt himself shaken to the foundation, and he felt his very person vacillating. He experienced what weakness is, and he felt himself to be a servant of passions, that made him be ashamed of himself. And he arrived to the point of losing his dominion. So, strength, light, grace, and peace were no longer in his power like before. He had to beg his Creator for them with tears and prayers. Do you see then, what it means to live in my Divine Volition? To be owner. Whoever does his own will is a servant."

Surprised by what Jesus had said, I said to Him: "My Love, for however consoling it is to hear You speak about your Divine Volition, it is equally painful to hear about the evil of the human will."

Jesus added: "My daughter, if it is necessary to speak to you about my Divine Fiat that will serve as an invitation, attraction, and as soft, sweet and strong voices to call everyone to live in the Royal Palace of my Divine Will so that they are no longer servants but owners, so too, it is necessary to speak to you about the evil of the human will, because I will never take away man's free will. Therefore, in the Kingdom of my Divine Will, it is necessary that I make the guardsmen mount, these noble sentinels that make creatures be attentive, making creatures know the great evil of the human will so that they are attentive; and so that abhorring the human will, creatures love the happiness and the ownership that my Divine Will gives them."

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**March 5, 1930**

***Jesus wants to see his Fiat palpitating in creatures. Living in his Fiat is the call to all acts into the Divine Unity. What Unity means.***

I live always in the pain of the privation of my sweet Jesus. What a harsh martyrdom! If it wasn't for his Holy Volition having taken Jesus' place, making me feel It continuously, that while his Volition gives me life, It always holds me occupied and lost in Him, I wouldn't know how to live. But with all of this, and with so many dear remembrances of Jesus, I believed that I would never lose sight of Him. His sweet and repeated visits, his so many loving stratagems, his so many surprises that made me seem to live more in Heaven than on earth, and even only remembering Him, are cruel wounds that render my painful martyrdom worse. "Ah! Jesus, Jesus!!! How easy it is for You to put aside and forget the one who loves You and whose martyrdom You form. You Yourself said many times that You loved me! Ah! Jesus, return. I can't go on any longer." But while my poor soul was feeling a fever that wanted Jesus, and that blundered deliriously, my sweet Jesus, moving in my interior and holding me between his arms, almost to stop my blunders, said to me:

"My daughter, calm yourself, calm yourself. I am here. I have not put you aside, nor does the nature of my love know how to forget anyone. On the contrary, I am in you to conduct all your acts into my Divine Will, because I don't want that any of your acts, even minimal, not be noble and divine and not have the seal of my Divine Fiat. I want to see my Fiat palpitating in all your acts. This is all of my attention: To form the first copy of the soul who must live in my Divine Volition."

He said this, and was silent. I continued my round in the Divine Fiat. I wanted to gather everything that creatures had done, to enclose everything in the Divine Will. My Highest Good, Jesus, added:

"My daughter, the living in my Divine Volition is the call of all the creature's acts into the unity of It. Everything has gone forth from inside of Its unity, from Our sole act, which gives life to all acts, because it is Our right of Justice that everything return to Us to acknowledge from where they have gone forth. The acknowledgment of where an act comes from, of who it is that gives life to so many acts, in what way and how, is the most beautiful homage to Our Power and Wisdom, Who, with one sole act, is the life of all acts. Only whoever lives in my Fiat, embracing everything together with It, takes everything as in a handful, and enclosing everything in that Volition in which it lives, ascends in Our unity to bring Us everything and give Us the true homages of all the effects of Our sole act. That is why making rounds in Our Divine Will not only gathers everything, but also communicates its act to all created things, in such a way that all of Heaven poses itself to adore together with your adorations; the sun to love Us together with your love; and the wind to glorify Us together with you. In summary, all created things are invested by my Will. When they feel the act that you do in my Will, they pose to love Us, to adore Us, and to give Us glory and thanksgiving, in such a way that We feel that in Our Divine Fiat, the creature gives Us the fullness of love, the totality of adoration, and the complete glory. Therefore, continue your flight in my Divine Volition, and don't occupy yourself of anything else, because you have much to do in It."

Then, I remained thinking about the unity of the Divine Volition. My sweet Jesus added:



“My daughter, do you know what “Unity of Divine Will” means? It means that everything beautiful, good, and holy goes forth from inside of this sole Will. Of this sole Divine Will of Ours, one is Its Unity, one is its act. But while it is one, the Will, the unity, and the act extend themselves everywhere. And because Our Divine Will extends Itself everywhere like inside of one sole breath, It does everything, embraces everything, and gives life to everything. Then, whoever lives in Our Divine Volition, fuses itself in Our Unity, and everything that it does, does not go forth outside of Us, but remains inside of Us. Instead, from whoever lives outside of Our Divine Volition, We feel the pain of his acts being torn away from inside of Our Will. And, since that soul pulls those acts away, he does not return them there, because his will does not form one (thing) with Our Divine Will. Therefore, the great difference of who lives outside of Our Fiat - all of its acts are divided and broken acts, not fused together. So, that soul will not have the good of feeling the fullness of the light, of happiness, nor of all goods-in-itself, but everything will be misery, weakness, and a scarcity of light.”

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**March 9, 1930**

*The knowledges of the Divine Will contain the science of forming Its Life and the people of Its Kingdom. At the soul's remembrance of what Jesus did and suffered, Jesus' love is renewed, is swollen, and overflows for the good of creatures.*

My abandonment in the Fiat continues. I feel bound in Its arms of light, and so tightly that I am not allowed to move away even a little, nor do I want to move away. I will well avoid moving away from Its bosom of light. It seems to me that there is an agreement between me and the Divine Volition, that both of us are not able to separate from one another. “Oh! Holy Volition, how amiable and powerful You are! You attract me, rapt me, and enchant me with your amiableness. And I, being enchanted, do not know how to not hold myself fixed in You. With your power, You hold Yourself firm over my littleness. You pour Yourself out in torrents, in such a way that I lost the way to go out from your interminable light. But what a happy loss. Oh please adorable Fiat, make everyone lose the way also, so that they do not know any other way than that which leads into your Divine Will.” But how can creatures know such a good? While I was thinking this, my sweet Jesus, making himself heard in my interior, said to me:

“My daughter, the knowledges of my Divine Volition are ways that can conduct creatures into the arms of light of my Divine Fiat. The knowledges are seeds. And this seed makes the beginning of the Life of my Divine Will be born in the creature. Each one of the knowledges will be like so many sips of Life that will form the maturity of this Divine Life in the creature. For this reason, I have told you many things about my Divine Fiat. Each knowledge will bring something that will mature the Life of my Volition in souls; one will bring the seed, one the birth, one the food, one the breath, one the air, one the light and another the heat. Each knowledge contains one level higher of maturity. Consequently, the more they will look to know what I have manifested about my Divine Fiat, the more they will feel matured. My knowledges about my Divine Fiat will mold souls, and will extinguish the evils of the human will with their touch. These knowledges will do like a merciful Mother, who at whatever cost, wants to heal her child and see it healthy and beautiful. If you knew what one knowledge of my Divine Will means! These knowledges contain the science of to form the Life of my Divine Will, to form the people of Its Kingdom.

See, even in the natural world it happens like this. Whoever wants to be a teacher must know that which regards the sciences. If he does not want to apply himself to know the sciences, he will never be mature to be a teacher. And, according to the level of the sciences that he studied, will he more or less possess the levels of instruction: If little science, he could have the maturity to be an elementary teacher. If he studied much science, he could have the maturity to be a professor of a superior school. So, according to what is known - as much as in the arts as in the sciences, so much more are they mature in that good that they know, and are capable to make the good, the science, and the art that they possess mature in the others. Now, by having told you so many knowledges about my Divine Will, it was not for to give you a beautiful news, no, no. It was to form the science of It first in you, and then in the midst of creatures, so that with this science that is divine and all of Heaven being known, It can mature the Life of my Divine Fiat and form Its Kingdom.”

After that, I was continuing my round in the Divine Volition, and I stopped at one point, then at another of that which my beloved Jesus had done and suffered. He was wounded by his very acts that I was putting around him, by me saying to him: “My Love, my “I love You” runs in Yours. See, Jesus, how much You have loved us. And yet, there remains another thing to do. You have not done everything. It remains for You to give us the great Gift of your Divine Fiat as Life in the midst of creatures, so that It reigns and forms Its people. Soon, o Jesus. What are You waiting for? Your very works and your pains demand ‘Your Will be done - on earth as It is in Heaven’.” While I was thinking this, my sweet Jesus came out from inside of my interior and said to me:

“My daughter, when the soul remembers what I did and suffered in the course of my life here below, I feel my love renewed. As a result, my love swells and overflows, and the sea of my love forms the highest waves to pour itself out in a doubled way upon creatures. If you knew with how much love I await you when you make your rounds in my Divine Volition in each of my acts, because in It, everything that I did and suffered, is all in act as if I am really doing them (in that moment). And with all love, I wait to tell you: ‘See, daughter, I did this for you, I suffered it for you. Come to recognize the properties of your Jesus, which are also yours.’ My Heart would suffer if the little daughter of my Divine Volition did not recognize all of my goods. To hold Our goods concealed from one who lives in my Divine Fiat would be to not deem her as a daughter, or to not have Our full trust with her, which can never be, because Our Will identifies her so much with Us, that that which is Ours - is hers. So, it would be a pain for Us, and We would find Ourselves in the conditions of a very rich father who possesses many properties, whose children don’t know that the Father possesses so many goods. Therefore, not knowing those goods, those children are accustomed to live as poor, to have rustic ways; nor do they take care to dress nobly. Wouldn’t it be a pain for the father who has his properties concealed from these children? But, by making them known, their customs of living would change. And, they would dress and use noble ways according to their condition.

If it would be a pain for an earthly father, much more so for your Jesus, Who is the Celestial Father. As I make known to you that which I did and suffered, and the goods that my Divine Volition possess, thus my love grows towards you, and your love towards Me always grows more. And, my Heart rejoices in seeing Our little daughter rich of Our very goods. Therefore, your rounds in my Divine Volition is a vent of my love, and disposes Me to make you know new things and to give you one more little lesson - of all that which pertains to Us, and disposes you to listen to it and to receive Our gifts.”

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**March 12, 1930**

***God does not calculate time, rather the acts that we do. Example of Noah. The good that a long-term and continuous sacrifice possesses. Each act of the creature possesses its distinct seed.***

My flight in the Divine Fiat continues. My poor mind does not know how to be without going around in Its innumerable acts. I feel that a supreme strength holds my mind fixed in the works of my Creator, and my mind goes around and around again - always without ever tiring. And oh! How many beautiful surprises in finds; now in the Creation, and now in the Redemption, of which blessed Jesus makes Himself a narrator, and in which, when something surprises me, it is nothing other than a greater invention of his love. While I was making my rounds in Eden and in the times before his coming on the earth, I thought to myself: "Why did Jesus wait so much time before coming to redeem mankind?" Moving in my interior, He said to me:

"My daughter, when Our infinite Wisdom must give a good to the creature, It doesn't calculate the time, rather the acts of creatures, because days and years do not exist before the Divinity, rather one sole perennial day. Therefore, We do not measure the time, rather We count the acts that creatures have done. So, in that time that seems so long to you, the acts that We wanted in order for Us to come to redeem man - had not been done. Only the acts determine to make the good come, not the time. Even more so, acts constrain Our Justice to exterminate creatures from the face of the earth, as it happened in the flood, which only Noah merited to be saved with his family, by obeying Our Will and with his long-term sacrifice of building the Ark. Through his acts, He merited the continuation of the new generation, in which the promised Messiah must come. A long-term and continuous sacrifice possesses such attraction and rapt strength to the Supreme Being, that they make Him determine to give great goods and continuation of life to mankind. If Noah had not obeyed Us and not sacrificed himself to fulfill such a long work, he would have been overturned by the storm in the flood. And not saving himself, the world and the new generation would have ended. Do you see what a long-term and continuous sacrifice means? It is so great, that it puts one into safety, and makes the new life rise in the others, as well as the good that We have established to give. That is why for the Kingdom of my Divine Will, I wanted your long and continuous sacrifice of so many years in bed. Your long sacrifice put you in safety - more than the Ark, in the Kingdom of my Divine Will, and inclines my goodness to give such a great Good to make It reign in the midst of creatures."

After that, I was continuing my round in the Divine Fiat to bring all the acts of creatures in homage to my Creator, and was thinking to myself: "If I will be able to gather everything that they have done and enclose everything in the Divine Volition, won't the acts change into acts of the Divine Will? my sweet Jesus added:

"My daughter, each and every act of creatures possesses its seed according to how it was done. If it wasn't done in my Divine Fiat, it does not possess Its seed. Therefore, it will never be an act of my Will. Because in the act of doing it, the act lacked my Will's seed of light, which has the virtue of changing the act into a sun - since the Divine Fiat's seed of light is the first act in the act of the creature. In the acts of creatures, it happens in this way: If a person has the seed of flowers and plants it, he will have flowers. If he plants the seed of fruits, he will have fruits. The seed of flowers will not give fruits, nor will the seed of fruits give flowers, but each will give according to the nature of its

seed. Such are the acts of creatures. If there was a good purpose in the act, a holy purpose, to please Me, to love Me, in each act will be seen the seed of goodness, in the other, the seed of sanctity, the seed of to please Me, the seed of to love Me. These seeds are not light, but typifies which is the flower, which the fruit, which a little plant, and which a precious gem. And, I felt the homage of the flower, of the fruit, and so on; but not the homage that a Sun can give Me. By you gathering all these acts to enclose them in my Fiat, these acts remain what they are, each one the nature that the seed gave it. And, it is seen that these are acts that the creature can do, not acts that my Divine Will can do with Its seed of light in the act of them. The seed of Divine Will is not ceded by It if the creature does not live in the Divine Will, and if the creature does not give the Divine Will the first place of honor in its acts.”

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**March 24, 1930**

***The creature is nothing other than an effect of the reflections of God. The love of God in creating the creature. The firmness in repeating the same acts forms in the soul: The life of the good that is wanted.***

I was doing my round in the Divine Fiat in order to follow all of Its acts. And arriving in Eden, I understood and admired the magnificent act of God, and his exuberant and overflowing love of the creation of man. And not being able to contain his flames, my always amiable Jesus said to me:

“My daughter, Our love became enamoured so much in the act that We created man, that We did nothing other than reflect upon him, so that he was a work worthy of Our creative hands. And, as Our reflections rained upon him, thus came to be infused in the man: The intelligence, the sight, the hearing, the word, the heartbeat in the heart, the movements to the hands, and the step to the feet. Our Divine Being is purest Spirit; therefore, We don’t have senses. In the whole of Our Divine Being, We are purest and inaccessible light. This light is eye, hearing, word, work, and step. This light does everything, looks at everything, hears everything, and is found everywhere. No one can escape from under the dominion of Our light. Therefore, while We created man, Our love was such the Our light formed him by bringing Our reflections upon him. And forming him, Our light brought him the effects of the reflections of God. Do you see the, my daughter, with how much love man was created? Our Divine Being went as far as dissolving Itself in reflections upon him, in order to communicate Our image and likeness to him. Could We have given a greater love? An yet, man makes use of Our reflections to offend Us, while he should have made use of Our reflections to come to Us, and with the reflections that We gave him, say to Us: ‘How beautiful your love created me, and in exchange, I love You, I will always love You, and I want to live in the light of your Divine Will’.”

Then, I was continuing to follow the acts in the Divine Fiat, and was thinking to myself: “I am always repeating and repeating the long story of my acts of the Divine Volition, the long monotonous song of my ‘I love You’. But what are their effects? Oh! If I could obtain that the Divine Will be known and reign upon the earth, at least for me, it (my acts) would be worthwhile.” But while I was thinking this, my beloved Jesus held me tightly to his Divine Heart, and said to me:

“My daughter, the firmness in asking forms the life of the good of what is asked for, disposes the soul to receive the good that it wants, and moves God to give the gift that is being asked for. Even more

so, with so many repeated acts and prayers that the soul has done, it has formed in itself - the life, the practice, and the habit of the good that it is asking. God, won by the firmness of the asking, will give the soul the gift. And finding in the creature: The life of the gift that God makes to it - in virtue of the creature's repeated acts, the good that was asked for will convert into nature, in such a way that the creature will feel itself owner, and victorious in feeling itself transformed in the gift that it has received. So, your incessant asking for the Kingdom of my Divine Will forms Its Life in you, and your continual 'I love You' forms the life of my love in you. Since I have made the Gift of both of them to you, you feel in yourself, as if your very nature didn't feel anything other than the vivifying virtue of my Volition and of my love. The firmness in asking is the assurance that the Gift is yours. And by asking for the Kingdom of my Divine Will for everyone, it is the prelude so that the others can receive the great Gift of my Supreme Fiat. Therefore, continue to repeat (your acts) and don't grow weary."

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**April 1, 1930**

***What it means to enter in the first act of the Divine Volition. The little drops that the creature forms in Its sea of light. God put as many acts of love in all created things for as many times that created thing must serve the creature. Life needs food.***

My poor intelligence feels drawn to cross the immense sea of the Divine Fiat, and goes looking for Its acts in Its sea to love It, adore It, and give It company. So, my poor mind is under the influence of an irresistible force, that makes it always go wandering in search for the acts of the Supreme Volition. But while I was doing this, I was thinking: "What good do I do in going around and around in the sea of the Divine Fiat?" My sweet Jesus said to me:

"My daughter, far as many times as you go around in the sea of my Divine Volition, so many places you take in It and form your little drops in Our Sea, which disperse themselves in It and remain inseparable. And, we feel your little drops that love Us and make one sole Life with Us, and We say:

"The newborn of Our Volition loves Us in Our sea, not outside of It. It is just that We cede to her the rights of allowing her to come as many times that she wants in Our sea. Even more so, she doesn't want other than what We want. And this is the greatest joy that she brings Us, as if she brought in her little womb - all of Our Divine Will to Us, which, overflowing upon her from all parts, she remains eclipsed in Its light. We enjoy seeing your littleness enclosed in Our light. If you feel the irresistible strength to come to do your little rounds in the sea of Our Fiat, it is the prevailing strength of It, that loves so much to see your littleness form the drops of light in Its Sea. That's what it means to enter in the first act of Our Volition: The creature takes its place in It and forms its drops. So, consider making your rounds in Our Fiat as your great fortune."

Then, I followed the acts of the Divine Fiat in Creation. It seemed to me that everything palpitated of the love of their Creator towards creatures. The sky, the stars, the sun, the air, the wind, the sea, and all created things are in perfect harmony amongst themselves, they live as fused together. This is so true that where there is the light of the sun, in the very same space is the air, the wind, the sea, and the earth, but each one has its distinct palpitation of love towards the creature. While I was thinking about this and other things, my amiable Jesus, holding me tightly in his arms, said to me:

“My daughter, Our love in Creation was exuberant, but always towards man. In each created thing, We put so many acts of love for as many times that the creature must make use of that created thing. Our Divine Fiat, which maintains the equilibrium in all of Creation and is the perennial life of it, when It sees that the creature is about to serve itself of the light of the sun, It puts Our love in function to make Our love be encountered in the light that the creature receives. If the creature drinks water, Our love makes itself be encountered to say to the creature while it drinks: ‘I love you’. If the creature breathes air, Our love repeatedly says to it: ‘I love you’. If it walks on the earth, Our love says to in under its steps: ‘I love you’. There is nothing that the creature takes, touches and sees, in which Our love does not make its happy encounter with the creature by saying to it: ‘I love you’, to give it love. But do you know what the cause is of so much insistence of Our love? So that We receive the encounter of the creature’s love in each thing that it takes. Therefore, infinite love wanted to encounter finite love and form one alone, to put the equilibrium of His (God’s) love in the creature. And since the creature serves itself of created things without even thinking that Our love goes to meet it in the things that it takes to make it hear Our repeated chorus ‘I love you, I love you’, and serves itself without giving a glance to Him who sends the created things to it, the creature’s love remains unbalanced, because not meeting with Our love, the creature’s love loses the equilibrium and remains disordered in all of its acts, because it has lost the Divine equilibrium and the strength of the love of its Creator. So, be attentive with your exchange of love in order to make reparation to Me for so much coldness of creatures.”

Then, I was continuing my round in the acts of the Divine Will, and I was thinking to myself: “What good are the so many times that I make my rounds and remake them in the Supreme Fiat to follow Its acts?” My sweet Jesus added:

“My daughter, all lives need food. Without food, the person is not formed, nor does it grow. And if the person lacks food, there is the danger that its life will be taken away from it. Now, following my Will, uniting yourself to Its acts, making your rounds and remaking them in It, serves to form the food to feed and form the Life of my Will in your soul, and make It grow. My Will does not know how to nurture Itself of other acts, if not of those that are done in Its Volition; nor can It form Itself in the creature, nor grow - if the creature does not enter into It. And, with the union of the creature’s acts (to my Divine Will), my Will forms its birth of light to form Its Life of Divine Will in the creature. And, the more acts of Divine Will the creature forms, and the more it unites itself with the acts of the Divine Will and lives in It, the more abundant food the creature forms to feed the Life of my Will and make It grow quicker in its soul. Therefore, making your rounds in It is Life that you form. It is food that serves for the development of the Life of my Divine Will in your soul, and serves to prepare the food to feed my Will in other creatures. So, be attentive and don’t want to stop.”

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**April 12, 1930**

***The acts done in the Divine Volition are walls of light around Jesus. The sun, the sower of the love of its Creator. The Sun of the Divine Will forms Its Sun in the creature, and is a Divine Sower in the creature.***

My abandonment in the Fiat continues. And following Its acts, I was thinking about and accompanying the very bitter pains of my sweet Jesus. I was saying to myself: “Oh! How I want to

defend and impede Jesus from receiving new offenses.” Moving in my interior and holding me between his arms, He said to me:

“My daughter, if you want to defend Me in such a way that the offenses do not reach Me, make reparation to Me in my Divine Will, because as you repair in It, you will form a wall of light around Me. And if they offend Me, the offenses will remain outside of this wall of light; they will not enter inside. I will feel defended by this wall of light; that is, by my very same Will, and I will remain there as in safety. So, your love in my Divine Volition will form for Me a wall of love, of light. Your adoration and reparations will form for Me a wall of light, of adorations, and of reparations, in such a way that the acts of not loving, and the scorns of creatures - will not reach Me, but will remain outside of these walls. And if I feel them, I will feel them from a distance, because my daughter has surrounded Me with an impregnable wall of my Divine Will. My daughter, love, reparations, and prayers outside of my Fiat are barely little drops. Instead, in my Divine Will, the same things and the same acts are seas, very high walls, and endless rivers. That which my immense Will is, so does It render the acts of the creature.”

Then, I was following the Supreme Fiat in Creation, and my mind was lost in understanding the continuous act of It towards creatures through created things, as well as directly. Directly, the continuous act of the Supreme Fiat brings us as if in Its arms to be our movement, breath, heartbeat, and our life. Oh! If creatures could see what this Divine Will does for us, oh how they would love It and would let themselves be dominated by It! But oh my! While we are inseparable from the Divine Will, and everything comes to us through It, and It is more than our very lives, It is not recognized, not looked at, and one lives as if we were far from It. So, while I was making my rounds in Creation, coming out from inside of my interior, my beloved Jesus said to me:

“My daughter, all created things say ‘love’. But the sun, with its light and heat, has the supremacy over everything and is the sower of my love. As the morning rises, thus the sun begins its sowing of love. The sun’s light and heat invests the earth, and as it passes from flower to flower, by its sheer touch of light, it sows the diversity of colors and perfumes, and pours out the seeds of love, of the different divine qualities, and of Its loving perfumes. As the sun passes from plant to plant, from tree to tree, with its kiss of light it pours forth the seed of sweetness of the divine love in some; the diversity of Our loving likes in others; and the substance of the divine love in others. In summary, there is no plant, flower, nor grass that does not receive the seed of Our love that the sun brings to it. In can be said that the sun passes its day sowing love. And irradiating all the earth, the mountains and the sea with its light, the sun sows the love of the eternal light of its Creator everywhere. But do you know the reason for this continuous, uninterrupted sowing of Our love that the sun does upon the face of the earth and in so many ways? Perhaps for the earth? For the plants? Ah no! Everything is for creatures. Oh! Yes, for their love, and to have the exchange of love from them. And oh! How wounded and embittered We remain when We see that creatures make use of the flowers, the fruit, and other things without recognizing that in every thing that they take, there is the seed of Our love which We have poured out upon each created thing through the sun. And to so much love, an ‘I love you’ is denied to Us.”

Having said this, He was silent. Because Jesus’ pain was so much, I remained afflicted. I continued my acts in the Divine Fiat, and Jesus added:

“My daughter, although the sun is untireable as a sower of Our love upon the earth, when it withdraws itself to form the day for other regions, the evening seems to give peace to the earth, giving the earth the freedom to produce or not to produce the seed that the sun has planted, reserving to itself (the sun) the new assault of the seed of love.

Instead, the Sun of my Divine Will never leaves the soul. As It reflects upon the soul with Its light, and more than sun - It is a Divine Sower in the soul, It forms Its Sun there in the creature with Its reflections. Therefore, for whoever lives in my Divine Volition, there are no nights, no sunsets, no sunrises, nor daybreaks, but always full day, because the light of my Divine Volition is given to the creature for to be its own nature. And that which is given as one's nature, remains as its own property. Even more so, the Sun of my Divine Will possesses the source of the light. As many Suns that It wants to form, so does It form. But with all of this, even though whoever lives in my Volition possesses its own Sun of the Divine Volition that never withdraws itself, the Sun of my Fiat always has new light and heat to give, new sweetness, new likes, new beauty, and the soul always has something to take. There are no pauses like in the sun that is under the vault of the sky, because not possessing the source of light, the sun cannot form as many suns for as many times the earth goes around it. But, for the Sun of my Divine Volition, which possesses the source, Its light always strikes. And calling the creature in continuous work with It, the Sun of my Divine Volition always gives the creature Its new, uninterrupted act.”

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**April 18, 1930**

***All of the first acts were done by God in Adam. The Divine Love's jealousy. Guaranty and certainty of the Divine Fiat for the creature. In the creation of man, everyone was present and in act. The vivifying and alimentary virtue of the Divine Volition.***

My poor soul feels the irresistible need to cross the interminable sea of the Supreme Fiat. More than by a powerful magnet, I feel drawn to make my sweet sojourn in my dear Inheritance, given to me by my dear Jesus, which is his adorable Will. It seems that Jesus awaits me to give me his admirable lessons - now at one act done by his Divine Fiat, then at another. Then, my mind lost itself in going around in the Divine Fiat's innumerable acts. And arriving in dear Eden, where everything was celebration, my dear Jesus, stopping me, said to me:

“My daughter, if you only knew how much love the creation of man was formed with! By only remembering it, Our love swells and forms new inundations. Our love assumes the attitude of rejoicing when remembering Our work - beautiful, perfect, and made with such a mastery of art that no one else can form another similar to it. Man was so beautiful that he arrived to stir up jealousy in Our love, that everything (of man) be for Us. Besides, man was made by Us; he was Ours. To be jealous of him was a right of Our love. It is so true that Our love arrived to so much, that all the first acts done in Adam were done by his Creator. So, the first act of love was created and done by Us in Adam; the first heartbeat, the first thought, the first word. In summary, everything that he could have done afterwards, contained Our first acts that We did in him. And, on top of Our first acts, the acts of Adam followed. So, if he loved, his love came forth from inside Our first act of love. If he thought, his thought came forth from inside Our thought, and so on with all the rest. If We had not done the first acts in him, he would not have been able to do anything, nor know how to do anything. Instead,



with the Supreme Being doing his first acts, We put so many little fountains in Adam for as many first acts that We did in him, in such a way that every time he wanted to repeat Our first acts, he had these little fountains at his disposition as so many diverse source of love, of thoughts, of words, of works, and of steps.

Therefore, everything was Ours, inside and outside of man. Therefore, Our jealousy was not only a right, but also justice - that everything must be for Us and all Ours. What's more, We gave him Our Divine Volition so that It would keep him beautiful, fresh, and make him grow of a Divine beauty. Our love was not content nor satisfied with having given him so much. But, Our love wanted to continue to always give; It didn't want to say 'enough'. Our love wanted to continue Its work of love. And, to have him with Our love, to have something to occupy Ourselves with man, Our love gave him Our same Volition so that It would render him capable of being able to always receive, and to hold him always with Us, with one sole Will. With my Will, everything was guaranteed and in safety, for him and for Us. So, he must be Our plaything, Our joy and happiness, and the object of Our conversation.

So, at the remembrance of the creation of man, Our love puts itself in the attitude of celebration. But, seeing him without the guarantee of Our Fiat, without safety, and therefore vacillating, disfigured, and far from Us, Our love is sad, and feels all the weight of Our infinite love as closed within itself, because it can't give itself to him, because it doesn't find him in Our Divine Will. But all of this is not everything. It was not only on Adam that Our love poured itself out so much, that it (Our love) arrived to do all the first acts, from which all the human acts must have life, but each creature that must come to the light of the day (that must be born) was present in that act of the creation of man. And Our Fiat, united to Our love, ran and ran, and embracing everyone, and loving everyone with one sole love, Our love put the primacy of Our acts in each creature that would come into existence, because of Us, there is no past, no future, but everything is present and in act. If it wasn't like this, Our Fiat would find Itself restrained and blocked, nor would It be able to spread Its flames out so much to enclose everyone in Its light, in such a way to do in everyone that which It does in one sole creature.

So, it wasn't only Adam who was the fortunate one of creation. All the other creatures came to be enriched of all the goods; and in him, owner of his same goods. What's more, everything that God does in one sole creature, all the other creatures acquire the right of Our acts, except the one who does not want to make use of those acts. Doesn't the same thing happen in the Redemption? as the Sovereign Lady of Heaven had the good of conceiving Me and of giving Me to the light (of making Me be born), all the other creatures acquired the rights of the goods of the Redemption. Not only this, but each and everyone acquired the right of being able to receive me in their hearts. And only the one who is ungrateful, who does not want Me, remains deprived of Me.

Now, my daughter, by disobeying Our Wills, Adam lost Our Kingdom. And for him, all the goods of Our Fiat were without the alimentary, vivifying life of Our Divine Will. One can say that he was like the destroyer of the goods of the Kingdom of my Divine Will in his soul, because for all the goods, if they lack the vivifying virtue and continuous food, by themselves, they lose their life little by little.

You must know, that to call these goods to life again in the creature, one was necessary who would call my Fiat again in its soul and refuse It nothing, making It dominate its soul freely. Then, my Fiat will be able to administer again Its vivifying and alimentary virtue to the goods, to call the destroyed goods to life again. That is why my Divine Will, by subduing you, and by you making yourself subdued, has revived Its vivifying virtue in you soul. And calling you in Its sojourn, It feeds you in order to call all of Its goods in you again. And all of your acts that you do in my Divine Will, making your rounds and remaking your rounds in Its acts, and your continuous asking for Its Kingdom on the earth, are none other than food that It gives you, and constitutes the right to the other creatures to be able to receive the Kingdom of my Divine Will again, with the life of all of Its goods. When I want to work a good to all creatures, I put the rising fount in one creature. From this fount, I open many channels, and I give the right to everyone to take the goods that the fount possesses. Therefore, be attentive, and make your flight in my Divine Will be continuous.”

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**April 23, 1930**

***In creating man, God did not detach man from Himself. Condition of necessity to love man. The last assault. The Great Gift of the Divine Will. The order that God had in creating man.***

It seems to me that my sweet Jesus has desires to speak of the overflowing love with which man was created. He wants to tell his story as a venting of his intense love in order to be sympathized by his little daughter and give her the reason why He loves us so much and has the right to be loved. Then, making my rounds in the acts of his Divine Volition, and arriving in Eden, He continued to speak:

“Daughter of my Divine Volition, I want to make you know all the details with which man was created, to make you understand the excess of Our love and the right of Our Fiat to reign in him. You must know that in the creation of man, Our Divine Being found Itself in the situation of the necessity of Our love to love him, because everything that We gave him did not remain detached from Us, but transfused in Us. This is so true, that breathing into him, We infused life into him. But, We did not detach Our breath from that which We created in him, rather We made his breath be identified with Ours, in such a way that as man breathed, We felt and feel his breath in Ours. If the word was created with Our Fiat, and with Our Fiat pronouncing the word upon man’s lips, the word did not remain detached; (this was) a great gift given to him from inside Our Divine Volition. If We created in him: Love, movement, and step, this love remained bonded with Our love, his movement with Our movement, and his steps with the communicative virtue of Our steps in his feet. So, We felt man inside of Us, not outside of Us; not the son from a distance, but near; rather, fused with Us. How can We not love him if he was Ours, and his life was in the continuation of Our acts? Not to love him would go against the nature of Our love. And then, who is it that does not love that which is his own and which has been formed by him? Therefore, Our Supreme Being found Itself, and even now finds Itself in the situation of the need to love man, because man is still even now that which We created. We feel his breathing in Ours, his word is the echo of Our Fiat. We have not withdrawn all of Our goods. We are the immutable Being, nor are We subject to change. We loved, and We love. This love of Ours is so much that We Ourselves put Ourselves in the condition of the need to love him. That is the reason for Our so many stratagems of love, and for the last assault - in which We want to give him the great Gift of Our Fiat, so that he makes It reign in his soul, because without Our Volition, man feels the effects of the Life of the Divine Will, but does not perceive the cause, and therefore he

does not take care to love Us. Instead, Our Divine Will will make him feel who it is that gives him life. And then, even he will feel the need to love - to love He who is the primary cause of all of his acts, and who loves him so much.”

Then, I was continuing my rounds in Creation, and my always amiable Jesus added:

“My daughter, look at what order there is in the Creation of all the universe. There are skies, stars, suns; everything is ordered. Even more so in the creation of man, Our Divine Being extended the order of Our Divine qualities in the depth of his soul like many skies. Therefore, We extended the sky of Love in him, the sky of Our Goodness, the sky of Our Sanctity, of Our Beauty, and so on with all the rest. And after having extended the order of the skies of Our Divine qualities, Our Fiat, in the vault of these skies, constituted Itself Sun of the soul, which with Its light and heat reflecting in him, must grow and conserve Our Divine Life in the creature. And, as Our Divine qualities point at Our Supreme Being, thus these skies extended in the man, indicate that he is Our dwelling. Who can tell you the way and the love with which We delighted in creating man? Oh! If he knew who he was, what he possesses, oh how he would esteem himself more and would be attentive to not stain his soul, and would love He who created him with so much love and grace.”

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**May 2, 1930**

***The Divine Will always runs towards the creature to embrace it and make it happy, and has the virtue to empty it of every evil. The course of the “I love you” in the Divine Volition.***

My abandonment in the Divine Fiat continues. Its light eclipses me, Its strength enchains me, and Its beauty rapt me, so much so that I felt myself nailed - without being able to move from the thought of such a Holy Volition, nor can I keep myself from looking at It. Its Life kills mine, and I lose myself in Its immensity. But while my mind was losing itself in the omnipotent Fiat, my sweet Jesus moved in my interior, and holding me tightly in his arms, said to me:

“My daughter, my Divine Will always runs as the first act of life towards the creature, to make it happy, to embrace it, and to empty it of the weight of all the human acts, because all that which is not my Will in the creature is hard, heavy, and oppressive. My Will empties the creature of everything that is human and makes everything light with Its breath. Therefore, the sign if the soul lives in my Divine Will is if it feels happiness within itself, because my Will is happy by Its own nature, and It cannot give unhappiness to whoever lives in It, because It does not possess unhappiness, nor does It want it, nor can my Divine Will change Its nature. So, whoever lives in my Fiat, feels within itself the virtue that gives happiness, and feels a vein of happiness flow in everything that it does, which makes every act light, every pain and sacrifice. This happiness brings with it the emptying of all evils and fills the creature of invincible strength, in such a way that with all truth, the creature can say: ‘I can do everything, and I can arrive to do everything, because I feel myself transmuted in the Divine Will, which has disbanded weaknesses, miseries, and passions from me. My very will, made happy from the Divine Will, wants to drink Its Divine happiness in large sips, and does not want to know how to live of anything if not of Divine Will’.”

The unhappinesses, the bitternesses, the weaknesses, and the passions do not enter into my Will, but

remain outside of It. The balsamic air of my Will sweetens and fortifies everything. And, the more the soul lives in my Will and repeats its acts in my Divine Volition, the more levels of happiness, of sanctity, of strength, and of Divine beauty does it acquire. And even in the very created things, the soul feels the happiness that those created things bring of its Creator. My Divine Will wants to make the creature who lives in It, feel the nature of Its happiness. So, my Divine Will makes the creature happy in the light of the sun, in the air that it breathes, in the water that it drinks, in the food that it eats, and in the flower that entertains it. In summary, in everything, my Will makes the creature feel that my Will does not know how to give anything other than happiness to the creature. Therefore, Heaven is not far from the soul, but inside of the soul, which wants to see it happy in everything.”

Then, I was continuing my round in Creation to follow the Divine Fiat in every created thing. I was looking everywhere to put my usual “I love You”, to reciprocate Him for his so much love dispersed in all the universe. But my mind wanted to interrupt my course of my continuous “I love You”, by saying to me: “Is the life of this ‘I love You’ that I go repeating - in me?” While I was thinking this, my sweet Jesus, holding me tightly to Himself, said to me:

“My daughter, you have forgotten that one ‘I love You’ in my Divine Will has the virtue of: Having been said one time, it never finishes to say ‘I love You, I love You’. The ‘I love You’ in my Divine Will is life, and as life, it is not able to stop living, it must have its continuous act. My Fiat does not know how to do finite acts, and everything that the creature does in It, acquires continuous life. And since the breath, the heartbeat, and the continuous movement are necessary for to live, so the acts done in my Divine Will, having their beginning in It, are changed into life. And as life, they acquire the continuation of the same act, without ever stopping. Therefore, your ‘I love You’ is none other than the continuation of your first ‘I love You’. Being life, your first ‘I love You’ wants food for to grow. It wants the breath, the heartbeat, and the movement to live. And by repeating your ‘I love You’, your first ‘I love You’ feels the heartbeat, the breath, the movement, and grows in the fullness of love, and (repeating your ‘I love You’s) serves to multiply as many lives of love for as many ‘I love You’s you say. If you only knew how beautiful it is to see all Creation - strewn with so many lives of love for as many ‘I love You’s that you say. Therefore, on ‘I love You’ calls and recalls with insistence the other ‘I love You’. That is why you feel a need, a necessity of love to follow the course of your ‘I love You’. True good never remains isolated, much more so in my Divine Will, which being Life and has no beginning nor end, everything that is done in It is not subject to an end, nor to being interrupted. Therefore, one ‘I love You’ serves to call back to life another ‘I love You’ and to maintain it in life. The ‘I love You’s are steps of life of love that the creature does in my very Volition. So, don’t stop. Continue the course of your ‘I love You’ for the One who loves you so much.”

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**May 10, 1930**

***All created things are happy because they were created by a Divine Will. God loved man with perfect love and gifted him with love, sanctity, and complete beauty.***

My little soul continues its course in the works that the Divine Will created. While I was looking at Creation to unite myself to the homages that created things give to my Creator, I saw that everything was happiness in them. The sky was happy in its extension, extendible to every point. It seems that

its extension says “fullness of happiness”, and that all of its stars are levels of happiness that the sky possesses. And elevating them towards its Creator, the sky glorifies Him with the happiness of its extension and with so many levels of stars that it possesses. The sun is happy in its light, in the fecundity of its heat, in the beauty of its varied colors, in the sweetness and distinct tastes that it possesses. Oh! How happy the sun is, as it elevates itself to Him who has created it, to bring Him the glory, the homages of so much happiness that it possesses. But while my mind was losing itself in the many happinesses that Creation possesses, my sweet Jesus said to me:

“My daughter, all created things are happy; happy because they were created by a Divine Will, which in Itself is eternally happy. They are happy for the office that they occupy, happy in the space in which they find themselves, happy because they glorify their Creator. Nothing created by us has been created unhappy. So, everyone possesses the fullness of happiness.

Now, if We poured forth so much happiness in all Creation, in the creation of man, We not only created him doubly happy, giving him the vein of happiness in the mind, in the sight, in the word, in the heartbeat, in the movement, and in the step, but also We gave happiness itself to him in his power, multiplying it in each good act, word, step, and in everything else that he would have done. There were no limits of happiness for him like in created things. The virtue of always growing more in happiness was given to man, but only if he made himself be dominated by my Divine Will. Without my Will, happiness cannot reign. Oh! If created things could go out from Our Fiat, they would lose happiness in that instant, and would change into the most unhappiest works. So, if you want to be happy, let yourself be dominated by my Divine Volition, because only It has the virtue of giving happiness to the creature and of changing the most bitterest things into the sweetest nectar.

My daughter, you must know that We loved the creature with perfect love. Therefore, in creating it, We put complete happiness in the creature, love, and complete sanctity and beauty, so that the creature could put itself in competition with Us and reciprocate Us in happiness, and in complete love and sanctity, in a way that We could delight so much in it, to be able to say: “How beautiful is the work created by Us!” And to be sure that Our gifts would not suffer detriment in the creature, We entrusted the creature to Our Divine Will, so that It would be Life to the creature to take care of Our happiness, Our love, Our sanctity and beauty in the creature, making them always grow. So, all the good of man was tied to Our Divine Will. Rejecting Our Divine Will, all the goods finish; and there is no greater misfortune than that of not making oneself be dominated by my Divine Will, because only It is the conserver and the call of Our goods in the creature.”

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**May 20, 1930**

***All of Creation is a member of God, and participates in all the Divine qualities. The Divine Will, gatherer of all the acts that pertain to It.***

I was doing my usual: Following the acts of the Divine Will in Creation. I understood that Creation is so united with its Creator, that it seems like a member that enjoys the union with its body, and in virtue of this union, the member feels the heat, the movement, and the life. But while I was thinking this, my always amiable Jesus said to me:

“My daughter, each created thing is a distinct member of Mine, and as such, is useful to Me to maintain the order and the life of Creation. And through Creation, I make use of it to make use of mercy in one moment, of my power in another moment, of my justice in another. Even more so, being that Creation is immersed in my Divine Will, it cannot move nor function if my Divine Fiat does not give it the movement or the aptitude to function. Now, just like Creation, the creature is a member of God, and as long as it remains united with God, it participates in all the qualities of God, like a member attached to the body participates in the circulation of the blood, in the heat, and in the movement of the same body. But, who maintains this union welded? Who maintains this member - of the creature attached to its Creator - permanent and in full vigor? My Divine will. My Divine Will is the bond of union, and the communication of heat and of movement, in such a way as to make the Life of its Creator felt in every movement. And more than blood, my Divine Will puts the Divine Sanctity, the strength, love and goodness in circulation with this member; in summary, It puts all the qualities of its Creator. But if my Will is not there, the creature will be a detached member that cannot flow to the communication of the body. The creature apparently seems united, but it will be like a paralyzed member that lives with difficulty, without movement. And, it will be a bother and a pain to the Divine Head to have a member and not be able to communicate the good of Its Life to it.”

After that, He added:

“My daughter, my Divine Will is the gatherer of everything that pertains to It. Jealous of Its acts, my Divine Will does not let even one go astray, because each one of Its acts contains an infinite act, a complete eternity, an interminability that never finishes. Therefore, they are acts not subject to get lost. And when my Fiat forms Its acts, the love and jealousy of Its act is so much that my Fiat holds the act in Its bosom of light as glory and triumph of the power of Its work. Now, when the soul lives in my Divine Will and encloses its acts in my Will, its act becomes an act of Divine Will; and then, by itself, the soul repeats all the acts that the Divine Will does, and gives the Divine Will the glory, and the reciprocation of its (the creature's) divine acts. And oh! How my Divine Fiat feels triumphant over this creature that It finds a pure act of Its Will in him, and makes Itself a gatherer of everything that this creature can do. My Divine Fiat does not lose even one breath, because It finds Its operating Will in everything; and that is enough for my Divine Fiat to have acts worthy of It. And my Divine Fiat loves the creature so much, that It holds the creature completely in Its bosom of light to give the creature the continuous Life of Its Volition and to receive the reciprocation from the creature. Therefore, my daughter, be attentive to receive this Life of Divine Will, so to be able to say: ‘You give me Life of Divine Will, and I give You Life of Divine Will’.”

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**June 2, 1930**

***The Divine Will is peace and security. Doubts and fears. Jesus, the only author of the laws. Necessity of the truths of Jesus. The lack of confidence (in God) - the weak point of our centuries.***

I felt all oppressed because of the privations of my sweet Jesus. Oh God, what pain! His pain is without mercy, without relief, without support; lacking Jesus, one lacks everything. Consequently, one feels that he lacks the Life of He who can give life. It is a pain that converts all of the poor human being into voices that call Him Who can give it life. It is a pain of light that reveals with more clearness who Jesus is. But while I was swimming in the hard pain of his privation, another pain was

added that hammered my poor intelligence. They had said to me that they doubted my writings, that it was found in them that Jesus had kissed me, embraced me, and had come to me almost everyday. My poor mind did not hold out. And talking nonsense, I said: "You see, my Love, what it means to not make Yourself seen and known to everyone? If You did this, they would fall into the net of not being able to be without You, and they would make You fall into the net of not being able to be without them." I was feeling tortured by doubts and fears, which are not necessary to say on paper. Having compassion on me, and with all goodness, my sweet Jesus said to me:

"My daughter, calm yourself, calm down. You know that I have never tolerated doubts and fears in you. They are the old rags of the human will. Where my Divine Fiat reigns, my Fiat does not permit these miseries, because It is peace and security by Its nature, and renders the soul as such who makes itself be dominated by Its light. Therefore, what I want from you is that your breath, your heartbeat, and all of your being - be nothing other than my Will and love. Love and the Divine Will united together, form the greatest offering and the most beautiful homage that the creature can make to its Creator. It is the act that most resembles Our act. So, let's remain at our place of always loving one another and of never interrupting our love. A Divine Will always fulfilled, and a love never interrupted is the greatest thing that can be found in Heaven and on earth, which is only of Our Divine Being and of who gives himself in dependency upon Our Volition.

And then, my daughter, why do you afflict yourself so - for what they said? I am the author of the laws, and no one can subject Me to any law. So, I do what I want, and what I like. The disposing of souls, the fulfilling of a design of Mine on someone, and on someone else - another (design), is a right that I have reserved to Myself alone. What's worse? Giving Myself Sacramentally everyday, entering into their mouth, descending into the stomach, and perhaps even into souls who are full of passions, in order to communicate my Life, my blood mixing with their blood? Or, to give a kiss or an embrace to who loves me and lives only for Me? Oh! How true it is that the human sight is short, and that they make big things small, and small things big, only because they are not common to everyone. Besides this, everything that has happened between you and Me - the many intimacies, the many excesses of my love, and my repeated visits, was necessary for the Gift of my Divine Will, which had to make Itself known through you. If I did not come often, how could I have told you so many things about my Divine Will? If I had not made my seat in your heart as my living temple, my lessons would not have been so continuous.

Therefore, they must understand that everything that I have done to your soul was necessary to my Divine Will, Which merits everything, and was necessary so to hear of my many loving condescensions, to make them understand how much I love the creature, and how much I can love it in order to elevate it to my pure love and to the full confidence that it must have towards the One who loves it so much. Because if there is not full confidence between Me and the creature, they are not able to be elevated to live in my Divine Will. The lack of confidence always puts an obstacle to the union between the Creator and the creature. It is the thing that impedes the flight towards the One who loves it so much, and makes the creature live close to the earth. And even though the creature doesn't fall, the lack of confidence makes the creature feel its passions alive. Much more so, the lack of confidence has been the weak point in the course of the centuries. And at times, even good souls have been set back from the way of the virtues because of a lack of confidence. To remove this lethargy that the ghost of the lack of confidence produces, I wanted to show Myself all love with you,

and with intimacy - more that Father and daughter, to call not only you, but also everyone else to live as children, to be lulled in my arms. I have enjoyed it, and you too. How beautiful it is to have the creature all love and all trust with Me. I can give it what I want, and it has no fear of receiving what it wants. Then, with the true confidence between Me and the creature put in order, the greatest obstacle of making my Divine Will reign in its soul has been removed.

Therefore, my daughter, I know where my plans are aimed at, what they must do, what I am doing, and of the great and the beautiful - when I elect a creature. And creatures, what do they know of this? As a result, they always have something to say about my work. And, this was not spared to my brief life here below, when my Most Holy Humanity was in the midst of creatures, and I was all love for them. If I neared sinners too much, they had something to say about it - that it wasn't decorous for Me to deal with them. And I let them say it. And without giving weight to what they said, I did it. I neared even more to sinners. I loved them more to attract them to love Me. If I did miracles, creatures had something to say, because they believed Me to be the son of Saint Joseph. They said that the promised Messiah could not come forth from a craftsman. And, they went rousing doubts about my Divine Person, so much as to form clouds around the Sun of my Humanity. And, I stirred up little winds to free Me from clouds. I reappeared shining more radiantly of light in their midst, to fulfill the purpose of my coming upon the earth, which was the Redemption. So, don't be surprised that they have found something to say about the way I have conducted Myself with you. Although they have formed clouds around the work that I have done with you, I will stir up my little winds to clear Myself of these clouds. If they love the truth, they will know that the way that I have acted with you, even though I have not done so with other souls, was necessary for Our love, because it was necessary to Our very Will in order to make It known and reign."

Then, He added with a more tender accent:

"My daughter, the poor things - they are not accustomed to walking in the fields of the light of my Divine Will. Consequently, it is not surprising that their intelligence has remained blinded. But, if they accustom themselves to look at the light, they will clearly see that only my love could reach to so much. And, since I love so much that my Divine Will be known - in order to make it reign, I wanted to be exuberant in the excess of my love that I contained in my Heart. Much more, everything that I did with you, can be called preludes of what I will do to those who make themselves be dominated by my Fiat! But, I tell you that all those who had something to say about my Humanity on the earth, and did not surrender to believe in the sanctity of my works, remained deprived of the good that I came to offer to everyone, and they remained outside of my works. It will be the same for those who murmur of the how, of the way, and of what I said. But, if they do not surrender, even they will remain deprived and outside of the good that I wanted to offer to everyone with so much love."

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**June 18, 1930**

***All created things call the creature to fulfill the Divine Will. In creating man, God put him inside of his Divine confines.***

My abandonment in the Fiat continues. While my poor mind followed the Creation to give company to the acts that the Divine Will does in it, my sweet Jesus said to me:



“My daughter, every created thing calls the creature to do the Divine Will. They are without voice, and they speak. But they speak according to the act that the Divine Volition unfolds in them, because each created thing unfolds a distinct act of Divine Will. And with that act, the created thing calls the creature to fulfill His Divine Will. For this end, every created thing had a special delight from God to allure the creature with a mysterious way - to do his Divine Will. Behold therefore, the order and the harmony of all Creation around the creature, in such a way that the sun calls with its light. And emitting its heat, the sun calls the creature to fulfill the Will of its Creator. Hidden under the veils of the light, my Divine Fiat, with insistence and without ever retreating, calls the creature to receive Its Life so to be able to unfold It like It unfolds It in the sun. And almost about to attack the creature to make it listen, the sun invests the creature on all sides, to the right, to the left, above its head, and extends itself even under the creature’s feet to tell it with its mute language of light: ‘Look at me, listen to me. How beautiful I am. How much good I do to the earth, because a Divine Will reigns and dominates my light! And you, why don’t you listen to me with my touch of light, about receiving the Life of the Divine Volition to make It reign in you?’”

The sky speaks to you with gentle twinklings of the stars. The wind with its dominion, the sea with its murmur and with its tumultuous waves. The air speaks to you in your breathing, in your heartbeat; the little flower with its perfume. In summary, all created things compete to call you to receive my Will to make It reign, so that Heaven and earth are none other than one act of Divine Will. Oh! If creatures would listen to the many voices of Creation, that although mute, but real, and always in their midst, they would surrender to make the Divine Will reign, as It reigns with Its complete triumph in everything created by Us.”

Then, I was continuing my round in Creation. And arriving in Eden, I followed what God did in the creation of man. My beloved Jesus said to me:

“My daughter, as you reach this point of the creation of man, We feel wounded and have before Us the moving scene of how man was created by Us. Our love swells, overflows, and runs to find man as he was created by Us. Our love is delirious, and in its delirium, wants to embrace man, hold him tightly to Our bosom, beautiful and holy as when he came forth from Our creative hands. And not finding him, Our love changes into a delirium of grieving love, and longs for him who It loves so much.

Now, you must know that Our love was so much in creating man, that as soon as he was created, We put him in Our divine confines, and We gave him the human will as a little atom immersed in the immensity of the Divine Will. So, living of the Divine Will was innate for man because he was a little atom. Our Divinity said to man: “We give you Our Divine Will at your disposition so that the little atom of your human will feels the need to live of the immensity of the Divine Will, to grow of Its sanctity, to embellish itself with Its beauty, and to make use of Its light.” Seeing himself little, man will feel happy to live in the confines of Our Fiat, and to live of Our Divine qualities. And, We delighted in seeing this little atom of the human will live in Our endless confines, in Our care. Under our sight, man was growing beautiful and gracious, of a beauty so rare - enough to rapt Us and make Us find Our delights in him. But man’s happiness, and Our joys for having created man, were brief. This atom of the human will did not want to live of Divine Will, but of itself. It can be said that man repressed Our Will to live of his own will, because for as much that he wanted to go out of Our Will,

he did not find even a little space of where to go, because there is no point where Our Will is not found. Therefore, for as much that man didn't want to live of Our Will, he didn't have anywhere to go. So, while he was in Our Divine Fiat, he was living there as if he wasn't there, and was voluntarily living of his miseries and of the darknesses that he himself was forming. That is the reason for Our continuous sighing: That man no longer holds Our Volition repressed, but rather represses the atom of his own will so he can live happy and holy, and so We can find Our delights in him."

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**July 4, 1930**

***All created things possess the repetitive virtue of the Divine Fiat.***

I felt crushed under the weight of tremendous oppressions that surrounds my poor existence. Oh! How I longed for the Heavenly Fatherland. I would have wanted to disappear from the earth without ever hearing or seeing anyone again. I love and long to throw myself in Jesus' arms to say to Him: "My love, hold me tight in your arms. Don't leave me anymore, because only in your arms I feel secure and don't have fear of anything. Jesus, have pity on me. You know what's happening in my soul. Don't abandon me." I tried as hard as I could to abandon myself in the Supreme Fiat. Having compassion on me, and making Himself be seen, my sweet Jesus said to me with all tenderness:

"My poor daughter, courage. You know that you are not alone in suffering, but you have your Jesus who suffers them together with you. Rather, I suffer more than you, because they are things that regard Me more than you. I feel those sufferings so strong that I feel my pierced Heart tear. But, what must be consoling to us is that they are things of their exterior. Nothing has changed between Me and you. Things are the way they were. Human judgements have no power over Our intimacies and communications; so, they cannot hurt us.

Therefore, I never want your flight in my Divine Will interrupted. My Divine Will has the repetitive virtue. All things created by Us that continuously stay in Our Volition, possess the virtue of repeating the continuous act that they received by God in Creation and of giving their continuous act to creatures everyday. Everyday, the sun gives its light, and the air continuously makes itself be breathed. Everyday, water repeatedly gives itself to man to quench him, wash him and refresh him. And so, all the other created things repeat the repetitive virtue of my Divine Fiat. And, if some of these created things could go out from inside of my Divine Fiat, they would instantly lose the virtue of repeating their continuous act - that although that act is old, it is always new for the good of creatures.

This is the surest sign that created things are in my Divine Will. And this is the sign that the soul lives in It and makes itself be dominated by It: If its acts, although old, have the virtue as if they were always new and continuous. In my Divine Will, there are no stops. The soul feels the ease and virtue of its continuous act. Does the sun perhaps stop in its course of always giving light? Certainly not. Such is the soul who lives in my Divine Will. It feels all the fullness of the life-giving virtue of the Divine Goods and of the continuous act of the Divine Fiat in itself, as if converted into its nature.

Now, just as created things repeat their continuous act, so do my acts and those of my Celestial Mother. Because done in the Divine Will and animated by It, Our acts possess the repetitive virtue.

And more than sun, Our acts dart creatures and rain all the goods of all of Our acts upon their heads, which although old, are always new and for the good of wretched humanity, because they possess the continuous act. But, even though they rain upon their heads without ever stopping, Our acts are not taken by creatures. So, creatures receive the fruit of Our continuous acts when creatures recognize them, implore them, and want to receive them. Otherwise, they receive nothing. It's the same as to the sun. if the creature does not go outside to enjoy and receive the good of its continuous light, the creature does not receive all the good of its light, and receives it only those times when the creature goes outside. And if another doesn't open the door, even though the sun invests the earth with its continuous act of light, the creature will remain in the darkness. Therefore, my daughter, if you want to take all the good of your Jesus and of the Sovereign Lady of Heaven, you will find them all in act in Our Fiat. Implore them upon yourself, recognize them, and you will feel yourself under the rain of Our continuous acts."

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**July 9, 1930**

*Value of the human will when it enters into the Divine Will. Fears because of authoritative judgements. Jesus' responses and his teachings.*

My little intelligence feels the extreme need of the Divine Volition, because It alone is my support, my strength, and my life. Oh, Divine Will! Oh please, don't abandon me. If I, who am ungrateful, did not know how to follow your flight, your light, please forgive me. And strengthening my weakness, absorb the little atom of my existence in You, and make it live lost in You, so to live only and always of your Supreme Will. But, while my mind was losing itself in the Divine Fiat, my sweet Jesus, making his little visit to my soul, said to me:

"My daughter, courage. I am with you. What do you fear? If you knew the beauty, the value that the human will acquires when it enters and makes its continuous stay in the Fiat! Ah! Don't lose one instant of living in It. You must know that as the human will enters into the Divine Will, Our light invests it and embellishes it of a rare beauty. The soul remains so fused, that it does not feel like a stranger to its Creator. Rather, the soul feels that its own being is all of the Supreme Being, and that the Divine Being is all its own - and with the freedom of child. Without fear, and with a rapt trust, the soul elevates itself in the unity of the Will of its Creator. And in this unity, the atom of the human will puts its 'I love You'. And while the soul forms its act of love, all of the Divine Love runs, surrounds and embraces the 'I love You', and transmutes Itself in the 'I love You' of the creature. And, the Divine Love makes the creature's 'I love You' so big - for as big as is Our love. And We feel the fibers, the life of Our love in the little 'I love You' of the creature. And, We give the 'I love You' of the creature the value of Our love. And, We reciprocate this 'I love You' by giving the happiness of Our love in the little 'I love You' (of the creature). This little 'I love You' does not go out anymore from inside of the unity of Our Volition. And while the 'I love You' remains there, it diffuses itself so much in the orbit of the Fiat, that it does nothing other than follow the Divine Will everywhere. And it is the same with all the other acts that the creature proposes to do in Our Will. You must think about - that it is a creative Will that enters into the act of the creature, and therefore It must do worthy acts, acts that It knows how to do and that is proper to a Divine Will."

Then, I felt more oppressed than ever. My poor mind was saddened from thoughts that crushed me.

They took away the beautiful serene of the day of peace that I always enjoy, and which Jesus Himself held as so important and was jealous of my peace, and did not permit that anything disturb me. And now, I feel that they want to make a thunderstorm rain upon my head. Authoritative persons, having read some volume of my writings, found difficulty with the intimacies of Jesus that He had used with me; the pouring out of his bitternesses in the unworthy soul of mine, and so many other things, that it wasn't of the Divine dignity to act in this way with the creature.

Since I was in my simplicity, and being that my past confessors assured me, and even holy and authoritative people to whom I asked with trepidation if it was Jesus or not who was acting with me, and they assured me that it was Jesus, saying to me that it is usual for Him to joke on the face of the earth with His creatures, and since I believed their assurances, I gave myself into Jesus' hands and let Him do with me what He wanted. Even though He subjected me to atrocious pains and even death, I was happy each time that it happened, because it was enough for me that Jesus was happy. What's more, that which Jesus has done with me, be it pouring forth (his bitternesses), be it that he brought me together with Him, or whatever else He did to me, I don't ever remember of having felt a shadow of sin, or not good or unholy tendencies. Rather, His touch was pure and holy. And, I felt that even more pure, was his pouring forth from his mouth into mine, which was like a little fountain that went forth from Jesus' mouth and poured into mine. And as for the pains that I felt, I discovered how much Jesus suffered, and how ugly sin is. And, I would have given my life many times rather than offend Him. I felt my little being convert all into reparation to be able to defend my sweet Jesus. Therefore, to think that an act so holy of Jesus had been interpreted so badly, I felt so horrible that I do not have the words to express myself. Then, having compassion on me, blessed Jesus made himself seen, and all afflicted and with tenderness, said to me:

"My daughter, do not fear. My way of acting is always pure and holy - whatever it is, even if it seems strange to creatures, because all sanctity is not in the exterior act of the way of acting, but from the fount of the interior sanctity where it goes forth, and from the fruits that my way of acting produces. If the fruits are holy, why want to judge my way? I liked my way, and therefore, I did it. From the fruit, one knows the tree - if it is good, mediocre, or bad. And to my highest regret, instead of judging the fruits, they have judged the bark of the tree and perhaps not even the substance and the life of the very tree. Poor things! What can they understand by looking at the cortex of my ways, without descending to the fruits that it has produced? they remain more in the darkness and can suffer the disgrace of the pharisees, who, looking at the cortex of my works and words and not at the substance of the fruits of my life, remained blind, and finished by giving Me death. And so, a judgement is given without imploring help from the author and giver of lights, and without consulting He - who with such ease they judge! And then, what bad did I do, and what bad did you receive when I poured forth - the little fountain that went forth from the fount of my bitternesses and from what creatures gave Me - from my mouth into yours? I didn't pour sin into you, but part of the effects. And so, you felt the intensity of the bitternesses, the nausea, and how ugly sin is. And feeling these effects, you abhorred sin and understood how much your Jesus suffers. And you transmuted your being, and even every drop of your blood in reparation for your Jesus. Ah! You would not have loved to suffer so much to make reparation to Me if you had not felt the effects of sin in you and how much your Jesus suffers in being offended. But, they can say that because I did it from the mouth, I was able to do it differently. I liked it in that way. I wanted to do to you like a Father does with his little daughter. Because she is little, she lets one do what one wants. And her Father pours forth in his little one, with

ways so affectionate and loving, as if He found his own life in her, because He knows that she would refuse nothing to her Father, even if it meant the sacrifice of her own life.

Ah! My daughter, my crime is always love, and it is also the crime of the one who loves Me. Not finding other material to judge, they judge my excessive love and that of my children, who perhaps put their own life for those very ones. Now, they can judge how they want. But what will be their embarrassment when they come before Me and will know with clarity that it was I who acted in that way that they condemned, and that their judgement impeded a great glory of Mine for Me - and a great good in the midst of creatures, which is to know with more clearness what it means to do my Divine Will and make It reign? There is no greater crime than that of impeding good. Therefore, my daughter, I recommend to you that you don't let it trouble you, nor change anything of all that happens between Me and you. Give Me an assurance that my work will have its fulfillment in you. Don't want to give Me any pain on your part. I wanted to diffuse the good outside of you, but the human will gets in the way of my designs. So, pray that the human will is overcome, and that the Kingdom of my Divine Will does not remain suffocated in the midst of creatures.

But, I tell you that my knowledges of my Divine Will will not remain buried. They are part of my Divine Life. And as Life, they are not subject to die. At the most, they can remain hidden, but die - never, because it is decreed by the Divinity that the Kingdom of my Divine Will be known. And when We decree, there is no human power that can oppose Us. At the most, it will be a question of time. And, in spite of the oppositions and contrary judgements from these authoritative people, I will make my way. And, if these, with their judgements, want to bury such a great good and so many Divine Lives of my truths, I will put these people aside, and will make my way, disposing other persons - more humble and simple, and more easy to believe in my admirable and multiple ways that I use with souls. And with their simplicity, and being disposed, instead of finding quibbles, they will recognize that which I have manifested on my Divine Will as a gift of Heaven. And these will serve Me admirably to propagate the knowledges of my Fiat in the world. Didn't the same happen in my coming upon the earth? The wise, the educated, and the people of dignity didn't want to listen to Me. Rather, they had shame to come near Me. Their doctrine made them believe that I could not be the promised Messiah, in such a way that they arrived to the point of hating Me. And, I put them aside and chose the humble, the simple, and the poor fishermen, who believed Me, and I made use of them in an admirable way to form my Church and propagate the great good of the Redemption. I will do the same of my Divine Will.

So, my daughter, don't batter yourself in hearing of so many difficulties that they make, and let's not change anything of what happens between Me and you. Continue to do in my Divine Will that which I taught you. I never omitted doing anything of what I had to do for the Redemption, in spite that not everyone believed in Me. All the bad remained for them (they remained in the dark because they didn't judge the fruit, rather the bark of the tree). For Me, it was necessary to continue my course that had been established to be done for the love of creatures. You will do the same. Continue your abandonment in my Divine Will and your acts in It, and I will not leave you. I will always be together with you."

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**July 16, 1930**

***The Divine Will - life; love - food. One sole act does not form life nor a complete act. Necessity of the repetition of the acts in order to form the life of the Divine Will.***

My abandonment in the Divine Fiat continues. Oh, yes! I feel It, which as air, makes Itself breathe from my poor soul. I feel Its most pure light that holds the darknesses of the night of my human will repressed. As my human will rises to put itself into action, the light of the Divine Will, sweetly reigning over my will, not only represses the darknesses to not allow my human will to have life, but also powerfully calls me and draws me to follow Its acts. Then, following Its divine acts, I ascertained how much He loves us, because in each of Its acts, seas of love went forth for creatures. My always amiable Jesus, making his Heart seem invested of ardent flames for love of creatures, said to me:

“My daughter, my love towards creatures is so much that it does not cease even one instant to love them. If my love ceased one sole instant to love them, all of the universe and all creatures would end in nothing. But, the existence of all things had the first act of life from my full, whole, complete, endless and unceasing love. And, to make my love have all its fullness, I made my Divine Will go forth from Me as the act of life of all the universe and of each act of the creature. So, my Will as the Life of everything, my love is the continuous food of all Creation. Life cannot live without food. If food does not find life, it does not have anyone to give itself to, nor anyone to nurture. Therefore, all the substance of all Creation is my Will as Life, and my love as food. All other things are superficial and as ornamental. So, the Heavens and earth are full of my love and of my Will. There is no point where They do not pour Themselves out as an impetuous wind towards creatures. And this is always, always, without ever ceasing. My Will and love are always in act to pour Themselves out upon creatures, so much so that if the creature thinks, my Divine Will makes Itself Life of the creature’s intelligence, and my love, feeding the intelligence, develops it. If the creature looks, my Divine Will makes Itself Life of its eye and my love feeds the light (the creature uses to see with). If the creature speaks, if its heart beats, if it works or walks, my Will makes Itself Life of its voice, my love - food of the word; my Divine Will makes Itself Life of the heart, my love - food of the heartbeat. In summary, there is nothing that the creature does in which my Will does not run as Life and my love as food. But what is Our pain in seeing that the creature does not recognize Who forms its life and Who feeds all of its acts!”

After that, I was continuing my acts in the Divine Volition. In my mind, I was thinking to myself: “What glory do I give to my God always repeating the same acts, and what good is it to me?” My sweet Jesus said to me:

“My daughter, one sole act does not form life, nor whole works in creatures. In Creation, the very Divinity wanted to do the repetition a good six times in order to form all the machine of the universe. We could have made all created things with one sole ‘Fiat’; but no, it pleased Us to repeat It to have the pleasure in seeing go forth from Us with Our creative strength: Now the blue sky, now the sun, and so on with all the other things created by Us. The last ‘Fiat’ was repeated upon man, as the fulfillment of all the work of the Creation. And although Our ‘Fiat’ did not add another ‘Fiat’ to create other things, It always repeats Itself to maintain and conserve all things in act in Its breath of the ‘Fiat’, as if (in that moment) We had created them. And oh, how necessary is the repetition! By repeating, love grows, and the enjoyment is doubled. One appreciates more what is repeated, and one feels the life of the act that is repeated. Now, as you continue your acts in my Divine Will, you come

to form the Life of my Divine Will in you; by repeating your acts, you make that Life grow and you feed it. Do you believe that by having repeated them a few times, you would have been able to form Its Life in you? No, my daughter. At the most, you would have been able to feel Its balsamic air, Its strength, Its light, but not form Its Life. The acts that never cease are necessary to be able to say: 'I possess the Life of the Fiat'. Doesn't perhaps the same happen to the natural life? Food and water are not given only once, and then put aside without giving the creature anything anymore; rather everyday. If one wants to conserve life, it is necessary to feed it. Otherwise, by itself it extinguishes. Therefore, continue your acts in my Fiat - if you don't want Its Life to be extinguished and not have Its fulfillment in you."

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**July 24, 1930**

***The Divine Will is in continuous movement in Our Divine Being. The prodigy of when the Divine Will works in the creature; God's satisfaction.***

My poor heart finds itself between two insurmountable powers: The Divine Fiat and the pain of the privation of my sweet Jesus. Both are powerful over my poor heart. While I feel all the bitterness of being deprived of Him who formed all the happiness of my poor existence - and now lacking Him, it is converted into intense bitterness for me. The Divine Volition, subduing me, absorbs me into his Divine Will to transmute by bitterness in It. Now, while I found myself under tremendous oppressions, my sweet Jesus, surprising me, said to me:

"My daughter, courage. Don't fear. I am here with you. And the sign - is that you feel the Life of my Fiat in you. I am inseparable from It. You must know that Our Will is in continuous movement in Our Divine Being. Its movement never ceases, Its works are always in act. Therefore, It is always operating. The marvelous surprises that happen when the creature enters in Our Will are enchanting and prodigious. As the creature enters, Our Volition closes Itself within the creature. And while It closes Itself to the point of completely filling the creature, since the creature is not able to completely embrace It nor completely close It all inside of itself, Our Volition overflows outside of Itself, in a way that fills Heaven and earth, and in a way that one sees that the littleness of the creature encloses a Divine Will, which maintains Its incessant movement and Its operating works in the creature. There is nothing greater, more holy, more beautiful, more prodigious than the operating of my Volition in the littleness of the creature. While my Volition works, since the creature cannot completely enclose It within itself, nor completely embrace It because the creature is finite, and therefore it doesn't have the capacity to enclose the immense and the infinite, the creature takes as much as it can contain until It is overflowing outside. And while my Volition overflows, one sees the creature under a rain of light of various and rare beauties inside and out, which Our Divine Being takes so much delight in - that We feel Ourselves rapt, because We see that the human littleness, in virtue of Our Fiat that fills it, is transmuted in the beauties of Our Divine qualities, which have such strength to rapt us and make Us enjoy Our pure joys and Our inexpressible happinesses in the creature.

You must know that each time the creature calls my Volition as operating Life in itself and plunges itself to remain submersed, We like it so much that all of Our Being contributes, and We put such value (in that act) for as much value as Our Divine Being contains. Even more so, Our Divine Fiat has the first act of life in the act of the creature. The creature had been nothing other than the

participant. Therefore, since it is Our act, We put all the weight of Our Divine Life. Do you see then what it means to do one act in Our Will? what it means to multiply the acts? And, do you understand the great loss of the one who does not operate in Our Volition?"

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**August 2, 1930**

***All created things are veiled. Only in Heaven everything is unveiled. Necessary conditions and work in order to know the truths.***

I was thinking about the many truths that blessed Jesus had told me about the Divine Will, and the only to obey, I wrote them on paper. I was thinking about how some people, reading them not only do not remain taken by these truths, but it seems to me that they consider them as truths not to give importance to. I felt badly for this. While for me, these truths seem like many Suns - one more beautiful than the other, capable of being able to illuminate all of the world; for others, it is the contrary. To the others, It seems that these do not have even have the capacity to warm the world and give it a little bit of light. While I was thinking this, my amiable Jesus, all goodness, said to me:

"My daughter, everything here below, as much in the supernatural order as in the natural order, are all veiled. Only in Heaven are they unveiled, because in the Celestial Fatherland, veils do not exist, but things are seen as they are in themselves. So, up above, the intellect does not have to work to understand them, because by themselves, they show themselves for what they are. And, if there is work to do in the Blessed Dwelling, if one can truly call it work, it is to enjoy and be happy in the things that one openly sees.

Instead, here below, it is not like that. Since the human nature is spirit and body, the veil of the body impedes the soul from seeing my truths. The Sacraments and everything else are veiled. I Myself, Word of the Father, had the veil of my Humanity. All of my words and my Gospel were under the form of examples and of similes, and whoever neared Me to listen to Me with faith in their heart, with humility, and with wanting to know the truths that I manifested to them in order to put them in practice, understood Me. By doing this, they broke the veil that hid my truths, and they found the good that was in these. (Acting) with faith and humility, and wanting to know my truths, was a work that they did. And with this work, they broke the veil and found my truths for what they are in themselves. Therefore, they remained tied to Me and to the good that my truths contain. Others who didn't do this work, touched the veil of my truths, not the fruit that was inside. So, they remained deprived and didn't understand anything. And turning their back on Me, they left Me.

Such are my truths that I, with so much love, manifested to you about my Divine Will. In order to make my truths shine like unveiled suns, which they are, creatures must do their work, make the road to touch them, which is faith. They must desire my truths, want to know them, and pray and humble their intelligence in order to open their intellect, to make the good and the life of my truths enter into themselves. If they do this, they will break the veil and will find the truths more than a shining sun. Otherwise, they will remain blind and I will repeat the saying of the Gospel to them: "You have eyes and you do not see, ears and you do not hear, tongue and you are mute."

See, even in the natural order, all things are veiled. Fruits have the veil of the rind. Who likes the



good of eating the fruits? The one who does the work of nearing the tree, gathering the fruit, and removing the rind that hides the fruit. This one likes and makes the desired fruit his food. The fields are veiled with straw. Who takes the good that the straw hides? Whoever strips that straw has the good of taking the grain to form the bread to make his daily food. In summary, everything here below has a veil that covers them in order to give man the work and the will, and the love of possessing them and liking them. Now, my truths greatly surpass natural things, and present themselves to the creature like veiled noble Queens, in act of giving themselves to the creature. But, my truths want the work of the creature. They want the steps of the creature's will to near them, in order to know them, possess them and love them, which are conditions necessary to break the veil that hides them. Once the veil of the truths is broken, the truths make their way by themselves with their light, giving themselves in possession to the one who has looked for them.

Here is the reason why some read the truths about my Divine Will and don't understand what they read; even more so, they are confused: Because they lack the true will of wanting to know them. It can be said that they lack the work to know them, and without work, nothing is acquired, nor do they merit such a great good. And I, with justice, deny them what I abundantly give to the humble, and to those who long for the great good of the light of my truths.

My daughter, how many of my truths are suffocated by who does not love to know them and by who does not want to do his little work to possess them! I feel that they want to suffocate Me if they could. And in my pain, I am constrained to repeat what is said in the Gospel, and I do it with acts: I take away from the one who has nothing or who has some little thing of my goods, and I leave those souls in their wretched misery, because these, not wanting my truths and not loving them, will hold them without esteeming them and without fruit. And, I will give more abundantly to those who have, because these will hold my truths as precious treasures, which will always fructify them more."

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**August 12, 1930**

***Disheartenment doubles the weight of the pains. In what way Jesus visits us. Love was the first thing that moved the first act in everything that God did for creatures, but the Divine Will gave life to love.***

I am under the dominion of the Divine Fiat, the only One who knows my profound wounds, which are always embittering and multiplying in my poor soul. But all of my hope is that only the Divine Volition reigns in the unfortunate painful circumstances of my existence here below, and that these circumstances want to hurry my departure for the Celestial Fatherland. But while I found myself under the nightmare of very bitter pains, my sweet Jesus said to me:

"My daughter, don't batter yourself, because battering calls disheartenment, which doubles the weight of the pains, so much so that the poor creature, with this doubled pain, can hardly drag itself in the way that it must travel, while my Volition wants that it doesn't drag itself, but that it fly in the interminable light of my Volition.

And then, the pain. It is I in the pain who am making my little visits. The pain is the veil, but inside is my Person, which hidden inside the veil of the pain, visits the creature.

And then, the necessities (of the creature). It is I who am hidden in the necessities. I dispose the necessities so that I can make the most beautiful visits in order to make Myself the help of those necessities. (So,) I visit creatures not only by making Myself seen, but in so many ways, that it can be said that in every meeting, in every circumstance, in big or small things that happen, is a visit to the creature that I dispose Myself to make - to give creatures what they need. And then, for whoever lives in my Divine Volition, being that my permanent dwelling is in the creature, I not only visit it, but I enlarge the confines of my Volition.”

Then, I continued to follow the acts in the Supreme Fiat, to be able to follow the incessant and interminable love of my Creator with my acts of love. My sweet Jesus said to me:

“My daughter, if you knew how sweet your love is to Me, because I hear Our echo in your love, Our divine fibers, which, elevating your love in Ours, your love runs and runs so sweetly in Our love, telling Us: ‘I want to love You as much as You loved me, and how You loved me. For as many times that You told me that You loved me, I want to say it too’. We are so pleased, that We want the creature to be the repeater of Our love, and We enlarge the love of the creature so much, in a way to hear the sweet sound of the creature’s love in all of Our love. Even more so, the first thing that moved the first act in everything that We did for creatures, was love. And since without Our Will, Our love would have been as a fire without light; and without Our love, Our Will would have been as light without heat, that which has given Life to Our love has been the Fiat. Therefore, what moved Us was love, but that which gave and gives Life to everything is Our Divine Will. That is why whoever wants to find true Life, must come in Our Divine Will, in which the soul will find the fullness of Our love, and will acquire the prerogatives of Our love, which are: Fecundant love, love that rises, love that embraces everything, love that moves everything in love, insuperable love and without end, and love that loves everything and conquers everything. Therefore, when I hear you run from one created thing to another - to put your ‘I love You’ on every act of my Will to invest the acts of my Will with your ‘I love You’, I hear the sweet sound of your love in Ours, and I love you more.”

Then, He added with a very tender accent:

“My daughter, Our love towards creatures is so much, that in each act that the creature does, Our love runs to love the creature, and Our Volition runs to form the Life of its act. So, in each thought that the creature forms in its mind, is an act of love that We send it, and Our Will loans Itself to form the Life of its thought. In every word that it pronounces, in every heartbeat of its heart, in every step that the creature moves, are so many acts of Our love that run towards the creature, and in which Our Fiat loans Itself to form the Life of its word, the heartbeat of its heart, and the step of its feet. So, the creature is kneaded by Our love, and lives under the sweet storm of Our love. Above the creature, pends Our incessant love that loves it so much. And Our love runs rapidly to give the creature the Life to each of its acts, even to the smallest. Oh! If creatures knew how much We love them, and how inclined We are towards them to love them always, always - that We do not even let one of its thoughts escape in which We don’t send Our special and distinct love, oh, how they would love Us, and Our love would not remain as isolated - without the love of creatures!

Our love continually descends towards creatures, and their little love does not dispose itself to rise up towards its Creator. What pain, my daughter, to love and not be loved. This is why when I find

a creature who loves Me, I feel its love harmonize with Mine, and as my love descends towards that creature, thus its love rises towards Me, and I give it such an abundance of graces, favors, and divine gifts, enough to stupify Heaven and earth.”

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**August 15, 1930**

***The life of the Sovereign Queen was formed in the Divine Sun.***

I was thinking about my Heavenly Mamma in the act when she was assumed into Heaven. I offered my little acts done in the Divine Fiat to give her my homages and praises for her honor and glory. But while I did this, my sweet Jesus said to me:

“My daughter, the glory, the greatness and the power of my Celestial Mamma in Our Fatherland is insuperable. Do you know why? Her life on earth was lived inside of Our Divine Sun. she never went out from inside the dwelling place of her Creator. She knew nothing other than only Our Will. She loved nothing other than Our interests, and she asked for nothing other than for Our glory. It can be said that she formed the Sun of her life in the Sun of her Creator. So, whoever wants to find her in the Celestial Dwelling, must come in Our Sun, where the Sovereign Queen, having formed her Sun, pours out her maternal rays to the benefit of everyone. She is radiant of such beauty, that she rapt all of Heaven, and everyone feels doubly happy to have such a holy Mother, and a Queen so glorious and powerful. The Virgin is the first and only daughter who possesses her Creator, and is the only one who has made her life in the Sun of the Supreme Being. And, having drawn her life from this Eternal Sun, it is not a marvel that she who lived of light, formed her refulgent Sun that makes all the Celestial Court rejoice.

To live in my Divine Will means exactly this: To live of light and form one’s life in Our very Sun. this was the purpose of Creation: To have creatures created by Us, Our beloved children, in Our very dwelling, feeding them with Our very food, vesting them with royal clothes, and making them enjoy Our same goods. What earthly father and mother thinks about putting the birth of their viscera outside of their dwelling, their dear children, without giving their heredity to their own children? I believe no one. Rather, how many sacrifices do they not make to render their own children rich and happy? If an earthly father and mother arrives to do so much, much more so - the Celestial Father. He wanted and loved that His children remain in His dwelling to hold them around Himself, to be happy with them and hold them as a crown of His creative hands. But ungrateful man abandoned Our dwelling, rejected Our goods and contented himself with wandering about, living in the darknesses of his human will.”

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**August 24, 1930**

***The Divine Will takes on all forms to give Itself to the creature. The creation of man, investiture of the center of love and of the Divine Fiat.***

My abandonment in the Divine Volition continues. I feel that Its invincible power absorbs me to Itself, and in so many ways that I cannot do less than follow Its acts. While I was following the acts of the Divine Will done in Creation, my amiable Jesus said to me:

“My daughter, the love of my Divine Fiat towards creatures is so much that It takes on all forms in order to give Itself to the creature. It takes the form of the sky to remain extended over the creature’s head. And by perpetually remaining extended, my Divine Fiat embraces the creature from all sides, guides it, protects it, and defends it without ever withdrawing, while always remaining a sky to form Its sky in the heart of the creature. My Divine Fiat takes the form of stars and sweetly makes Its gentle twinkling descend upon the creature to caress the creature with Its kiss of light, and sweetly insinuates Itself to form the stars of the most beautiful virtues in the sky of the creature’s soul. My Fiat takes the form of sun to irradiate the creature of light, and to descend in the depth of the soul with Its vibrating heat. And with the strength of Its light and heat, my Fiat forms the tints of the most beautiful colors to form the Sun of Its Fiat in the creature. My Divine Fiat takes the form of wind to purify the creature. And with Its dominion, by blowing, It maintains the Divine Life ignited. And as It blows, thus my Fiat makes the Divine Life grow in the heart of the creature.

My Divine will abases Itself to everything, and Its love is such, that It constitutes life to everything that can serve the creature. My Divine Will arrives to the point of taking the form of air to make Itself be breathed, the form of food to feed the creature, and of water to quench it. In summary, there is nothing that serves the creature in which my Volition does not run together with that thing to incessantly give it to the creature. But how does the creature correspond to Me for the many multiple ways that my Fiat takes in the many loving forms to besiege the creature, so that if the creature does not recognize my Divine Will in one way, it recognizes It in the other, if my Divine Will doesn’t rouse the creature in one way, It rouses it in the other, in order to receive at least one glance, one smile of gratification, one invitation to let It descend in its soul to reign, one ‘thank you’ of gratitude for the so many follies of love? Ah! How many times does my Divine Will remain without the creature giving It any attention. What pain! How my Divine Will remains pierced! But with all of this, my Divine Will does not stop; It incessantly continues. And, It incessantly continues with Its all-divine firmness to make Its Divine Life run in all created things to offer Its Life to everyone under the veil of these created things, waiting with invincible patience for the one who must recognize and receive It to form Its Life inside the appearances and human form (of the creature), and thus completely reign in everything We created.”

After that, I followed the Divine Will in the acts of Creation. And arriving in Eden where man was created, my always amiable Jesus added:

“My daughter, the creation of man was the center where Our Fiat and Our love invested Themselves to hold Their perennial seat. Our Divine Being held everything inside of Us: The center of Our love and the unfolding of the Life of Our Volition. With the creation of man, Our Divine Being wanted to form the second center of Our love, in order that Our Fiat could unfold human lives with Its rule and dominion, like It was doing in Our Supreme Being.

You must know that in creating Adam, all creatures came to be created in him. All were present, no one escaped Us. We loved all creatures like We loved him, and We loved them all in him. When We formed Adam’s humanity with so much love, molding it and touching it with Our creative hands, forming the bones, extending the nerves, covering them with flesh, forming all the harmonies of the human life, all creatures were molded and kneaded in him. We formed the bones in everyone and extended the nerves. And covering them with flesh, We left there the touch of Our creative hands,

the seal of Our love, and the vivifying virtue of Our Volition. And infusing the soul into Adam, with the power of Our omnipotent breath, souls came to be formed in all the bodies, with the same power in which the soul came to be formed in Adam. Do you see, then, that each creature is a new creation, as if We had created the new Adam? Because in each creature, We want to renew the great prodigy of Creation, the investiture of the center of Our love, and the unfolding of the Life of Our Fiat. The excess of Our love in creating man was so much, that until the last creature will come on the earth, We will be in the continuous act of creation to give to each one - that which was given to the first created man: Our overflowing love, the touch of Our creative hands for the formation of each of them.

Therefore, my daughter, I recommend that you know how to recognize and conserve in you - the investiture of Our love and the operating Life of Our Fiat. And, you will feel the prodigies of the continuous Creation, and Our overflowing love that drowns you in love. Thus, you will not feel other than love and my Will.”

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**August 29, 1930**

***Created things are filled with the Divine Will. Crosses form the road that conducts to Heaven.***

My abandonment in the Divine Fiat continues. An invincible force transports me in Its divine acts, and I feel and know the Divine Will operating in all created things. The Divine Will sweetly invites me to follow It in Its acts so to have my company. But while I was doing this, my always amiable Jesus said to me:

“My daughter, all created things are full of my Divine Will, which left Itself in them, not for Us, because We did not have need, but for love of creatures, giving Itself in so many distinct ways for as many things that the Divine Will created. Acting as true Mother, my Divine Will wanted to attack creatures with as much love for as many things that went forth to the light of the day (for as many things that were born). It wanted to give Itself in each instant without interruption - to give Itself sip by sip, to form Its Life and extend Its Kingdom in each soul. So, you see that there is nothing where my Fiat does not want to give Itself. It can be said that each created thing forms my Fiat’s throne of love, where my Fiat makes Its mercy descend, Its graces and road, to communicate Its Divine Life. My Divine Will is on the look-out to see what good It can do to Its children, to see if they open their hearts to Him to receive Its goods and conform themselves to Its divine ways. So, each created thing is a call that my Divine Will makes to the creature to receive the Gift that my Divine Will wants to give to the creature. Each created thing is a new love that wants to spoon-feed creatures, and is an act towards the creature and inside of the creature.

But, oh my! How much ingratitude on the part of creatures! My Divine Will embraces creatures, presses them to Its bosom with Its arms of light, and they escape from inside Its light without reciprocating the embrace and looking to see Who is the One who loves them so much. Therefore, my daughter, be the one who makes reparation to my Divine Will. Follow It in all the calls that It makes to you through each created thing to give It love for love and to receive all the sips of Its Divine Life in the depth of your soul, to give It the freedom of letting It reign.”

Then, I was following the acts of the Divine Will and continuing my abandonment in the Supreme Volition. But, my poor mind was occupied with the many incidents that Our Lord had disposed and disposed and disposes of my poor existence. My sweet Jesus added:

“My daughter, crosses, incidents, mortifications, acts, the abandonment of creatures, and everything that can be suffered for my love, are none other than little stones that mark the road that conducts to Heaven. So, at the point of death, the creature will see that everything that it has suffered has been useful to it to form the road that marked with indelible ways and with immovable stones - the straight way that leads to the Celestial Fatherland. And, if in everything that my providence disposed for the creature to suffer, it suffered in order to fulfill my Divine Will, to receive not the pain but an act of Its Divine Life, the creature will form as many Suns for as many acts it has done and pains it has suffered, in a way that the creature’s road will be seen marked of Suns to the right and to the left, which, taking the creature and investing it with Its light, will conduct it in the Celestial Regions. Therefore, the many incidents of life are necessary, because they serve to form the road and outline the road of Heaven. If roads are not formed, it is difficult to go from one country to another. Much more so, to reach the Eternal Glory.”

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**September 20, 1930**

***Bitternesses, the slow poison of good. The Divine Will, the cradle of the soul. Jesus, the Divine Administrator of his Most Holy Will.***

I was feeling all immersed in the Divine Fiat. Its light dazzles my intellect. And while It absorbs me in Its light, It makes me follow Its acts that It did in Creation. But while I was doing this, I was feeling such a bitterness and oppression, that I had difficulty in fulfilling my acts in the Divine Volition. My sweet Jesus, having compassion on me, said to me:

“My daughter, what a pain your bitterness is for Me. I feel it pouring in my Heart. So, courage. Don’t you know that oppressions and bitternesses are the slow poison of good, which produces such a difficulty that it reduces the soul in an extreme agony, in a way that the creature feels the agony in the heart, and my love agonizes in the creature’s heart; the creature feels the agony on its lips, and my prayer agonizes; the creature feels the agony in its hands and steps, and my steps and my works feel agonizing. Even more so for the creature who wants to have my Divine Will as Life; being the creature’s will one with Mine, I feel its agony pour forth in my Divine Person. So, courage. Abandon yourself in my arms, and I will make another light, more refulgent, rise from my Divine Will, which making itself a cradle, will rock you in it to communicate my Divine rest to you. And with its light and heat, it will destroy the slow poison of your bitternesses, changing them into sweetness and into a fount of contentments. And reposing in the cradle of my Divine Will, you will have a sweet rest. And in waking up, you will find the bitternesses and oppressions banished, and I will hold you in my arms, with you having your usual sweetness and serenity, to make the Life of my Divine Will grow more in you.”

Then, I continued my abandonment in the Divine Fiat for as much I could. My sweet Jesus added:

“My daughter, the bitternesses, the oppressions, and all that does not regard my Volition, occupies

space in your soul. And, my Divine Will does not feel free to be able to extend Its light to make Its Life rise in each particle and recess of your soul with Its creative and vivifying virtue. It feels surrounded as by clouds, which even though the sun is there, the clouds, interfering between the sun and the earth, impede the solar rays from descending with the fullness of the light to give light to the earth. It is the same for the Sun of my Divine Will. It feels blocked by the clouds of bitternesses and oppressions in extending Its light in the depth of the creature, even in the little recesses. And, my Will feels impeded to be able to say: 'Everything is my Will in the creature, everything pertains to Me, everything is Mine'. And your Jesus, who has taken the care to form a soul all of my Will, suffers; and I remain blocked in my work.

You must know that I am the Divine Administrator of my Fiat in the creature. And when I see the creature disposed to do my Will in everything, in each act that it does, I get ready to do the preparatory work. Suppose you want to do an act of love. I immediately begin to work. I put my breath in that act of love. I place a dosis of my love there, and I embellish the act with the variety of the beauty that my Will contains. And then, the Divine Administrator of my Volition that I am, I administer my Divine Will upon that act of love, in such a way that in that act, the act of the creature is not recognized, rather an act of love as if it went forth from the center of my Divinity. I am too jealous of the acts that the creature wants to do animated by my Divine Will. I do not permit differences between our acts. In order to have this, I must put what is Mine, as well as my work in the creature's act. And I must do this in all of its acts. If the creature wants to do acts of adoration, prayer, or sacrifice, I put my work there so that its adoration be the echo of the Divine adoration, its prayer be the echo of Mine, and its sacrifice be the repeater of Mine.

In summary, I must find Myself in each act of the creature, your Jesus - as Owner, possessor of my Divine Will. I would not administer my Divine Will if I did not find the sanctity, the purity and the love of my Humanity in the act of the creature. Therefore, I want to find the creature free of whatever cloud that could shade my Divine Will. So, be attentive, my daughter. Don't block my work that I want to do in your soul."

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**September 30, 1930**

***Eden, field of light. Difference between one who works in the Divine Will, and one who works in the human will. The little terrain of the creature; and the Celestial Sower.***

I was continuing my usual acts in the Divine Volition, and my poor mind stopped in Eden, where God was creating man to give the beginning of life to the creature. My beloved Good, Jesus, making Himself seen all tenderness and goodness, said to me:

"My daughter, Eden is a field of light in which Our Supreme Being created man. It can be said that man was created in the light of Our Fiat. His first act of life was light, which extended an interminable field of light behind and before him, to the right and to the left. His first act had to run its course in order to form Adam's life, with Adam drawing in his acts - as much light for as many acts that he did, in order to form a light all his own, as his own property in virtue of his acts, although (the light was) drawn from my Divine Will.

Now, one who works in my Divine Will as its beginning and end, in which all of its acts are tied to the beginning of the light where the creature's life was formed and had its first act of life, the light holds this life in custody, defends it, and lets nothing foreign enter in that creature's light, to form one of the portents that only the light knows how to form. Instead, whoever descends from this light, enters inside the obscure prison of its will. And in doing its acts, it draws darkness. It draws as much darkness for as many acts that the creature forms, to form a property all of darkness, that is all his own. Darkness do not know how to take care of, nor defend he who lives in it. And, if that creature does some good act, the act is always obscure, because it is tied to darkness. And since the darkness do not have this virtue of knowing how to defend, foreign things to the same darkness enter (the soul): The molestations of weaknesses, the enemies of the passions, and the tenacious thieves that make the creature fall headlong in sin - even to the point of making it fall headlong in the eternal darkness where there is no hope of light. What a difference there is between one who lives in the light of my Divine Will, and one who lives as imprisoned in its human will!"

After, I continued to follow the order of the Divine Will in Creation. My little, poor intelligence stopped at the point when God created the Immaculate Virgin. My amiable Jesus, moving in my interior, said to me:

"My daughter, all the good and holy acts of the Prophets, of the Patriarchs, and of the people of the Old Testament, formed the terrain where the Supreme Being sowed the seed to make the life of the Celestial baby Mary germinate, because her seed was taken from the human race. The Virgin, holding the operating Life of the Divine Will in herself, widened this terrain with her acts, fecundated it and divinized it, and made the sanctity fro her virtues and the heat of her love flow in it more than a beneficent, restorative rain. And darting the terrain with the light of the Sun of the Divine Will that she possessed as her own, she prepared the terrain to germinate the Celestial Savior. And, Our Divinity opened Heaven and made rain the Just, the Holy, the Word, inside of this sprout. And in this way, my Divine and human Life came to be formed, to form the Redemption of the human race.

Look, then. In all of Our works directed to the good of creatures, We want to find a support, a place, a little terrain where to place Our work and the good that We want to give to creatures. Otherwise, where do We put it? In the air? Without at least one (soul) who knows about it and draws Us with its acts, forming its little terrain? And without Us, as the Celestial Sower, sowing the good that We want to give? If both parts - Creator and creature, didn't feel it together: The creature - preparing itself with its little acts in order to receive; and God - giving it, would be as if We did nothing and wanted to do nothing to the creature.

So, the acts of the creature prepare the terrain for the Divine Sower. If there is no dirt, there is no planting to hope for. No one goes to plant if he does not have a little terrain. Much less, does God, the Celestial Sower, throw the seed of His truths, the fruit of His works, if He doesn't find the little terrain of the creature. In order to work, the Divinity first wants to have an agreement between Itself and the soul. After we are in agreement together, and We see that the soul wants to receive that good - even unto praying to Us and forming the terrain for Us of where to place it, then, with all love, We give it. Otherwise, it would be exposing Our works to uselessness."



**October 7, 1930**

***How the Redemption is owed to the fidelity of the Most Holy Virgin. Fidelity, the sweet chain that rapt God. The Celestial Farmer. The necessity of the seed to be able to diffuse the Divine works.***

I was following the Divine Will, and my poor mind was occupied with the many things told to me by my sweet Jesus about the Kingdom of his Divine Fiat. It seemed to me, in my ignorance: "Oh! How difficult Its fulfillment is on the earth, Its reigning and triumph in the midst of creatures". But, while I was thinking this, my sweet Jesus said to me:

"My daughter, the Redemption is owed to the fidelity of the Queen Virgin. Oh! If I had not found this Sublime Creature who denied Me nothing, nor ever held back in whatever sacrifice, her firmness in asking for the Redemption without ever hesitating, her fidelity without ever tiring, her ardent and strong love without ever stopping, always being in her place, all of her being - of her Creator, without ever shifting herself for whatever thing or incident she could see - either by the part of God or by the part of creatures! She formed such bonds between Heaven and earth, and acquired such ascendancy, and such dominion over her Creator, that she rendered herself worthy of making the Divine Word descend upon the earth. Because of her fidelity never interrupted, and because Our very Divine Will held Its Kingdom in her Virginal Heart, We didn't have enough strength to deny her. Her fidelity was the sweet chain that bound Me and rapt Me from Heaven to the earth. That is why what creatures do not obtain in many centuries, they obtain through the Sovereign Queen. Ah, yes! Only she was the worthy one who merited that the Divine Word descend from Heaven to the earth, and who received the great good of the Redemption, in such a way, that if they want, everyone can receive the good of the Redemption.

The firmness, the fidelity, and the immovability in good and in the asking for the known good, can be called divine virtues, not human. Therefore, it would be to deny to Our very Selves - if We deny that which she asks of Us. Now, it is the same in the Kingdom of the Divine Will. We want to find a faithful soul where We can operate, who, with the sweet chain of its fidelity, ties Us everywhere and from every part of Our Divine Being, in such a way that We cannot find a reason to not give it what it asks. We want to find Our firmness, which is a necessary support to be able to enclose the great good in the soul that it is asking. It would not be decorous for Our Divine works to entrust them to souls who are inconstant and not disposed to face whatever sacrifice for Us. The sacrifice of the creature is the defense of Our works. And, it is as to put Our works in a secure place. Then, when We have found the creature to be faithful, and the work goes forth from Us to take its place in the creature, everything is done. The seed is already thrown. And little by little, it germinates and produces other seeds, and they diffuse themselves. Whoever wants, can procure that seed to make it germinate in its soul.

Doesn't a farmer do the same? If the farmer has the good of having one sole seed that can be its fortune, he plants it in his terrain. That seed, germinating, can produce ten, twenty, thirty seeds. The farmer no longer plants only one, but every one of those that he gathered. And so much comes back to him, that he can plant enough seeds to fill all of his terrain, and arrives to the point of giving the seed of his fortune even to the others. I, the Celestial Farmer, can do much more, because I find a creature who prepared the terrain of its soul where I can throw the seed of my works. That Celestial seed of my Divine Will that is planted in the depth of their souls will germinate. And little by little,

It will make its way, and will make itself known, loved and desired, by a few, and then by many.

Therefore, my daughter, be attentive and faithful. Make it be so that I can plant this Celestial seed in your soul, and that I don't find any hindrance to make it germinate. If the seed is there, there is the certain hope that germinating can produce other seeds. But, if the seed does not exist, all hopes cease, and it is useless to hope for the Kingdom of my Divine Will, just as it would have been useless to hope for the Redemption if the Celestial Queen had not conceived Me as fruit of her maternal viscera, fruit of her faithfulness, and of her firmness and sacrifice. Therefore, let Me operate, and be faithful to Me, and I will think of everything else."

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**October 12, 1930**

***Fear is the whip of the poor nothing. God's Love towards creatures is such that He puts the creature in competition with Him. God established all the acts that all creatures should do.***

I am always in my dear and holy heredity of the Divine Fiat. I feel the extreme need to never ever go out of It because my little atom of my existence feels its nothingness, and as nothing, not good enough to do anything if the Divine Volition, playing with it, does not fill it of Its All, making it do what It wants.

And oh! How I feel the need for the Divine Volition to hold me in Its Life, and for I to always remain in It. Now, I, all fearful, feel that I cannot live without the Divine Fiat. My sweet Jesus, with an inexpressible goodness, said to me:

"My daughter, do not fear. Fear is the whip of the poor nothing, in such a way that the nothing that is battered by the whip of fear, feels itself fading and losing its life. Instead, love is what makes the nothing throw itself in the All. The All fills it of Divine Life, and the nothing feels the true life that is not subject to fade, but always to live.

Now, you must know that the love that nurtures Our Divine Being towards the creature is so much, that We give of Our own to put the creature in the condition of being able to compete with its Creator. That is why We give the creature Our Will, Our love and Our very Life, so that the creature makes Them all its own to fill the void of its nothingness, and thus be able to give Me Will for Will, love for love, Life for Life. And We, even though We gave these things to the creature, We accept what it gives Us as if it was the creature's own, enjoying that it can compete with Us - the creature to give to us, and We to receive. We do this, so to give the creature again what it gave Us, so that it always has something to give Us. If the creature does not want to receive, then it feels the void of its nothingness, without a Divine Will that sanctifies it, and without the love that brings it to love its Creator. And the, upon this nothing, rushes all evils, the whips of fears, the darknesses of terrors, the rains of all miseries, and the weaknesses where one feels its life dying. Poor nothing that is not filled of the All!"

Then, I continued to pray, completely abandoned in the sweet dominion of the Divine Will. My beloved Jesus added:

“My daughter, in the creation of man, Our Supreme Volition already established all of the acts that all creatures must do, and constituted Itself Life of all of these acts. So, there is no human act that does not have its place in Our Divine Will. So, when the creature fulfills each of its acts, Our Divine Will goes forth in action in the human act of the creature. Therefore, all the power and sanctity of a Divine Will enters into the act of each creature. Each act (of the established acts of creatures) entered in the order of all Creation, each one taking its place, almost like stars in which each one has its place under the blue of the sky. And since all of the human race with all of its acts were ordered and formed by Our Divine Fiat in Creation, when the creature does an act, all the order of Creation is moved and Our Volition finds Itself in act as if It was creating all the Creation in that moment. This happens because everything is in act in Our Volition, and the act of the creature enters in the act of Our Volition, and taking its place established by God, the effects of all of Creation are renewed, and the human act enters in the course of all created things and has its distinct place there. That human act is always in motion in the Divine motion to adore and love its Creator. So, the operating of the creature in Our Divine Will can be called the fecundant and divine field of Our same Will in the little field of the creature.”

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**October 18, 1930**

***Value of the kisses and embraces of the Virgin to Baby Jesus. Because she possessed the Divine Will, all of her acts were rendered infinite and immense for Jesus. Resurrection of the acts done in the Divine Volition. Effects of the “I love You”.***

I continue my usual state. And dwelling on the act when the Sovereign Queen gave birth to little Baby Jesus (gave him to the light), and pressing him to her bosom, she kissed Him and re-kisses Him, and delighting in Him, she gave Him her most sweet milk. Oh! How I longed to give my Baby Jesus my affectionate kisses and my tender embraces also. And He, making Himself seen in the act of receiving them, said to me:

“Daughter of my Volition, the value of my Celestial Mamma’s acts were such because they went forth from the immense bosom of my Divine Will, in which she possessed Its Kingdom, Its Life. There was no motion, act, breath nor heartbeat that she did - that was not full of the Supreme Volition to the point of flowing outside. Her loving kisses that she gave Me went forth from the fount of It. Her chaste embraces, with which she embraced my infantile Humanity, contained the immensity (of my Supreme Volition). Sucking her most pure milk from her virginal bosom with which she nurtured Me, I sucked from the immense bosom of my Fiat. In that milk, I sucked the infinite joys of my Fiat, Its indescribable sweetness, the food, the substance, and the growing infancy of my Humanity, from the immense abyss of my Divine Will. So, in her kisses, I felt the eternal kiss of my Volition, which, when my Volition does an act, It never ceases to do it. In her embraces, I felt a Divine immensity that was embracing Me. With my Will that kept her completely filled, in her milk, she divinely and humanly nurtured Me and re-gave Me my celestial joys and the contentments of my Divine Volition. If the Sovereign Queen had not held a Divine Will in her power, I would not have been content with her kisses, with her love, with her embraces and with her milk. At the most, my Humanity would have been content. But my Divinity, the Word of the Father, who held the infinite, the immense in my power, wanted infinite kisses, immense embraces, milk full of divine joys and sweetnesses. Only in this way did I remain satisfied: That my Mother, possessing my Divine Will, could give Me kisses,

embraces, love and all of her acts - that gave of the infinite.

Now, you must know, that all the acts that are done in my Divine Will are inseparable from It. It can be said that the act and the will form one sole thing. The will can be called light, and the act can be called heat, which are inseparable from one another. So, everyone who will possess my Fiat as Life, will have all of the acts of the Celestial Mamma in their power. She held all of their acts in her power, in such a way that in her kisses and embraces, I felt kissed and embraced by all those who must live in my Will. And in those souls who must live in my Will, I feel kissed again and embraced by my Mamma. Everything is in commune and in perfect agreement in my Volition. Each human act descends from her bosom. And with her power, she makes it go back up in the center from where it went forth.

Therefore, be attentive, and don't let anything escape from entering into my Divine Will, if you want to give Me everything and receive everything."

My poor mind continues its course inside of the Divine Will. The Divine Will is always my support, my beginning, the middle and end of my acts. Its Life runs in me like the sweet murmur of the sea that never stops. And I, to exchange the homage and love, give the Divine Will the murmur of my acts that the same Divine Fiat makes me do: My always amiable Jesus continues to tell me:

"My daughter, each act done in the Divine Will forms a Divine Resurrection in the soul. Life is not formed of one sole act, but of many acts united together. So, the more acts that are done, the more times the soul rises in my Volition, in a way to be able to form a complete life all of Divine Will. Human life is formed of many distinct members to be able to form its life. If there was one sole member, it could not be called life. And, if it lacked some member, it would be called a defective life. Thus, the repeated acts done in my Volition serve as if they formed the different members of the Divine Will in the creature. And while they serve to unite these acts to form the life, they serve to feed the very same Life. Since my Divine Will does not have boundaries, thus the more acts that are done in It, the more Its Divine Life grows in the creature. And while the Divine Life rises and grows, the human will receives death from these same acts done in my Divine Volition. The human will does not find food to feed itself, and feels itself die in each act done in my Divine Will. But what pain! As many times the creature does its will in its acts, the more times the creature makes my Divine Will die in its act. Oh! How horrific it is to see that a finite will puts an infinite Volition outside of its act, who wants to give it Life of light, of beauty, and of sanctity."

Then, I was continuing my acts in the Divine Volition with my usual refrain: "I love You, I love You, in everything that You have done for our love". But while I was doing this, I was thinking to myself: "My refrain of 'I love You, I love You' will be tiring to Blessed Jesus. So, what good is it to say it?" My sweet Jesus, moving in my interior, said to me:

"My daughter, true love, accompanied even by the words 'I love You', is never tiring to Me, because I, being a complex of love and a continuous act of love who never ceases to love, when I find my love in the creature, I find Myself. The sign that the love of the creature is part of my love is when the creature's love is continuous. An interrupted love is not a sign of Divine Love. At the most, it can be a love of circumstances, or a love of interest, which, once these cease, love ceases. Even the words

‘I love You, I love You’ are nothing other than the air that my love produces in the creature, which, condensed in the creature, produces many flashes of lights towards Him who the creature loves. And I, when I hear said ‘I love You, I love You’, do you know what I say? ‘My daughter is flashing lights - in the air of her love towards Me, and one flash does not wait for the other.’ And then, all the continuous acts (done in my Volition) are those that have the virtue to conserve, feed, and grow the Life of the creature. Look at the sun. It rises each day and has its continuous act of light. It cannot be said that by rising each day, it tires men and the earth. Rather, everything is on the contrary. Everyone longs for the rising of the sun. And only because it rises everyday, it forms the food of the earth. Day by day, it goes little by little feeding the sweetness in the fruits, until it makes them reach perfect maturity. It feeds the various tints of colors to the flowers and the development to all the plants. And so one with all the rest. One continuous act can be called a perennial miracle, even though creatures do not give it any attention. But your Jesus cannot do less than give it attention, because I know the prodigious virtue of one act never interrupted. Therefore, your ‘I love You’ serves to conserve, feed and grow the Life of my love in you. If you do not feed this Life of my love in you, It cannot grow nor receive the multiplicity of the sweetnesses and variety of the divine colors that my love contains.”

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**November 9, 1930**

***Difference between the created love and the love that creates. The dowry with which God endowed the creature. Example.***

I live between the continuous privations of my sweet Jesus. Ah! Without Him, I don’t find my center in Whom I rest. So, I don’t know what flight to take (to find Him). I don’t find the guide that I can trust in. I don’t find He, who with so much love, made Himself a Teacher to me, giving me the most sublime lessons. His words were showers of joys, of love, and of grace upon my poor soul. And now, everything is profound silence. I would like the sky, the sun, the sea, and all of the earth to melt themselves in tears for to cry to Him who I no longer find, for I don’t know where his steps were directed. But, oh my! No one points at Him to me. No one is moved to pity for me. “Ah! Jesus, return. Return to she, to whom You Yourself said that you didn’t want other than - that she live only for You and with You. And now, all is finished.” My poor heart is full, and who knows how many things can be said of the pains that my heart feels from the privation of its Jesus, of its Life, of its All. So, I go on, and I do ... Then, while I found myself in the vehemence of the bitternesses, I was following the acts of the Divine Will. In an instant, everything was present before me. My always amiable Jesus, making Himself seen all tenderness, said to me:

“My daughter, courage. My love does not have any limits. Therefore, I love the creature with infinite and insuperable love. You say that you love Me. But, what difference is there between the created love and the love that creates? Creation gives you an image of the difference. Look at the sun. Its light and heat fill your eye and invest all of your person. And yet, how much light do you take? Very little; barely a shadow of it. That which remains of the light of the sun, is so vast it can invest all of the earth, symbol of your little created love, which, for as much that you feel filled (with it) to the point of overflowing, your love will always be little.

More than the sun, the love of your Creator always remains immense and infinite, which, surpassing

over everything, brings the creature in its triumph of love, making the creature live under the continuous rain of its creating love.

Another symbol is the water. You drink it. But how much do you really drink in compared to the water that exists in the sea, in the rivers, in the wells, in the viscera of the earth? It can be said: "Very little". And, that which remains symbolizes the creating love, which, in its own virtue, possess immense seas, and knows how to love the little creature with immense love.

The very earth tells you of your little love. How much earth do you need to support your feet? Barely a little space. And that which remains, oh, how much it is! So, between the love of the Creator and that of the creature, passes an extensive and immeasurable difference.

Other than that, you must add, that the Creator, in creating man, endowed him with His property. Therefore, He endowed him of His love, of his sanctity, goodness, intelligence and beauty. In summary, We endowed man of all of Our Divine qualities, giving him free will so that he could put Our dowry into business, always enlarging it more - according to how he more or less grew, even putting of his own acts in Our very same Divine qualities, as the homework that he received to conserve and enlarge the dowry that We gave him. Our infinite wisdom did not want to put outside - the work of Our creative hands, Our birth and Our son, without giving him of Our own. Our love would not support putting him outside to the light of the day (giving him birth) - nude and without property. It would not have been an act worthy of Our creative hands. If We gave him nothing, Our love would not have much reason to love him. Because he is Ours, has what is Ours, and costs so much to Our love, We love him much, to the point of giving him my Life. Things, when they cost nothing and nothing is given, they are not loved; and it is exactly this that always maintains lit and alive the ardent fire of Our love; because We gave much, and We still give to the creature.

Do you see, then, what a great difference there is between the love of the creature and that of the Creator? If the creature loves Us, it takes of Our same property given to it - to love Us. It loves, even though that it is the little created love, compared to the creating love. Yet, We want this little love; rather, We long for it. We covet it. And when the creature does not give it to Us, We become delirious. It happens to Us as to a loving father of his son, who endows his son with his properties. And this beloved son of the father, very often takes the fruit from the property given to him, and sends it as a gift to his father. Oh! How the father enjoys them, even though he doesn't need to receive the gifts. He feels loved by his son in the gifts. The gift is the operating and speaking love of his son. And, the love of the father always grows for him. The father feels honored, satisfied for having given his properties to he who loves him and who nurtures the affection for his father. But, what would be the pain of this father if the son never sent anything of the goods given to him? He would break his most sacrosanct duty, the love between son and father, and would convert the joy and the happiness of the paternity into sorrow.

More than a father do we love the creature, and all of Our happiness is in being loved in return. And, if the creature does not love Us, Our Paternity would convert into sorrow if it could. Therefore, my daughter, the more you love Us, the more gifts you send to your Celestial Father. These gifts are so pleasing to Us, because they are fruits of Our Divine properties, given to you with so much love from your Creator."

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**November 20, 1930**

***The fear of losing a good, means to possess it. Who has the right to ask for the Kingdom of the Divine Will. Food to form and grow the Life of the Divine Will in the creature.***

My abandonment in the Divine Volition continues, although with fear - that because of my unfaithfulness, I could have the great misfortune of being rejected of living inside the beautiful Heaven of the Supreme Fiat. Oh God, what a pain! "My Jesus, do not permit that I go outside of my dear Heredity, which You have given to me with so much love, and which You have always taken care of for me with so much jealousy. I ask this of You, for the love of the sky, which, with so much love, You extended over my head, symbol of Heaven, which, with a greater love still, You have enclosed in my poor soul, which is your Will. Make your Will always reign in me, and Its Kingdom extend Itself in all the world. I ask You for this with the love with which You created the sun that continuously beats the earth, which never stops its course to offer me its love of light, a live and real image of the Sun of your Volition, in which more than a sea of light You have enclosed your little daughter. I ask You for it for the labyrinth of pains in which I have been enveloped and besieged, pains that continuously give me gall to drink, and that make me feel myself under the storms that threaten to suffocate me, pains that I do not feel comfortable about writing on paper. Jesus, Jesus, have mercy on me, and make your Divine Will reign in me and in everyone."

While I poured out my pain, my sweet Jesus, my dear Life, extended his arms to sustain me and said to me:

"My daughter, courage. The fear of losing a good signifies to possess it, know it, and love it, and to possess it not with usurpation, but with right of property. When a good is possessed with right of property, no law - human or divine, can, with legitimate ways, remove the goods that are possessed. Much more so, it is the absolute Will of your Jesus that you possess the heredity of my Divine Fiat with the right of property, which I have given you with so much love, so that you could ask with right, that Its Kingdom come upon the earth. Because only whoever possesses my Will has the right to ask, and can with right - that Its Kingdom come upon the earth and extend Itself everywhere. And, since my Volition fills the sky, the sun, the sea, and everything, even though they don't have reason, they are freely dominated by the powerful strength and reason of my Fiat, which they never shift themselves from. Therefore, in the name of the sky, the sun, and everything, you, with right, can ask for Its Kingdom. Since the smallest and the greatest thing that is animated and dominated by my Divine Will is always superior to man, because without my Divine Will, man occupies the last place, man is the degraded one and the most humiliated among all created things. He is the most needy, the poorest, which, in order to live, must hold out his hand to all created things to receive the charity of their beneficial effects. And, at times, it is denied to him by the express Will of He Who dominates that created thing. Even more so, the Will of God puts the elements against man to make him experience what it means to not live in the heredity of my Divine Will. Only my Will gives the exaltation to the works of Our creative hands, puts them in the place of honor, and equips them of all goods, in a way that they will need no one. Even more so, my Will renders these works dominator of themselves and dominator of everything in virtue of my Will that they possess; everyone bows down and feels honored to be dominated (by them).

So, do not fear, because fear renders unhappy the good that one possesses, and embitters the most pure, holy, divine joys that are in my Fiat. Much more so, every act done in my Divine Will forms the food for to feed the past acts done in It. This is so, because many acts united together has formed the life of my Will in the soul, and life cannot be conserved nor grow without food. Thus, one act serves to conserve another and to form the Life of my Will in the creature. The repeated acts form the water with which to give water to the Life of my Will, as well as the air for to give the continuous breath to this Life all of Heaven. The repeated acts form the heartbeat for to make the Life of my Will in the creature feel the continuous heartbeat of my Volition. They form the food for to conserve the Life of my Will in life. The body cannot live without food, without air that makes it continuously breathe, nor without the heartbeat that gives it the motion to all its life, nor is it enough to eat food only sometimes, breathe and have a heartbeat at intervals, in order to form the human life, but (the body needs these things) always, always, because only the continuous acts have the virtue of forming life. Otherwise, life is extinguished. Whoever wants to form the Life of my Volition in himself, needs repeated acts, in such a way that this Life must not lack the air to make It breathe, the food to feed It, the heat, not the light, in order to make the creature feel the Life of Heaven in Its soul. Therefore, don't worry yourself of other things, but always go forward in my Divine Will."

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**November 24, 1930**

***There is no point where the Divine Will does not perform Its operating act towards creatures. Creatures receive the effects of that sole act according to their dispositions. Jesus speaks of chastisements.***

My abandonment in the Divine Fiat continues, but my poor existence unfolds itself very often among the bitternesses of the privations of my sweet Jesus. Meanwhile, I long for Him, arriving to the point of feeling myself lacking life, because He is my Life, nor do I know another life or pleasure other than Jesus. Then, if He comes for a little, while I feel myself revive, He embitters that puff of life that He gave me, because He says nothing other to me than about the great chastisements that the Divine Justice has prepared, how all the elements will put themselves against man: Water, fire, the wind, the stones and the mountains will change themselves into deadly arms, and strong earthquakes will make many cities and people disappear - and in all the nations. Not even ours will be spared. And then, the revolutions that exist, and those that will occur, the wars that are about to break out. It seems that almost everyone will be taken in the net that they themselves are preparing. But, Jesus said this with such bitterness, and then left me without my usual pains that He usually communicated to me before. Then, while I was embittered, I continued my acts in the Divine Volition. And my sweet Jesus, making Himself seen, said to me:

"My daughter, rise up. Come into my operating Will. It is immense. But in Its immensity, there is no point where It does not perform special and distinct acts towards mankind. Although my Will is one, one is Its immensity, one is Its act, and It holds the order of all the effects in Its immensity, which, as acts, go forth from the one sole act to pour themselves out towards each creature. Each creature then, receives them according to its disposition. If the creature is found disposed to love Me, it receives the effects of love that my operating Volition is pouring forth. If the creature is disposed to be good, it receives the effects of the operating goodness of my Volition. If it is disposed to make itself holy, it receives the effects of the sanctity of my Volition. So, according to their dispositions,



the immensity of my Fiat pours out Its distinct effects upon each creature, which converts into acts for them. And whoever is not disposed, receives nothing, even though my Divine Will is always operating upon each one of these. And since they do not want to receive the good that my Will wants to give them, my Justice converts these goods that the creature rejects into chastisements. That is why my Divine Will is as if on the look-out from inside the elements to see if creatures are disposed to receive the good of Its continuous operating. And seeing Itself rejected, my Will, tired, arms the elements against creatures. Therefore, unforeseen chastisements and new phenomenon are about to occur. With its almost continuous trembling, the earth warns man to use good sense. Otherwise, the earth will sink in under his feet because it can no longer sustain him. The evils are grave which are about to occur. Otherwise, I would not have suspended you frequently from your usual state of victim.

Now, for the creature who enters in my Divine Will, there is no act that escapes it. The creature runs to each of my Will's operating acts, adores them, thanks them, loves them, and honors the Supreme Volition everywhere, and keeps them company. And in the creature's littleness, the creature would like to guarantee all of the acts of my Will with its little love. Therefore, only who lives in It can defend the rights of such a holy Volition. So, I always want you in my Will. Don't want to ever go out of It."

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**November/December?, 1930**

***The reason why God is not known or loved: Because they think that He is a God who is distant from creatures; while in reality, He is inseparable. How the Divine Will attracts the soul, and how the soul attracts the Divine Fiat in itself.***

I was making my round in Creation to follow the acts that the Divine Fiat does in created things. And arriving in Eden, it seemed to me that my amiable Jesus was waiting for me for to be able to communicate to me - the love, the goodness, the sanctity, the power, and everything that He did in creating man, pouring all of Himself forth in man to the point of filling him all of Himself and of His Divine qualities, but so much so, to the point of them overflowing outside of man. God gave man a task, as man's highest honor: To make use of God's love, goodness, sanctity and power to unfold his life in the same goods of He who had created him.

I felt saturated by the Divine qualities. My sweet Jesus said to me:

"My daughter, man was created to be inseparable from God. And, if God is not known and loved, it is exactly because man thinks that God is the Being who is far from him, as if We had nothing to do with him, nor he with Us. Believing that God is far makes man go astray from God. Consequently, everything that man had when he was created, Our same Divine qualities, remain weakened and suffocated; and for many, as if they did not have life.

Our Divinity is not far, but near. Even more so, inside of man. And, in all of his acts, We are Actors and Spectators. So, Our pain is great in seeing that creatures hold Us far from themselves and believe that We are far from them. Therefore, they do not know Us nor love Us. Thinking that We are far is the deadly tool that kills the love of the creature towards its Creator. Distancing breaks any

friendship. Who can ever think to love, know and hope (for something from) a Being who is distant? No one. We are constrained to repeat: 'We are with them, inside of them, and it seems that they do not know Us'. And while their love and their will are far from Us because of not loving Us, they say that We are for from them. That is the reason why some who have read of my intimacies with you, have arrived to the point of doubting Me. It is exactly this, because they think that I am a distant God, and because of this distance, so many intimacies between you and Me could not happen. Now, my daughter, do you want to know who makes one feel God alive in the heart of the creature? My Will reigning in the creature. Because not giving life to the human will, my Fiat makes the creature feel Its love, power, goodness, and sanctity - alive, which run in all the acts of the creature. For this creature, the distant God does not exist, rather a God who is near and is the primary Life of the creature's life and of all of its acts. Consequently, the living in my Divine Will maintains the vigor to all the goods that We gave to man in creating him, and makes of him the Throne of God and His glory, where God dominates and reigns."

After that, I continued to follow everything of admiration and sublimity that the Divine Fiat had done in Creation. I said to myself: "I want to enter into the sun to find the Divine Will operating in the light of the sun to give to the Divine Will all the beautiful, the pure, the holy, and the power that a human will, operating in the light of the sun, can contain. I want to enter in the blue sky to embrace it and give the Divine Will my operating will in the vastness of the skies and in the multiplicity of the stars, so to give the Divine Will the glory and the love of a sky and as many profound acts of adoration for as many stars there are. And in this way, I followed all created things. But while I was doing this, a thought said to me: "Created things do not have reason. Created things are veils that hide that Fiat. And, with the Fiat's divine reason - more than if created things had reason, and with the Fiat's power, the Fiat dominates created things, maintains the perfect equilibrium, and adores Itself, loves Itself, and glorifies Itself by Itself." But while I was thinking this, my beloved Jesus made Himself seen, held me tightly between his arms, and with all tenderness, said to me:

"My little daughter of my Divine Volition, my Will is one. Although It has the bilocative virtue, It bilocates Itself in every instant, in everything and in every act, in such a way that everyone can have It as their own act and their own Life. But, my Will never loses Its unity. It is always one. And with Its singular strength, It maintains the union, the harmony, the order, the communication and the inseparability where It reigns, and holds everything in Itself enclosed inside of one sole act. The act is one. My Will is one. But, It extends Itself everywhere, without leaving even one atom of created things without Its operating and vivifying Life. Ah, yes! Created things are really veils that hide my Will. My Will veils Itself of light. And extending Itself in the sun with Its light, my Will caresses creatures, embraces them, kisses them, warms and loves them. My Will extends Itself in the sky, and makes Itself all eyes for as many stars that there are, to look at creatures. And, the gentle sparkling of the stars are silent voices, as if the sparkling very quietly calls creatures to the Celestial Fatherland. My Will pours Itself in the air. And completely filling it, my Will makes Itself the breath of creatures. And blowing on them, my will makes Itself be breathed, and gives creatures life. My Will runs towards creatures in all created things to give them so many distinct effects to offer them Its love, Its Life and their conservation. But, the act is one. One is the Will that fills Heaven and the earth.

Now, my daughter, whoever does my Will and lives in It, when that creature does its acts, it draws in itself all the acts that my Fiat has done and that It continues to do. And, my Will draws the creature

and the creature's act in the act of my Will. So, by virtue of Its one Will, It draws the creature in the sky, in the sun, in the air, in everything. And then, do you know what happens? No longer does one single reason and Divine Will fill the sky and the earth, but another reason and will - a human reason and will, which, with them dispersing themselves in the Divine reason and Divine Will, it can be said that this remains as the veil of created things. But, a veil that has a human reason and will, sacrificed and fused in the Divine reason and Divine Will. And then, it happens that my Fiat is no longer alone to love Itself, honor Itself and glorify Itself in created things, but there is another will - a human will that loves It, adores It, and glorifies It, in the sky, in the sun, and in the air; in summary, wherever my Fiat finds Itself and in each distinct thing where my Fiat reigns.

So, as my Divine Will draws the human will in Itself and in my Will's acts to make the creature love, adore and glorify with my Will's same love, adoration and glory, thus the creature, who does not want to live of anything but my Will alone, draws all the acts done by my Will in itself, and makes itself to love and sanctify like a Divine Will knows how to love and sanctify; and the Divine Will extends Its sky and forms Its Sun. In summary, my Divine Will continues Its Divine art, like It began and is continuing to do in Creation. Do you see, then, what it means to do my Divine Will? And, that not doing It - means to lose the sky of my Will, Its Sun, Its air, Its seas of grace and Its Divine art? Therefore, I always want to find the daughter of my Divine Will in It."

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**December 21, 1930**

***Triumphs on the part of the Divine Will when the creature lets itself be molded by the Divine Fiat. Exchanges of triumphs on both parts.***

My flight in the Divine Volition continues. It seems that I call the Divine Volition because (if not), I would lack the Life of good, the Life of love, the Life of light, and the Life of peace. My human will, seeing itself alone, would assault me and give life to my passions. Accordingly, I fear so much that even one sole instant remain deprived of the Fiat operating in me, because when the Divine Will remains, my human will remains hidden and does not dare to move before such a holy and powerful Will. So, I call the Divine Will and It gives me a hand to bring me in Its acts, so that I follow It and keep It company. And, since the Divine Volition has created everything for love of creatures, when It feels the creature near It and fused in It, It finds such pleasure that It feels reciprocated of the many things that went forth from Its creative hands.

Then, while I followed the acts of the Divine Will done in Creation, my sweet Jesus, making himself seen and looking at me, said to me:

"My daughter, how sweet it is to Me to look at a soul who lets itself be molded by my Divine Will. A triumph occurs on both parts. My Will invests the intelligence of the creature, and the creature lets itself be invested. In summary, an agreement is formed from both parts. Then, my Will forms Its triumph over each thought of the creature. And, the creature acquires and bears in triumph so many Divine thoughts in its mind. So, my Divine Will triumphs by giving (to) and taking possession (of the creature). The soul triumphs by wanting it and receiving it. Then, if the creature looks, speaks, if its heart beats, if it works and walks, they are all triumphs of my Will over the creature, and the creature is triumphant and takes possession of so many Divine acts. Between these exchanges of triumphs and

possessions, such joy and happiness is formed on both parts, that you are not able to understand them all. You must know that the good, the triumph and the possession, brings joy and happiness when it occurs between two beings. Good that is isolated has never made anyone happy. As the good sees itself isolated, it loses all the beauty of the happiness. So, my Divine Will looks for its creature to form Its triumphs to be able to form together with the creature Its joys and happiness upon the face of the earth.”

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**February 8, 1931**

***Accusations, calumnies, condemnation. God’s Will costs more than His power. The Divine Will moves in two ways: In a willed way and in a permissive way. Round of chastisements that He will do to all nations.***

It has been some time that I have not written, because my poor heart is swollen of intense bitterness, to the point of completely sweeping me away in the highest stormy waves of pain and of profound humiliations. I did not have the strength to put on paper one page of the most painful period of my existence here below. In the vehemence of my pain, I repeated the saying of our Lord several times: “I looked for a consoler in so many pains, and I did not find one; a friend to say a word in my defense, and there was none; much more, the one who should sustain Me and give Me a breath of courage, I felt him changed as if he was my most cruel enemy.” Ah, yes! I can repeat well with my sweet Jesus: “A fleet of dogs has surrounded me to tear me to pieces and devour me.” I believe that the Heavens have cried over my harsh situation, just like my sweet Jesus has cried with me many times. Oh! How true it is that only Jesus remains (with the soul) in the pain and humiliations. Creatures know how to be around when everything smiles at us and brings us glory and honor. But when the contrary happens, they escape and leave the poor victim alone and abandoned. “Oh! My Highest Good, Jesus, don’t leave me alone in such a painful period of my life. Leave Yourself with me, or bring me with You. I feel smothered. My strength is becoming less. Oh please, help me! Help me, oh Jesus!”

And then, what torments me more are the very struggles that I must sustain with my sweet Jesus. Because of the printing of the Divine Will, they accuse me at the Holy Office of things that I do not know. I do not know where my accusers live, nor where they are, and they are as distant from me as the sky from the earth. It has been forty-six years that I have been living in bed. It can be said that I am a poor one, buried alive. I do not know the earth, nor do I remember of ever having a love of interests. My sweet Jesus has always been vigilant over my heart, and has held it completely detached. May the Lord always be thanked! They have maligned at the Holy Office about the coming of the priest who comes to call me to obedience in the state of my sufferings. Consequently, impositions and prohibitions. Here, a struggle is opened with my beloved Jesus. I pray to Him that He free me, or, that He does everything Himself; that is, make me fall in the pains and free me when He likes. And Jesus, all goodness, said:

“My daughter, do you believe that I cannot do it? I can do it! But, I don’t want to. To Me, my Will costs more than my power. For Me, power is nothing. In one instant, I can make the sky and the earth. In another instant, I can destroy them. Such is the strength of my power. But, to destroy an act of my Volition, which I do not want to do, nor can I, I would destroy the order of the acts of my Will, which, from all Eternity, are from the Divine stability. I would go against my Wisdom, against my

very designs, and against my love. I would be acting not as God, but as man, who easily changes according to how things are pleasing or displeasing to him, and according to how they seem to him, and how he likes them. I am the Immutable, and I do not change in the designs and acts that my Holy Divine Will with Highest Wisdom has established to do. And then, I would not be acting as God, (changing) only because they wanted to accuse you of black calumnies, making use of their authority and wicked perfidy to the point of arriving to the Holy Office. (There, one arrives when a bad has reached to the excess and that no other authority can put a remedy to. And just from this, one can see the highest perfidy 'of the accusers'). Should I change my designs and ways, which for so many long years I have held upon you? Oh! If you knew what pain they have given to my Heart, which, not being able to support the torture, I am constrained to strike all those who have contributed to such a black accusation. And, don't think that I will do it today. In time and in circumstances, my Justice is arming its arm against them. No one, no one will be spared. The pain they have given Me is too much."

And I: "My Love, if You let me fall (into the state of victim) and don't help to free me, how will I do it? You don't want to change your ways that You have held upon me. If authorities, who want differently, do not cede to what You want, how will I do it? At least assure me the You will bring me to Heaven. And then, You, I, and they, will all remain content. Don't You see in what a labyrinth they have put me in? I am the accused, the condemned, as if I have become the most disgraceful creature that exists on the earth, and as if a curse rains upon my poor existence. Jesus, Jesus! Help me. Don't abandon me. Don't leave me alone. If everyone has been so barbarous - that they have left me, You won't leave me; isn't that true, Jesus?" My pain was so much that I broke out in bitter tears. And Jesus, also bursting in tears, said to me:

"Good daughter, courage. You must know that my Divine Will moves in two ways: In a willed way and in a permissive way. When my Will moves in a willed way, It fulfills my designs, It forms sanctity. And the creature who receives this willed act of my Will, receives it enclosed with light, with grace, and with help. Nothing must be lacking to this fortunate creature so that it can fulfill this willed act from my Will. On the other hand, my Divine Will acts in a permissive way when creatures, with their free will that they have, look to tie the hands of the Omnipotent, as in this (situation) - in what they want from you, wanting to change things to their way, and not how I, who with so much love and for the good of all, have disposed until today, constraining Me to act in a permissive way. And, my permissive Will is with Justice and chastisement. The accusers have such a blindness - that who knows where they are going to precipitate. Therefore, I will act with my permissive Will. Since they do not want the way willed by Me, I will hold you suspended from the state of victim. And my Justice, not finding its support, will vent itself freely against the people. I am making the first round in all nations, so much so that very often, I suspend you from the state of victim because I see you too embittered for my cause and because of what they want, and because of so much perfidy that they have had against you, and because in seeing you so embittered, I don't have the heart to throw you in your usual state of pains, which you, with so much love, have received, and which I, with even a greater love, have communicated to you. Therefore, I pass over you. But, if you knew my pain, and in my pain I go repeating: "Human ingratitude, how horrendous you are!" I am ready to do the second round of chastisements in all nations again, repeating earthquakes, mortalities, unforeseen phenomenon, evils of every type, enough to give terror and shock. The chastisements will rain like a dense fog on the people, and many will remain nude and famined. And when the second round will

have finished, I will do the third. And where the chastisements will rage more, the wars and revolutions will be more ruthless.

My daughter, what I recommend to you is: Patience. Oh please, don't give Me the pain of your will opposing Mine. Remember how many graces I have given you, how much love I have loved you with to win your will and make it Mine. If you want to make Me content, assure Me that you will never, never do your will."

And I, while I assure Jesus that I never want to do my will, the present circumstances are such that I live with a continuous fear that continuously poisons me, that I could fall into the great disgrace of not always doing the Divine Will. My God, what a pain. What a torment to my poor heart, even more so because of my inconstant state, because I pass days without falling in the state of suffering. And now, I am tortured thinking that Jesus has left me, and that I will no longer have the good of seeing Him. And in my pain, I go repeating "Good-bye, Jesus. We won't see each other anymore. Everything is finished." And I cry to Him who was more than my own life to me. I pass two, three days in this torture. And, when I persuade myself that I will no longer fall in that state of pains, then Jesus suddenly surprises me and makes me fall in the sufferings. And then, I am tortured with the thought: "How will I be obedient?" So, whether in one way or in another, I feel such sadness and bitterness that I myself don't know how I can continue to live. I hope that my sweet Jesus will have mercy on me in my pain, and will bring his poor exiled one in his Celestial Fatherland. "I only pray you, Jesus, to put an end to this storm. With your power, command that it calm itself. And, by You giving light to who has aroused this storm, they are able to know the bad that they have done, so that they can make use of that light to sanctify themselves."

Fiat!

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 29**





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## Volume 29

*This is a rough draft translated from a modified Italian edition and still needs to be compared to the original one final time. I expect there will be multiple corrections in format and translation errors.*

- - -

Fiat!!!

[*In Voluntate Dei! Deo gratias.*]

In the Will of God! Thanks be to God.

### February 13, 1931

***One who lives in the Divine Volition lives in the center of his light, instead one who doesn't live in him lives in the circumference of his light. How God finds his knoll. How the creation is mute, the creature is (the) speaking creation. The echo of God in the creature. God with manifesting the truths goes out from (his) rest and continues his labor.***

My life, my sweetest Jesus, oh, come to my help, do not abandon me, with the power of your Most Holy Volition invest my poor soul and put forth from me all that which disturbs me and tortures me! Oh, make that the new sun of peace and of love rises in me! Otherwise I don't feel any more strength to continue to make the sacrifice to write, already (my) hand trembles and the pen doesn't flow upon the paper. My love, if you don't help, if you don't remove from me your justice that justly knocks me down in the sorrowful state in which I find myself, I feel unable to write even a word; therefore help me, and I will strive for as much as I can to obey he who commands me to write all that which you have said to me on your Most Holy Will, and since they are things past, I will make all together a little sign of every thing that regards your Divine Will.

Whence feeling oppressed and all flooded with intense bitterness, my sweet Jesus making himself seen and sustaining me between his arms said to me:

"My daughter, courage, think that a Divine Volition reigns in you, that he is the source of happiness and of perennial joy; whence your bitterness and oppressions form the clouds around the sun of my Will, which impede his rays from shining in all your being, because wanting to make you happy he feels the happiness that he wants to give you rejected by your bitterness; and in spite that you possess a divine sun at your disposition, in virtue of your bitterness you feel the rain that oppresses you, that fills your soul even to the brim. Because you should know that one who lives in my Will lives in the center of the sphere of the divine sun, and can say: 'The sun is all mine.' Instead one who doesn't live in him lives in the circumference of the light that the divine sun spreads everywhere, because my Volition neither can with his immensity deny himself to anyone nor does he want to deny himself, he finds himself as the sun that is constrained to give light to everyone, although not everyone might want it, and why is this? Only because he is light and the nature of the light is to give itself to everyone, to whom doesn't want him and to whom wants him. But what great difference there is between one who lives in the center of my divine sun and between one who lives in his circumference? The first one possesses the properties of the light and all his goods that are infinite; the light holds her defended from all evils, so that sin can not have life in this light, and if bitteresses arise, they are as clouds that can not have perennial life, a little breeze of my Will is enough to put in flight the densest clouds, and the soul finds herself sunk in the center of her sun that

she possesses; more so that bitternesses of one who lives in my Volition are always for my cause, and I can say that I am embittered together with you, and if I see you cry, I cry together, because my same Will makes me inseparable from one who lives in him and I feel her sufferings more than if they were mine. Indeed my same Will that resides in the soul calls my Humanity in one who suffers, in order to make him repeat his living life upon the earth; and oh, (the) divine prodigies that happen, the new currents that are opened between Heaven and earth, for the new life of sufferings that Jesus holds in his creature! And my heart while it is human it is divine, it possesses the sweetest tenderness, they are such and so many the attractions and the powerful tendernesses of my heart, that as I see one who loves me suffer, my most tender love liquefies my heart and repours itself out over the sufferings and over the heart of my beloved creature. Therefore I am with you in the suffering and do two offices: as actor of sufferings and as spectator, in order to enjoy the fruits of my sufferings that I want to go developing in her.

"Therefore for one who lives in my Will they are suns and center of her life, hence we are inseparable, I feel her palpating life in me and she feels my palpating life in the intimacy of her soul. Instead for one who lives in the circumference of the light because the sun of my Divine Will spreads everywhere, she is not proprietor of the light, because true mastery is said when a good resides in oneself and no one can take away the good of within, neither in life, nor after death, instead the good of outside is subject to peril nor does it hold power to hold us in security, and the soul suffers weakness, inconstancy, passions that torment her, and she arrives to feel as distant from her Creator. Therefore I want you always in my Will, in order to let me continue my life upon the earth."

Whence I continued my little acts of adorations, of love, of praises, of benedictions in the Divine Fiat to my Creator, and as I emitted my acts, thus the Divine Volition extended them anywhere and everywhere where the Divine Will found himself, because there is no point where he doesn't find himself; and my always amiable Jesus added:

"Dearest daughter of my Will, you should know that my Volition doesn't know to do acts at half, but complete and with such fullness as to be able to say: 'Where there is my Will there is my act; and our Divinity seeing in our Divine Will the adoration, the love of his creature extended, he finds his knoll in his immensity in whatever point he wants lean himself. Whence we feel our profound adoration, that the creature has put us in our Will, and we lean and we rest; we feel that everywhere she loves us and we rest in her love, and thus with her praises and benedictions. So that the creature in our Will becomes our knoll and our rest, there is nothing that delights us more than to find our rest in our creature, symbol of the rest that we took after having created all the creation.

"Beyond this our Divine Will remains everywhere, and Heaven and earth and all are filled up to the brim with him; so that all are veils that hide him, but mute veils, and if in their muteness they eloquently speak of their Creator, it is not them, but my Will himself hidden in the created things (so that) he speaks by way of signs as if he might not have word: he speaks in the sun by way of signs of light and of heat, in the wind giving penetrating and ruling signs, in the air he gives mute signs, as to form the breath of all creatures. Oh, if the sun, the wind, the air and all other created things might have the good of the word, how many things would they say of their Creator!

"Instead who is the speaking work of the Supreme Being? It is the creature. We in creating her loved

her so much, that we gave her the great good of the word; our Will wanted to make himself word of the creature, he wanted to go forth from the muteness of created things, and forming the organ of the voice in her, formed the word in order to be able to speak. Hence the voice of creatures is speaking veil in which my Will speaks eloquently, wisely; and since the creature doesn't say nor does she always do the same thing, as created things that never change action, they are always at their post to do that same action that God wants from them, therefore my Will maintains the continuous attitude of the multiplicity of the ways that there are in the creature; whence one can say that he not only speaks in the voice, but makes himself speaking in the works, in the steps, in the mind and in the heart of creatures. But what isn't our sorrow in seeing this speaking creation make use of the great good of the word in order to offend us, make use of the gift in order to offend the giver and to impede the great prodigy that it can do, of graces, of love, of divine knowledges, of sanctity, that I can do in the speaking work of the creature! But for one who lives in my Will they are voices that speak, and oh, how many things I go manifesting to her! I am in continuous motion and attitude, I enjoy full liberty to do and to say surprising things and I complete the prodigy of my speaking, loving and working Will in the creature. Therefore give me full liberty, and you will see that which my Volition knows how to do in you."

Whence I was thinking of all that which my sweet Jesus had said to me, and my beloved Good repeated:

"My daughter, the substance of our Divine Being is an immensity of purest light, that produces an immensity of love; this light possesses all the goods, all the joys, interminable happiness, indescribable beauties; this light invests everything, sees everything, encloses everything, for neither past nor future exist for it but one act alone, always in act, that produces such multiplicity of effects, as to fill Heavens and earth. Now the immensity of the love that this light of ours produces makes us love our Being, and all that which goes forth from us, with such love as to render us true and perfect lovers, so that we don't know how to do other than to love and to give love and to ask for love. Now [in] one who lives in our Will, our light and our love makes the echo in the creature and transforms her into light and love. Now what is our happiness [in] forming our types and models with the work of our creative hands! Therefore be attentive and make that your life does not become formed of other than light and love, if you want to make your dear Jesus content."

Whence I did how much more I could to abandon all of myself in the Divine Will, and I thought of the so many truths that blessed Jesus had manifested to me concerning his Holy Volition. Every truth embraced the infinite and contained so much light as to fill Heaven and earth, and I felt the strength of the light and the weight of the infinite, that invading all of me with an indescribable love they invited me to love them and to make them mine with putting them into practice. But while my mind lost itself in so much light, my sweet Jesus said to me:

"My daughter, our labor toward the creature commenced with the creation, and our labor remains in the word, because containing our creative strength, he speaks and creates, speaks and forms the most beautiful and marvelous works. In fact with the work of six Fiats that we pronounced there was formed the whole great machine of the universe, I included man who should live (in) it and be the king of our so many works. Whence after having reordered everything, our love called us to rest, but the rest doesn't say completion of the labor, it says a pause in order to resume the labor again.

"Now do you want to know when we resume our work again? Every time that we manifest a truth we resume the work of the creation. So that all that which was told in the Old Testament, they were resumptions of the labor; my coming upon the earth was none other than to resume the labor for the love of creatures: my doctrine, the so many truths uttered by my mouth, showed in clear notes my intense labor for creatures. And as in the creation our Divine Being rested, thus with my death and resurrection I wanted to also rest in order to give the time in order to make the fruits born in the midst of creatures of my labor, but always rest, not completion of labor. Our labor even to the end of the centuries will be alternated with labor and rest, with rest and labor. You see therefore, good daughter, that long labor that I have had to do with you with manifesting so many truths on my Divine Will; and since the thing that most interests our Supreme Being is to make him known, hence I have not spared anything to a labor so long, although I have often taken the little pauses of rest in order to give you the time to receive my labor and to prepare for you the other surprises of the labor of my creative word.

"Therefore be attentive to conserve and to not lose anything of the labor of my word, that contains an infinite value that is enough to save and to sanctify an entire world."

\* \* \*

### **February 15, 1931**

***How the divine life has need of foods in order to grow in the creature. The creature with her love forms in God himself his divine life. How the divine love holds the germ/seed to generate continuous life.***

My abandonment in the Divine Fiat continues, although I live under the nightmare of intense bitterness, of continuous tears, and I am constrained to live with an unhealthy air of agitation, that takes away the beautiful serene day of peace from me, always enjoyed by me. I am resigned, I kiss the hand that strikes me, but I feel alive the fire that burns me with so many tempests that they are unloading upon my poor existence. My Jesus help me, do not abandon me! Oh, give me peace, that peace that you wanted so much that I might possess! And although Jesus very often tears the veils of the dense clouds that surround me with telling me some little words, afterwards however I return, encouraged a little, to my uneasy state. Whence my sweet Jesus surprising me said to me:

"My good daughter, courage, nor fear that I might be able to abandon you; I feel my life in you, and if I might abandon you, this life of mine in you would remain without food to make him grow, without light in order to felicitate him, he would lack the real cortege to my divine life that I myself have formed in you. Because you should know that my life in myself doesn't need anything, neither to grow, nor [is it] subject to decrease, but my life that I go forming in the creature in order to make him grow, he has need of divine foods in order to make him grow in a way that little by little my divine life fills the whole creature. Therefore I can not leave you, and while it seems that I leave you and it seems that everything is finished between me and you, suddenly I return to my little daughter to feed you the food of my Will. Because you should know that my Will is light, and [to] the soul that lives in him the properties of the light become administered to her, and while she works, her works fill themselves with light but so much so as to overflow outside of her, in a way that one sees them done in the properties of the light of her Creator; if they are the properties of the divine love, they fill the love of the creature; if she adores, the properties of divine adoration fill the adoration of the creature; in short there is no act that the creature does, in which the divine properties do not



fill these acts. In my Will the human ceases, remains annulled, and the creature always holds to take; the divine properties remain at her disposition. Oh, if everyone might know what it means to live in my Divine Volition, the great good that comes to them and in the simplest way!"

Whence I continued my abandonment in the Divine Fiat, and not knowing how to do other went saying my little "I love you" in the divine acts, not only, but I said to myself: "My Jesus, my love, my 'I love you' flows in your heartbeat, in your breath, upon your tongue, in your voice, even in the littlest particles of your adorable Person." But while I did this, the dear (of) my life making himself seen put my "I love you" in his heart, inside and outside of all his Divine Person, and he enjoyed it so much that it incited me to repeat how many more "I love you's" I could, in order to be able to find the pleasant "I love you" in all his Being; and then pressing me to himself he said to me:

"My daughter, love is life, and when this love goes forth from the soul that lives in my Will, it holds the virtue to form in God himself the life of love; and since the substance of divine life is love, hence the creature with her love forms in God another divine life, and we feel in ourselves our life formed by the creature. This life that [the creature has formed] with her love united to our Will, because it is he that administers the power (so) that the creature can arrive to form the divine life himself all of love in God, this life is God's triumph and the triumph of the creature; and in the act of triumph we take this divine life that the creature has formed in ourselves and we give him to (the) good of all creatures, as precious gift that the little daughter of our Volition makes to everyone, and with anxiety we await that with her love she comes to form other divine lives in our Supreme Being.

"My daughter, our love is not sterile, rather it holds the germ/seed to generate continuous life. So that as you said: 'I love you' in my heartbeat, in my breath, thus I generated another heartbeat, another breath, and so on with all the rest, in a way that I felt in myself the new generation of your 'I love you' that formed the new life of my love. And oh, how happy I felt thinking that my daughter was forming inside of me my own life in me, all of love! If you might know how moving this act of the creature is that she gives God to God with her love! Oh, how it enraptures us! And feeling ourselves enraptured we give other love in order to have the contentment to have her repeat our new lives of love. Therefore love, love a great deal and you will make your sweet Jesus more happy."

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**February 17, 1931**

***Impositions, bitter tears; Jesus consoles her with the assurance that he concedes her the grace to not let her fall into the sufferings. How only voluntary suffering constitutes the true victim.***

I pass most bitter days, my poor existence unfolds under the nightmare of a tragedy. My Jesus, help me! do not abandon me! You who have always been so very good with me and who with so much love have sustained me in the struggles of my life, ah, do not leave me now that the struggles are more tremendous and they attack furiously! Ah, my love, demonstrate your power! See, O Jesus, they are not demons that fight me, that with a sign of the cross I would make them flee who knows where, but they are superiors that only you can put them at post. I am the poor condemned one and I myself don't know what I have done; oh, how sorrowful is my story! They have told me that they want to put me under another priest delegated by the Bishop, who will call physicians and will make all those proofs that he wants, leaving me abandoned from all the others, in the authority of he. To such announcement I have burst into crying, without being able to stop from crying, my eyes had

become fountains; I passed the whole night in crying and I prayed Jesus that he might give me strength and that he might put an end to such a tempest. "You see" - I said - "my love, I am two months and more in continuous struggles: struggles with creatures, struggles with you that you might not make me fall into sufferings." And oh, how much it costs me fighting with my Jesus! But not because I didn't want to suffer, but because thus they want one who is over me; but now I can endure no more of it, and then I will stop crying, when he tells me that he concedes to me to free me from the annoyance that I give to the priest; everything for this is war. And I cried and cried with such bitterness that I felt (my) blood poisoned in (my) veins, so much so that I often felt as without life, without breath, but as I felt thus I continued to cry and to sob. Whence while I was in a sea of tears, my sweet Jesus pressed me to himself between his arms, and with a tender voice as if he also might want to cry he said to me:

"My good daughter, do not cry anymore, my heart can not endure it anymore, your tears have descended even into the depth of it and I feel your bitterness so alive that I feel it burst. My daughter courage, know that I have loved you a great, great deal, and this love now does violence to me to content you: if until now I have held you suspended from the state of suffering some day, in order to make it understood that it was my Will that continues to hold you as I have held you for well forty-six years, but now that they want to put (your) shoulders to the wall, they put me in the condition to make use of my permissive Will, not wanted, to suspend you from the state of victim. Therefore do not fear, for now then I will communicate my sufferings to you no more, I will extend myself in you no more, in the way that you remained stiffened and without motion; hence you will remain free without needing anyone. Remain calm daughter, even to such that they don't calm down and that they don't want that you fall into the sufferings, I won't do it anymore.

"Now you should know that the state of sufferings in which I put you regarded my Humanity, which wanted to continue its life of sufferings in you. Now my Will (in) you remains the most important thing; give me the word that you will always live in him? that you will be sacrificed, the victim of my Will? that letting him dominate in you you won't surrender one single act of life to your will? Assure me good daughter that you will omit nothing of that which I have taught you to do, and continuing that which you have done in my Fiat until now. This is the culminating point of your Jesus over you, to put in safety the rights of my Will in your soul. Therefore do it soon, tell me that you will content me."

And I: "My Jesus I promise it, I swear it, I want it, to continue that which you have taught me, however you must not leave me, because with you I know how to do everything, without you I am good for nothing."

And Jesus resumed to speak:

"Do not fear, I won't leave you; know that I love you, and they have induced me to surrender that you might not fall into the state of sufferings, it has not been other than a great love, intense, excessive toward you; my love in seeing you cry so much has conquered my Will and has put forth an enough for now. But know that the scourges will rain down as copious rain, they merit it, when they don't want the victims as it pleases me and in the way wanted by me, justly they merit that they be severely stricken, and do not believe that I will do it the same day, but allow that some time passes and then you will see and you will feel what my justice holds prepared."

Whence I have passed the first day free without fighting with my Jesus, because having assured me that he would not make me fall into the sufferings, I didn't feel anymore incitement, to press, that I might accept to submit myself to the sufferings that Jesus wanted to give me. Hence while the struggle ceased, (there) still remained in me such a fear [that] unexpectedly my beloved Jesus surprised me, and in order to quiet me he said to me:

"Good daughter, do not fear, Jesus has said it to you and enough. There is not one creature that fails the word, I am God and when I speak I don't change. I have told you that even to such [that] they do not calm down and do not (sample) things, I won't make you fall, and thus will it be; and although the world might go upside-down, because my justice wants to punish creatures, I won't change my word. Because you should know that there is no thing that more placates my justice, and that arrives to change the greatest chastisements into rescripts of graces, than voluntary suffering; and true victims can be called, not those that suffer by necessity, for illness, for accident, the whole world is full of these sufferings, but those that have exhibited voluntarily to suffer that which I want and in the way how I want, these are the victims that resemble me; my suffering was all voluntary, not one suffering were they able to give me even little, if I might not want it. Behold, therefore I almost always asked you, when I should make you fall into the sufferings, if you voluntarily accepted it, in order to have your sufferings voluntary, not forced; a forced suffering or by necessity is not a great thing before God, that which enamors, which enraptures and which arrives to tie God himself is voluntary suffering. If you might know how it wounded my heart when you put yourself in my hands like a little lamb, so that I might tie you and do to you that which I wanted! I removed the motion from you, I petrified you, I can say that I made you feel mortal sufferings, and you let me do it; and this was nothing, the strongest knot was that you could not go out from that state of sufferings in which your sacrificer Jesus had put you, if my minister might not come to call you to obedience. It was this that constituted you true victim, to not one sick one, not even to prisoners themselves, is motion denied and to ask for help in extreme needs, only for you, my love had prepared the greatest cross, because I wanted and want to do great things with you. How much greater are my designs, so much more unusual (a) cross I form, and I can say that there has never been in the world (a) cross similar to that which with so much love your Jesus had prepared for you.

"Therefore my sorrow is indescribable in seeing myself crossed by creatures, for how much authority they have, in the ways that I want to hold with souls; they want to dictate the laws to me as if theirs intended more than me. Therefore my sorrow is great and my justice wants to punish those people that have been (the) cause of such sorrow of mine."

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**March 2, 1931**

***How offering the sacrifice of the saints doubles the glory. The Divine Will holds the re-arising virtue. One who does the Divine Will acquires the rights to the divine goods.***

I was following my acts in the Divine Will and went offering the sacrifices that the saints of the Old Testament made, those of my celestial Mama, all the sacrifices of my beloved Jesus and thus little by little with all the rest. The Divine Volition puts them all in order before my mind, and I went offering them as the most beautiful homage to my Creator. But while I did this, my sweet Jesus moving in my interior said to me:

"My daughter, there is no thing suffered and worked by all the saints in the story of the world, in which my Will has not had his part doing as actor and concurrent with strength, with help, with support, with that sacrifice or work that they have done. Now the soul offering them to God as homage of glory, recalls the memory of that sacrifice and work, and my Divine Will recognizes that which he has put forth of his in (those) acts and he gives the virtue to double the glory of that sacrifice, for God and for the one who has had the good of sacrificing themselves and of working in order to complete my Divine Will. True good never ceases, neither in Heaven nor in earth; one creature who remembers and offers them is enough: the glory is renewed in Heaven and the effects of that good descend in earth to the benefit of creatures; therefore the life of true good is not subject to die. In fact who is the life of my Church, who feeds her and acts as Teacher, if not the brief course of my life down here? I can say that it is my sufferings that sustain her, it is my doctrines that teach her.

"So that all the good that I did didn't die, but remained with the fullness of life and life that vivifies, conserves, feeds and grows continually, and gives itself to whoever wants it. And as the creature remembers, she already puts herself in rapport with my goods, and as she goes offering them, thus they double themselves in order to give themselves to her, and I feel the glory doubled of that which I did for love of creatures. More so that one who works in my Divine Will acquires the re-arising virtue, as the soul goes doing her acts, her offerings in him, thus my Fiat races in order to put there the germ/seed of the light, and his light possesses the virtue to re-arise in every instant and act. He seems as the sun, that rises for every seedling, for every flower, because he doesn't give the same thing to each one, as if he might rise for each one: he gives one effect to the seedling, to the flower a color, and he colors (each) distinct the one from the other. Such are the acts done in my Divine Will: they expose themselves to the rays of my divine sun and they receive the seed/germ of the light, which makes arise such a variety of beauties in distinct colors in every act of the creature, and one act calls the other to arise. So that one who lives in my Will with the germ/seed of my light re-arisen always gives me new things, and she is always in the act of re-arising continually in love, in glory and in the life itself of her Creator."

Whence I continued my acts in the Divine Will, I wanted to embrace everything in order to put in every created thing my adoration, my love, my gratitude for he who had loved me so very much and who had created so many things for my love. And my sweet Jesus added:

"Good daughter, [for] one who lives in my Divine Will and works in him, so much is the love of my Fiat in seeing the littleness of the creature that turns in all created things in order to put there her little acts, in order to say that she not only loves this Divine Will, but wants to recognize all his acts as so many pledges of love. The love makes arise the other love, and my Volition gives the rights to the soul in the divine goods; so that every act that the creature does is a right that she acquires in the properties of her Creator. Whence it happens that through right she feels loved by the Supreme Being, because she has put there her love in the eternal Love and has acquired the right to be loved; the love of the creature and the divine love are fused together, and both parts feel the right to love each other; with right she enjoys the light of the sun, with right she breathes the air, she drinks the water, feeds herself with fruits of the earth, and so on with all the rest. And oh, the great difference of one who takes with rights the divine goods! This one can be called daughter, and the others can be called servants; and the creature with these rights gives us the love of child, love of unselfishness, love that says true love. Therefore live always in my Will, so that you feel in yourself and you enjoy

all the love of the divine paternity."

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**March 6, 1931**

***How only Jesus has been the author of her state of sufferings, and why they have forced him to permit a pause. How in God is absolute rest, outside of God, labor.***

I continue to live in the bitterness of my present state; the thought that blessed Jesus is making scourges rain down and that people remain naked and fasting tortures me, and the thought that my beloved and highest good Jesus remained alone in his suffering and I am not together with him anymore in the sufferings, oh, how it torments me! It seems to me that Jesus is all attention over me in order to not let me fall into the sufferings as before, rather he hides the sufferings all in himself in order to leave me free; and seeing me afflicted, it seems to me that his intense love makes him put his sufferings as aside in order to give attention to my affliction, and he said to me:

"Good daughter, my daughter, courage, your Jesus loves you still, [in] nothing is my love diminished for you, and this because it has not been you who has refused me the suffering, no, my daughter would never have done it, they have forced you; and I in order to give you peace and in order to make you see that it has been really I who have held you in that state of suffering for so many years - (that) it was neither the illness nor other natural cause, but my paternal goodness wanted to hold one who might make up for my sufferings for me in earth, and these for the good of everyone - and now that I have forced you and they have also forced me with their impositions, I have made it cease entirely, giving you a pause. This says in clear notes that only your Jesus was the author of your state. But I can not hide my sorrow (that) is so very great, that I can say that in the whole story of the world I have never received a similar sorrow from creatures. My heart is so very sorrowful and torn by this sorrow, that I am forced to hide from you the deep tear in order to not embitter you more; and then in seeing the indifference of some, and you know who they are, as if they might have done nothing to me, it increases my sorrow and they constrain my justice to continue to rain scourges, and I will continue to rain chastisements my daughter. I told you before, that if I might arrive for one single month to hold you suspended from your state of sufferings, they will feel and they will see how many chastisements will rain down on the face of the earth. And while my justice will make its course we will occupy ourselves together with my Divine Will, I to make you know him and you to receive the good of his knowledges, because every knowledge carries the growth of the life of my Will in you, and [to] your every act done in the new knowledge my Fiat takes more ground in your soul and extends there all the more his kingdom; more so that creatures don't have the power to enter in my Divine Will in order to disturb us and to dictate law to us, therefore we are free to do that which we want, we have absolute liberty. Therefore be attentive to continue to cross over his interminable seas."

Whence while he said this, my little intelligence felt transported into an abyss of inaccessible light; this light hid all the joys, all the beauties, apparently it seemed light, but looking within it there was no good that it didn't possess.

And my sweet Jesus added:

"My daughter, our Divine Being is purest light, light that contains everything, fills everything, sees

everything, works everything; light that no one can arrive to see where our limits arrive, his height and profundity. The creature loses herself in our light, because she doesn't find his shore, his door in order to go outside; and if the creature takes of this light of ours, they are hardly little drops, that serve in order to fill her all with light even to overflow outside of her, but our light doesn't diminish because the creature has taken of ours, but it becomes replaced in the instant by the re-arising virtue of our light. So that our Supreme Being is always at one level, in perfect equilibrium, we can give how much we want, if we find souls that want to take of ours without losing anything; indeed if we find one who wants to take, we put ourselves to work, because you should know that inside of us is absolute rest, nor do we have anything to do, there is neither to take away nor to put forth; our happiness is full and complete, our joys are always new, our unique Will as agent in us gives us perfect rest with the beatitudes of our Divine Being, that doesn't have beginning and neither will it have end. So that this abyss of light that you see contains an abyss of joy, of power, of beauty, of love, of so many et cetera, and we, while we felicitate ourselves, we rest in them, because it can then be called true and absolute rest, when nothing lacks and there is nothing to add on. Instead of our Divinity our work goes forth in field, and this field is creatures; our same divine qualities that inside of us gives us rest, outside of ourselves gives us work. And now we make our Will work to the benefit of creatures; that Divine Fiat that we put forth in field in the creation, from which all things went forth, doesn't ever cease from his labor, incessantly he labors: labors in order to conserve everything, labor that wants to be known, that wants to reign, labor in bringing forth other souls to the light of the world, and there he forms his admirable designs in order to develop his labor and in order to have occasion to always labor; labor in withdrawing souls into the bosom of eternity. Our Divine Will we can call him the busybody who doesn't ever spare his continuous labor, and even for the benefit of one who doesn't recognize him. Labor our love, labor our mercy, our power, and also our justice labors for the benefit of creatures, otherwise our Supreme Being would not be balanced and perfect, but would be lacking with weakness if our justice might be put aside when there is the whole reason to make its punishing course. You see therefore, our labor are creatures, because having gone forth from within our enthusiasm of love, our love brings us to labor to always love them, always, because if our labor might cease the love, and the creation would resolve into the nothing."

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**March 9, 1931**

***The first love of God towards man was expressed in the creation. Completed love in the creation of man.***

My abandonment continues in the Divine Fiat, and since I was doing my acts in him in order to be able to unite mine to his acts, all the creation lined up before my mind and in its mute language it said that so many times more the Divine Volition had loved me, so many things more he had created, and that now it was my part to love him in every thing created in order to reciprocate him with as many acts of love of mine, so that his and my love might not be isolated, but they might keep sweet company.

Now in this meanwhile my sweet Jesus had gone forth from the depth of my soul that he seemed so very interned inside, that it was not given to me to see him, and he said to me:

"My daughter, our love for the creature was *ab eterno* inside of us, we always loved her, but outside

of us was externalized our first love in the creation. As our Fiat went pronouncing himself and step by step he created the sky, the sun and so on, thus he went externalizing in every created thing, almost step by step, our love, contained since eternity, for love of creatures. But do you know, my daughter, one love calls the other; being externalized in the creation of the universe and having experienced how refreshing it is, how sweet is the vent of love, and only with externalizing it is it vented and one feels how sweet it is to love, therefore our love having begun to (be) externalized didn't say peace anymore, if it didn't create the one for who's cause he had given beginning to externalize his love as sowing it in all created things. Hence [the love] regurgitated strongly inside of us, wanting to make (a) completed act of love, calling from the nothing he/(man), in order to give him being and to create in him our own life of love. If we didn't create in him the life of love in order to be re-loved, there would have been no reason, neither divine nor human, to externalize so much love toward man; if we loved him so much it was reasonable and with right that he might love us, but not having anything by himself, it was appropriate to our wisdom (for) ourselves to create the life of love in order to be re-loved by the creature.

"But do you feel, daughter, the excess of our love: before creating we were not content to have externalized our love in the creation, but arrived to so much, that putting forth our Divine Being, our qualities, we put forth seas of power and we loved him in our power, seas of sanctity, of beauty, of love and so on, and we loved him in our sanctity, in our beauty, in our love; and these seas should serve in order invest man, so that he might find in all our qualities the echo of our powerful love and he might love us with powerful love, with holy love and with love of enrapturing beauty,

"Hence, when these seas of our divine qualities were put forth from us, we created man enriching him with our qualities for how much he could contain from us, so that he also might have an act that can make an echo in our power, in our love, in our goodness, in order to be able to love us with our same qualities. We wanted man not (as) servant but child, not poor but rich, not outside of our goods but inside of our inheritance, and as confirmed of this we gave him for life and for law our own Will. Behold the cause why we love the creature so much, because she holds of ours, and to not love one's own things is outside of nature and against reason."

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**March 16, 1931**

***The sky and the creation all symbolize the celestial hierarchy. How an act of pure love is formed.***

I felt my poor mind immersed in the interminable light of the Divine Will. Whence I sought to follow his acts done in the creation and I said to myself: "I would like to be sky in order to be able to extend myself in everyone and everywhere, and in all points and over everyone [to be able to extend] my love, my adoration, my glory toward my Creator. I would like to be sun and to have so much light as to fill heaven and earth and to convert everything into light, and in this light to make my continuous cry: 'I love you, I love you.' But while my mind blundered, my sweet and highest good Jesus making himself seen said to me:

"My daughter, all the creation symbolizes God, the order of the diversity of the saints and of souls; his harmony, the union that all the creation possesses, the order, the inseparability, it symbolizes the celestial hierarchy with its Creator at (the) head. Look at the sky that extends itself everywhere and holds under its azure vault all created things, reigning over everyone, in a way that no one can

escape from its sight and from its empire; oh, how it symbolizes God, who extends his dominion everywhere and no one can escape from his sight! This sky while it contains all, one sees however a great diversity in created things; some are as immediate to the sky, and they are the stars, that although from the base they appear little, beyond they are very great and with such variety of colors and beauty, and they have a symphony in their dizzy course with all the creation, as to form one of the most beautiful musics; their motion sounds so sweet and vibrating as to not be able to compare to any of the most beautiful musics of down here. These stars it seems that they live of the sky, they are so identified with it, symbol of the souls that will live of the Divine Will: they will be so very immediate and identified with God, as to receive all the varieties of the divine qualities and to live of them in a way as to form the most beautiful ornament to Heaven of their Creator.

"My daughter look still: under this sky, but as detached from it, between the sky and the earth one sees the sun, star put forth to the benefit of the earth; its light descends into the base and elevates itself on high as if it might want to embrace heaven and earth, hence one can say that its light touching the sky it lives of sky, symbol of those souls chosen by God in order to make graces descend from Heaven, and to make them descend upon the earth in order to recall them to live in the Divine Will; and the first one is my celestial Mama, unique as the sun, who stretches forth her wings of light, and this light raises itself on high, descends into the baseness, in order to reunite God and man, in order to reconcile him and to conduct him through means of her light to her Creator.

"The stars it seems that they live by themselves, united with the divine Sky, instead the sun lives of God but gives itself to everyone, and its mission is to do good to everyone; such is the Sovereign Queen, but this sun won't be alone, so many other little suns will arise that will draw light from this great sun, and they will be those few ones that will have for mission to make my Divine Will known.

"Whence the baseness of the earth, the sea, the plants, the flowers, the trees, the mountains, the forests in bloom, they symbolize the saints, the good souls and all those that enter in the door of salvation. But see the great difference: the sky, the stars, the sun don't have need of the earth, rather they give much to the earth, they give life to it, they sustain it; not only, but all things created by us that are in the heights are always at their post, they never change, nor do they increase nor do they decrease, because they have such fullness that they don't need anything. Instead the earth, the plants, the sea and so on, they change, now they take on a beautiful appearance and now they arrive to disappear entirely; they have need everything, of water, of light, of heat, of seed to reproduce. What difference! Created things that are in the heights can give and they need God alone in order to be conserved; instead the earth not only has need of God, but of everything, and if the human hand might not work it it would remain sterile, without making any great good. Such is the difference; one who lives in my Will feels only the need of God in order to live her life, instead one who doesn't have his life for beginning goes begging support and help from everyone, and when she doesn't find them she remains as earth, that doesn't know how to produce anything great of good.

"Therefore let your life and the beginning of all your acts be my Divine Will alone, if you want to feel only the need of your Jesus; you will always find me ready, I more desirous to give you him than you to receive him; instead the helps of creatures become given hardly and unwillingly, so much so that one who receives them feels the bitterness of the help that becomes given by the creature. Instead my helps bring joy and happiness."



Whence I followed (with) my "I love you" in the Divine Fiat and I thought to myself: "But is my love pure?" And my beloved Jesus added:

"My daughter, in order to be able to give me a pure love, a look at your interior says everything: if your heart palpates, sighs, desires only my love, if your hands work only for my love, if your feet walk only for love, if your will wants only my love, if your intelligence seeks always how to love me, (and) your 'I love you' with your word do you know what it does? It collects all together all the entirety of the love that you have inside of yourself and makes of it one alone, and forms an act of pure and complete love, to your Jesus; so that your word doesn't do other than to externalize its extension of the love that you have inside of you. But if inside is not all love, lacking the pure font inside, there can not be neither pure nor complete love."

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**March 23, 1931**

***How feeling one's own will is one thing, to want it is another. The most beautiful rest that the Divine Will wants to give. Triple acts in the act of the creature.***

My abandonment in the Divine Volition continues, but the circumstances are such and so many in which I presently found myself, that my poor human will would like as to emerge from all the parts of my being in order to have some act of life, and I feel all the enormous weight (of it), I feel myself crushed, ground under my human volition; oh, how true it is that it is the cruellest tyrant! My Jesus, help me, do not abandon me, do not leave me in the authority of my will! If you want you are able to put it under the sweet empire of your Divine Will. And my beloved Jesus making himself seen and hearing me said to me:

"My daughter, courage, do not worry so much, to feel the weight of one's own will says nothing, it is a suffering more sorrowful than all the other sufferings, and if you might have wanted it it would not be a suffering anymore, but the suffering would be changed into satisfaction; to feel it is one thing, to want it is another. Hence remove the thought that you always sin because you feel your will. Therefore do not fear, I am watching you and when I see that it wants life in your things, I give you suffering in order to make it die of suffering; therefore trust your Jesus, because that which makes you more ill is mistrust; ah, it is always (the human will) that makes souls uneasy, even when I hold them in my arms! And then this suffering of feeling the weight of human wills, oh, how much more alive your Jesus felt it, because it lasted me all (my) life; therefore mine and yours unite together and I offer them for the triumph of my Will in souls.

"Hence put everything aside and come to rest in my Divine Will; with so much love he awaits you in the center of my heart in order to love you and the most beautiful love that he wants to give you is rest in the sufferings that you suffer; oh, how sweet, refreshing, it is to see our daughter rest she who we love and who loves us! And while you rest he wants to rain on you the celestial dew of the light of my Divine Will. He in the unity of his light does always one act, nor does he ever cease doing it, and an act then can be called completed, when it is not subject to interruption. This act not ever interrupted says everything, embraces, loves everyone; from his heights, in which this act never says enough, it casts an infinity of effects that makes him hold as in one's own fist Heaven and earth, and communicates the celestial dew of the effects of his sanctity, of his love and of his divine life to creatures. But these effects for the creature convert themselves into acts, in a way that she feels

in herself the act of divine life, of the light of our sanctity, (and) of the love, and the creature that lives in my Will forms there her life, her food, and grows under the rain of the celestial dew of the single act of her Creator. And these effects changed into acts in the creature, form her little sun, which says with its little reflections: 'Continuous love, glory, honor to he who has created me. So that the divine sun and the sun formed by my Divine Will in the creature, continually meet, wound each other, (and) the little sun is transformed into the immense sun of the Eternal, and they form life together loving him with reciprocal love and never interrupted. This continuous love inebriates and puts to sleep the human volition and gives the most beautiful rest to the creature.'

After this I followed my acts in the Divine Will and I understood how when we dispose ourselves to do an act, before we might do the act the Divine Volition puts there his prime act in order to give the life of the act in the creature; and my sweet Jesus added:

"My daughter, in every act of the creature there is a triple act: first is formed the act the creative strength; the creature onto the act of creative strength forms the act of her working love, that becomes fed by the creative strength, and according to the intensity of the love of the creature, her prolixity, the good, the value that her act contains, thus it receives more or less the food of the act of the creative strength, because there is no taste and delight more beautiful and pleasing for God, than to feed (on) than the acts of the creature; and this is because seeing of ours in the human act, we feel as proprietors, recognized by them, we feel them as affiliated, not distant children but nearby, indeed unified with us, who make for us a crown of so many children, that justly want of ours and we with all love, gladly we give our food to their acts, more so that fed by us they will grow as noble children worthy of their Celestial Father. Now to the act of creative strength and the act of the working love of the creature follows the act of the love of satisfaction. Every act could not be said (to be) complete nor to give the just value, if it might lack a comma, a point, any shade; a labor if it is not completed, not only can't it be given value, but it can not receive honor and glory. Whence after the working love rises the love of thankfulness, of thankfulness and of giving to God that which is of God. The creature has received from God the first act of his work, she has followed it with her working love, but fed by God, she completes it with a greatest love, with giving to God that which from God has had beginning. Behold the ultimate point and the most beautiful shade of the act of the creature, which God himself benigns to give his divine appreciation and feels honored and glorified with the little gift received, and in virtue of this he gives to the creature other occasions to make other acts done in order to always hold her near and in continuous correspondence."

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**March 30, 1931**

***The humiliations, bearers of glory. The tenderness of the heart of Jesus. A hard heart is capable of all evils. Invitation to take the crumbs in the divine goods.***

I am again under the nightmare of my usual sufferings. After a month of a break they are afresh; I (had) felt as emptied from all the sufferings, my sweet Jesus did not stiffen me anymore nor make me immobile and without motion. [Before, when he did this,] I felt as if my life might finish in remaining without motion and stiffened, and yet I lived, but with a strangled life and without the least mastery of myself, waiting with a patience that only Jesus could give me, (for) he who should call me to obedience in order to give me motion and to make me go out from the abyss in which I found myself. Whence seeing myself free, for how much I loved to divide the sufferings together

with Jesus, yet my nature felt triumphant, more so than I didn't have anymore need of anyone; hence in finding myself again tied up, impeded within the former abyss, my poor nature feels such repugnance, that if my beloved Jesus doesn't help me, doesn't strengthen me, doesn't entice me with special graces, I don't know what I would do in order to not fall into that state of sufferings. Ah, my Jesus help me, you who have sustained me for so many long years in a state so sorrowful! Oh, if you want that I might continue, continue to sustain me and use your mercy toward this poor sinner, so that I don't oppose your Most Holy Will!

Whence while I was between repugnances and fears of being surprised by my usual sufferings, my adorable Jesus making himself seen that he suffered much said to me:

"My daughter, what is (this), you don't want to suffer anymore together with me? How (is it), you want to leave me alone? You want to take away from me the rights that you have given me so many times, that I might be able to do with you that which I want? Good daughter, do not give me this sorrow, abandon yourself between my arms and leave me to do that which I want."

And I: "My love, pardon me, you know the struggles in which I find myself and in what profound humiliations I have been cast; if things might remain as before, whenever have I refused you anything? Therefore mind and think there, O Jesus, to that which you do to me and in what a labyrinth you cast me if you make me fall into (my) usual sufferings; and if I tell you Fiat it is with so much force that I do it, but I feel myself die. Jesus, Jesus, help me!"

And Jesus: "My good daughter, do not fear, the humiliation is bearer of glory, to the contempt of creatures divine appreciation arises, and the abandonment to them is the re-call of the faithful company of your Jesus. Therefore leave me to do. If you might know how armed divine justice is, you would not oppose it, rather you would pray me that I might make you suffer in order to partly spare your brothers; other regions will be devastated and misery is at the doors of the cities and of the nations. My heart feels such tenderness in seeing in what state of desolation and of upsetting the earth reduces itself and this tenderness of mine so very sensible for creatures becomes offended by the hardness of the human heart. Oh, how intolerable to me is the hardness of the human heart! more so before mine, which is all loving tenderness and goodness toward them. A hard heart is capable of all evils and arrives to such as to make a joke of the sufferings of others, and it changes the tendernesses of my heart for him into sorrows and profound wounds. The most beautiful prerogative of my heart is tenderness; all the fibers, all the affections, the desires, the love, the heartbeat of my heart have for beginning tenderness, so that my fibers are tender, my affections and desires are most tender, my love and heartbeat are so very tender that they arrive to liquefy my heart for tenderness, and this tender love makes me arrive to love creatures so much, that I am content to suffer, rather than to see them suffer. A love when it is not tender is like a food without seasoning, like an aged beauty that doesn't know how to attract anyone to make itself loved, and like a flower without perfume, like an arid fruit without humor and sweetness. A hard love without tenderness is unacceptable and would not hold the virtue to make itself loved by anyone; therefore my heart suffers so much in seeing the hardness of creatures, that they arrive to change my graces into scourges."

After this I found myself (under) a supreme force, to which it was not given to me to be able to resist, in my sorrowful state, and although I felt great repugnance I have sought to abandon myself

in the Divine Will, my only refuge. And Jesus, in order to give me the strength, made himself seen for a little and said to me:

"My daughter, in creating man, our Divinity put outside of ourselves sanctity, love, goodness, beauty and so on, that should serve man in order to make him holy, good, beautiful, and to give us love for love. Now our goods have not been entirely taken by him and therefore they await one who takes them. Therefore come into our goods, come to take the crumbs of the sanctity, of the love, of the goodness, the crumbs of beauty, of fortitude; I say crumbs in comparison to those that you will leave, because our goods are immense and that which the creature can take can be called crumbs in respect to that which she leaves, but for her they will fill her up so much as to overflow outside. Our love then is content, when he sees the beloved creature, in our goods filled even to the brim. Now these crumbs form so many different foods, one more beautiful than the other, so that [the creature] takes from our celestial table, and feeds herself abundantly with these divine foods. And since she gives of that food that she takes, thus in giving us her acts, one who has fed on these divine crumbs gives of sanctity, is filled with such beauty, that we immediately recognize that it is the food of our crumbs that she gives us in her acts. And oh, how content we remain that the creature gives us her acts that give of the divine! We feel our perfumes, we touch our sanctity and goodness and we feel ourselves reciprocated for the crumbs that we have given her."

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**April 2, 1931**

***How that which the creature holds as most precious is the will. Power of voluntary sufferings. The support. How the little flame is inflamed in the soul and how it is fed.***

My abandonment continues in the Holy Volition, but for how very abandoned, I feel my repugnances alive in falling into the state of my usual sufferings, and these repugnances are caused by the struggles and by the impositions that there are over me. Whence in the bitterness of my soul I said to my sweet Jesus: "My love, you want to make me fall into sufferings, even offence, but I don't want to put forth my will from me; you will do it, I will be content, but from me I don't want to put forth anything." And Jesus all afflicted said to me:

"My daughter, what would I do without your will with your sufferings? I don't have anything to do with it nor could they serve me to disarm divine justice nor to placate my just scorn, because that which (is) most beautiful and most precious (that) the creature holds is the will, it is the gold, all the rest are superficial things, things without substance, and the sufferings themselves (are) without value. Instead if the gold thread of spontaneous will flows in the sufferings, it has the virtue to change them into purest gold, worthy of he who all voluntarily suffered, and even death itself for the love of creatures.

"If I might want suffering without will, there is so much abundance in the world, that when I want some I could take some, but since there lacks the gold thread of their will, they are not for me, they don't attract me, they don't wound (my) heart nor do I find the echo of my voluntary sufferings in them, hence they don't have the virtue to change the scourges into grace. Hence sufferings without will are empty inside, without fullness of grace, without beauty, without power over my Divine Heart; one quarter hour of voluntary sufferings (is) enough in order to make up for and to surpass all the most atrocious sufferings that there are in the world, because these are in the human order,

the voluntary ones are in the divine order. And then from the little daughter of my Volition I would never accept her sufferings without the spontaneity of her will; it was this that made you beautiful and graceful to my presence, that opened the current of my manifestations on my Divine Will and that with magnetic strength pulled me to make my visits so often to your soul. Your will sacrificed voluntarily for my love was my smile, my amusement, and it had the virtue to change my sorrows into joys.

"Hence I will be content rather to hold only for myself the sufferings, rather than to make you suffer without the spontaneous acceptance of your will. Oh, how it would degrade you and you would descend into the depths of the children of the human volition, losing the noble title, the precious characteristic of daughter of my Will! In my Will force doesn't exist, in fact no one forced him in creating the sky, the sun, the earth, man himself, but he did it voluntarily, without anyone saying anything, for love of creatures; and yet he knew how much he had to suffer for their cause. Thus I want one who wants to live of my Will; force is of the human nature, force is impotence, it is mutability, force is the true character of the human will. Therefore be attentive good daughter, we don't change things and you do not want to give me this sorrow to my heart too embittered."

Whence in my bitterness I said: "My Jesus, and yet those that are over me they say to me: 'How ever can it be possible? For four, five persons who have wanted to do evil, he should send so many chastisements? Rather Our Lord has reason, because the sins are a great deal, and therefore the scourges,' and so many other things that they say and that you know." And Jesus all goodness added:

"My daughter, how mistaken they are! It is not for the sin of four or five that with so much perfidy they have arrived even to the calumnies, these will be punished individually, but it is the support that they have taken away (from) me. Your sufferings serve me as support, the support taken away from me, (and) my justice doesn't find one who sustains him and remaining without support he has made rain, in the time that you have been free from your usual sufferings, continuous and terrible scourges. Instead if there might have been the support, even though [the scourges] happen, they would have been one tenth, one fifth the part, more so that this support was formed of voluntary sufferings and wanted by me, and in the voluntary sufferings there enters a divine strength, I could say that I myself in your sufferings made myself (a) support in order sustain my justice. Now lacking your sufferings I lack the material in order to form the support and hence my justice remains free to do that which he wants; from this they should understand the great good that I have made everyone and the entire world in holding you for so many years in the state of voluntary suffering. Therefore if you don't want that my justice continues to shake up the earth, do not deny me your voluntary sufferings, and I will help you. Do not fear, leave me to do."

After this I all abandoned myself in the Divine Fiat, with the dread that I might deny something to Jesus and be able to lack in always doing the Divine Will. This dread tears my soul and makes me uneasy, and only with the presence of Jesus do I feel the peacemaker of (before); but as I lose him from sight I return under the tempest of dreads, of fears and repugnances. And my sweet Jesus in order to raise me up added:

"Good daughter, courage, raise yourself up, do not batter yourself. Do you want to know how the light of my Divine Will forms itself in your soul? The repeated desires are like so many puffs, that blowing on your soul they call the little flame, the little drops of light, to inflame themselves inside

of her, and how much more intensely she desires, so many more puffs in order to feed the little flame and to magnify it more; if the puff ceases, there is the peril that the little flame is extinguished. So that in order to form and to ignite the little flame there is needed the true and incessant desires, and in order to mature and to magnify the light there is needed the love that the germ/seed of the light contains; in vain you would blow with your desires if there might lack the ignitable material over your repeated puffs. But who puts in security this little flame in a way as to make it imperishable, without peril of extinguishing? The acts done in my Divine Will; they take the material of igniting the little flame of our eternal light that is not subject to extinguish, and they maintain it always alive and always growing, and the human will is eclipsed and becomes blind before this light, and seeing itself blind it doesn't feel the right to act anymore and it gives peace to the poor creature. Therefore do not fear, I will help you to blow, we will blow together, thus the little flame will be more beautiful and more brilliant."

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**April 4, 1931**

***The "I love you" is thunder. The Divine Will is Heaven, our humanity is earth. The sufferings of the heart of Jesus. Exchange of life. The Divine Will the beginning, middle, and end.***

My abandonment continues in the arms of the Most Holy Supreme Will, and although I feel under the dense clouds of inexpressible bitterness, which takes away from me the beauty of the divine light, and if I feel it it remains behind the clouds, yet as I say my "I love you" and I do my acts in the Fiat, it forms the thunder and issuing forth the lightning it tears the clouds, and from those tears the brilliant light enters in my soul and it brings me the light of truth that Jesus wants to manifest to his little creature. It seems to me that how much more I repeat my "I love you", so much more often it thunders and flashes, and these lightning flashes tearing the clouds wound my highest good Jesus, who wounded sends me his light as heralding his little visit to his embittered daughter.

Whence while I found myself in this state, my beloved Jesus had come in a compassionate and afflicted state: he had broken arms for the grave offenses he received, and casting himself in my arms he asked help of me in so many sufferings; I don't know how to resist, and while I pressed him between my arms felt him communicate his sufferings to me but so many as to feel myself die. Hence I had fallen into the abyss of my sorrowful state. Fiat!... Fiat!...

However the thought being able to relieve Jesus with my little sufferings gave me peace. And although Jesus had left me alone in the sufferings, afterwards he returned and said to me:

"My daughter, true love doesn't know how to do anything, or suffer, if it doesn't put (in) part she who loves me. How sweet is the company of dear persons in sufferings! Their company mitigates for me the sufferings and I feel as if they might re-give me life, and feeling life re-given to me by way of sufferings it is the greatest love that I find in the creature, and I re-give her my life for exchange. So that the love is so much, that they exchange the gift of life the one for the other.

"But do you know who has pulled me into your arms in order to ask help of you in my sufferings? The continuous thunder of your 'I love you', that flashing they have pulled me to come to cast myself into your arms in order to ask relief of you. Beyond this you should know that my Divine Will is Heaven, your humanity is earth. Now as you go doing your acts in him, you take Heaven, and how

many more acts you do, so much more post do you take in this Heaven of my Fiat, And while you take Heaven, my Will takes your earth, and Heaven and earth are fused together and they remain lost the one in the other."

After this I continued my abandonment in the Divine Fiat, and blessed Jesus returned with (his) heart open, from which poured forth blood, and in that Divine Heart was seen all the sufferings of Jesus, that he suffered in all the parts of his Divine Person, centralized all in (his) heart, indeed in it there was the seat and the beginning of all his sufferings, that circulating through all his Most Holy Humanity, as so many rivulets went up again in his Most Holy Heart; bringing with them the torment that all his Divine Person suffered.

And Jesus added:

"My daughter, how much I suffer! Look at this heart of mine, how many wounds, how many sorrows, how many sufferings it hides. It is the refuge of all the sufferings, there is no sorrow, nor spasm of pain, nor offense that does not flow into this heart of mine. My sufferings are so many, that not being able to sustain the bitterness I go finding one who wants to accept some little particle of these sufferings in order to have a breath of relief, and when I find her I hold her so very dear to me, that I don't know how to leave her anymore, nor do I feel alone anymore, I have one to whom I can make my sufferings understood, to whom I can confide my secrets and to whom I can pour out my flames of love that consume me. Therefore I often ask that you accept part of my sufferings, because they are very many; and if I don't go to my children to ask relief, to whom should I go? I would remain as a father without children, who doesn't have offspring, or else the ungrateful children have abandoned him. Ah, no, no, you won't abandon me, isn't this true my daughter?"

And I: "My Jesus, never will I abandon you, but you will give me the grace, you will help me in my present conditions, because you know how very painful they are. My Jesus, help me and I also say to you with (my) heart: oh, do not abandon me, don't leave me alone! Oh, how I feel the need of you alive! Help me! Help me!" And Jesus taking a most sweet aspect took my poor soul in his hands, and in the depth he wrote:

"I put my Will in this creature, as beginning, middle and end."

And then he repeated:

"My daughter, I put my Divine Will in your soul as beginning of life, from which all your acts will descend as from a single point, that diffusing themselves in all your being, in (your) soul and in (your) body, they will make you feel the palpating life of my Divine Volition in you, whom will hide in himself all your acts, as inside of a sanctuary, as follows from his divine beginning. Now with holding my Divine Will as beginning, you will remain all ordered in your Creator and you will recognize that every beginning comes from God, and you will give us the glory and the exchange of the love of all created things, that have gone forth from our creative hands. With doing this you will embrace the work of the creation, of which we were the beginning, the life and the conservator of it.

"From the beginning you will pass on to the middle. You should know that man (with) removing

himself from our Divine Will refused to acknowledge the beginning and disordered himself, and remained shaky, without support, without strength; to (his) every step he felt inclined to fall as if he felt he might lack the ground under (his) feet and the Heaven over (his) head in the act of striking him in fierce tempest. Now there is needed a middle in order to reconfirm the earth and to make Heaven smile; and behold my coming upon the earth as middle in order to reunite Heaven and earth, God and man. Hence [to] one who holds my Divine Will as beginning, the middle will be revealed to her, and she will embrace the whole work of the redemption and she will give the exchange of the love and the glory of all the sufferings that I suffered in order to redeem man.

"Now if there is the beginning and the middle, there must be the end; (the) end of man is Heaven, and [for] one who holds my Divine Will as beginning, all her acts flow in Heaven as end where her soul must arrive and as beginning of her beatitude that will never have (an) end. And if you will have my Divine Will as end, you will give me the glory and the exchange of the love, that I have prepared a celestial country for creatures for their happy sojourn.

"Therefore my daughter be attentive, and I seal in your soul my Divine Will as beginning, middle and end, which will be for you as life, (and) as sure guide he will conduct you between his arms to the celestial country."

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**April 16, 1931**

***Courage is of resolute souls. Six angels with Jesus at (the) head. How the acts done in the Divine Will are pledges of infinite value, eternal bonds, chains non subject to break.***

My continuous life under the empire of the eternal Fiat, which involves me inside and outside and makes me feel his infinite weight; and I as (an) atom involved by this infinity that doesn't have limits, and for how much I love him and sigh, I feel the sorrow alive of my human will grinded and almost dying under the empire of an immense and eternal Divine Will. My Jesus, help me and give me strength in the sorrowful state in which I am; my poor heart bleeds and searches for a refuge in so many sufferings, you alone, my Jesus, can help me. Oh, help me, do not abandon me...

And while (my) poor soul vented in sorrow, my sweet Jesus made himself seen in my interior crucified with six angels, three to the right and three to the left of his adorable Person. Each one of the said angels held his crown between (their) hands, studded with brilliant gems, in the act of offering them to Our Lord. I remained amazed in seeing this, and my beloved Jesus said to me:

"Courage, my daughter; courage is of souls resolute (in) doing good, They are imperturbable under whatever tempest, and while they feel the roar of the thunders and lightnings even to tremble from it, and they remain under the copious water that rains on them, they make use of the water in order to wash and to go forth more beautiful, and without minding to the tempest, they are more than ever resolute and courageous to not move themselves from the commenced good. Discouragement is of irresolute souls who never arrive to complete a good. Courage paves the way, courage puts in flight any tempest, courage is the bread of the strong, courage is (of) the warlike one who knows how to conquer whatever battle. Therefore, good daughter, courage, do not fear; and then what fears? I have given you six angels for your custody, each one of them holds the assignment to guide you through the interminable ways of my eternal Volition, in order to make that you might be able to exchange



me with your acts, with your love, that which the Divine Will did with pronouncing six Fiats in the creation. Therefore every angel holds a consigned Fiat and that which went forth from this Fiat, in order to call you to exchange every one of these Fiats, even with the sacrifice of your life. These angels gather your acts and form crowns with them, and prostrate they offer them to the Divinity for exchange of that which our Divine Will did, so that he be known and form his kingdom upon the earth. But this is not everything; at the head of these angels there I am who guide and watch over you in everything, and who form in you the acts themselves and that love that there is wanted by us so that you might be able to hold sufficient love in order to be able to exchange so many great works of our Supreme Volition. Hence do not stop, you have much to do: you have to follow me, he who never stops, you have to follow the angels because they want to complete their entrusted assignment, you have to complete your mission as daughter of the Divine Will."

After this I felt worried, and fearing I thought to myself; "The circumstances of my life are most sorrowful, so much so that many times I feel I succumb under a tempest so long that it doesn't indicate an ending, indeed often it seems that it rages more, and if Our Lord doesn't give me (the) superabundant help and grace, my weakness is so much that I feel as if I might want to go out from the Divine Will, and if, never may it be, this happens, poor me, everything will be lost." But while I thought this, my adorable Jesus extending (his) arms to me in the act of sustaining me said to me:

"My daughter, you should know that the acts done in my Divine Will are imperishable and inseparable from God and they are the continuous memory that the soul has had the good to work together with a Divine Will, and that God has held together with himself the creature in order to make her work with his same Divine Will. This happy memory, operational and holy makes us always hold God and the soul in sight, in a way that the one and the other remain unforgettable, so much so that if the creature might have the misfortune to go out from our Will, to go roaming, she will turn distant, but she will feel the eye of her God over herself that tenderly calls her, and her eye toward he who looks at her continually, and that although she goes roaming she feels the irresistible need, the strong chains that pull her between the arms of her Creator. This happened to Adam; because the beginning of his life was done in my Divine Will, in spite that he sinned, was chased from Eden, he went doing all his life, but perhaps he was lost? Ah, no, because he felt over himself the power of our Will in which he had worked, he felt our eye that watched him and that pulled his eye to look at us, and the dear memory that the his early acts had had life in our Will.

"You can not understand all the good and what it means to work in our Will. With working in him the soul acquires so many pledges of infinite value for how many acts our Fiat does, and these pledges remain in God himself, because the creature doesn't hold the capacity nor post where to hold them, so much is the value that they contain. And can you ever believe that while we hold these pledges of infinite value of the creature, we should permit that she might become lost, she to whom these pledges so precious belong? Ah, no, no!... Therefore do not fear, the acts done in our Volition are eternal bonds, chains non subject to break. And do you suppose that you might go out from our Divine Volition, that which won't be, you can go out, but your acts remain nor can they go out, because they have been done in our house, and the creature holds her rights even to such that she is in our house, that is in our Will; as she goes out she loses her rights, however these acts will have such power as to recall she who was possessor of them. Hence do not want to devastate the peace of your heart, abandon yourself in me and do not fear."

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**April 24, 1931**

***How God in working requires the acts of creatures as little ground where to lean his works. Who forms the breath, the heartbeat of the creation. The works of God bearers of life.***

I was following my acts in the Divine Fiat; oh, how I would love that nothing might escape me of that which he has done, as much in the creation as in the redemption, in order to be able to make competition with my little incessant "I love you, I adore you, I thank you, I bless you and I pray to you that the Kingdom of the Divine Will comes upon the earth!" But while I thought this, my amiable Jesus said to me:

"My daughter, our divine work, although it super-abounds, but so much so that the creature can not arrive to take all the overabundance of the goods that we put in our creative works, however in order to work we always require the little work of the creature, and according to the more or less worked by her, thus we dispose the more or less of the goods that we want to give in the work that we want to do for the benefit of creatures, because the work of them serves us as the little ground or space where to lean our goods. If a ground or space is little, little can we put there, if it is great we can put more there, and if we want to put more there she will be incapable of taking and understanding that which we have given her. You see therefore how very necessary is the little work of the creature in order to make that our work might have life in the midst of the human generations, more so that as the creature commences her little acts, her prayers, her sacrifices in order to obtain the good that we want to give them, thus she puts herself in communication with her Creator, she opens a kind of correspondence and all her acts are none other than little letters that she makes arrive to him, in which now she prays, now she cries, and now offers her own life to move him to give the good that we want to give them. This disposes the creature to receive it and God to give it. If this might not be, there would lack the way, and all the communications would be closed; there would lack the knowledge of he who wants to give the gift, and our gifts would be given and exposed to enemies, who are neither loved by us nor lovers of us, that which can not be; while when we want to do a work we always flutter over one who loves us and (who) we love, because love is the germ/seed, the substance, the life of our works, and when there lacks the love there lacks the respiration, the heartbeat of a work and one doesn't appreciate the received gift, and with not appreciating it there passes the peril that it dies on being born.

"Behold therefore the necessity of your acts and the sacrifice also of your life, in order to make my Divine Volition known and to make him reign. There is no greater work of him, and therefore I want your repeated acts, your incessant prayers and your prolix sacrifice of a life buried alive: it is none other than the spacious ground where to lean such a good. Your every act is a little letter that you send us, and we reading it say: 'Ah, yes there one who wants our Volition upon the earth and one who wants to give us her own life in order to make him reign!' With this we dispose the things, the graces, the events, in order to fill your little ground, and we wait that it might be enlarged more in order to lean (on it) the great gift of the Kingdom of our Will.

"This happened in the redemption; I waited such a long time in order to descend from Heaven in earth, in order to give the sufficient time to the elect people to prepare with their acts, prayers and sacrifices, the little ground where I could lean the fruits of the redemption, so that they were so very superabundant, that creatures have yet to take everything; and if they might had done more, more

I would have given, and if I might had wanted to give more, without even a comma, a point of their acts, it would have been for them as an illegible book of which if the language is not known it is like a treasure without a key, that one doesn't know that which is inside, because the act of the creature is the eye that reads and the key that opens in order to take my gifts. And then to give without making known the good that is given, it would have been a sorrow and not worthy of our wisdom. Therefore be attentive in following my Divine Will; how much more you will follow him, more you will recognize him and more will he be superabundant in giving his goods."

After this I was following my round in the creation in order to unite myself to the acts done by the Divine Will in it and my sweet Jesus added:

"My daughter, the breath, the heartbeat, the circulation of the blood of the creation is our love, adoration, glory. We put in it that which we are in ourselves; our nature is purest love and our sanctity is so much, that that which this love produces is none other than profound adoration and perennial glory to our Divine Being. Hence putting forth the creation we had to put forth that which we possess, nor can we put forth that which didn't belong to us; therefore the breath of the creation is love, and as I palpate thus it becomes pearled with new love, that giving the course of the circulation it repeats incessantly: 'Adoration and glory to our Creator.'

"Now the creature, if she turns in created things putting there her love, she puts forth hers and takes our love, and [this] makes the other love arise in order to wait again for it to receive and to give her love. Hence an exchange and a competition occur between the created things and the creature, that uniting themselves together they give love, adoration, glory to our Supreme Being.

"Therefore if you want love think that all created things hold our mandate to give you love, always that they receive yours; thus the feast of our love will be maintained between Heaven and earth, and you will feel the happiness of our love, and the breath of love, the heartbeat of adoration will be substituted for you, and perennial glory will circulate in your blood to your Creator.

"Whence you should know that our works are full of life; our creative strength holds the virtue to put there the vital germ/seed in all the works that we do and to communicate it to the creatures who make use of them. The creation is stuffed with our creative works; the redemption is a boundless field of our actions, done because they brought the life and the good that they contain to creatures. So that we are surrounded by the magnificence of our works, but we hold the sorrow that these works do not become taken, and many (are) not even known by the creature, and hence they are for them as dead, because they bring life and produce fruits of life as much as [creatures] make use of them. And to hold so many vital works compromised, as so many of our properties, without producing the fruits that they contain, and more so to see the creature poor, weak and without the life of true good, it grieves us so much, that you can not understand what condition of sorrow creatures put us in. We find ourselves in the conditions of a father who having many children prepares lunch, and while he prepares it he is all festive thinking that his children won't be fasting, but (that) they will eat of his; then he sets the table, prepares the plates with the diversity of the foods that he has prepared, then he calls the children so that they come to taste the beautiful foods that he has prepared, but the children don't listen to the voice of the father, and the lunch remains without anyone touching it. What is not the sorrow of this father in seeing that the children do not sit at his table and do not eat any of the foods that he has prepared! (For) he himself to look at the

table full of foods causes him sorrow. Such are we in seeing that creatures do not take care of the so many works that we have done with so much love for them. Therefore how much more you will take of ours, more divine life you will receive, you will make us more content and you will heal for us the profound wound of human ingratitude."

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**May 4, 1931**

***Power of the word of Jesus. How the repeated acts are as juice to the plants. Forced sufferings lose the freshness. Jesus wants to be free in the soul.***

My abandonment in the Divine Volition continues; his sweet empire entices my poor will, that although it would very often like to go out as in field to make its way, given the sorrowful circumstances in which I find myself, however the omnipotent Fiat with the irresistible force of his light fixes upon the night of my will and impedes my step, and forming his day of light in my soul he pulls me to do my little acts in his Divine Volition. And I thought to myself: "Why does Jesus hold so much interest that I don't skip my repeated acts in his adorable Will?" And Jesus all tenderness and goodness said to me:

"My daughter, because all the acts that you do in your interior are acts taught and formed by me, so that they are my acts, and I don't want you to leave yourself behind, without uniting yourself together with me in order to follow them, because you should know that when I do a labor in the soul, when I speak and I teach, your Jesus holds such power, (as) to convert into nature the good taught and worked in the creature, and the good in nature can not be destroyed; it would be as if you might have the eye given to you by God as property of your nature and it might not serve you in order to look, the voice, the hands; the feet and they might not serve you in order to speak, to work and to walk: wouldn't it be worthy of condemnation? Now as I give gifts in nature to the body, thus when I speak, my creative word holds the power to give to the soul as in nature the gift that I intend to give with my word, because one Fiat of mine can enclose a sky, a sun, an incessant prayer for gift, with which my Fiat holds the power to convert these gifts as in nature of the soul. Hence that which you do in your interior are gifts in nature that my word has formed in you, therefore you will remain attentive to not hold my gifts useless; I have put them in you in order to make that, with these repeated acts in my Volition, we can impetrate together the great gift that my Divine Will comes to reign upon the earth, more so, good daughter, that the repeated acts are as the juice to the plant: if the plant doesn't hold juice, it dries out and can neither produce flowers nor fruit. The juice is as the vital blood of the plant, that circulating in it conserves it, makes it grow and produces the most beautiful and savory fruits, as to form the glory and the profit of the farmer; but this juice doesn't form itself by the plant itself, it is the farmer that must be attentive to water it and to cultivate it, but not one time, but always, giving them as in nature the sufficient juice in order to make that the poor plant might find the daily food in order to vegetate and grow, in order to be able to give its fruits to he who cultivates it. But if the farmer is sluggish, the plant loses the juice and dies.

"You see therefore what the repeated acts are: they are the blood of the soul, the food, the conservation and the growth of my gifts, in which I as celestial farmer never cease watering you, [and of] which there is no peril that I can be sluggish. But you must receive this vital juice, and then you receive it, when you repeat the acts in my Will in the depth of your soul: then you open the mouth, and I watering you give you the blood in your soul in order to give you the divine heat, the

celestial food, adding on to you my other words, I conserve you and I increase my gifts. Oh, if the plant might have reason and might refuse to be watered by the farmer, what would (the) fate be for the poor plant? The fate to lose (its) life! And what sorrow for the poor farmer? Therefore repeating the acts is to want life, it is taking the food; the repetition is to love and to appreciate, and to satisfy the desires and to render your celestial farmer content, that I have worked in the field of your soul with so much love; and as I feel you repeat your acts, whether together with me or alone, you give me the fruits of my labor, and I feel re-loved and repaid for the so many gifts that I have given you, and I dispose myself to give greater gifts. Therefore be attentive and make that your constancy be the winning strength that conquers and dominates your Jesus."

After this I felt as if I should fall into my usual state of suffering, and given the impositions that there are I felt repugnant to accept (them), my poor nature trembled and I felt myself say with my sweet Jesus: "Father, if it is possible let this chalice pass from me; but not my will, but yours be done." And my beloved Jesus added:

"My daughter, I don't want forced sufferings, but voluntary, because forced sufferings lose the freshness, the beauty and the sweet enchantment of the likeness of the sufferings of your Jesus, that were suffered by me all voluntarily; and they are as those faded flowers as those immature fruits, that the sight disdains to look at and the mouth can not swallow, so much is the insipidity and the hardness of those fruits.

"You should know that when I elect a soul, I form there my residence, and I want to be free in my house to do that which I want and to remain as pleases me, nor do I want restriction from the part of the creature; I want absolute liberty, otherwise I would become unhappy and impeded in my way of acting. It would be the greatest misfortune, even to the poorest (person), to not enjoy liberty in his little hovel, and I would incur the misfortune of a poor individual, that having formed a residence with so much love, when he has equipped it and put it in order he enters in order to live there, but with his sorrow there becomes made impositions and restrictions for him; it is said to him: 'In this room you can not sleep, in this one you can not receive, in this other one you are not able to pass.' In short he can not remain as he wants nor do that which he wants; so that the poor little one feels unhappy, because he has lost his liberty, and he has repented of the sacrifices that he has made (in order) to build this residence. Such am I; how many labors, how many sacrifices, how many graces have I not poured out in order to adapt one creature for my residence! And when I take the possession of her, more than everything I love and want liberty in my house; and when I find now the repugnancies, now the restrictions, instead of the residence adapting to me, I must adapt to her, hence I can't develop either my life or my divine ways, nor is it given to me to complete the purpose for which with so much love I selected this residence. Therefore I want liberty, and if you want to make me happy leave free to do that which I want."

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**May 10, 1931**

***One who wants to receive, must give. Ways that Jesus holds. The divine gifts, bearers of peace. How the Divine Will holds the leavening virtue. What good a completed act of the Divine Will encloses.***

I am always in the dear inheritance of the Divine Will; (my) mind turns everywhere, the step, I find

him as ruling Queen, that with his sweet empire he wants to reign over my poor soul; and with the most eloquent, sweet and strong voice he says to me, exhaling love, as to be able to convert into fire the whole entire world:

"As Queen I wait for you in every work of mine, so that you come to form and to extend your little divine kingdom in my same works. Look at me, I am Queen, and one who is Queen holds the power to give to her children that which she wants, more so that my kingdom is universal, my power is without limits, and as Queen I love to not be alone in my kingdom, but I want the cortege, the company of my children, and to divide my universal empire together with them. Therefore your way is my works, that as so many signs they will show you so many meetings to make with your Celestial Queen, who waits for you in order to give you her gifts as certain pledge of his kingdom."

Whence while my poor mind was lost in the immense light of the Divine Will, my always amiable Jesus said to me:

"My daughter, one who wants to receive must give; giving disposes the creature to receive and God to give. Many times also your Jesus holds this way: when I want (something) from the creature I give, and if I want great sacrifices I give much, so that she looking at the much that I have given will be ashamed and won't have the courage to deny me the sacrifice that I ask of her. The giving is almost (a) pledge that the person (also) receives, it attracts her attention, her love; giving is appreciation, giving is hope, giving makes rise in the heart the memory of the giver. And how many times persons that didn't know each other, they become friends through a gift?

"Now in the divine order the giver is always God, in which he does as (the) first to send his gifts to the creature, but if she is not moved to give anything to her Creator, might it even be her little love, her gratitude, a little sacrifice, because if we have given it is because we want (something), no more if they send (for) other gifts from us, because with not giving us anything she has closed the correspondence and has broken the beautiful friendship that our gift should make arise. Now, my daughter, to give and to receive are first and indispensable acts, that show in clear notes that we love the creature and she loves us; but it is not enough, she must know how to receive with converting into nature the good received, with eating it and chewing it very well, in a way as to convert the gift into blood of the soul. And this (is) our purpose in giving our gifts: to want to see converted into nature the gift that we have given, because then our gifts are not in peril and they dispose us to give greater gifts; and the creature having converted it into nature puts our gift into security, she remains possessor of it and will feel in herself the good, the source and the received gift converted into nature. And since our gifts are bearers of peace, of happiness, of invincible strength, of celestial air, hence she will feel in herself the nature of peace, of happiness, of divine strength, that will form in herself the air of Heaven.

"Behold therefore the reason that when I make for you the great gift of my word, afterwards I am silent: it is because I am waiting that you feed on and chew my word well, in a way as to see that which I have said to you changed in you into your nature; and when I see this, then I feel the irresistible need of love to speak to you again, because one gift of mine calls the other, nor do they know how to be alone, and I always hold to give, always to say and to do with one who converts into nature my gifts."

After this I was thinking of the Divine Will, how difficult it seemed to me that his kingdom might come; and my beloved Jesus added:

"My daughter, as the yeast holds the virtue to leaven the bread, thus my Will is the leavening agent of the acts of the creature; as she calls my Divine Will into her acts, thus they remain fermented by him and they form the bread of the Kingdom of my Volition. Now the yeast is not enough in order to make a lot of bread, but there is needed a lot of flour, there is needed one who must complete these acts to unite flour and yeast, there is needed the water, bond of union in order to be able to knead flour and yeast, in order to make that the yeast might communicate the leavening virtue and the flour might receive it; then there is needed the fire in order to cook this bread, in order to form it (as) bread to feed on and to digest. Now isn't there needed more time, more acts in order to form it than to eat it? The sacrifice is in forming it, to eat it one does it immediately and the taste of the sacrifice is felt.

"Whence, my daughter, the yeast of my Divine Fiat is not enough that holds only the virtue to ferment your acts, to empty them of the human volition in order to convert them into bread of Divine Will, but there is needed a continuation of acts, of sacrifices, and for a long time, in a way that my Volition with his leavening virtue will ferment/leaven all these acts, in order to form a lot of bread and to hold it prepared and reserved for the children of his kingdom. When everything will be formed, there remains to dispose the events, and this is easier and is done more immediately, because it is in our power to move the reasons accordingly in order to do that which we want. Didn't I do as much for the Redemption? My long thirty years of my hidden life were as yeast, in which all my acts were leavened in order to form and to leaven the great good of the Redemption, the brief life of my public life and my passion. It was my leavened bread that my Divine Will formed and leavened in my acts, that as bread broken to everyone and I gave it to eat in order to make that everyone might receive the bread of the redeemed, in order to acquire the necessary strengths in order to put themselves in safety. Therefore do not give it any thought, think to make it your duty and do not let any act of yours escape in which there isn't put the yeast of my Divine Will, so that your being remains fermented by him, and I will think of all the rest."

Whence I continued to think: "But what has Jesus (gained) with this poor state of mine and why does he have such interest that I might fall into my usual sufferings with so much trouble and annoyance (so) that he makes me give it to the others, that I could call it my martyrdom? Oh, how hard it is to have to do with creatures, to feel through pure necessity the need of them! This humiliates me so much, that I remain as annihilated in my own nothing. But while I thought this and other, my sweet Jesus said to me:

"My daughter, do you want to know what I have (gained) from it? My completed Divine Will, and this is everything for me. One completed act of mine of my Will encloses all the sky, the sun, the earth and also myself; there is no love that I don't find [in it], good that it doesn't possess, glory that it doesn't give me; all (the) rest remains centralized in a completed act of my Will, and the happy creature that completes it can say to me: 'I have given you everything, even yourself, I have nothing more that I can give you.' Because my Divine Will encloses everything, there is no thing or good that escapes, hence completing it in that which I want, the creature finds that which is in herself my Will; and I can say: 'With giving you the grace to let you do a completed act of him, I have given you everything.' Indeed with completing it my sufferings arise, my steps, my words, my works

double themselves and they put themselves in motion in order to give to creatures, because my Divine Will working also in the creature puts in motion all our works in order to make them rise to new life. And you tell me what I have (gained) from it? My daughter, think to do it and make that your life might be one continuous act of my Will."

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**May 16, 1931**

*The Divine Will confirmer of the acts of the creature. Enthusiasm of divine love in creating man; touches of the divine qualities.*

I am always afresh, in my dear inheritance of the Divine Fiat; it seems to me that he whispers to me in the ear:

"As I was in the beginning, I will always be, in the centuries of the centuries. Also if you will remain in my Divine Will you will be always equal to yourself, you will never change action, you will always do my Will, and the variety of your actions you can call them effects of that first and only act of him, that flows in your acts in order to make one alone of them, that holds the virtue to produce as sun the beautiful rainbow of the variety of the colors, as effect of his light, without changing his sole act of always giving light."

What happiness is felt in the soul to be able to say: "I always do the Divine Will!"

Now my little and poor intelligence I felt it absorbed in the light of the Divine Will and I felt in me the unique and powerful strength of him and the innumerable and various effects of him making (a) crown for me and investing me they were bearers of joy, of peace, of fortitude, of goodness, of love, of sanctity, of indescribable beauty; these effects were like so many kisses of life that they gave to my soul, and I remained possessor of them. I was amazed by it, and my always amiable Jesus said to me:

"My daughter, all the acts done by the creature in the Divine Will are confirmed by God as divine acts, and this confirmation forms the life of the same acts, and they become sealed with the divine seal as imperishable acts always new, fresh and of an enchanting beauty. The acts done by the creature in my Will I could call them (a) new creation that I make the creature; as she goes doing her act in him, my Fiat imposes himself with his creative strength and forms there his act and as right confirms it. It happens as happened in the creation: since the creative strength of my Will raced in creating so many things, they remained immutable without ever changing; maybe the sky has changed, the stars, the sun? Quite; what was created such they are, because wherever my Volition puts his creative strength, the perennial life of his same act remains, and as confirmation it can never change. You see therefore what it means to do and live in my Divine Will: to be under the empire of a creative and confirming strength, that puts in security all the acts of the creature making them immutable. So that with living in my Volition she will remain confirmed in the good that she does, in the sanctity that she wants, in the knowledge that she possesses, in the triumph of the sacrifice.

"Our Divinity of our spontaneous Will remains under the empire of a love that irresistibly races, that wants to give to the creature, so much so that in creating man he was created in our enthusiasm of love from the touches of our divine qualities. Our Divine Being being Most Pure Spirit he had



neither hands nor feet; our divine qualities served us as hands in order to form man, and re-pouring himself over him as an impetuous torrent we molded him and touching him we infused the effects of our supreme qualities. These touches remained in man, and therefore there are seen in him certain beautiful qualities of goodness, of talent, of intelligence and other, they are the virtue of our divine touches, that continuing to mold man produces their effects; they are our pledges of love with which we kneaded him, that in spite that he doesn't remember and perhaps doesn't even know us, they continue their perennial office to love him. And since when one touches an object or a person, one who touches feels the impression of the person touched, hence as our touches of divine qualities remained in man, thus the impression of having touched him remained in our supreme qualities. So that we feel him in ourselves; how not to love him? Therefore for how much of it man does, we go toward meeting him with new contrivances of love and with our pleasant refrain to always love him."

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**May 19, 1931**

***Scenes of Eden. Fall of man. The Queen of Heaven who crushes the head of the infernal serpent. How the words of Jesus hold the communicative virtue. How he speaks of the doubts and difficulty.***

I was continuing my acts in the Divine Volition, and uniting myself to his acts that he did in the creation, in order to give him the homage, the love, the adoration for every created thing for love of creatures, my poor mind carried itself in Eden, in the act of the fall of the man: how the infernal serpent with his astuteness and lies induced Eve to remove herself from the Will of her Creator, and Eve with her flattering ways induced Adam to fall into the same sin.

Now while I thought this, my beloved Jesus said to me:

"My daughter, my love didn't extinguish itself because of the fall of man, but caught fire more, and although justly my justice punished him and condemned him, my love kissing my justice, without time interfering in the midst, promised the future Redeemer and said to the deceiving serpent, with the empire of my power: 'You made use of a woman in order to snatch away man from my Divine Will, and I through means of another woman, who will hold in her power the power of my Fiat, will demolish your pride, and with her immaculate foot she will crush your head.' These words burned the infernal serpent more than hell itself, and enclosed so much anger in his heart, that he could not be more stopped; he did none other than to turn and to return the earth in order to discover she who should crush his head, not in order to make her crushed, but in order to be able with his infernal arts, with his diabolic astuteness, to make her fall, she who should defeat him, weaken him and tie him in the dark abysses. Hence for four thousand years he went always turning, and when he saw women more virtuous and good he armed his battle, he tried them in all ways, and then he left them, when he assured himself through means of some weakness or defect that it was not through her means by which he should be defeated, and he followed his turn.

"Whence the celestial creature in fact came, who crushed his head, and the enemy felt such power in her, that it knocked him down and he didn't have the strength to draw near; this gnawed him with anger, and he put forth all his infernal weapons in order to combat her, but what! He went in order to draw near, he felt himself weaken, the legs break and he was constrained to turn back, and from

afar he spied her admirable virtues, her power and sanctity; and I in order to confound him and to put him in doubt made him see the celestial Sovereign Lady, her human things, as she was taking food, crying, sleeping, and other, and he persuaded himself that it was not she, because being such a powerful and holy person she should not be subject to the natural needs of life; but then he returned to doubt and he wanted to return to the assault, but in vain. My Will is power that weakens all the evils and all the infernal powers, he is light that makes himself known by everyone, and where he reigns he makes his power felt, that even to the demons themselves does it become (impossible) to refuse to acknowledge. Hence the Queen of Heaven was and is the terror of all hell.

"Now the infernal serpent feels over his head my rapid word told to him in Eden, my irrevocable condemnation that a woman will crush his head; hence he knows that with his head being crushed his kingdom on earth will be overthrown, he will lose his prestige, and all the evil that he did in Eden which through means of a woman will be redone by another woman. And although the Queen of Heaven weakened him, crushed his head, and I myself tied him to the cross, hence he is free no more to do that which he wants, but some unfortunately he approaches, of them he makes fools. More so that he sees that the human will is not subjugated by the Divine and His reign is not yet formed, he fears that another woman has to finish burning the temples, in order to make that the divine condemnation he has on his head crushed by the foot of the Immaculate Queen (has) its completion, because he knows that when I speak, my word has the communicative virtue to the other creatures.

"Hence as he was made certain that she whom he feared was the Most Holy Virgin, and not being able to combat her more he resumed his round, he is all eyes and as on the look-out in order to see if another woman might have the assignment from God to make the Divine Will known in order to make Him reign; and having seen you write so much on my Fiat, only the doubt that this might be (and) he has aroused all of hell against you - behold the reason for all that which you have suffered - making use of wicked men, making them invent calumnies and things that don't exist. Whence in seeing you cry so much, [the demons] are persuaded that you are not that one who they fear so much who is able bring to ruin their diabolic kingdom. This is that which regards the Queen of Heaven on the part of the infernal serpent, now I want to tell you what regards the part of creatures to the advantage of him.

"My daughter, the celestial creature was poor, her natural dowries apparently were common, nothing of the extraordinary appeared in the exterior, she takes for bridegroom a poor artisan who earns his daily bread with his modest work. Suppose that it might be known, beforehand that she was Mother of the Word, that it was she, from the great ones of the world, from the doctors and priests, that she was the Mother of the future Messiah; they would have made a tireless war, no one would have believed her, they would have said: 'Possible that there have not been and there are women in Israel, that it should be this poor one the Mother of the eternal Word? There has been Judith, Ester and so many others.' Hence no one would have believed, and they would have put forth doubts and difficulties without number. If they put forth doubts on my Divine Person, to not believe me that I was the longed for Messiah, and many arrive to still not believe me that I descended upon the earth in spite that I did many miracles as to induce the most incredulous to believe me! Ah, when (there) enters in hearts the hardness, the obstinacy, it renders them incapable to receive any good; the truths, the miracles themselves are for them as dead and without life. Hence much more so the celestial Mama, that nothing of miraculous was seen in her exterior.

"Now, my daughter, listen to me, the serious doubts, the gravest difficulties that they have found in your writings are really these: what I have said to you that I called you to live in the Kingdom of my Divine Will, giving you the special and unique mission to make him known, so that as I myself said in the *Pater Noster* and the Holy Church still says it: 'Your kingdom come, that is that your Will be done as in Heaven so in earth'; it doesn't say in the *Pater* that this kingdom is upon the earth, but it says come, and I would not have composed a prayer if it should not have the effects of it. Hence in order to arrive to this, shouldn't I elect another woman, that the infernal serpent fears so much, and that through means of the first woman ruined for me mankind, and I in order to confound him I make use of the woman in order to re-do for me his ruin and to make good arise to everyone, that he sought to destroy? Behold therefore the necessity of the preparations, of the graces, of my visits and communications.

"This has sounded badly to one who has read, hence doubts and difficulties, that it can not be possible that [of] so many other great saints not one has lived in the Kingdom of my Will, so that it is she alone that he prefers to everyone. And when they have read that I put you next to the Sovereign Queen, because having lived in the Kingdom of my Divine Fiat you could imitate her, wanting to make of you a copy that resembles her, and I put you in her hands so that she might guide you, assist you, protect you, so that you might be able to imitate her in everything, it seemed to them so much absurdity, and sinisterly misunderstanding the sense they have said as if you might have said (that) you were another Queen. How many blunders! I have not said that you are like the celestial Queen, but that I want you similar to her, as I have said to so many other souls dear to me that I wanted them similar to me, but with this they didn't become God like me; and then being the celestial Lady the true Queen of the Kingdom of my Will, it is her completion to help and to teach the fortunate creatures who want to enter to live in him. [With] this they make seen as if I might not have the power to elect whom I want and when I want; but of the rest time will say everything, and as they can not refuse to acknowledge that the Virgin of Nazareth is my Mama, thus they can not refuse to acknowledge that I have elected you for the unique purpose to make my Will known and that through your means I will use it so that the 'Your kingdom come' has its completion. It is certain that creatures are instruments in my hands and I don't look at who it is, but I look at if my Divine Will has decided to work through means of this instrument, and this is enough for me in order to complete my highest designs; and of the doubts and difficulties of creatures I make use of it in his time in order to confound them and to humiliate them, but I don't stop and I go ahead in the work that I want to do through means of the creature. Therefore you also follow me and do not step backwards. Of the rest one sees from the way of their thinking that they have calculated only your person, but they have not calculated that which my Divine Will can do and that which he knows how to do; and when he decides to work in a creature in order to complete his greatest designs in the midst of the human generations, laws are not dictated by anyone, nor who one should be nor the time nor the way nor the place, but in an absolute way he acts; nor does he take account of certain small minds that don't know how to elevate themselves into the divine and supernatural order nor bow before the incomprehensible works of their Creator, and while they want to reason with their human reason, they lose the divine reason and they remain confused and incredulous."

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**May 27, 1931**

***The life of good doesn't die and is defended by all creatures. A prolix good puts in security God and the soul.***

My poor mind swam in the immense sea of the eternal Fiat; I flowed in him like a little rivulet, and in my littleness I wanted to embrace his immensity in order to fill all of me with a Volition so holy, in order to be able to have the contentment to be able to say: "My little being is none other than one act alone of Divine Will, my little tiny rivulet is full inside and outside with that Volition that fills Heaven and earth. Oh, holy Volition, you be the life, the actor and the spectator of all my acts, so that everything re-arising in you it can be the call of all the acts of creatures in order to make them re-arise in your Fiat, so that his kingdom may be extended in all creatures! But while I did this, a thought said to me: "What is the good that I do with [the] call (to) the acts of creatures to re-arise in the Divine Will?" And my amiable Jesus said to me:

"My daughter, good is not subject to die, and as the life of the good rises, it puts itself at the defense of all creatures; and if creatures are disposed they take that good, they not only remain defended, but they take the life of that good, and the good rises and forms so many other lives for how many creatures take it; and for the indisposed ones it always remains for their defense, awaiting that they dispose themselves. The acts done in my Volition acquire the germ/seed of the light, and as light, although one, it holds the virtue to give light to whatever eye wants the good of the light in order to make it its own, thus the littlest acts done in my Divine Volition, since he is immense and involves all, the littlest act becomes light and defense of everyone; not only, but it reciprocates her Creator with the love, glory and adoration that with right he awaits and demands from creatures. The acts done in my Volition always have of the prodigious and as by themselves say: 'We are the defense of everyone, we remain between Heaven and earth in order to defend creatures, and with our light we are light of every mind, we are the defenders of our Creator with repairing him with our perennial acts [from] the offences that elevate themselves from the earth.' And then good is always good; do you believe that all that which I did (while) being upon the earth has all been taken by creatures? Quite; how much there still remains! But with this one can not say that it is not good; centuries and centuries will pass and the time will come when all the good that I did will have life in the midst of creatures; that which one doesn't take today, other creatures can take tomorrow, in other epochs. Therefore the true life of the good does not become tired with waiting, and with (an) air of triumph [the acts in my Volition] say: 'We are not subject to die, therefore with certainty the time will come when we will give our fruits, which will make arise so many other lives that resemble us.' Do you believe that with not seeing any effect of all your acts in our Divine Fiat, there will be nothing of good? Quite; today it seems so, but wait for the times and they will say the great good that will come from them; therefore continue and do not give back. Because you should know that the prolixity of the good is, alone, the most certain proof, that assures God and the soul of the state in which she finds herself. A prolix state of patience in the sufferings and sorrowful meetings of life, a prayer repeated without ever tiring of repeating itself, a fidelity, a constancy and equality of ways in all circumstances, it forms sufficient ground, watered by the blood of one's own heart, where God feels called by all the acts of the creature as so many assurances that he can complete his greatest designs; and the creature herself feels in the prolixity of her acts the dominion of herself and the assurance that she won't vacillate.

"The good of one day says nothing, a good today yes and tomorrow no, it says weakness and inconstancy, all fruits of the human will; an inconstant good says that [for] the creature that good, that virtue is not her property, and therefore the good not being in her power it changes into evil and virtue into vice. You see therefore that the soul in order to be sure that she possesses a good, a virtue, she must feel in herself the life of that virtue, and with iron constancy, for years and years

and for all (her) life, she must exercise herself in that good. And God feels secure to put there his and to work great things in the constancy of the creature.

"I did this with the Queen of Heaven; I wanted the prolixity of fifteen years of pure life, holy and all of Divine Will in order to descend from Heaven in earth in her virgin bosom. I would have been able to do it beforehand, but I didn't want to; I first wanted her acts of assurance and the prolixity of her holy life, almost in order to give her the right to be my Mama and my infinite wisdom in order to hold reason to have worked unheard of prodigies in her. And is not this perhaps the reason (for) the long prolixity of long sufferings, why did I want to be sure of you and not in words, (but) with deeds? Has it not perhaps been the reason for my so many visits and for the so many truths that I have manifested to you in the prolixity of your sacrificed life? I can say that I made myself seen and I spoke to you in the center of the fire of your sacrifice. And when I hear you say: '(Is it) possible, my Jesus, so long (is) my exile? How do you not pity me?' and I, do you know what I say? 'Ah, my daughter doesn't know well the secret that a prolix sacrifice contains, and how much longer, (so much) greater are our designs to complete. Therefore entrust yourself to me and leave me to do it.'"

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**May 31, 1931**

***The happiness of Jesus is to find his creature in the Divine Will. God plunges himself in the creature and she in God. The tiny little house of Nazareth.***

My abandonment in the Divine Volition continues, and my poor mind now stops at one point and now at another, as if I might want to take rest in every single effect of the Divine Will, that although his act is one, his effects are innumerable, so much so that I never arrive to re-find them all, much less understand them, and therefore seeing that it is not given to me to embrace them all being too little, I stop in one of his effects in order to enjoy myself and to rest. And my sweet Jesus, who takes so much pleasure in finding me in his adorable Will, stops in order breathe him as life, said to me:

"My daughter, how sweet it is to find you in my Divine Will, and not those creatures that find themselves in him forced, by necessity and because they can't do less, and while they remain in him they don't know him nor do they love him nor do they appreciate him; but finding you, you find yourself [in him] voluntarily, you know and love him and you arrive even to find your sweet rest, I feel very drawn toward you, more so that the same power of my Will imposes himself over your Jesus to reveal myself, and I don't know how to deny her anything, because I could say that the only happiness that comes to me from earth is to find the creature in my Divine Will. And when I find her I want to repay her with the happiness that she gives me, first with making her happy and then with preparing and disposing her to do an act in my Will; I prepare the space for it, because so much is the greatness, the sanctity, the power that an act done in him contains, that the creature could not contain it if I might not give her the capacity for it. Therefore for one who lives in my Volition she is inseparable from me, because while she has done an act, I must prepare for her the other act, more so that I never leave the creature at one point, but I make her always grow even to be able to say: 'I don't have more to give her, I am content that I have given her everything.' Because you should know that when the creature does an act in my Divine Will, she plunges herself in him and God plunges himself in the creature; whence in plunging into each other, God communicates his new act not ever interrupted, and the human will remains in the authority of the Divine Will and she feels new love, new power, new freshness with all the divine refreshments, in a way that in every act she

feels newly reborn in divine life, without losing that which she has received in the other acts, she acquires and incorporates in herself the new life that has been communicated, so much so that she feels herself raised, fed with new growth and with new foods.

"Whence one who lives in our Will always acquires new knowledges of her Creator, and the new knowledge brings her the current of the continuous new act that God possesses. Don't you see the sky, the stars, the sun? Do you perhaps see some change in them? Or else after so many centuries are they not always fresh, beautiful, new, as they were created? And why? Because they are under the empire of the creative strength of our Fiat that created them and remained in them as perennial life. Therefore the permanence of my Will in the creature produces with his empire dominant new life of patience, of prayer, of peace, of sacrifice and of infinite joys; that is my Will, such does he want to render one who lives in him."

Whence I continued to think of the Divine Volition, and my sweet Jesus added:

"My daughter, when my Divine Will emits an act, he never withdraws it, rather he makes perennial life with his act. The creation itself says it; with continually doing those acts that my Volition put forth in creating them, the created things can call themselves the repeaters of the acts of my Divine Will. The sky always remains extended, it never withdraws from any point, and with being always extended it does repeated acts of Divine Will; the sun always gives light and is all (the) busy-body in completing the innumerable acts of the Divine Will that become entrusted to it in its light, and as it gives the color and the perfume to every single flower, the manifold sweetnesses and flavors to the fruits, the development to the plants, the light and the heat to every single creature and so many other acts that it does, so many acts of my Will does it go completing; it seems that it makes its course with all ruling majesty completing so many acts entrusted to it, true symbol of the majestic and ruling way of my Will. The sea as it murmurs, the water as it gives itself to creatures, the earth as it verdantly greens and produces plants and flowers, so many manifold acts of my Will do they complete; he is the engine of everything and holds all the creation in the act of making his Will complete; and therefore they are all happy, they never lose their post of honor nor are they subject to die, because my Will working in created things gives them perennial life. Only the creature, who should show off more in doing a continued act of my Will, she is the only one who goes forth from the motor of him and arrives even to put herself against a Volition so holy; what sorrow! And what account won't she give me?"

My sweet Jesus became silent and withdrawing he left me in the light of his Will; and oh, how many things I understood! But who can tell them all? More so that in him one speaks with celestial words, and in finding myself in myself I must adapt the celestial words to the human ones, and fearing to make a muddle (of things) I content myself with passing on, hoping that if Jesus wants he will adapt himself to talk with the words of the base world.

After this I continued my acts in the Divine Fiat, and my poor mind stopped in the little house of Nazareth, where the Queen of Heaven, the celestial King Jesus and Saint Joseph were in possession of and lived in the Kingdom of the Divine Will. So that this kingdom is not estranged to the earth: the house of Nazareth, the family that lived in him belonged to this kingdom and they held him in full vigor. But while I thought this, my great King Jesus said to me:

"My daughter, it is certain that the Kingdom of my Divine Will has existed upon the earth and therefore there is the hope that he will return again in his full vigor; our house of Nazareth was his true kingdom, however we were without people. Now you should know that every creature is a kingdom, hence one who lets my Will reign in her can be called a little kingdom of the Supreme Fiat; so that she is a tiny little house of Nazareth that we hold upon the earth, and for however little, being (that) our Will reigns in her, Heaven is not closed for her, she observes the same rights of the celestial country, loves with the same love, feeds herself with the foods of up there and is incorporated in the kingdom of our interminable regions. Now in order to form the great Kingdom of our Will upon the earth we will first make the so many little tiny houses of Nazareth, that is the souls that will want to know him in order to make him reign in them. I and the Sovereign Queen will be at the head of these little tiny houses, because we having been the first ones that possessed this kingdom in earth, it is our right, that we won't surrender to any one, to be the managers of them. Whence [with] these tiny little houses we repeat our house of Nazareth, we will form so many little states of ours, so many provinces, that after it has been well formed and ordered as so many little kingdoms of our Will, they will fuse together and will form one kingdom alone and one great people.

"Therefore in order to have our greatest works, our way of acting is to commence first alone, one on one/[to you for you], through one creature alone; when we have formed this, we make her a channel in order to enclose in our works another two, three creatures, then we enlarge it forming a little nucleus and then we enlarge it so much as to take the whole entire world; our works commence in the isolation of God and the soul and they finish continuing their life in the midst of entire peoples. And when there is the beginning of a work of ours it is a sure sign that it won't die upon being born, at the most it could live hidden for some time, but then it will go forth and will make its perennial life. Therefore I want you always ahead in my Divine Will."

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**June 5, 1931**

***How it is necessary to make friends in the beautiful time. Sorrow of Jesus for the abandonment of the apostles. The human will prison of the creature.***

I am always in the sea of the Supreme Volition; oh, how many beautiful things are found in him! There are all the acts of Jesus as in act, there are those of the Sovereign Queen, there are those of our celestial Father, what he has done and what he will do; it is a sea not divided but one, interminable, it is everything. In this sea there are neither perils nor fears of falls, because the happy creature that enters there leaves her cast-offs and she takes the divine cast-offs. Whence while I was in this sea, my sweet Jesus made me present when in his passion the apostles dispersed, they fled from him leaving him alone and abandoned in the midst of enemies. And my highest good Jesus said to me:

"My daughter, the greatest sorrow that I had in my passion, the nail that most transfixed my heart, was the abandonment and the dispersion of my apostles; I didn't have a friendly eye in which my gaze could find. The abandonment, the offenses, the carelessness of friends exceeds, oh, how much! all the sorrows and even death that enemies can give. I knew that the apostles had to give me this nail and cowardly they would flee from me, but to this I didn't mind, because, my daughter, one who wants to do a work must not mind to his sufferings, rather he must make friends in the beautiful

time, when everything smiles around him, step by step seeding triumphs and prodigies, not only, but he communicates miraculous strength to whom he makes his friend and disciple; then everyone gives the boast to be the friend of one who is surrounded with glory and honor, everyone hopes; and how many friends and disciples want to have of it, because the glory, the triumphs, the beautiful time are powerful magnets that attract creatures to follow the triumphator. Who wants to follow and to be a friend or disciple of a poor slandered, humiliated, despised one? No one; rather they feel fear, horror to draw near and they arrive to refuse to acknowledge he who before they were in friendship with, as St. Peter did with me. Hence it is useless to hope for friends when the poor creature is found under the nightmare of humiliations, contempts and calumnies; therefore it is necessary to make friends when Heaven smiles and fortune would put us on the throne, if we want that the good, the works that they want, have life and continuation in the other creatures. With making friends when I sowed miracles and triumphs, (so) that they arrived to believe that I had to be their King upon the earth, hence having been my disciples they should occupy the first posts near me, in spite that they abandoned me in my passion, when my Resurrection sounded my full triumph, the apostles retracted, they reunited among themselves and as triumphators they followed my doctrine, my life, and they formed the dawning Church. If I might have minded that they had fled me, not making them my disciples in the time of my triumphs, I would not have had one who might speak of me after my death, who might make me known.

"Therefore the beautiful time, the glory is necessary, (and) yet it is necessary to receive transfixing nails and to have patience to suffer them, in order to have material in my greatest works, so that they might have life in the midst of creatures. Now has this not been (in) everything, a likeness of my life in your sorrowful state that you have passed of humiliations, of calumnies and contempts? I felt repeated in you the nail of the abandonment and dispersion of my apostles, in seeing who had so very held there to assist you, disperse from you and with the will to abandon you; and seeing you abandoned I saw you alone, alone in my arms with the nail of the abandonment of whom had sustained you, and in my sorrow I said: 'Bad world, how well you know how to repeat the scenes of my passion in my children!' And you offered your bitterness for the triumph of my Will and for the help of those who should make him known.

"Therefore courage in the sorrowful circumstances of life; but know that your Jesus will never abandon you. I don't know how to do these things; my love is not of an inconstant nature, but firm and constant, and that which I speak with my mouth goes out from the life of the heart. Instead creatures say one thing and feel another in the heart, they also mix many human goals even in making friends, behold therefore they change according to the circumstances.

"Whence the dispersion of one who seemed that they wanted to put forth their life in the beautiful time and then cowardly they flee in the time of the humiliations and contempts, they are all effects of the human will; it is the true prison of the creature, and it is even in the art to know how to form so many little rooms, however all without windows, because it does not intends to form openings in order to receive the good of the light. Hence the passions, the weaknesses, the fear, the excessive dreads, inconstancy, they are so many dark rooms of her prison, and (so) that now she remains impeded by one and now by another, and the fear makes her dread and she distances herself from (he) who is putting forth (his) life for her love. Instead [the soul] where my Will reigns lives in my palace, where there is so much light that the sufferings, the humiliations, the calumnies, are none other than staircases of triumphs and of glory and completion of great and divine works; hence



instead of fleeing from the poor martyr that is cast in the dust by human perversity, she presses nearer to him waiting with patience the hour of the new triumph. Oh, if my Will fully reigned in the apostles, with certainty they would not have fled in a time in which I felt the need of their presence, of their fidelity in my so many sufferings! In the midst of enemies that wanted to devour me, I wanted my faithful ones near, for which there is no greater comfort than to have a friend near in time of bitterness. I would have seen in my dear apostles near to me, the fruits of my sufferings, and oh, how many sweets memories would be aroused in my heart, that would have been balm to my intense bitterness! My Divine Will would have impeded their step to flee with his light, and hence they would have pressed more around me; but since they lived in the dark prison of their will, their mind was darkened, the heart was cooled, fear invaded them, in a moment they forgot all the good that they had received from me, and they not only fled from me, but they were dispersed among themselves; all effects of the human volition that doesn't know how to maintain the union and only knows how to disperse in one day the good that has been done in so many years with so many sacrifices. Therefore let your only dread be that of not doing my Will."

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**June 8, 1931**

***Pleasure of God when one remembers that which he did in the creation. The repeated acts form the food of the soul. How in earth it begins and in Heaven it is completed.***

I feel the powerful strength of the Divine Fiat that calls me in him to follow his acts. Whence my little intelligence stopped in Eden, in the act of the creation of man. What (a) solemn act! After having created all things as preparation, as (if) he (wanted) to celebrate for having created all the creation as palace where man should live with all sumptuousness and comfort, that nothing should be lacking to him; it is enough to say that it was a palace formed by our celestial Father by the power of his Divine Fiat. Whence while I thought this, my sweet Jesus said to me:

"Blessed daughter, the sweetest memory that I enjoy more immensely is when the creature remembers my love in the creation, in a special way that of man: our love eviscerated itself more than a mother when she puts forth her dear child to the light. Our love raced, raced, in order to enclose her in himself, so that wherever, inside and outside of herself, she might be able to find the knoll of our love that says to her: 'I love you, I love you.' The sweet sound of our love whispers to the ear, beats in her heart, resounds strongly and kisses ardently to the lips, tightly embraces (her) in our paternal arms as triumph of our love, that at whatever cost he wants to love the creature. So that there is nothing more sweet, more pleasant, than remembering with how much love we created man and all things. And so much is our pleasure, that the fortunate creature that comes before our adorable Majesty in order to remember this love of ours so great, we redouble our loving bonds with her, we give her new graces, new light and we call her the repeater of our feast, because in the creation everything was feast for us and for everyone, and the creature with remembering that which we did in the creation puts in feast our love, our power, our creative wisdom, that had created the whole universe with so much inimitable mastery, and then the mastery in creating man, that exceeds everything. Hence all our divine qualities celebrate, and the creature looking, has put in feast with her memory and with her little exchange of love, she makes competition between them, and some double the love, some the goodness, some the sanctity; in short every single divine quality of ours wants to give of his, in order to repeat with her that which we did in the creation.

"Therefore repeat often the sweet memory of our insuperable love, that we had in the creation; it was a creature of ours, one of our images, one child of ours that we put forth to the light, and therefore we showed off so much in love, and to feel the remembering of it we feel (ourselves) love her more. So that all the creation is none other than a display of our loving Will toward the creature, and in his loving display he goes repeating: 'Fiat, Fiat', in order to pearl all the creation with his display of love.

"More so that every act, word, thought done in our Divine Volition, forms the food of the soul, the food conserves the life, makes her grow and maintains the necessary strength in order to be able to form sufficient foods in order to not be able to remain fasting, hence the continued acts are none other than foods that have been prepared for one day to the other, in order to always (have) something with which to feed herself. If the acts not are not done, she won't have food, hence the poor creature won't have anything that satisfies (her) hunger, therefore the life of the acts, good, holy and divine will die in her. If then the acts are not continuous, but of such in so much, she will have scarce foods, and when the food is not sufficient the life of the good grows weak, and the weakness makes one lose the taste and the appetite to feed herself. Instead when the acts are continuous, every act holds its exercise: some make food, some water, some fire in order to cook them, some condiments in order to make it taste in a way as to satisfy the appetite; in short the repeated acts are none other than divine kitchen, that form the celestial table for the creature. And oh, how beautiful it is to see the creature that [with] the continuation of her acts in our Fiat she prepares divine foods, and feeds on the foods of her celestial country! Because you should know that one holy thought calls the other, one word, one good act calls the other and one serves to the other as to feed itself, and the food forms the life."

Whence I continued to think of the Divine Will and the great good that one receives with living all abandoned in his arms. And my sweet Jesus added:

"Good daughter, the great good of living of a Divine Volition is surprising and almost incomprehensible to the human creature. You should know that all that which one does of good, of sanctity in my Divine Will, they are none other than seeds that germinate in the field of the soul, putting forth as so many seeds of divine light, that put forth a beginning that won't have an end, because all that which one does in my Divine Will is sowed, germinates, grows in an admirable way, upon the earth while she lives, but the completion will be formed in Heaven: the ultimate development, the variety of beauties, the tones, the most beautiful and specious tints, will be given in the celestial country. So that every act done in earth will find (it will) take more post in Heaven, one right more and an anticipated possession in the celestial sojourn; every act more that the creature will have done, will bring with itself new beatitudes, new joys communicated by my Volition. My Divine Fiat never says enough to the creature, he wants to make her grow in sanctity, in grace, in beauty, even to the last breath of life down here, and therefore he reserves to give the last brush stroke and the completion as his full triumph in the celestial regions. Therefore in my Will they do not stop, and the circumstances of life, now with sufferings, now with humiliations and now with glory, they form the courses in order to be able to always race in him, in order to give the free field to let him cast in the creature new divine seeds, that the Divine Fiat will take the pledge to cultivate and to make them grow in an admirable way, and to give them the completion in the celestial glory. Hence in Heaven nothing commences, but everything commences in earth and Heaven completes it."

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**June 16, 1931**

***Jesus prays. The necessity to possess a good in order to be able to communicate it to the others. The little lights form the interlacement with the great light of the Divine Will.***

My abandonment in the Divine Volition continues, although under the nightmare of the privations of my sweet Jesus. My poor heart, how tortured, troubled it is, that it doesn't find he who makes me breathe his celestial air and beat the life of his same heartbeat! My Jesus, my life, didn't you yourself say to me that you wanted that I might live and might breathe your divine air, and that you might form my life in your same heartbeat, so that mine might be dispersed in yours and might live of your heartbeat, and hence of your love, of your sufferings and of all yourself?

But while my poor heart vented for the sorrow of the privation of my beloved Jesus, I felt myself moved in my interior sensibly, and with clear voice his words resounded in my hearing, that said with indescribable tenderness:

"Holy Father, I pray to you for my children and for all those that you have given to me and because I recognize that they are mine; in these arms of mine I press them to me, so that they remain defended and secure from the tempest that they are arming against my Church."

Then he added:

"My daughter, how many turn-a-rounds there will be, how many masks will they unmask! I could not support anymore their hypocrisy, my justice was overwhelmed with so many pretenses, and therefore they have not been able to hold onto the mask that covered them anymore. Therefore pray together with me, so that those people that must serve to my glory remain safe and those people that want to strike my Church remain confused."

Whence he became silent, and my poor mind saw so many deadly and tragic things, and while I prayed, my highest good Jesus repeated:

"My daughter, in order to communicate the goods to the others it is necessary to possess the fullness of the same good, because [the soul] with possessing it knows the effects, the substance, the practice [of] how one acquires that good, hence she will hold the virtue to be able to infuse it in the others, to know how to say beauties about it, the prerogatives, the fruits that that good produces. Instead if the soul has hardly acquired a sip of a good, of a virtue, and she wants to commence to teach it to the others, she won't know in depth the fullness of that virtue, therefore she won't know how to repeat its great good nor give the practice of how to acquire it; whence she will make the figure of a child, that having hardly learned the vowels, wants to act as teacher to the others: poor child, she will act the teacher as a joke, because she can not go ahead in the teachings! Behold therefore first the true saints are so filled with love, with divine knowledges, with unconquered patience and other, and when they are so filled as to not be able to contain anymore inside of them, it pours forth to (make) the goods go forth that they possessed to make it communicated to the people; and their word was fire, it was light, and they taught not in a superficial way, but in a practical and substantial way the good that they possessed. Behold the reason why so many want to act as teachers and they don't do any good, because there lacks the sufficient food in them; how can they feed the others?"

Whence after this I abandoned myself all in the Supreme Fiat, and my poor mind lost itself in him, and I remained as enraptured in seeing before me the Divine Being and an interminable light arranged in so many innumerable rays [that] went forth from him. These rays were very often woven by little lights that were tied up in the interminable rays of the adorable Majesty, which seemed birth of the light itself, and that were fed with light in order to form the life of light and to grow as God wanted them to. What enchantment is the Divine Heights! His presence enraptures, the eye loses itself in his immensity so much is his beauty, the multiplicity of his infinite joys, that it seems that more than copious rain it falls from his Divine Being; so that one feels struck dumb and therefore one knows how to say little or nothing. Hence while I was all immersed in that which was present to my mind, my beloved Jesus said to me:

"Daughter of my Divine Volition, look at this immense light, it is none other than the emanation of our Will from the center of our Divine Being; as we pronounced the Fiat, thus he extended himself in order to form with his creative strength every created thing, and in order to make that not one thing might go forth from inside of his light, he remained in that which went forth from our creative hands. So that those interlacements that you see with the rays of our light, are none other than all created things: some are as in custody in our light, so that they don't undergo any change, others, and they are the creatures that live in our Volition, are not only in custody, but in the act of continually receiving from God in order to grow, in order to feed themselves with light and with their little lights to form (an) interlacement with the Divine Volition himself in order to let him work in the little light. So that these little lights give the field to our Divine Fiat to make him continually work in them, it seems that they give us to do and let us continue the labor that we commenced in the creation with so much love. And when the creature gives us (the) occasion to continue our labor giving us (the) liberty to work in her little light, we enjoy it so much, that we make the little light work together with our work, and we don't feel isolated on the part of creatures, but we enjoy the beauty of her company and she enjoys ours. Therefore with living of Divine Will never leave us alone, and you will have the great good to enjoy our company."

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**June 23, 1931**

***How the creation manifests the divine paternity and how God feels Father of one who recognizes him in his works.***

I was doing my round in the creation in order to follow the acts done in him by the Divine Will; it seemed to me that in every created thing he was as a noble Queen, the adorable Will as center of life, in order to make his sweet meeting with creatures in every thing, but this meeting is received by one who recognizes him in every created thing. In this happy meeting the correspondences on both parts are opened, they celebrate together, and the Divine Will gives and the creature receives. But while my mind lost itself with turning in created things, my highest good Jesus said to me:

"My daughter, all the creation manifests the divine paternity, the power, the love, the harmony of he who has created it. But do you know for whom we feel Father? One who remembers and recognizes all the creation as property of her Creator; that wanting to manifest his paternity for creatures, he has created so many beautiful things for their love; hence one who recognizes them in order to repay him with loving him and thanking him, presses herself around her celestial Father as (a) daughter who recognizes his goods, and [recognizes] that [he] has created them as means that

he wants his daughter to possess his possessions in the possessions of her Father. If you might know what is our joy and happiness in feeling ourselves Father and in seeing our children pressed around us through means of our created things!

"So that the creature, with remembering and recognizing that which God has done for her, loves us as Father and we love her as daughter; we feel that our paternity is not sterile paternity, but fecund. Thus [in] one who remembers and recognizes that which I did and suffered in my life and passion, I feel (as) Redeemer and I give to possess the goods of the redemption; so that my sufferings, my works, my steps, line up around the happy creature in order to help her, sanctify her and make her feel the effects, in her, of all my life. And [in] one who recognizes that which our love has done and can do in the order of grace, I feel (as the) impassioned lover and give her the possession of my love, in a way that she will feel such love for me, as to not be able to live without loving me; and since true love is in always doing my Will, I make a prodigy of my love and of my Volition.

"What sorrow wouldn't it be for a father, to have children and to not see them around in order to love each other and to enjoy the fruit of his viscera? Such is our Divinity; we have extended our paternity in an infinite way in all the creation, as Father we are all eyes over our children, so that they lack nothing, our arms feel the extreme need of love of pressing her to our bosom to give her love and to receive love, and when we see the creature who races to us, wants our embraces oh how happy we feel that our paternity is recognized and can develop the office of father for our children! Our generation is almost innumerable, yet few children surround us, all the others are distant from us, distant with heart, with will, far from our likeness; and in our sorrow in seeing few children around us we say: 'And our other children where are they? How (is it that) they don't feel the need to have a celestial Father, to receive our paternal caresses, to possess our goods?'

"Therefore be attentive, recognize our goods, our works, and you will feel our paternity in the sky bombarded with stars, that calls you daughter in their gentle twinkling and attests to you of the love of your Father. Our paternity extends itself in the sun, that with its vibrant light calls you daughter and says to you: 'Recognize in my light the great gift of your Father, that loves you so much, that he wants that you be the possessor of this light.' Our paternity extends itself everywhere: in the water that you drink, in the food that you take, in the varieties of beauties of all nature; [our works] have a common voice, that all call you daughter of the great celestial Father and as his daughter they want to be possessed by you. Now what would be our contentment if in all things created by us, to our tender voice (that) calls you daughter, we might hear your voice that might call us Father, and might say to us: 'This is gift of my Father; oh, how he loves me! And I want to love him a great, great deal.'"

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**June 30, 1931**

***How the greatest grace that God made man in the creation was to be able to do his acts in the Divine Will. How this kingdom exists, and liv(ing) humanity have possessed it.***

I was thinking of the Holy Divine Volition; how ever can his kingdom come upon the earth? Given the stormy times that threaten tempests and the sad conditions of the human generations, it seems impossible, and it seems to me that they increase the impossibility, the indifference and indisposition of those that at least are said (to be) good, who don't have any interest to make a Volition so holy

known and his Will that wants to make the great grace that he wants to reign in the midst of creatures. How ever can one make a good live that one doesn't know? But while I thought this, my amiable Jesus surprising me said to me:

"My daughter, that which is impossible to the human views, everything is possible to God. You should know that the greatest grace that we made man in his creation, was that he could enter in our Divine Will in order to be able to emit his human acts; and since the human volition was little and the Divine great, hence He held the virtue to absorb the little into the great and to change the human into the Divine Volition. Whence Adam in the beginning of his creation entered into the order of our Divine Will and there did many of his acts; and while with removing himself from our Volition he went forth from inside of Him, his human acts worked in our Volition remained as pledge and right of man and as beginning and foundation of a divine kingdom that he acquired. In the Divine Will, that which one does in him is indelible, God himself can not cancel a single act done by the creature in the Supreme Fiat. Now Adam going out, the first created man, it was as a consequence, being he as the root, the trunk of all the human generations; that they might inherit, almost as branches that which the roots possess and the trunk of the tree of man; and as all creatures as in nature inherited the germ/seed of original sin, thus they inherited his first acts done in our Volition, that constitute the beginning and the right of the Kingdom of our Divine Volition for creatures. To confirm this the humanity of the Immaculate Virgin came to work and to follow the acts of Adam, in order to complete all entire the Kingdom of the Divine Will, in order to be the first heiress of a kingdom so holy and in order to give the rights to her dear children to make it possessed; and to complete all this my Humanity came - that possessing my Divine Will in nature, that which Adam and the Sovereign Queen possessed through grace - in order to confirm with the seal of his acts this Kingdom of the Divine Will.

"So that this kingdom exists in reality, because living humanity have formed their acts in him, as necessary materials in order to form this kingdom, in order to give the right to the other humanities to possess it. And in order to confirm it all the more I taught the Our Father, so that with the prayer [the creature] might dispose herself and acquire the rights in order to receive him and God might feel as-duty to give him; with teaching the *Pater Noster*, I myself put in their hands the right in order to receive him and I undertook to give a kingdom so holy. And every time that the creature recites the *Pater Noster*, she acquires a kind of right to enter in this kingdom: first, because it is (a) prayer taught by me, that contains the value of my prayer; second, that so much is the love of our Divinity toward creatures, that we pay attention to everything, we notice everything, even the littlest acts, the holy desires, the little prayers, in order to reciprocate them with great graces; we can say that they are pretexts, occasions that we go finding in order to say to her: 'You have done this and we give you this, you have done the little and we give you the great.'

"Hence the kingdom exists. And if I have spoken so much to you about my Divine Will, they have been none other than the preparations of so many centuries of my Church - the prayers, the sacrifices and the continuous recitations of the *Pater Noster* - that has inclined our goodness to select a creature in order to manifest to her the so many knowledges of our Will, his great prodigies; thus I bound my Will to creatures, giving them new pledges of his kingdom. And as you listened and sought to model yourself to my teachings that I gave you, thus you formed new bonds in order to bind creatures in my Will. You should know that I am the God of everyone and when I do a good I don't ever make it isolated, I do it for everyone, except those who not wanting to take it don't take

it; and when a creature corresponds to me, I look at her not as alone, but (as) belonging to the whole human family, and hence the good of the one is communicated to the others. Now if the kingdom exists, live humanity has possessed him and made life in him, my Will wants to reign in the midst of creatures - my knowledges themselves say it in clear notes -how therefore can you think that it is impossible that this kingdom comes? To me everything is possible. I will make use of the tempests themselves and of new events, in order to prepare for me those people that must occupy themselves with making my Will known; the tempests will serve to purify the bad air and also to empty the harmful things. Therefore I will dispose everything; I know how to do everything, I have the times at my disposition. Hence leave your Jesus to do it and you will see how my Will will be known and completed."

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**July 2, 1931**

***How the Divine Will holds the virtue to convert into nature the good that one does. The return of the work to its Creator. How the creation holds a determined act, the creature a growing act.***

I was doing my round in the Divine Will in order to follow his acts, and arrived at the point where the celestial baby was in Egypt and the celestial Mama rocking him sought to make him take (some) sleep, and in the same act she occupied herself with her maternal hands to labor on the little dress/[*abituccio*] for the divine infant; and uniting myself with his Mama I made flow between her fingers, and in the thread that flowed, my 'I love you' to Jesus, in order to form and weave the little dress/[*abituccio*] together with my 'I love you', and on the foot of the Queen that rocked the crib I put mine, in order to be able to also rock Jesus and do for him that which his Mama did for him. And while I did this, the celestial child between wakefulness and sleep said: "My two Mammias." Whence I remembering this, and that writing that is in the twenty-fourth volume, I thought to myself: "But still my dear Jesus repeats the sweet words: "My two Mammias?" After a tempest so terrible, that as devastating hail had struck my poor soul, [and] who knows how many defects I have committed, Jesus won't feel anymore that tender love to say so sweetly: 'My two Mammias.' But while I thought this, my amiable Jesus said to me:

"My daughter, if you had not stopped repeatedly uniting yourself with our celestial Mama, to rock me, to put your 'I love you' for me in that which she did, could I stop saying: 'My two Mammias?' Then I would be less than you in loving you, while I never let myself be exceeded by the love of the creature. Not only, but you should know that all that which the creature does in my Divine Will, that good that [the creature] does has the virtue to convert into nature, and true good in nature is never lost, nor are there difficulties in repeating it how many times one wants. Do you perhaps have difficulties to breathe, to palpate? [No] because it is in nature, rather if you don't want to you must put forth an effort, but an effort perhaps that if you come to do it, it will cost you (your) life. And this is the greatest prodigy of my Will: to convert into nature the prayer, the love, the sanctity, his knowledges. And when I see that the creature has given herself into the authority of my Will, but so much so that he has been able to change into nature the divine goods, my words resound in the soul with my creative power and give maternity in nature; and how can I not repeat: 'My two Mammias?' When I speak that which I say is reality; is it not perhaps true that my Mama is my Mother according to the order of nature and she is also my Mother in the divine order, in virtue of the Divine Will that she possessed? If she might not have possessed my Volition, she could not be for me either Mother in the human order or in the divine order. Oh, how many things [my Will]

knows how to do in one who lets themselves be dominated by him! He knows how to make the divine order descend in the human one and converts into nature the divine order, and makes portents to stupefy Heaven and earth. Therefore let yourself be dominated by my Will, and I will make resound my sweet word in you: 'My dear Mama that my Fiat holds for me upon the earth.'"

After this I followed the Divine Fiat in the creation and I said to myself: "I want to enter into the sun in order to empty it of the love that God put in it for love of creatures, and on the wings of its light to bring it to my Creator as exchange of my love. I want to empty the wind in order to bring back the exchange of the impetuous love, of the groaning, ruling love, so that I rule over the Divine Heart in order to carry off the Kingdom of the Divine Will upon the earth. I want to empty the sky of the love that it contains, in order to bring back to him the love that never finishes, that never says enough, in order to take him from all sides and to bring him the exchange of loving him everywhere and in everyone." But who can say all my blunders that I said of every created thing? It would be too long, therefore I don't go on anymore. Whence while I did this, my sweet Jesus said to me:

"Daughter of my Will, how pleasing is the soul to me who enters in my Volition in order to find in her all my works! And flying over from one created thing to the other, she makes with her little capacity her calculations in order to find how much dose of love, of goodness, of power, of beauty and other, that I have put in every created thing; and since [for] one who is in my Will that which is mine is hers, she embraces everything and brings them back to me into my bosom and around me as exchange of her love, and I feel the love return that we put forth in creating all the creation, the goodness, the power, the beauty with which we brushed all the creation. And in our emphasis of love we say: 'The daughter of our Will returns to us our works, our love, our goodness and other, and while she returns them she leaves them at their post, and we feel repeated the joy, the happiness as if we again put forth all the creation.'

"Now you should know that in creating all the universe, the variety of so many manifold things, we put forth a determined act, an enough to every single thing, in a way that they can not go beyond any limit from how they were created; however although it was a determined act and they can not go ahead more, but it was a full act, so much so that creatures can not nor do they have the capacity to take all the good that every single created thing contains. So very true, [that] who can say that: 'I can take all the light of the sun?', that: 'The sky is not enough for me over my head?', that: 'All the waters are not enough to quench me?', that: 'The earth is not sufficient beneath my feet?' and of so many other things. And this because our Divinity in doing an act, in creating things, so much is our love, the overabundance that we possess, that we put forth the display, the luxury, the splendor; not one work of ours can be said to be poor, they all show off, some in luxury of light, some make a splendor of beauty, some a variety of colors and other; it seems that they say in their mute language: 'Our Creator is immensely rich, beautiful, powerful, wise, and therefore we all, as worthy works of him, make a display of luxury in the office given to us by God.'

"Now, my daughter, it was not so in creating man; in him was not put a determined act, but an always growing act. Our love didn't want to say an enough to man, it would have been as an impediment to our love, to stop our enthusiasm. No, no, our enough didn't pronounce itself in the creation of man, it didn't put a end, but an always growing act, so that our display of love might not have an end, but that it might be able to make a splendor of luxury, of grace, of sanctity, of beauty, of goodness and other, how much more it might please him; we tied our growing act to his free will,



so that he might not have any impediment to make how much more luxury he might be able. And in order to make that this growing act of ours in man might have all the possible and imaginable helps, we also gave our Divine Will at his disposition, so that he might be able to maintain at His expenses the whole luxury that was wanted and the overabundance of the goods of his Creator. Our love did not dare to say: 'Enough to man, our child - up to here you can arrive'; no, no, it would have been as if a father might want to say to his child: 'Up to such a day you will sit at my table, and then enough', this would not be love of paternity, but of mastery; that the child can put an end to receive the foods of his father, he can give, but that Father says to him: 'You will remain fasting'; it will never do. Such is our goodness: we will never say enough to the creature; our growing act will serve her continuous food in order to always grow and conserve her, and if ungrateful she won't make use of our growing act, great gift given by her Creator, we will have the sorrow to see our dear child fasting, poor, and our act impeded and without life, and she will exchange our enthusiasm of love into enthusiasm of sorrow. Whence if you want that our growing act might have life in you, never go out from our Divine Will, which will be jealous to make you always, always grow."

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**July 6, 1931**

***The book of the Fiat in the depth of the soul. The book of the Fiat in the creation. How the Divine Will holds all creatures under the rain of his continuous act.***

My poor mind it seems that it doesn't know how to do other than to think of the Divine Will; in everything that I see it goes finding his life, and the interior doing this, on the exterior it doesn't find other than that Divine Fiat that loves so much, and wants to be loved. I feel the need to find him in all things in order to breathe him, to feel his heartbeat of light, that as blood circulates in the soul and constitutes itself (as) primary life of my poor being; and where I don't know how to find him in all things I feel I lack a continuous heartbeat, a mouthful of air, in order to facilitate the life of the Divine Will in my soul. And I prayed Jesus that he might teach me to find him in all things, in order to make that I might never be able to lack his perennial life in me.

And my highest good Jesus with all goodness said to me:

"My daughter, one who does my Will and lives in him forms in her soul the book of the Divine Fiat but this book must be full, no void or else some (partially) written page; if it is not full she will immediately finish reading it, and not having that to read she will occupy herself with other, and hence the life of my Divine Will will be interrupted and as broken in the creature. Instead if she is full, she will always hold (something) to read, and if it seems that she finishes, I will add on other pages more sublime, in order to make that she never lacks the life, the always new knowledge and the substantial food of my Divine Volition.

"So that the interior must be as so many pages in order to form this book: pages the intelligence, pages the will and the memory, page the desire, the affection, the heartbeat, page the word that must know how to repeat that which has been read, otherwise it will remain a book that won't do good for anyone, while [for] one who forms a book the first purpose is to propagate it. Hence the entire interior must be written with pages of my Divine Will; and this book must be so very full, as to not be able to find other to read if not my Will alone. Now when the soul has her interior book full, she will know much good (of) the exterior book of the Divine Will. All the creation is none other than

(a) book of him, every created thing is a page that forms a most great book and of many volumes. Whence having formed her interior book and (having) read it very well, she will know how to read very well the exterior book of all the creation, and in all things she will re-find my Divine Will in act to give her his life, his most high and sublime lessons and his dainty and holy food. It will happen, to one who has formed in her interior this book of the Divine Fiat and read it very well, as [to] one who has possessed a book, has read it and reread it, has studied well the most difficult things, has smoothed out all the difficulties, made clear the most obscure points, in a way that she has consumed her life over that book: if a person of outside might bring her another similar book, she will most certainly know it and will recognize in that book hers, more so that my Divine Will has enclosed the creature in his most holy circle and has put in the depth of (her) soul the book of his Fiat, and in the creation he has repeated his divine book, in a way that the one makes the echo in the other and they understand each other admirably. Behold therefore it is necessary to recognize the book of the Divine Fiat in the depth of one's own soul, to read it very well in order to make perennial life of it, and thus with facility she can read the beautiful pages and the great book of my Will of all the creation."

After this I continued my acts in the Divine Will and my sweet Jesus added:

"My daughter, my Divine Volition holds his continuous act that he never ceases pouring over all creatures his continuous act and investing them with his continuous act of light, of sanctity, of beauty, of love, of help, of power, of happiness; so much is his love, that one act doesn't wait for the other, and in torrents more copious than rain they are poured out over all creatures. This continuous act becomes recognized and received by all the inhabitants of the celestial country, in a way that always forms new surprises of ineffable joys and happiness without end; one can say that it forms the life and substance of the beatitude of all the blessed. Now since my Divine Will possesses this continuous act in nature, he can not nor does he want to change regime: as he gives this continuous act of good in Heaven, thus he gives it to all the creation and to every and each creature, because everyone receives life from this continuous act of his, if this might cease, the life of everyone would cease; at the most there can be changes of effects, because he acts according to the dispositions of each one, and therefore his same continuous act to some produces one effect, to some another, and [there is also] some who unfortunately, while she remains under the rain of this continuous act of light, of sanctity, of beauty and other, doesn't even remain wet, nor illuminated, nor holy, nor beautiful, and she converts the continuous act of good in herself into darkness, into passions and perhaps also into sin. But with all this my Volition never ceases his continuous act of raining his divine goods on everyone, because he finds himself in the conditions in which the sun is found, that in spite that human beings might not want to receive its light, nor trees, nor plants, nor flowers, to which he could communicate the so many admirable effects that his act of continuous light contains - that is of sweetness, flavor, the beautiful rainbow of all the colors - (which) would continue his act of light; but if the sun might have reason, it would cry with tears of ardent light for the sorrow of seeing in the great void of his light all the goods that in reality it gives, but are not received. More than sun is my Divine Volition: he holds involved in his infinite light everyone and everything, his nature is to always want to give, and in fact he gives; if everyone might take everything they would be holy, the world would be changed into happiness. But with highest sorrow his goods do not become received, rather they are rejected in his same light; but he does not stop, with tender and insuperable love he continues his continuous act to give that which his light possesses."

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**July 13, 1931**

***The motion is sign of life. The passport in order to enter into the Kingdom of the Divine Will; the language and the city of it. The peacemaker between God and creatures.***

I was following my acts in the Divine Will and I thought to myself: "How can one know if the Divine Fiat reigns in the creature? And do I have in my poor soul the good that he reigns or not?" But while I thought this, my sweet Jesus said to me:

"Motion is the sign of life, where there is no motion there can not be life. Therefore in order to know if the creature possesses my Will, it is if in the intimacy of her soul she will feel my Will alone as first motion of all that which unfolds in her, because he being first motion, where he reigns he will make felt his first divine motion, from which all the internal and external acts will lean upon as from the center of the first motion of my Divine Will. Hence he will be the first motion, the word of order, the commander, the ruler, in a way that every act will remain in expectation of receiving the first motion in order to move and work. Whence if the creature will feel in her acts the first motion of my Volition, it is a sign that he reigns in her soul. But if instead she will feel in her first motion the human goal, (her) own pleasure, the natural satisfactions, the gusto of pleasure with creatures, my Will will not only not reign, but from Queen he will become as servant, serving her in her acts, because there is no act that the creature can do if my Divine Will doesn't concur there, or dominate or serve.

"Now you should know, my daughter, that the passport in order to enter into my kingdom is the resolved will to never do one's own will, even at the cost of one's own life and whatever sacrifice. This act resolved, but true, is as the signature that one puts on the passport in order to depart into the Kingdom of my Divine Will, and while the creature signs in order to depart, God signs in order to receive her; this last [signature] will have so much value, that all of Heaven will go to meet her in order to receive her into the Kingdom of the Divine Fiat in which they live, and they will be all eyes over this creature that from earth holds for life and for kingdom that same Will that they hold in Heaven.

"But the passport is not enough, the language must be studied, the ways, the customs of this divine kingdom; and these are the knowledges, the prerogatives, the beauties, the value that my Will contains. Otherwise she would be as a foreigner, nor would she take love nor would she be loved; if she does not sacrifice to study in order to be able to talk with that same language and (if) she is not adapted to the customs of those that live in this kingdom so holy, she will live isolated, because not understanding her they will avoid her, and isolation doesn't make anyone happy.

"Beyond this she needs to pass from study to the practice of that which she has learned, and after a length of practice she becomes at last declared city of the Kingdom of my Divine Will. And then she will taste all the happiness that there is in a kingdom so holy, indeed they will be her properties, and she will acquire the right to live in it as her country."

After this he added:

"My daughter, one who lives in my Volition becomes the peacemaker between God and the creature;

all her acts, words, steps, her prayers, her little sacrifices, are like so many bonds of peace between Heaven and earth, they are as weapons of peace with which she combats her Creator with weapons of peace and love, in order to disarm him and to make him propitious and exchange the scourges into mercy. And as the human will formed the war in order to wage war with he who had created her, not only, but broke the accord, the order and the peace, thus my Volition, with the force of his omnipotence, reigning in the creature converts that which the creature does into bonds of accord, of order, of peace and of love. So that from her goes forth as a little white cloud, that elevating itself spreads out and rises up even to the divine throne, that bursts forth in so many voices for how many acts she has done (and) says: 'Great God, I bring you peace from the earth, and you give me your peace in order to bring it as bond of peace between you and the human generation.' This little cloud rises and descends, descends and rises and does the office of peacemaker between Heaven and earth."

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**July 17, 1931**

***Beneficent rain. Continuous creation of the Divine Will; external and interior order of him. The creature becomes carried in his arms.***

I felt all immersed in the Fiat; his air is so sweet, refreshing, that I feel in every instant reborn to new life. But what does one breathe in this air of the Divine Volition? One breathes air of light, of love, of sweetness, of fortitude, of divine knowledge, and so on, in a way that [the creature] feels renewed to new life. This beneficent and balsamic air, as she breathes, thus the divine life grows in the creature; and since when she breathes the air, with the breath she encloses it inside and with repeating the breath she puts it forth, because so much is the strength of the air, that it can hold within how much (is) enough in order to live, the surplus with the same breath must be put forth; but what does is put forth? That which it has received after she has filled it; love, light, goodness she has breathed, love, light, goodness she will re-give. But while my poor mind was lost in this divine air, my sweet Jesus said to me:

"My daughter, all the good acts that the creature does in my Divine Will raise themselves to God, because he holds the divine power in order to draw into the celestial country that which one does in his Volition, and then with his own power he makes them re-fall as beneficent rain over the same creature, in a way that if the creature loves, blesses, adores, thanks, praises, God reciprocates her with new rain of love, of benedictions, rain of thanks, because he has felt loved and thanked by the creature, and bursting in rain of praises, the praise before the whole celestial court. Oh, how our divine goodness is waiting for adoration, the pleasant 'I love you' of the creature, in order to be able to give our love the vent to be able to say: 'Daughter, I love you!' Hence there is no act that the creature does for us, that our tenderness all paternal doesn't give her the multiple exchange."

Whence I continued my acts in the Divine Fiat, and my beloved Jesus added:

"My daughter, the creature is carried in arm by my Divine Will, and so much is his love, that he holds her around all the creation as if in (the) same act always, always creating in order to make her pleased and render her happy and say to her: 'My creative strength maintains all this machine of the universe; if it might retire, the sun as for enchantment would disappear, the sky and all the other things would break down into nothing, as from the nothing (from which) they went forth, because

my creative power maintains it with continually creating it, and can say with all reality: 'Truly for you I am creating the sun, because your life, your walk was scattered with light; for you the azure sky, so that your eye might soar and might be pleased in its extension; I am creating everything for you, I maintain everything in order because I love you.' My Divine Will makes himself life in the act of all things, he sustains and conserves them, puts them around the creature in order to make them feel his unshakable life, his immutable strength, his invincible love from all things and from all parts; it can be said that he embraces her everywhere as triumph of his love. And he not only maintains the exterior order and all things in act as if creating the same, but he maintains internally, with his creative strength, the whole interior order of the creature. So that he is always in the act of creating the heartbeat, the breath, the motion, the circulation of blood, the intelligence, the memory, the will; he races as life in the heartbeat, in the breath, in everything; he sustains and conserves without ever retiring from the soul and from the body. And yet this Supreme Will of mine is everything, he does everything, gives everything, and he is not recognized, indeed he is forgotten; one could say as I said to the apostles: 'So much time that I am with you and you don't know me yet.' They know so many things that don't form the life of the creature, and [of] my Will nothing is known who forms life and is (the) continuous act of life, otherwise she could not live. Therefore, my daughter, be attentive, recognize him in you and outside of you, in everything, more than your life itself, and you will sense admirable things, his continuous act that with untiring love loves you, and only because he loves you he gives you life."

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**July 23, 1931**

***Fecundity of light. The creation: feast of God and the creature. The Divine Will: regime and rule.***

I am back in the arms of the Divine Fiat, it seems to me that his immense light flows in me as sea around me; and as I do my acts of love, of adoration, of thanksgiving, I take from within this light the love that the Divine Will possesses, however I take how much I can take of it, because as a creature it is not given me to take all, he is so very immense, and I have neither the capacity nor space where to enclose this interminable love, but however he fills all of me, in a way that in spite that I am (a) creature my love toward he who has created me is full and entire; thus my adoration, because the acts done in the Divine Volition must possess such fullness, that the creature must be able to say: 'My being is dissolved all in love, in adoration, nothing of me has remained', and the Creator must be able to say: 'All the love that she could give me she has given me, nothing has remained for herself.' However as I did my little acts in this sea, little waves were formed, that discharging themselves in my intelligence they changed into light of knowledge on the Divine Will. And my always amiable Jesus said to me:

"My daughter, one who lives in my Divine Will always has something to do with the light, never with the darkness; and since the light is fertile, it gives birth in the soul to the truths that it possesses. The virtue of the light is marvelous and miraculous, and while with looking one doesn't see other than light, inside it possesses the fullness of goods, but it doesn't communicate these good to one who only looks, but to one who lets herself be touched, molded, embraced, kissed with its ardent kisses; as it touches it purifies, as it molds it transforms, as it embraces thus it encloses its light in the soul and with its fecundity that doesn't know how to ever be idle, its work is incessant, it communicates the beautiful rainbow of the colors and divine beauties, and with its kisses it infuses the most beautiful truths and the ineffable secrets of its Creator. Living in the light of my Divine

Will and not to be able to be light of the divine things, of our secrets, to not feel the fecundating virtue of this light, would be as if God might want to make life separate from his creature; instead it was this the unique purpose that we want that our Will to be also that of the creature, because we want to make life together and permanent with her. Hence it would be absurd to live in my Volition and to not feel the fecundity of his goods that this light possesses, that is that of making life of God (the) same (with) the creature."

Then he added:

"My daughter, behold therefore in the creation there were so many preparations, as preparatory to one of the most solemn feasts, that our Divinity wanted to solemnize with the creature even from the beginning of her existence. What thing didn't we prepare in order to make that this feast might be one of the most solemn? Skies plastered with stars, sun radiant with light, refreshing winds, seas, flowerings and enchanting fruits with the variety of so many tastes and sweetnesses. After having everything prepared we created man so that he might celebrate, and we together with him; it was just that the master of the feast, that had prepared it with so much love, might assist and might enjoy it together, more so that the substance of the feast was formed (by) the company of the guests that were wanted at the feast, and in order to make that this feast might never be interrupted between us and man, we gave him our same Will that regulated our Divine Being, so that one might be the regime and the rule between God and the creature. Whence as man withdrew from our Will he lost our regime and our rule, and we finished celebrating on both parts. Whence as you do your acts in him and you remember all that which we do in the creation in order to prepare our feast with the creature, we feel that our Fiat is your regime and your rule; this ties and presses us anew and forms for us the new feast, and makes us repeat that of the creation."

And I: "My beloved Jesus, for how much more I want to live in your Volition and (I would) rather die than not do your Most Holy Will, yet I feel bad, dirtied; how can I repeat this feast for you?"

And Jesus resumed:

"So much is our love for one who has decided to live in him and to always do it, that he makes himself brush of light, and painting with his touch of light and heat he purifies the creature from whatever stain, so that she might not be ashamed (in) our adorable presence, and he puts her with all trust and love to celebrate together with us. Therefore allow yourself to be painted by my Divine Will, even at the cost of undergoing whatever suffering, and he will think of everything."

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**July 27, 1931**

***The great evil of one who doesn't do the Divine Will. Most interesting example of Adam.***

My abandonment continues in the Holy Divine Volition, and I understood the great good that my little soul felt in living in authority of a Volition so holy; he has such jealousy, such love, he takes pledge of everything, even of the littlest things of this creature, that it seems that he says:

"No one touches her (but) me, and trouble to whom might dare."

Whence I thought: 'He loves me so much, and have I ever had the great misfortune to oppose a Will so amiable and adorable? I have strong doubt, especially in this last period of my existence, in that which I have passed, that there has been some breakup between mine and the Divine Will.' And while my poor mind was devastated by the sad doubt, my sweet Jesus, not (able to) support seeing me afflicted, all goodness said to me:

"My good daughter, courage, banish from your mind every doubt and anxiety, because these weaken you and they make you break the flight toward that Volition that loves you so much. It is true that there have been reflections, fears, lackings of full abandonment, in a way that you might feel the weight of your will, as if it might want to go out in field in order to make its way, and it made you as a [*picciosa*]/(*tiny*) child, who fears everything, has fear of everything, and so much so that she cries very often, and I hold you pressed between my arms in order to sustain you and I ever watch over your will in order to hold it secure. Hence daughter, there have not been true breakups between my Divine Will and yours, and if, never (shall) it be, this might have been - Heaven free you, my daughter! - you would incur the same misfortune of Adam.

"How many preparations had not preceded his existence! Our love didn't give (us) peace as (we) put forth a sky and sun, pleasant garden and so many other things, all preparatory acts as vent of our works, for love of this man, and in creating him He poured forth our divine life in him, making Himself permanent life of him, in a way that he felt perennial life as inside and outside of him in our works created for his love. Our love was so much that He made Himself revealer of our Divine Being in the interior of man, because He had established our permanent life in him, and revealer outside, in a way that every created thing was a revelation of our love that He made for him, more so that in the creation all created things were given to man as well as our life in a permanent way, not in intervals. A good today yes and tomorrow no, it is a broken love, and the nature of our love is not adapted to an interrupted love, it is eternal and never says enough. Hence Adam, as he broke with our Divine Will, he gambled away all the creation and also our life in him. The offense is very great to remove oneself from our Divine Will, that we put aside all our preparations, the great good that we had put forth and we retired from man, and with us all the creation remained offended. So that as Adam formed the breakup with our Will, he offended the sky, the stars, the sun, the air that he breathed, the sea, the earth that he trod on, all felt offended, because my Divine Will is as heartbeat and circulation of blood of all created things, therefore all felt the sorrow of the breakup of the human volition, feeling the heartbeat touched from which they receive life and conservation. Now, if never may it be, there had been a breakup of will between yours and mine, I would have put aside my so many preparations done in your soul, my so many graces poured forth, and I would have retired myself putting you aside; if you continue to feel me it is a sign that my Will remains firm in you, and yours remains at its post.

"If you might know what it means to not do my Divine Will! The creature dares to impede and to make that motion die that never ceases, and to give death to the holy acts that my Divine Will has established to complete in the creature. He wants to give divine life, and while he remains to give, if the human will doesn't receive him and opposes him she makes the knife in order to kill and to suffocate this divine life in her soul. It seems that not doing my Will is nothing while it is all the evil of the creature and the greatest offense for our Supreme Majesty. Therefore be attentive, and your abandonment in him be continuous."

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**August 3, 1931**

***Every act done in the Divine Volition forms the food in order to make the divine life grow in the creature. The greatest gift that God makes: truths.***

I am always there, in the center of the Divine Fiat, although under the nightmare of the privation of my sweet Jesus. Oh, how sorrowful it is to feel Jesus escape who loves me and whom I love, and who forming my life of strength, of love, of light, his life of love escapes from within my life! Oh, God, what pain, to feel life but there is no true life! What torture, what shredding! Oh, how I feel myself repeat: "There is no sorrow similar to my sorrow; Heavens and earth cry with me, and everyone implore for me the return of that Jesus who loves me and whom I love!"

Whence I abandoned myself ever more in that Divine Fiat that no one can take away from me, not even Jesus himself; he hidden, makes little escapes from me, but his Divine Volition never leaves me, He is always with me, and my poor mind turns around all that which the Divine Fiat has done and does for our love; and since I thought of his great love in creating us, my beloved Jesus going out from his hideaway said to me:

"My daughter, the creation of man was the center where our Divinity centralized all the goods that should rise in the creature; we put in her divine life and Divine Will, human life and human will: human life should serve us as residence and the two Wills fused together should make life in common with highest accord, indeed the human will should take from ours in order to form her acts, and ours should remain in the continuous act to give of his, in order to do make that the human will might remain modeled and all informed in the Divine Will.

"Now, there is no life, as much human, as spiritual and divine, that doesn't have need of food in order to grow, in order to become stronger, to embellish and to felicitate himself, more so that we put our divine life in man, [and] because he was incapable of receiving the whole fullness of our Divine Being, we put in him how much he could contain of our life, giving him the liberty to let him grow how much more he could and wanted. Hence our life in man for growth had need of food, behold the necessity to put in him a Divine Will; our divine life would not have adapted himself to foods of the human will.

"Behold therefore all the acts of the creature done in virtue of and in our Divine Will, would serve to feed and to make our divine life grow in her, in a way that as soon as she went doing her acts in our Fiat, now she took our love and fed us, now she took our fortitude, now our infinite sweetness, now our divine joys in order to feed us. What order, what harmony put between him and us in creating man, between him and us, even to ask of him our own foods through his means, not because we had need, no, but in order to maintain the enthusiasm of love, the correspondence, the inseparable union between him and us! And while he occupied himself with us, we occupied ourselves with feeding him and with conserving our dear residence, not only, but making him other more beautiful gifts in order to render him more happy, to love him more and make ourselves more loved.

"But do you want to know what are our most beautiful gifts that we make the creature? To manifest to her a knowledge of our Supreme Being, a truth that pertains to us, one secret of ours, it is the most



beautiful gift that we make her; each of these gifts is one more bond that we put between her and us, our every truth is a property that we put in her soul. Behold therefore that in the soul where our Will reigns we find our divine foods, our property for how much it is possible for a creature, our residence; hence we find ourselves in our house, in our center, in the midst of our properties. Do you see therefore what it means to make our Will reign and the great good to make you know our truths? Our every knowledge carries, each one, its distinct gift: some carry his light, some fortitude, some goodness, some wisdom, some love and so on; each one of them binds the creature in a special way to God and God to her. Therefore know how to correspond to the so many gifts that your Jesus has made you and live always in our Volition."

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**August 10, 1931**

***Ugliness of the human nature without the Divine Will; beauty of one who lives in him. The smile of Heaven on earth.***

My abandonment in the Divine Volition continues; I feel his enrapturing force that sweetly imposes itself over me, but without forcing me, because he doesn't like forced things, they are not for him, they are stuff that doesn't belong to him. Hence he is all eyes in order to make that all my acts might receive the life of the Divine Will and they might become as if they might be his acts, and it seems to me that my every act done in his adorable Will is a victory that he makes over the littleness of my will. Whence I thought to myself: "How ugly is human nature without the divine one." And my sweet Jesus said to me:

"My daughter, human nature that lives without my Will is ugly, because it was created by the Supreme Being in order to live united together with the Divine Fiat; so that with living without him a move happens in the human nature: in this move the order, the strength, the love, the light, the sanctity, the reason itself is removed. All these beautiful dowries are there in the creature, because they were put there by God as within a sanctuary, but they are out of their post, all in disorder, and since they remain outside (their) post, one is against the other: the passions combat sanctity, weakness combats strength, human love combats the divine, the creature the Creator, and so on. Human nature without the Divine Will transforms into ugly, it overturns itself and in its disorder it moves to war with its Creator.

"It happens as to the soul and the body, that have been created by God in order to have life together: if the body would like to have life separate from the soul, wouldn't the sad fate touch it of undergoing such transformation as to no longer recognize itself from that which it was? With our Divinity creating man, there concurred our infinite wisdom, that as craftsman and as expert that possesses the whole science of the art to know how to create, in our omniscience he sees that in order to make that this man might be our honor and worthy work of our creative hands and our glory and also his, he had to be formed body and soul and loaded (with) our Will as primary life of the soul and of the body; so that that which is the soul to the body, our Will should be for the one and for the other. Hence the creature has been created and has had his beginning: body, soul and human and Divine will, all together, which should have life in common with highest accord; and our Will that held the primacy, should make himself nourisher and conservator and dominator of this creature.

"Whence if without our Divine Will the human nature is ugliness, united with ours it is of a rare and enchanting beauty. In her creation the germ/seed of the light was put by us, and our Fiat more than a most tender mother extended himself with his wings of light over this germ/seed and caresses it, breathes (on) it, kisses it, feeds it, makes it grow and communicates to it with his heat and light all the varieties of divine beauties, and the human nature receives the participation, is under the impetuous and continuous influence of a strength, of a sanctity, of a love all divine, and she grows beautiful, amiable and admirable to everyone. Therefore human nature as it was created by us is not ugly, but beautiful, nor do we know how to make ugly things, but it can render itself ugly with not remaining in the ways (of) how it was created and wanted by us. You see therefore how necessary it is that creatures do and live in our Will, so that she enters in the first act of her creation, hence this destroyed, [the creature] remains disfigured and without true life.

"All created things were created with two and also with three elements together. The sun possesses light and heat: if the light would live isolated without heat, it would be a sterile light without fecundity, and if the heat would like to isolate itself from the light it would be changed into darkness; and behold the most beautiful planet would be disfigured that forms the enchantment of all the universe and with its light dominates and does good to everyone. The earth is formed with the element of earth and water: if the earth would like to do without water it would become dust, and it would not form the solid floor where man could raise buildings, walk with firm step, everything would vacillate under his feet; but it is not enough, if the earth would not like to receive the seed in its bosom, it would not form the beautiful flowerings, the abundances of the fruits. So that earth, water and seed must live together, one must be life of the other, they must remain united together as they had the beginning of their creation; otherwise [the earth] would make one terrorized and it would remain without the life of the good assigned by God, that it should do for creatures.

"All things were not created isolated, and all the good is in sustaining itself as they were created by God. And then also [for] the sciences: if a person would like to learn to read and might not want to learn the vowels and then the union of the consonants, that are the beginning, the foundation, the substance from which one derives the sciences, could they ever learn to read? Not ever, she could become crazy over books, but never learn. You see therefore the necessary straits to follow in the way how things have been formed in the beginning of their existence, if they don't want to change from beautiful into ugly, from good into evil, from life into death.

"Now what thing can the creature hope of good, if not living united with our Divine Will in which was established the beginning of her creation? Oh, if everyone might understand, how attentive they would be to let themselves be dominated, fed, raised by my Will, that being (the) beginning of their existence he would form in them all the beauty, the good and the sanctity, and the great fortune of life down here, and then the great glory of the their life up there!"

After this I continued my acts in the Divine Will, and it seemed to me that these acts done in him had the virtue to unite Heaven and earth, and to attract all the celestial inhabitants to watch the creature that had let herself be invested by the Divine Volition in order to give him the field of action in her acts.

And my sweet Jesus added:

"My daughter, there is nothing more beautiful, more holy, more attractive and that possesses (more) strength and enrapturing virtue, than a soul that lets herself be dominated by my Divine Will. She is the smile of Heaven and of earth, her every act forms an enrapturement to her Creator, who feels the sweet force of his Will in the creature and sweetly lets himself be enraptured, and all the blessed feel that from the earth there is one who enraptures the Will of Heaven in order to make him hers and to live in common with them. Oh, how doubly happy they feel in seeing that also in earth that Fiat reigns, that while he beatifies them and forms their supreme happiness, he reigns there in a point of earth working and triumphant! Therefore one sees in that point of earth a nimbus of Heaven, a working Divine Will, a smile of the celestial country that attracts the attention of all of Heaven over that point in order to hold her defended and to enjoy that smile that forms the Divine Will in that creature, because the saints are inseparable from all the acts of him and they enjoy and take part according to their merit, more so that the acts done in my Divine Will are so many chains of love that flow between Heaven and earth, and they love everyone without putting anyone aside, and [the creature] since she loves everyone she is the welcomed one by everyone.

"Therefore, my daughter, be attentive, fly, race always in my Divine Volition, so that you form the smile of Heaven on earth. It is beautiful to see the smile (of) Heaven, but since happiness and the smile are his properties, therefore the earth renders itself more beautiful, more attractive, because the celestial smile that my Divine Will forms in the creature is not its properties."

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**August 22, 1931**

***Divine messengers that bring the beautiful news to the celestial country. How the Divine Will is not content with only words, but wants to do deeds.***

My abandonment in the Divine Volition continues, and I search for as much as I am able to unite my little acts to those of the Divine Will, in order to form one alone with his acts, almost in order to be able to say: "That which you do I do; I plunge myself into your light in order to extend myself together with you, and thus I can embrace and love everyone with your same Will." But while I did this, my beloved Jesus said to me:

"My daughter, the acts done in my Divine Will have such virtue and power, that they change into divine messengers that depart from earth for the vault of the Heavens. And since these messengers depart from within my Divine Will, but sent by a creature that works and lives in him they bring with them the free entrance into our celestial country and they bring the cheerful news that the earth wants the Kingdom of our Volition, since a little exiled one lives and works in him and doesn't do other than make use of that same Volition that reigns in Heaven, to ask that he descends to reign upon the earth as he reigns in Heaven. These messengers of light, how many secrets don't they hide! Already as by itself the light of our Divine Volition is the secretary of all things divine and human, and knows how to maintain the true secret, and while apparently one sees light, inside of this light it hides all the secrets and all things, no one can escape. This light contains the great secret of the entire story of the creation, and only confides its secrets to one who wants to live in its light, because the light holds the virtue to dispose the creature to live and to understand its divine secrets, and if needs be will dispose her to put forth (her) life in order to be able to give life to his intimate secrets and the purpose of the creation, that was only that our Will might reign as in Heaven so in earth.

"Therefore, my daughter, if you will be attentive to always live of my Will, he will entrust all the secrets of the story of the creation to you, he will make the deposit in your soul of all his joys and his intimate sorrows, and as [with] his secretary, with his vibrant light, transforming itself into brush he will paint in you the sun, the sky, the stars, the sea, the beautiful flowerings, because when he speaks he is not content with words alone, to his inextinguishable love and his interminable light words are not enough for him, but he wants to do deeds, and therefore with his creative virtue, while he entrusts his secrets, he speaks and forms the new creation in the creature; he is not content to speak his secrets, but he wants to make for her works that contain his secrets. Hence new Heavens, suns more brilliant than the creation itself will be seen in the creature that lives in my Will, because you should know that he holds a longing, an ardent desire to always want to work, but he goes finding one who wants to listen and one who wants to receive his creative virtue, in order not to expose his works to uselessness, and in order to be secure he goes finding his same Will in the soul, and finding him he finds his works guaranteed by his same Divine Fiat, therefore he does not spare anything and he makes for you the most beautiful works and the greatest prodigies. Oh, power of my omnipotent Volition, if everyone might know you, they might love you and might let you reign, earth would be changed into Heaven!"

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**August 30, 1931**

***How God wants the creature to himself in order to give her the surprise of new gifts. The love, the order, the inseparability of all created things and how the creature is bound with them.***

I was doing my acts in the Divine Volition, praying that he might invest all my being, so that heartbeats, breaths, words, prayers might be able to go forth from me as so many repeated acts of Divine Will. Oh, how I would love to be one continuous act of him in order to be able to say: "I have in my power all your acts, your same love, and therefore I do that which you do and I am no less than you in loving you!" It seems to me that true love doesn't know how to restrict itself, but wants to enlarge itself so much, that it wants infinite love in its power, and since it is not given to the creature to be able to embrace it, she resorts to the Divine Will in order to have it, and plunging herself in him she says with highest contentment: "I love with infinite love." But while my little intelligence lost itself in the Divine Fiat, my amiable Jesus said to me:

"My daughter, one who is content with the little love that the creature possesses, it is not of the nature of true love, more so that little love is subject to extinguish, and [with] contenting itself it comes to lack the necessary source that gives life to feed the flame of true love. Behold therefore, my daughter, our paternal goodness in creating man, gave him all liberty to be able to come to us how many times he might want; not one limit was put (on him), rather in order to induce him to come much more often to us, we premised him that every time that he might come he would be given the beautiful surprise of a new gift. To our inextinguishable love it would have been a sorrow if it might not always have (something) to give to his children, indeed with anxiety he waits for their arrival in order to make them now one surprise and now another, with gifts one more beautiful than the other. Our love wants to banquet together with the creature, and he contents himself to prepare the banquet at his expense, in order to have the occasion to always give. He does just like a father who wants the crown of his children around him, not in order to receive, but in order to give and to prepare feasts and banquets in order to enjoy himself together with his children. What sorrow would it be for a loving father, if the children might not go or they might not have something to give him?

For our paternal goodness there is no danger that we won't have something to give them, but there is the danger that the children won't come, and our love (becomes) delirious because he wants to give. And in order to be more secure [on] where the creature should put our gifts, he wants to find our Divine Will in her, which will conserve the infinite value of our gifts; and the creature won't feel little anymore in her love, in her prayers, in her acts, but she will feel together with our Will that in flows in her, an infinite vein, in a way that everything becomes infinite for her, love, prayers, acts and everything. Hence she will feel in herself the contentment that is no less than us in loving us, because she holds a Divine Volition in her power, and he races in her acts."

Whence I followed my round in the acts that the omnipotent Fiat had done in the creation, in order to love, to honor and thank that which he had done in it, and I understood the order, the union, the inseparability that all created things possess and this only because a Divine Will dominates them. So that all the creation can be called one single continuous act of Supreme Will, which, being that the Will that reigns is one, he maintains the peace, the order, the love, the inseparability between all created things, otherwise if there was not one Will alone that might dominate them, but more than one there would not be true union between them, indeed the Sky would make war with the sun, the sun with the earth, the earth with the sea, and so on; they would imitate men that don't let themselves be dominated by one single Supreme Volition, that there is no true union between them but one against the other. My Jesus, my love, oh, how I would like to be one act alone of your Will, in order be at peace with everyone and to possess the union, the inseparability of the sky, of the sun, of everything! And you would find in me the love that you put in the sky, in the sun, in everything.

And my sweet Jesus added:

"My daughter, all things created by us possess the unitive strength and the bond of inseparability; our Divine Fiat, for how much he knows how to do distinct things between them, in a way that one created thing can not say that: 'I am like the other', the sky can not say that it is sun, the sun can not say that it is sea, however he doesn't know how to do isolated and separate things between them. Union pleases him so much, that he puts them in the condition that one can not separate from the other, and while they are distinct and each one does his office, however in the motion, in the turning that they do, so much is the order and the union that they hold, that one is the motion, one is the incessant round that they make. But why does my Fiat make them move and turn continually? In order to give them the course of love toward he who has created them, and to make them race toward creatures, in order to exercise their office of offering the love of their Creator for the cause of which they were created.

"Now the creature possesses the bond of all created things and turns together with them, and behold how: if you breathe, it is the air that makes you breathe, palpate, the blood circulates in your veins; now the air gives you the breath, the heartbeat, and takes it in order to re-give it again, and while incessantly it gives and takes your breath, it turns, it races together with all created things, and your breath turns, races together with the air; your eye with filling itself with light races in the sun, your feet race together with the earth. But do you want to know who has the good to feel the strength, the union, the order, the inseparability of all created things alive and the course of all her being toward her Creator? One who lets herself be dominated and possesses the life of my Will. She has changed nothing of how all things had beginning; but rather the creature has changed things with not doing my Will, but for one who does it and lets herself be dominated, she holds her post of honor as

created by God, and therefore we find her in the sun, in the sky, in the sea, together with the union of all created things. And oh, how beautiful to find her, together with all things created by us, that only for her love were they made by us!"

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**September 7, 1931**

***The appeal to all the works gone forth from the Fiat. The palpating life of the creature in them. Protections, speaking voice, assailants.***

My poor mind, turning in the acts done by the Divine Will, goes retracing all that which he has done, in order to recognize them, love them, appreciate them and then to offer them as the most beautiful homage to the same Divine Will, as worthy fruit of his works. But while I did this, my sweet Jesus said to me:

"My daughter, how pleasant to my heart and how sweet it sounds to my hearing your retracing of all that which my Divine Will has done, in order to recognize them, love them and to give them to us as the most beautiful homage of the love that we have had for creatures in creating so many things for their love! Your soul with retracing them sounds the bell, as to call the appeal to all the works gone forth from the Divine Fiat in order to say to us: 'How many beautiful things you have created for me, in order to give them to me as gifts and pledges of your love! And making my ways I re-give them to you as gifts and pledges of my love for you.' So that we feel the palpating life of the creature in our works, her little love flows in ours, and the purpose of the creation is realized. To know our works and the purpose for which they were made, it is the point of support of the creature, where she finds a Divine Will in her power, and it is our pretext in order to give other surprises of new gifts and graces to her."

And I: "My love, a thought afflicts me: I fear that I might lack the continuation of my acts in your Divine Will, and the sound of my bell interrupting, you being offended put me aside, and you won't give me anymore grace to let me live in your Will."

And Jesus added:

"My daughter, do not fear, you should know that one footstep gives life to the other footstep, one good is life and support of the other good, one act calls to life the other act; and also the evil, the fault, is life of other evils and of other faults; things don't ever remain isolated, but they almost always have their succession. Good is like the seed, that holds generative virtue: provided that she has the patience to cast it in the bosom of the earth, it will produce ten, twenty, one hundred. Thus the creature, if she will have patience and will be attentive to enclose in her soul the seed of good that she herself has done, she will have the generation, the multiplicity, the hundred-fold of the good acts that she has done.

"And if you might know what it means to do a good act! Every act is a protection that she acquires and a speaking voice, before our throne, of whom has done a good; every act more in good, so many more defenders the creature holds at her defense, and if the circumstances of life make her find (herself) in such straits and dangers, that it seems that she wants to stagger and to fall, the good acts that she has done take the aspect of assailants and they assail us, so that one who has loved us and

has had a succession of many good acts won't stagger, and they race around the creature as supporters, so that she doesn't surrender in the danger. And do you suppose that there might have been a sequence of acts done in our Will: oh, then in every act there is a value, a divine virtue that defends the creature! We see in her every act our Will as jeopardized, hence we ourselves make ourselves defenders and supporters of she who has given life to our Divine Fiat in her acts. Can we perhaps deny anything to ourselves, or disown our working Will in the creature? No, no; therefore do not fear, but rather abandon yourself like the little newborn in our arms, so that you feel our support and the protection of your own acts. Do you believe that a repeated, continued good is nothing? They are divine properties that one acquires, they are armies that are formed, that conquer the celestial country. It happens to one who has continued so many good acts, as to one who has acquired a lot of property: if he has an upset it can not harm him much, because the many properties will fill the void of the upset that he has suffered; but if instead another, has acquired few or holds nothing, one little upset is enough to cast him on the pavement of the most squalid misery. Such is doing much good or yet a little or nothing. Therefore I always repeat to you, be attentive, be faithful to me and your flight in my Will be continuous."

After this he added:

"My daughter, you should know that when you go disposing yourself to do your acts in my Divine Will, he remains conceived in your act, and as you do it you give him the field to form his life in the act that you do; not only, (but) your new acts serve as food to those already done, because my Divine Will being life feels the need, when he has been enclosed in the acts of the creature, of air, of breath, of heartbeat, of food. Behold the necessity of new acts, because these serve to maintain his divine air, his continuous breath, his heartbeat not interrupted, and the food in order to grow my own Will in the creature. You see therefore the great necessity of the continuation of the acts, in order to make him live and reign in the creature, otherwise my Volition would find himself in uneasiness without his full triumph in all her acts."

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**September 12, 1931**

***True love forms the fire where to consume oneself in order [to make] he whom one loves live again. Jesus' day in the Eucharist.***

My abandonment in the Divine Volition continues, and while I did my acts I thought to myself: "But will it be true that my sweet Jesus might enjoy the continuity of my little acts? And Jesus making himself felt said:

"My daughter, a broken love can never give of heroism, because with not being continuous it forms so many voids in the creature, which produce weakness, coldness and they are almost in the act of extinguishing the little ignited flame, and therefore it takes away from her the fortitude of love, that with its light makes understood who it is whom she loves and with its heat it maintains ignited the flame that produces the heroism of true love, so much so that one feels happy to give one's life for he whom she loves. A continuous love has the virtue to generate in the soul of the creature he whom she always loves, and this generation becomes formed in the center of her continuous love. Do you see therefore what an incessant love means? To form the fire where to consume and burn oneself, in order to be able to form in that fire the life of your beloved Jesus. One can say: 'Consume my life

in continuous love in order to make live he whom I love incessantly.' Oh, if I might not have always loved the creature and might not love her with a love that never says enough, I would never have descended from Heaven in earth in order to give my life with so many sufferings and heroisms for her love! It was my continuous love that as sweet chain drew me and made me make the heroic act to put forth my life in order to acquire hers. A continuous love can arrive to everything, can do everything, facilitates everything and knows how to convert everything into love. Instead a broken love can be called love of circumstances, (self-)interested love, vile love, that can arrive, if the circumstances change, to disown and perhaps despise he whom she loved. More so that only continuous acts form life in the creature, as she forms her act, the light, the love, the sanctity, the grace rises in her act itself according to the act that she does. Therefore an interrupted love and good can not be called either true love or true life or true good."

Then he has added with a tender accent:

"My daughter, if you want that your Jesus completes in you his loving designs, make that your love and your acts are continuous in my Volition, because when he finds continuity he finds his way to act divinely and he remains arranged/promised in the perennial act of the creature, and he expedites doing that which he has established for her, finding in virtue of his incessant acts the space, the necessary preparations and the life itself where to be able to form his admirable designs and complete his most beautiful works, more so [that] every act done in my Will is one more retying that becomes formed between the Divine Will with the human, it is one step more that is made in the sea of the Fiat, it is one greater right that the soul acquires."

After this I followed to pray before the tabernacle of love, and in my interior I said to myself: "What do you do, my love, in this prison of love?" And Jesus all goodness said to me:

"My daughter, do you want to know what I do? I make my day. You should know that I enclosed all my life passed down here inside of a day. My day begins with (my) conception and being born, the veils of the sacramental accidents serve me for bands for my infantile age; and when [for] human ingratitude they leave me alone and seek to offend me, I make my exile, leaving me only the company of some loving soul, that as a second mother doesn't know how to detach herself from me and keeps me faithful company. From the exile I pass to Nazareth making my hidden life in the company of those few good ones who surrounded me. And following my day, as creatures approach to receive me, thus I make my public life, repeating my evangelical scenes, handing to each one my teachings, the helps, the comforts that are necessary to her: I do as Father, as teacher, as physician, and if needs be also as judge. Hence I spend my day waiting for everyone and doing good to everyone. And oh, how many times she touches me (only) to remain alone, without a heart that palpates near me! I feel a desert around me, and I remain alone, alone to pray; I feel the solitude of my days that passed in the desert down here, and oh, how very sorrowful it is to me! It is I that palpate for everyone in every heart, jealous I am at watch of everyone, I feel isolated and abandoned! But my day doesn't end with only the abandonment; there is no day in which ungrateful souls don't offend me and receive me sacrilegiously, and they make me perform my day with my passion and with my death on the cross. Ah, it is the sacrilege(,) the most merciless death that I receive in this sacrament of love! So that in this tabernacle I make my day with performing all that which I performed in the thirty-three years of my mortal life. And since [in] all that which I did and I do, the first purpose, the first act of life is the Will of my Father, that he does as in Heaven thus



in earth, thus in this little host I don't do other than to implore that one be my Will with my children, and I call you in this Divine Will in which you find all my life in act, and you following it, ruminating (over) it and offering it(,) you unite with me in my eucharistic day, in order to obtain that my Will be known and reign upon the earth. And thus you also can say: 'I make my day together with Jesus.'"

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**September 16, 1931**

***Admirable effects of the light of the Divine Will. How Heaven opens itself over working souls. How our acts are as so many puffs that make the good matured.***

My poor mind it seems that it doesn't know how to do other than loose itself in the Divine Fiat, and oh, how sorrowful it proves to me when even for brief instants they are devastated by a shade or thought that is not all Will of God! Oh, then I feel my happiness break, the current of light, of peace break! Alas, I feel the weight of my unhappy will! Instead if nothing that is not Will of God enters in me, I feel happy, I live in the immensity of his light, indeed I don't even know how to see where this light ends, which forms the celestial sojourn of perennial peace in me. Oh, power of the Supreme Volition, you know how to change the human into divine, the ugly into beauty, the sufferings into joys although they remain sufferings, do not leave me one instant! Your arms of light hold me so very pressed, that all other things, dispersed by your light, don't dare to annoy me or break my happiness. But while I thought this, my sweet Jesus, as if he might want to approve and to confirm that which I thought, said to me:

"My daughter, how beautiful my Divine Will is, isn't it true? Ah, he alone is the bearer of true happiness and of great fortune to the poor creature, which with doing her will she doesn't do other than break her happiness, break the current of the light and change her fortune into the greatest bad luck. And as the creature disposes herself to do my Will, thus she goes rehabilitating the lost goods, because the substance of my Divine Will is light, and all that which she works can be called effects of this light. So that [in] one who lets herself be dominated, one will be the act, but as substance of the light that he possesses; [the creature] will feel his so many effects, because [this one act] will produce as effect of his light the works, the steps, the word, the thoughts, the heartbeat of my Will in the creature; hence she can say: 'They are one act alone of Supreme Will, all the rest are none other than the effects of his light.'

"The effects of this light are admirable, they take all the likenesses, all the forms, of works, of steps, of words, of sufferings, of prayers, of tears but all animated by the light, that form such variety of beauty, that your Jesus remains enraptured by it; similar with the sun that animates everything with its light, but doesn't destroy nor change things, but puts there of its own and communicates the variety of the colors, the diversity of the sweetnesses, making them acquire a virtue and beauty that they didn't possess. Such is my Divine Will: without destroying anything of that which the creature does, he embellishes the soul with his light and communicates his divine power there."

After this I followed my abandonment in the Divine Fiat with following his acts, and my beloved Jesus added:

"My daughter, every good goes out from God matured, and this maturation is formed between God

and the soul. You see, with doing your acts you expose yourself to the rays of the divine sun, and as you undergo the heat and the light, your acts don't remain arid, insipid, but matured, and you together with them remain matured in the love, in the divine knowledges in all that which you do. And I seeing you matured in those acts I prepare in myself other love to give you and other truths to tell you, and since all that which goes out from me, nothing is sterile, but everything is fecund and well matured in the living flame of my love you receive the virtue to form in yourself new maturations. Therefore many times I am waiting for the conclusion of your acts, in order to give you the surprise to make known to you other truths; these like so many puffs of light and of heat perform by maturing in your soul the goods and truths that your Jesus has communicated to you. Do you see therefore the necessity of your acts in order to dispose you to receive other knowledges on my Divine Fiat, and in order to let me find in you the continuation of your acts in order to make them mature, otherwise what could I do? I would remain as sun that while it crosses over the earth it doesn't find either a flower to color or a fruit to mature, so that all the admirable effects that the sun contains would remain in its light, the earth would receive nothing. Therefore Heaven opens over working souls, the miraculous strength of the light of my Divine Volition, not over idle souls, but over those that labor, that sacrifice themselves, that love, that always hold something to do for me.

"Rather you should know that the beatitudes of Heaven re-pour themselves out over the earth and they go to depose themselves in the soul that lives and works in my Will, because they don't want to leave her deprived of joys and celestial happiness while she forms one Will alone with Heaven. However the blessed, while they swim in divine joys, they acquire nothing of merit; instead for the wayfaring soul they not only felicitate her, but they add on merit, because for one who does my Will in earth everything is meritorious: the word, the prayer, the breath and the joys themselves convert into merit and into new acquisitions."

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**September 21, 1931**

***How the Divine Will forms the day in the act of the creature, and how with doing her will she forms the ways to exit, the sorrowful steps, the night of vigils.***

I was following my acts in the Divine Volition and I prayed to my highest good Jesus that he might make rise in my every act the sun of the Divine Will, so that I might be able to give him in my every act the love, the homage, the glory, as it might form for him in my every act a day of divine light, of love, of profound adoration, communicating in my act through his same Will. Oh, how I would like to say in my every act little or great: "I make a day for Jesus in order to love him more." But while I thought this, my beloved Jesus said to me, with repeating his usual little visit to my soul:

"My daughter, my Divine Will is the true day for the creature, but in order to form this day it needs to be called in the act of her, because as he is called thus he encloses himself in the act in order to make his divine day arise, he holds the virtue to change the act, the word, the step, the joys and the sufferings into most splendid and enchanting days. So that my Will is waiting, as the creature rises from her nighttime rest, to be called in order to form his day of action in her. And since he is pure light, he is not adapted to work in the dark act of the human will, but with his light he changes the act into day, and forms there his splendid full day of heroic and divine actions, with such order and beauty, worthy only of his vivifying and operative virtue.

"One can say that [my Will] is waiting behind the doors of the act of the creature, as the sun behind the windows of the rooms, that in spite that outside there is a lot of light, the rooms are dark, because the doors are not yet opened. Thus with my Divine Will; in spite that it is the light that fills everything, the human act is always dark if [he] is not called to rise in her. Therefore call him to rise in your every act, if you want that he form in you his beautiful day and I can find in you and in your every act my days of love that surround me with joy and with delights, that will make me repeat: 'My delight is to be with the children of my Divine Will.' I will pass my happy days in you, not in the unhappy night of your human will, but in the full sojourn of my light and the perennial peace of my celestial country. Ah, yes, I will repeat: 'I am happy in this creature, I feel the echo in her of my day passed down here upon the earth and the echo of my day that I make in my prison in the sacrament of love, all full with my Divine Will.' Hence if you want to make me happy make found in yourself the working virtue of my Divine Will, that knows how to form for me my most beautiful days of brilliant light, all dusted with ineffable joys and with celestial happiness, more so that the creature even from the beginning of her creation was put forth from God in the happy and pacific day of our Divine Will: inside and outside of her everything was light, indeed full noon; inside of her heart, before her eyes, over her head and even under her steps she saw and felt the palpating life of my Holy Volition, which while he held her immersed in the fullness of the light and of the happiness he closed all the ways and the steps of human unhappiness to her. And the creature with doing her human will forms the escapes, the unhappy ways, the sorrowful steps, the dense obscurities, in which she herself formed the unhappiness, the tortures, the sorrow, the oppressive night, not of rest, but of vigils of passions, of agitations and of torments, and this in my same Divine Will, and this because the creature having been made only for him and in order to live of him and in him, there is no post for her, neither in earth nor in Heaven, nor in hell itself, outside of my Divine Fiat.

"Whence one who seeks to live in my Divine Will closes these escapes, every act of hers in him suppresses the unhappy ways that she has formed, makes the sorrowful steps disappear, suffocates the night, the rest arises and it puts an end to all her evils. Indeed my Volition himself, as he sees that [the creature] wants to live in him, thus he caresses her, it puts him in feast and he helps her to suppress her escapes, he closes the doors to her evils, because we neither want nor do we love the creature (to be) unhappy, this dishonors us and forms her and our sorrow; therefore we want to see her happy, and with our same happiness. Oh, how sorrowful for our paternal heart to possess immense riches, infinite joys and to see our children in our own house, that is in our own Will, poor, fasting and unhappy!"

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**September 29, 1931**

***Growth of the creature before the Divine Majesty. Living in the Divine Will is (a) gift that God will make the creature.***

I was doing my round in the Divine Will in order to follow his so many acts done for our love, and I arrived in Eden, I stopped in that act in which God created man: what solemn moments, what enthusiasm of love! So that act can be called purest, complete, substantial act, not ever interrupted, of divine love. Hence man was formed, had beginning, was born in the love of his Creator, it was just that he should grow as kneaded and breathed, as a little flame, from the puff of whom loved him so much. But while I thought this, my sweet Jesus visiting my little soul said to me:

"My daughter, the creation of man was none other than an outlet of our love, but so much so, that he could not receive all inside of himself, not having the capacity to be able to enclose in his interior an act of he whom brought him forth to the light. Whence our act remained inside and outside of him, so that he might be able to make use of it for food in order to be able to grow before he who with so much love had created him and who loved him so much. And since it was not only our love that poured forth in creating man but all our divine qualities, hence power, goodness, wisdom, beauty and so on poured forth, therefore our love was not content with loving him, but pouring forth all our divine qualities the celestial table remained always prepared and at the disposition of man, that every time that he wanted, he could come to take a seat at this celestial table in order to feed on our goodness, power, beauty, love and wisdom, and thus grow before us with our same divine qualities, with the model of our likeness. And every time that he comes in our presence in order to take our sips of our divine qualities, we should cradle him on our knees in order to make him take rest and make him digest that which he had taken, so that he might be able to feed again on our divine outlets in order to form his complete growth of goodness, of power, of sanctity, of beauty, as our love desired and our Volition wanted. We when we do a work, our love is so much, that we give and prepare everything, so that nothing might lack to our creative work; we do complete works, not ever at half, and if it seems that something lacks, it is on the part of the creature that she doesn't take all that which we have put forth for her good and for our glory.'

Whence I continued to think of the Divine Will, and my beloved Jesus added:

"My daughter, living in my Will is a gift that we make the creature, great gift that exceeds in value, in sanctity, in beauty and in happiness all other gifts, in an infinite and unsurpassable way. When we make this gift so great, we don't do other than to open the doors in order to make her possessor of our divine possessions, place where the passions, the perils don't have life anymore nor can any enemy harm or hurt her. This gift confirms the creature in the good, in the love, in the life itself of her Creator, and the Creator remains confirmed in the creature, hence inseparability occurs between the one and the other; with this gift the creature will feel her fate changed: from poor, rich, from sick, perfectly recovered, from unhappy, she will feel that all things are changed for her into happiness. To live in our Will as gift, there is great difference from doing it; that (first) one is prize/premium and our decision to conquer the creature with an invincible and irresistible force, to fill the human will with our sensible ways, in a way that she will touch with (her) hand and with clarity the great good that comes to her, that only a crazy person would escape from a such a good, because as long as the soul is wayfaring they don't close the doors behind the gift, but they remain open, so that freely and not forced she can live in our gift, more so that [with] this gift she won't do our Will by necessity, but because she loves him and he is hers. Instead doing our Will is not prize/premium but duty and necessity, whether wanted or not wanted she must undergo it, and things that are done through duty and by necessity, if they can escape they escape, because in them doesn't enter spontaneous love, that makes one love and recognize our Will as worthy to be loved and known; necessity hides his good that he contains and makes the weight of the sacrifice and duty felt. Instead living in our Volition is not sacrifice but conquest, it is not duty but love; [the creature] feels herself lost in our gift and she not only loves him as our Will, but also because he is exclusively hers, and not giving him the first post, the regime, the dominion, would be to not love herself.

"Now, my daughter, it is this that we want to give to creatures: our Will as gift, because watching him and possessing him as one's own thing it will prove easy to let him form his kingdom. This gift

was given to man in Eden, and ungrateful he rejected it, but we didn't change Will, we hold him at reserve, and that which one rejected from us, with graces more surprising we hold him prepared in order to give him to the others, nor do we mind the time, because the centuries for us are as one sole point. However there is needed great preparations from creatures, to know the great good of the gift in order to long for it; but (the) time will come that our Will will be possessed as gift by the creature."

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**October 4, 1931**

***How doubts, fears, are wounds to love. The Divine Will is one act alone. The greatest of wonders. The night and the day of the soul.***

I felt oppressed for the privations of my sweet Jesus; what agonizing nail, that no one can remove nor calm by giving a little relief to such a martyrdom! Only his return, his amiable presence can destroy as enchantment the nail and the sorrow and he makes the purest joys, which only Jesus knows how to give with his amiable presence. Whence I didn't do other than to abandon myself in the arms of the Divine Will, praying that he might reveal he whom I so very long for; and while I did this, my amiable Jesus as lightning illuminated my poor soul and said to me:

"Good daughter, courage, you oppress yourself too much, and your oppression makes you reduce yourself to the extreme and casts in you the sad doubt that your Jesus doesn't love you and that perhaps he will not come forth from you anymore. No, no, I don't want this doubt. The oppressions, the doubts, the fears are wounds to my love and they weaken your love for me, removing from you the impulse and the flight to always race toward me in order to love me; and the tide of continuous love toward me is broken, you remain like a poor sick one and I don't find the powerful magnet of your continuous love anymore that draws me to you. Now you should know how all the acts of my Divine Will, that are innumerable, all reduce themselves to one point and one act alone; it is the greatest wonder of our Supreme Being to form, to possess, to see all the possible and imaginable acts in one act alone. Thus all the acts done by the creature in our Will reduce themselves to one act alone.

"Now in order to have the virtue to enclose all acts in one act alone, [the creature] must form and possess in herself the continuous love, my perennial Will, which will give beginning and will make all the acts depart from inside the virtue of one act alone.

"You see therefore, all that which you have done in my Will is united together into one act alone, and forms your cortege, your support, your strength, your light that never extinguishes, and they love you so much, that making themselves arms they guard you as the dear pupil of my Fiat, because in you they have been formed and have received life. Therefore do not oppress yourself, enjoy the fruits of my Volition, and if you see that I delay in coming wait for me with patient love, and when you less think of it I will surprise you and I will make my usual little visit, and I will be happy to find you in my same Will always in the act of loving me."

After this he added:

"My daughter, our Divine Being is great, immense, powerful, etc.; this doesn't arouse much wonder,

because all these divine qualities of ours are by nature, which form everything together of our Supreme Being. So that by nature we are immense in power, immense in love, in beauty, in wisdom, in mercy, and so on, and since we are immense in all things, all that which goes forth remains in the nets of our immense divine qualities. Now that which arouses the greatest of wonders is seeing the soul that lives in our Divine Will, who encloses in her little act the powerful and immense act of her Creator; to see as lined up in the little acts of the finite being the immense love, the immense wisdom, the infinite beauty, mercy without limits, the interminable sanctity of he who has created her. (That) the little encloses the great is more marvelous than the great that encloses the little; to our greatness it is easy to embrace everything, to enclose all, nor are there needed arts nor industry, because from our immensity no one can escape us, but the little enclosing the great, there is needed an art apart, a divine industry, that only our power and our great love can form in the creature; if we don't put forth of ours, by herself alone she could not do it.

"Therefore it is the wonder of wonders, it is the greatest of prodigies living in our Divine Fiat. The soul is made so specious and artful that it is an enchantment to see her, it can be said that in her every little act there converges a miracle of ours, otherwise it could not happen (that) the little encloses the great; and our goodness is so much that he takes the highest pleasure and waits with so much love that the creature gives him the occasion to let him do this divine art of continuous miracles.

"Therefore let the living in our Volition be to your heart more than everything, thus you will be more content and we more content with you, and you will be in our creative hands our field of action and our continuous work. If you might know how much we like our labor in souls that live in our Volition, you would be more attentive to never go out from him."

Whence I followed my abandonment in the Fiat, but accompanied by a sadness for so many afflicting things that crowded in my poor mind, that is not necessary to say on paper; for certain intimate secrets it is just that only Jesus alone knows them. And my beloved Jesus repeated with a most tender accent:

"My daughter, you should know that as nature holds the night and the day, thus the soul holds her night, the aurora, the break of the day, the full noon and her sunset. The night calls the day and the day the night; it can be said they call each other.

"Now the night of the soul are my privations, but for one who lives in my Will they are precious nights, not of sluggish rest, of restless sleep, no, no, but night of operative rest, of pacific sleep, because as she sees (that) night comes, thus she abandons herself in my arms in order to let her rest her tired head on my divine heart and feel my heartbeats, in order to draw in her sleep new love and to say to me (while) sleeping: 'I love you, I love you, O my Jesus!' The sleep of one who loves me and who lives in my Will is as the baby's sleep, that as she closes the eyes to sleep, she calls half sleeping: 'Mama, mama', because she wants her arms and her maternal bosom in order to sleep, so much so that as the tiny little one awakes, (her) first word is: 'Mama', the first smile, the first look is for the mama. Such is the soul who lives in my Volition: she is the little baby, that as the night arrives, thus she searches he whom she loves, in order to draw new strength and new love in order to love me more; and oh, how beautiful it is to see her asleep asking, desiring, longing for Jesus! This asking, desiring and longing for, calls the dawn, forms the aurora and makes the full day break,

which calls the sun, and I rise and I form there the course of the day and its full noon.

"But you know, my daughter, that here upon the earth things alternate; only in Heaven is it always full day, because my presence is perennial in the midst of the blessed. Whence as you see that I am about to leave, but do you know where I leave? Inside of you; after [having] taught your soul giving you my lessons before the light of my presence, so that you might understand them very well and they might serve you as food and as work during the day, I retire and I form the sunset, and I hide in you in the brief night, I do as actor and spectator of all your acts; and while for you it seems night, for me it is the most beautiful rest, that after having spoken to you I take rest in my same word, and the acts that you do serves to lull me, as relief, as defense and as sweet refreshment to my spasms of love. Therefore leave me to work, I know when the night is necessary or the day, for you and for me, in your soul; that which I want is perennial peace in you, so that I can complete that which I want. If you don't remain in peace, I feel molested in my work and with difficulty, not with ease, I go completing my designs."

\* \* \*

**October 8, 1931**

***The Divine Will, depositary of all the acts of all the saints. How God and the creature give each other the hand. What are the lost acts from the purpose of our Creator.***

My poor mind turns around the sun of the Supreme Fiat, and I find him surrounded by all the works, sacrifices, sufferings, heroisms that all the old and new saints have done, those of the Queen of Heaven as also that which has been done for love of our blessed Jesus.

The Divine Volition conserves all; he having been the first actor of all the good acts of creatures, he guards them jealously, holds them in deposit in himself and makes use of them in order to glorify himself and to glorify those people that have done them. And I seeing that all was of the Will of God, being that he is also mine, all was mine; and turning in every act I offered them as mine in order to greater glorify the eternal Volition and in order to impetrate that his kingdom come upon the earth. But while I did this, my always amiable Jesus surprising me said to me:

"My daughter, listen to the admirable secret of my Volition. If the creature wants to find all that which has been done of beauty, of good, of sanctity, in the whole story of the world, by me, by the celestial Mama and by all the saints, she must enter in the Divine Will; in him one finds all in act. As you paid attention to every act, you remembered it, you offered it, thus the saint that had done that act, that sacrifice, felt himself called by the wayfaring soul and saw his act palpating anew on earth, hence the glory to his Creator and to himself is doubled, and you that offered it (are) covered with the celestial dew of the good of that holy act; and according to the noble and high purpose with which it became offered, thus more intense and great is the glory and good that it produces.

"How many riches my Will possesses! There are all my acts, those of the Sovereign Queen, that are all in expectation of being called, offered by the creature, in order to duplicate the good for the benefit of creatures and in order to give us double glory; they want to be remembered, called, in order to palpate as new life in the midst of creatures, but for lack of attention there are some who die, some who with difficulty through weakness, some who are numb for the cold, some who don't have anything to satiate their hunger. Our good, acts and sacrifices, don't depart if not called,

because with remembering them and offering them [creatures] dispose themselves to recognize them and to receive the good that our acts contain. Then there is no greater honor that you can give to all Heaven, than to offer their acts that they did in earth, for the noble, most high and sublime purpose than that the Kingdom of the Divine Will comes upon the earth."

Whence I continued to think of the Divine Volition, and my beloved Jesus added:

"My daughter, an act, a prayer, a thought, an affection, a word, in order to be accepted, perfect, ordered, complete, must elevate itself to the same purpose wanted by God himself, because as the creature in her act elevates herself to the purpose wanted by the Supreme Being, she embraces the beginning and she takes in her act the purpose with which God has created her, God and the creature give each other a hand and they want and do the same thing; with doing this, the divine order, the divine act and the same purpose with which God wants that she do that act enters in the act of the creature. Whence the divine purpose entering, the act by itself becomes complete, holy, perfect and all ordered; who is the author of the purpose of that act, such does it become. Instead if the creature does not elevate herself to the purpose wanted by God in her act, she descends from the beginning of her creation and she won't feel the life of the divine act in hers, perhaps she will do many acts, but incomplete, defective, messy; they will be as acts lost from the purpose of her Creator. Therefore the thing that pleases us more is to see our same purpose in the act of the creature; it can be said that she continues our life upon the earth and our working Will in her acts, words and in everything."

\* \* \*

**October 12, 1931**

***Incessant breath of God. Divine life and completed act of God in the creature. Image. The People, the princes, the noble court and the regal army of the celestial kingdom.***

I feel the omnipotent strength of the Divine Fiat that invests all of me, absorbs me and transforms me in his light. This light is love and makes the life of my Creator palpate in me; this light is word and gives me the most beautiful news of the beginning of my existence, the relationships, the bonds of union, the communicating virtue, the inseparability that still exists between me and God; but who maintains this all in full vigor if not the Divine Volition? Oh, power of the Supreme Fiat! Prostrated in the immensity of your light I adore you profoundly, and my little nothingness loses itself in you loving you. But while I thought this, my sweet Jesus said to me:

"My good daughter, only my Volition maintains and conserves intact, with a continuous act, the beginning of the creation of the creature. Our Supreme Being gave the beginning and animated her life with the power of our divine breath; this breath should not ever be broken, more so that when we give and we do an act we never withdraw it, and this serves in order to form the completed work of the being that we put forth to the light. This first act of ours, while it serves to give beginning and to form the life, the continuation, it serves in order to make of the creature a completed act of ours, and as we breathe (in) her thus we form in her our continuous acts in order to complete our divine life. Our breath, as we give it, forms sip by sip the growth of this life of ours in the creature; our breath, as it gives itself, thus it forms our completed act of sanctity, of beauty, of love, of goodness and so on, and when we have filled her so much, in a way that we don't have anywhere more to put our act in the creature, because she is limited, our breath ceases and her life finishes in earth, and in order to immortalize our breath in Heaven we transport our fully grown life in her, our completed



act, into our celestial country as triumph of our creation. There is no more beautiful rarity than these lives and completed acts of ours in the celestial sojourn; they are the narrators of our power, of the enthusiasm of our love, they are speaking voices of our omnipotent breath, that can only form the divine life, our completed act in the creature. But do you know where we can form this life and this completed act of ours, for how much it is possible and imaginable for a creature to receive from her Creator? [In] the soul that lives in our Divine Will and lets herself be dominated by him. Ah, only in her can we form the divine life and develop our completed act!

"Our Volition disposes the creature to receive all the qualities and divine colors, and our breath not ever interrupted, as expert brush/(artist), paints with admirable and inimitable mastery the most beautiful tones and forms there the images of our Supreme Being. If it might not be for these images there would not have been that great work of the creation, nor great work of the power of our creative hands; creating the sun, the sky, the stars and all the universe would have been a beautiful nothing for our power. But instead all our power, the art of our divine arts, the indescribable excess of our intense love, it is to do our completed act in the creature with forming our life in her and so much is our gratification, that we ourselves remain enraptured in our act that we develop.

"In order to do a completed act it is the greatest glory that glorifies us most, it is the most intense love that praises us most, it is the power that praises us continually. But alas, for one who doesn't live in our Volition, how many broken acts of ours, without conclusion, how many divine lives of ours hardly conceived or at the most born without growing! [Creatures] break the continuation of our work and bind our arms without being able to go ahead; they put us in the impotence of a master who holds his earth and is prevented by his ungrateful servants from doing the work that he wants to in his earth, to sow it, to plant the plants that he wants. Poor master, to hold sterile earth, without the fruit that he could receive, for reason of his iniquitous servants! Our earths are creatures and the ungrateful servant is the human volition, which opposing ours with hers puts us in impotence from forming our divine life in them.

"Now you should know that in Heaven one doesn't enter if one doesn't possess our divine life, or at least conceived or born, and such will be the glory, the beatitude of the blessed, for how much growth has been formed of our life in them. Now what will be the difference for one who has hardly let him be conceived, be born or let grow with little proportions, from one who has let us form complete life? So much will be the difference, that it is incomprehensible to the human creature. Those will be as the people of the celestial kingdom; instead our images will be as princes, ministers, the noble court, the regal army of the great King.

"Therefore one who does my Divine Will and lives in him can say: 'I do all and I also belong from this earth to the family of my celestial Father.'"

\* \* \*

**October 20, 1931**

***Meetings of steps between God and the creature. How God has formed the creature center of the creation.***

My little existence always turns in the Holy Divine Volition; I feel that he pulls me always more to himself, and his every word, light or knowledge of him is a new life that he infuses in me, an

unusual joy that I experience and a happiness without end, that not being able to contain more, because I am too little, I feel as if my heart might want to burst with joy and divine happiness. Oh, Divine Will, make yourself known, possessed and loved, so that everyone might be happy, but celestial happiness, not terrestrial! But while I thought this, my sweet Jesus making me his little visit said to me:

"My daughter, every act that you do in my Divine Will, so many steps do you make toward God, and God makes his steps toward you. The step of the creature is the call that moves the divine step to go to meet her; and since we do not ever let ourselves be conquered nor exceeded by her acts, if she makes a step, we make five, ten, because our love being greater than hers it expedites, multiplies the steps in order to hasten the meeting and to plunge the one into the other. Rather many times it is we who move the step in order to call the step of the creature in order to come to us; we want our creature, we want to give her something of ours, we want that she resembles us, we want to make her happy, and therefore we take the step in order to call her, and one who is in our Will, oh, how she hears the sweet stamping of our steps, and races in order to come to us in order to receive the fruits of our steps! But do you want to know what these fruits are? Our creative word, no sooner than the meeting occurs (and) the creature flings herself in the center of our Supreme Being; we receive her with so much love, that not being able to contain it we unite her [to us] and with our word we pour forth over her our knowledges, making her part of our Divine Being. So that every word of ours is an outlet that we make over of the creature, and how many degrees of knowledge she acquires through means of our word, so many more degrees of participation does she receive from her Creator. You see therefore, every act done in my Divine Will is a way that you form in order to move the step in order to form you all of Divine Will, and my word will make use of you with formation, with light and with participation with our Divinity."

After this my abandonment in the Divine Fiat continued, and my beloved Jesus added:

"My little daughter of my Volition, you should know that (the) only purpose of the creation was our love, that manifesting itself outside of us formed its center, where manifesting ourselves it should center itself in order to develop the purpose for which our love had gone forth from us. Hence our center was the creature, where fixing itself upon we should make our palpating life and our working love felt in her. And all the creation should be the circumference of this center, almost as solar rays that should surround, embellish, sustain this center, that fixing itself in us should give us (the) field to manifest always new love, in order to make the center more beautiful, more rich, more majestic where our love leaned itself, in order to make a worthy work of our creative hands.

"Now all creatures should form, united together, the place of center of our manifested love, but many scattered themselves from the center, and our love remained suspended, it didn't have anywhere to fix itself upon in order to center itself, in order to have its primary purpose, the reason it had gone forth. Hence the order of our wisdom, the working life of our manifested love, could not tolerate the failure of our purpose. Behold therefore that in all the centuries there has always been some soul that God has formed as center of all the creation, and in her our love leaned and our life beat, and obtained the purpose of the whole creation; it is through means of these centers that all the creation is maintained and that the world exists still, otherwise it wouldn't have any reason to exist, because it would lack the life and the cause of everything.

"Hence there has been no century nor will there be, in which we won't choose souls dear to us, more or less portentous, that will form the center of the creation, in which we will have our palpating life and our working love; and according to the epochs, the times, the needs, the circumstances, they have been offered to (the) good of everyone, are given to everyone, have defended everyone, they alone have been the ones that have sustained my sacrosanct rights and have given me field to maintain the order of my infinite wisdom. Now you should know that these souls have been chosen by our Divine Being in every century, as center of all the creation, according to what we wanted, the good that we wanted to do, and that which we wanted to make known and also according to the needs of the scattered centers, and behold the cause of the diversity of their ways, of speaking and of the good that they have done; but all the substance of these souls was my palpating life and my manifested love leaned upon and working in them.

"Now in this century we have chosen you as center of all the creation, in order to make the great good known with more clarity of what it means to do our Will, so that everyone might long for and might call him to reign in the midst of them, thus the scattered centers might unite themselves to the sole center, and form one alone. The creation is (a) birth gone forth by the power of my Divine Will, and it is just and necessary that everyone recognize who is this Mother that with so much love has given birth to them and put them forth to the light of day, so that all his children might live-united together with the Will of the Mother of them; and having one Will alone it would prove easy to form a single center, where this celestial Mother would palpate our divine life and our working love, much more so that the predominant vice of this century, the idol of many is the human volition, and even in the good itself that they do, and therefore one sees that from within the good goes forth many defects and sins; this says that the fount by which it was animated was not pure, but vicious, because true good knows how to produce good fruits, and from this one knows if the good that one does is true or false.

"Hence there is an extreme necessity to make my Divine Will known, bond of union, powerful weapon of peace, beneficent restorer of human society."

\* \* \*

**October 26, 1931**

***The good acts done in the Divine Will change into light. Admirable effects of the abandonment in the arms of Jesus. One who lets herself be dominated by the Divine Will becomes people of his kingdom.***

I am always in the arms of the Divine Will, who forms his day of light in my little soul, and although some cloud shows itself in this day, the power of his light fixes upon it, and the cloud seeing itself fixed upon escapes, vanishes and it seems that it says: "One sees that there is no post for me in this day that the Divine Will forms in the creature."

And it seems that he responds to her:

"Where I am there is no post for anyone, because I want to do one act alone of my Will with the creature, which doesn't admit any other than that which belongs to me."

Oh, Divine Will, how very admirable, powerful and amiable you are, and (there is) highest jealousy

where you reign! Oh, always put in flight my miseries, weaknesses, the clouds of my will, so that my day may be always perennial and the sky of my little soul may be always serene! But while I thought this, my amiable Jesus said to me:

"My daughter, good is light, and if this good is done in my Divine Will, so many rays form for how many good acts are done, and my Fiat fixes upon these rays of light in the circumference of his eternal light. So that these acts take post in our acts and they do (a) double office: of praise, of adorations, of perennial love toward our adorable Majesty; (and) of defense, of mercy, of help, of light toward the human generation, according to the circumstances in which found. Instead if the good acts are not done in my Will and with his power, for how much they are light they don't have the strength to enlarge themselves in order to fix upon in the circumference of our light, and they remain without supports and as broken rays and hence they don't have perennial life, and lacking the fount of light there is peril that little by little they become extinguished."

After this, following my abandonment in the Divine Volition I felt all afflicted for the privation of my sweet Jesus; his privation is like a hammer that always beats in order to aggravate the sorrow all the more, and then it ceases to beat, when the divine guest goes out from his hideaway in order to make his little visit with his beloved creature: his sweet presence, his All amiableness makes joy re-arise from the sorrow itself, and the hammer stops its cruel constant labor. But no sooner than the celestial visitor retires, then it commences its beating again, and my poor soul feels itself all eyes, all ears, for who knows he might be able to be seen and heard again, and anxious I await and re-await he who having wounded me, (for) only he holds the power to heal the wound that he has made me, alas, too sorrowful! But while I vented my sorrow, my sweet Jesus returned and embracing my poor soul said to me:

"Daughter, I am here, abandon yourself in my arms and rest in me; your abandonment in me calls my abandonment in you and forms my sweet rest in your soul. Abandonment in me forms the sweet and powerful chain that ties me so much to the soul, that I can not release myself from her, even to make myself her dear and sweet prisoner. Abandonment in me gives birth to true trust, and she has trust with me and I have trust with her; I have trust in her love that will never come to less, I have trust in her sacrifices, that will never refuse me anything of that which I want, and I have all trust that I can complete my designs. Abandonment in me says that she gives me liberty and I am free to do that which I want, and entrusting myself to her I manifest my most intimate secrets to her. Therefore, my daughter, I want you all abandoned in my arms, and how much more abandoned in me (you are), (so much) more you will feel my abandonment in you."

And I: "My love, how can I abandon myself in you if you escape me?"

And Jesus added:

"Abandonment is perfect, when seeing myself escape, abandon yourself more; this doesn't give me field to let me escape, rather it ties me more."

Then he added:

"My daughter, life, sanctity consists in two acts: God gives his Will and the creature receives him,

and afterwards the life has been formed in herself with that act of Divine Will that she has received, to re-give it as act of her will, in order to receive it again; and to give and to receive, and to receive and to give, in this is everything. God could not give more of his continuous act of his Will to the creature; the creature could not give more to God, for as much as it is possible for (the) creature for his Divine Will to be received in her as formation of divine life. In this way, to give and to receive, to receive and to give, my Divine Fiat takes dominion and forms his kingdom there, and all the interior of the creature forms as the people of the Kingdom of the Divine Will: the intelligence, faithful people that glories with being directed by the Sovereign Commander of the Divine Fiat and the crowd of thoughts that press around and aspire to know always more and to love the great King, who takes a seat as enthroned in the center of the intelligence of the creature; the desires, the affections, the heartbeats that issue forth from the heart, augment the number of the people of my kingdom, and oh, how they crowd around his throne! They are all at attention in order to receive the divine orders and even to put forth life in order to execute them. What an obedient, ordered people, are the people of the Kingdom of my Fiat! There are no contentions, no dissensions, but this entire crowd of people of the interior of this fortunate creature want one thing alone, and as a trained army they put themselves in the fortress of the Kingdom of my Divine Volition.

"Whence when the interior of the creature becomes all my people, he emerges outside from the interior and augments the people of words, the people of works, of steps; it can be said that every act that this celestial people forms contains the word, the written order in gold characters: 'Will of God.' And when this crowd of people move in order to exercise each their office, they put forth the flag with the motto 'Fiat', followed by the words written with living light: 'We belong to the great King of the Supreme Fiat.' You see therefore, every creature that lets herself be dominated by my Volition forms a people for the kingdom of God."

*[Semper Deo gratias e benedetta la Divina Volonta.]*  
Thanks be to God always and the Divine Will blessed.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 30**



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## Volume 30

In the Will of God - Thanks be to God!  
[In Voluntate Dei - Deo gratias!]

**November 4, 1931**

***How trust forms the arms and the feet of the soul. How God continues the work of the creation in the soul that does his Will. The Divine Will, cement of the human will.***

My Jesus, center and life of my little soul, my littleness is so much, that I feel the extreme need; that you, my love, hold me pressed between your arms, and (that) my great weakness moves you to pity. I am tiny and you know that the little ones, they need bands in order to reconfirm the limbs, and the milk of the mama in order to feed and to grow; and I feel the need alive, that you might wrap me with the bands of love, and pressing me to your divine breast, you give me for food the milk of your Divine Will in order to feed and to raise me. Hear, O Jesus, I feel the need of your life in order to live; I want to live of you, and then you will write(,) not I, and you can write that which you want and how you want. Therefore the assignment is yours, not mine, and I will only lend you my hand, and you will do all the rest. Thus we understand each other, O Jesus.

Whence abandoning myself in the arms of Jesus, I felt whispered in my ear(, the) sweetest(,) who said to me:

“My little daughter, how much more you will abandon yourself in me, so much more you will feel my life in you, and I will take the post of primary life in your soul. You know that true trust in me forms the arms of the soul and the feet in order to climb up even to me and to press me so very strongly as to not be able to release myself from her. So that one who doesn’t have trust has neither the arms nor feet, hence she is a poor cripple. Therefore your trust will be your victory over me, and I will hold you pressed in my arms(,) attached to my breast in order to give you the continuous milk of my Divine Will.

“Now you should know that every time that the soul does my Will I recognize myself in the creature. I recognize my works, my steps, my words, my love. It happens that the Creator recognizes himself, and his works in the creature, and the creature working in the Creator recognizes herself in him. This recognizing each other, God (and) the soul, it calls forth the first act of the creation and God goes out from his rest and continues the work of the creation with this creature that lives and works in my Volition. Because our work doesn’t end; there was only a pause for rest, and the creature with doing our Will calls us to work; but (a) sweet call, because for us work is new happiness, new joys and prodigious conquests. Hence we don’t do other than continue our outlets of love, of power, of goodness and of inarrivable wisdom, which has beginning in the creation. And the creature feels that her God doesn’t rest for her, but he continues the labor of his creative work. And as (the creature) works in our Volition, thus she feels a beginning over her soul (of) the rain of the working love of God, his power and wisdom that doesn’t remain inactive, but that he labors in her soul.

“Oh, if you might know the satisfaction, the pleasure that we feel when the creature calls us to work! With calling us she recognizes us, with calling us she opens the doors to us, gives us the dominion

and gives us all the liberty to do that which we want in her soul. Hence we will do (a) work worthy of our creative hands. Therefore do not ever let our Divine Will escape, if you want that our work be continuous. He will be yours and our spokesman where you will introduce your voice in order to call us, and we will hear the sweet whisper to (our) ear and we will immediately descend in our own Volition in your soul in order to continue our work. Because you should know that continuous acts form life and complete works, that which is not continuous can be called effects of my Volition, not life that is formed in the creature, and the effects fade away little by little and she remains fasting. Hence courage and trust, and always ahead in crossing over the sea of the Divine Will.”

After this I was following the acts that my highest good Jesus had done in his Humanity when he was upon the earth, and making himself felt he added:

“My daughter, my human Will didn’t have one act of life, rather it remained in the act of receiving the continuous act of my Divine Will, that I possessed as Word of the celestial Father. Hence all the acts and sufferings, prayers, breaths, heartbeats of mine that I did, my human will undergoing the life of the Divine Will it formed so many knots in order to retie human wills to mine; and since these human wills were as residences, some collapsed, others damaged and others reduced in rubble, my Divine Will, working in my Humanity with my acts prepared the helps in order to sustain the collapsed ones, in order to cement the damaged ones and in order to raise again over the same rubble the destroyed residences. I did nothing for myself, I didn’t have any need; I did everything in order to redo, to rehabilitate human wills. My only need was love and that I wanted to be loved in return.

“Now in order to receive all my helps and all my sufferings and works as working works, speaking voices and helping messengers, the creature must unite her will to mine, and immediately she will feel herself retied with mine, and all my acts will lend themselves around (her) to do their offices in order to sustain, to cement and to raise the human will again. No sooner than she unites herself and decides to do my Divine Will(, then) all my acts as trained army put themselves at the defense of the creature, and form the safety boat in the tempestuous sea of life. But for one who doesn’t do my Will I could say that she receives nothing, nor can she receive, because He alone is the provider of all that which I did for love for the love of the creature.”

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**November 9, 1931**

***How God holds the acts of creatures established. Working and incessant act of the Divine Will. Who doesn’t do the Divine Will remains without Mother and remains orphaned and abandoned.***

My abandonment in the Divine Volition continues. Oh, with what tenderness he awaits me in his maternal womb in order to say to me:

“Daughter of my Volition, do not leave me alone. Your Mama wants you together (with her). I want your company in the incessant work that I do for all creatures; I do everything for them, I don’t leave them one instant, because if I leave them they would lose (their) life. And yet there isn’t one who recognizes me; rather they offend me, while I am all for them. Oh, how hard solitude is! Therefore I long for you, my daughter. Oh, how dear your company is to me in my acts! Company renders work sweet, it empties the weight of it and is bearer of new joys.”

But while my mind was lost in the Divine Will, my amiable Jesus making his little visit with me said to me:

“My daughter, my Will is untiring; wanting to maintain the life, the order, the equilibrium of all the generations and of the entire universe, he can not nor does he want to cease from his work. More so that every motion is as a birth from him and tied with inseparable bonds. The air is image of (this), that while no one sees it(,) yet it gives birth to the breath in creatures and is inseparable from the human respiration. Oh, if the air might cease its work to make itself breathed, within a blow the life of all creatures would cease. More than air is my Will. That is none other than symbol, image, and that produces the life of the respiration, from the vital virtue of my Divine Volition. While my [Will] is life in himself and uncreated.

“Now God holds established all the acts of creatures and the number of the acts of them. Whence the pledge of these acts, because established by God, become taken by my Divine Will: he orders them and introduces his life within, but who gives completion to these acts established by the Supreme Being? One who cooperates and lets herself be dominated by the Divine Will, with the cooperation and with his dominion she feels the bond and the inseparability from Him. And feels flow there his divine life in her acts. While when she doesn’t cooperate she loses the dominion of my Divine Will, and instead of doing mine, she does her will and every act of human will forms a void for the divine in the soul. These voids disfigure the poor creature, and since she has been made for God, only He can fill these voids, because the established acts, their number, should serve to (be) filled with the Divine Being. Oh how horrible are these voids! One sees in them crooked ways, acts without divine beginning and without life. Therefore there is no thing that ruins the creature more, than her will.

“Whence my Will is operative and incessant act inside and outside of the creature. But who receives his operative act(?) One who recognizes him in all her acts; one who recognizes him loves him, esteems him, appreciates him(.) With being recognized, my Will makes his operative and incessant act touched with the hand, and the creature feels his arms in hers, the power of his motion in the hers, his vivifying virtue in her breath, the formation of life in the heartbeat of her heart; everywhere, from outside, from inside, [the creature] feels revived, touched, embraced, kissed by my Will. And as He sees that the creature feels his loving embraces, he presses her more to his divine bosom and goes forming his sweet chains of inseparability between Him and his beloved creature, It seems that he feels repaid with being recognized by his incessant work, and with his power he takes away the veil that hid him from the creature and makes known to her who it is that forms the life of all her acts. Therefore how much more you will recognize him, so much more will you feel how much he loves you, and you will love him more.

“Beyond this you should know that the soul without my Divine Will is like a flower gathered from the plant. Poor flower! They have taken away (it’s) life because it is not tied to the root anymore, and detached it does not receive the vital humors(,) that as blood circulated and maintained it alive, fresh, beautiful, fragrant, because it has lost the root that as mother loved it, fed it and held it pressed to its bosom. And while the root remains under earth as buried alive in order to give life to the flowers, its children, and to make them beautiful in appearance, so much so as to attract the human attention with its sweet enchantment(,) but as [the flower] becomes gathered from the plant(,) as if

it might have lost the mother(,) it seems that it becomes melancholy, loses its freshness and finishes by withering.

“Such is the soul without my Divine Will. She has been detached from the divine root that more than mother loved her, fed her; and while [the Divine Will] lives as buried, he lives in all her acts and in the depth of her soul in order to administer the divine humors, that as blood circulates in all hers acts in order to maintain her fresh, beautiful, perfumed by his divine virtues, as to form the most beautiful and sweet enchantment to the earth and all heaven. Hence as [the soul] becomes detached from my Divine Will she loses her true Mama, who guarded her with so many maternal cares, held her pressed to his bosom, defended her from everyone and from everything, and she finishes with disfiguring herself and withering to all that which is good, and [souls] arrive to feel the sad melancholy because they live without He who has generated them, without life, the caresses of their Mama, so that they can be called poor abandoned little orphans without guardianship, and maybe in the hand of enemies and tyrannized by the passions in themselves. Oh, if the root might have reason, how many excruciating cries of sorrow wouldn’t it emit in seeing the life of its flowers torn away, and that they have constrained it as a sterile mother to remain without the crown of its children! But if the plant doesn’t cry, my Will cries in seeing so many of his children orphans, but voluntarily orphaned, who feel all the sufferings of being orphaned, while their Mother lives and does none other than to lament and to call the crown of his children around himself.”

\* \* \*

**November 16, 1931**

***Every act of ours is a game, a pledge in order to win celestial graces. Our act is earth where the Divine Volition casts his seed. How love constitutes a right.***

I feel prey of the Divine Will, but not forced, but voluntary, and I feel the need alive to also make myself prey which makes me happy in time and in eternity, and therefore in all my acts I seek to make (them) prey of the light of the Divine Will, of his sanctity, of his life itself. Hence I call him, I press him in order to enrapture him in my acts in order to enclose him in them and to be able to say: “My every act is a prey and conquest that I make, prey and conquest of the Divine Will, more so that having [him] predate mine, without will I can not live. Whence it is just and right that I make prey of his, and in this predating each other it seems to me that we maintain the correspondence, the game and the love on both parts inflames itself more.”

Now while I thought this, it seemed that my sweet Jesus was delighted in feeling my blunders, and I said to myself: “After all I am little and hardly newborn, if I blunder it is not a great one, rather there is to pity, because it is easy for the little ones to blunder and many times dear Jesus delights with the blunders done for pure love, and he takes the occasion to give a little lesson, as he had done, visiting my little soul he said to me:

“My little daughter of my Volition, it is certain that all that which passes between the Creator and the creature, the acts that she does and that which she receives from God, serves to maintain the correspondence to know each other more in order to love each other more and to maintain the game between the one and the other in order to obtain the intent of that which God wants from the creature, and of that which she wants from God. So that every act is a game that is prepared in order

to make the most beautiful conquests and to predate each other. The act serves as material in order to play (for) and as pledge in order to have something to give to one who conquers. God with giving puts forth his pledge, the creature with doing her act puts forth hers, and they establish the game, and our goodness is so much that we make ourselves weak in order to let the creature conquer. Other times we make ourselves strong and we conquer, and we do this in order put her in point/[competition], so that doing more acts she puts forth more pledges, and thus is able to conquer in order to redo some defeat. After all how could one maintain the union, if we had nothing to give and the creature had nothing to give us? You see therefore, [your] every act is a pledging to us in order to give greater graces, it is a correspondence that you open between heaven and earth, it is a game where you call your Creator to stop over with you. More so that every act done by the Divine Will in the act of the creature is a divine seed that germinates in it. The act prepares the earth where my Will casts his seed in order to make it germinate into (a) divine plant, because according to the seed that is cast in the bosom of the earth, that plant is born. If the seed is of flowers, the flower is born; if the seed is of fruit, the fruit is born. Now my Divine Will in every act of the creature casts a distinct seed: there he casts the seed of sanctity, there the seed of love, in others the seed of goodness, and so on. How many more acts [the creature] does in Him, so much more earth is prepared where my Volition prepares his distinct seed in order to fill the earth of these human acts. Whence one who lets herself be dominated by my Divine Will, is beautiful, is specious; every act of hers, containing the variety of divine seeds, is a note of her Creator: one act says sanctity, another mercy, others justice, wisdom, beauty, love; in short one sees a divine harmony, with such order, that shows the finger of God working in her. Do you see therefore the necessity of the act of the creature, in order to be able to try the earth where to enclose our divine seed? Otherwise where do we cast it? We don't hold any earth. Therefore there is [earth] formed with her acts, in order to be able to germinate with our seeds our Divine Being in the creature. Therefore one who does and lives in our Divine Volition can be called She who reproduces her Creator and lodges in herself He who has created her."

Whence I continued my acts in the Divine Volition, and my littleness wanted to embrace everything in my embrace of love in order to be able make my little love race in all things and everywhere. But while I did this, my sweet Jesus added:

"My daughter, to love means to possess and to want to make one's own the person or object that one loves. To love means bond, now of friendship, now of relative, now of progeny, according to more or less the intensity of love. So that if between the creature and God there is not one void of divine love, if all her acts race toward God in order to love him, if they have beginning from love and they finish in love, if she looks at all the things that belong to the Supreme Being as hers, this says love of child toward her Father, because in this way she doesn't go out neither from the divine proprieties nor from the residence of the celestial Father. Because true love constitutes a right in the creature: right of progeny, right of shared goods, right of being loved. Her every act of love is a vibrating note that palpates in the divine heart and with its sound says 'I love you', and 'love me', and the sound doesn't end if it doesn't feel the note of her Creator, who making echo to the sound of the soul he responds 'I love you, O child.' Oh, how we await the 'I love you' of the creature to make her take the post in our love, in order to have the sweet gusto in order to be able to say to her 'I love you, O child', and thus to be able to give greater right to be able to love us and to make her belong to our family. A broken love doesn't make our things hers, nor does she defend them, it can not be called



love of child; at the most it can be love of friendship, love of circumstance, love of interest, love of necessity, that doesn't constitute a right, because only the children have the right to possess the goods of the Father, and the Father holds the sacrosanct duty, also with divine and human rights, to make (his) goods possessed by his children. Therefore love always, so that he finds in all your acts the love, the meeting, your kiss to your Creator."

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**November 29, 1931**

***Impulse and empire of the acts done in the Divine Will. Exchange of life between Creator and creature, sweet murmur in the Divine Being.***

I feel the holy duty, the irresistible strength, the extreme necessity to live in my residence given to me by my celestial Jesus, that is his adorable Will; and if I sometimes make some little exits, oh how much they cost me, I feel that all the evils fall on me, and feeling the great contrast that there is between living in my dear residence where beloved Jesus had given me my post, and outside of him, I escape from it to take my post assigned by Him and I bless He who has given me such a happy residence and has given me the great good to make me know his most Holy Will.

But while my intelligence crossed the great sea of the Supreme Fiat, my beloved good Jesus made himself felt in my poor soul, and said to me:

"My daughter, being in the residence of my Divine Will is to be at her post of honor, given to her by God when the creature was put forth to the light of day; and one who is at her post, God doesn't let her lack anything, neither sanctity, nor light, nor strength, nor love. Indeed he puts at the disposition of the creature that which she wants to take from inside the divine source; so that she lives in the abundance of all goods.

"All the acts done in the Divine Will have the operative virtue of God, which feels itself drawn by his same power to work in the act of the creature, and therefore these acts have the virtue to throw themselves with such impetus and empire in the same sea of the Divine Will in order to move him and put him in attitude to re-double his glory and to make him work new goodness, new mercy, new love and light toward all creatures. So that [the creature] with her acts doesn't do other than to turn the divine motor in order to make him work. It is true that by Ourselves we are continuous motion that produces incessant works, but it is also true that with her doing her acts in our Volition she enters into this motion, she puts hers there, and our motion feels itself turn and move through the creature in order to produce our works. We immediately feel her act with all our works. Hence to feel her together with us with our acts is the glory, it is greatest happiness that we can receive. Does it seem little to you that we give to her the virtue to move all our Divine Being? And since we enjoy it provided that she is at her post, we let her do that which she wants, because we know for certain that she won't do (other) if not [that] which We want. All to the contrary for one who lives of human will, her acts don't have (the) divine, they are without impulse, they remain in the baseness and many times they embitter their Creator."

After this I said to myself: "Oh, how I would like [to give] to my Jesus, in order to attest my love, so many lives for how many acts I do!" And my Jesus added:

“My daughter, you should know that in every thing that the creature does, we give the act of life that goes out from us. If she thinks we give her the life of the thought of our intelligence, if she speaks we give her in her voice the life of our word. If she works the life of our works races in hers. If she walks we give the life of our steps in hers. You see, there are two acts of life that must concur in every act of creature: first the act of divine life (and) immediately the act of her. Now, if in all things that she does she does them for love of he who gives her life, an exchange of life is formed; life we give and life we receive. And for as much great difference as there is between the acts of our life and those of the creature, we however remain glorified and satisfied, because she can give us and gives to us. More so that all the acts done by her, in order to give us the exchange of life, they don't remain outside of Us, but inside of Us, as testimonial of perennial life of the creature. We feel the exchange of her life to the life that we have given her in our Divine Being. Our Volition and our love brings us the sweet murmur of the life of her thoughts to us in our intelligence, the sweet murmur of her word in our voice, her works murmur sweetly in our works, and the soft stamping of her steps, as they walk they murmur: ‘Love and testimonials of life to my Creator.’ And We in our emphasis of love say: ‘Who is it that murmurs in our Being Divine with the life of her acts? One who is in our Volition and works for our pure love.’

“But what isn't our sorrow when we give life to the acts of the creature and receive nothing. These acts of hers remain outside of us and as lost because there lacks the tide of our Volition and of our love that brings them to us; and these acts, the greatest part bring the seal of the offense of whom has given them life. Oh, if creatures might understand with clarity what it means to do their will, they would die of suffering in understanding the great evil in which they precipitate themselves and the great good that they lose with not doing our Divine Will.

“Be attentive my daughter, if you don't want to lose the eyes of the soul, that is my Will, and these lost, you yourself won't understand your great misfortune, as so many other creatures don't understand that they gambled away the Divine Will in order to do their own. But in order to do what? In order to become unhappy.”

\* \* \*

**December 6, 1931**

***Good of the prolixity of the time. How God counts the hours and the minutes in order to fill them with graces. Who does the Divine Will breaks the veil that hides her Creator. Kingdom of light that the Divine Will gives.***

I felt oppressed for the privations of my sweet Jesus, and as tired from my long exile I thought to myself: “I would never have believed it, a life so long! Oh, if it might have been briefer, as for so many others, I would not have passed so many, but Fiat! Fiat!”

I felt that my mind wanted to blunder, therefore I have prayed to Jesus that he might help me and I have sworn that I want to always do his adorable Will. And Sovereign Jesus, dispelling the darkness that surrounded me, made his little visit to my soul and said to me with indescribable tenderness:

“Good daughter, courage. Since your Jesus wants to give you more and to receive more from you, I permit the prolixity of the time. There is no comparison that holds up between one who has given

me proofs for a few years, and one for long years. A prolonged time says always more; more circumstances, more occasions, more proofs, more sufferings, and to maintain oneself faithful, constant, patient in so many circumstances, and not for a little but for a long time. Oh, how many more things it says! You should know that every hour of life under the empire of my Divine Will are new divine lives that one receives, new graces, new beauties, new ascendances near God, correspondents to new glory. By us the time is measured, that which we give, and we await the exchange of the act of the creature in order to give anew. And to the creature there is needed the time in order to digest that which we have given and hence make them take another step toward us. If nothing adds on to that which we have given, we immediately don't give, but wait for her act in order to give again.

“Whence there is nothing more great, more important, more acceptable before us, than a prolix life, piously lived. Already every hour is one proof more of love, of fidelity, of sacrifice that [the creature] has given us, and we also count the minutes so that not one of them is not filled with graces and with our divine charismas. We can count few hours with a brief life, and we can not give her great (things), because her acts are few. Therefore leave me to do, and I want that you remain content with that which I do, and if you want to be content, think that every hour of your life is a pledge of love that you give me, which will serve to pledge me to love you more. Are you not content with this?”

After this I was following my acts in the Divine Will and I felt over me the empire, his immensity that all overwhelmed me inside. And my beloved Jesus added:

“Dear daughter of my Will, living in him means to recognize his paternity, and feeling as daughter [the creature] wants to be held bound on her Father's knees, and living in his house, and with right. Because her birth is recognized, that [the Father] has generated with so much love and given forth to the light, and at all the other things are looked at as extraneous and without the sweet bond neither of Paternity, nor progeny. Hence she sees with clarity that with going out from the house of her Father she will be a lost daughter, that won't even have a den where to be able to form her residence.

“Behold therefore, one who does and lives in my Divine Volition breaks the veils of our Power and finds her Creator who loves her powerfully and draws his creature with his Power to make himself powerfully loved, tearing the veil. She found the sanctuary of the divine power and does not fear anymore, because if [the Creator] is powerful, he is powerful in order to love her and to make himself loved. And loving with powerful love, [the creature] plays a game and breaks the veil of the divine wisdom, of goodness, of mercy, of love and of justice, and finds as so many divine sanctuaries that wisely love her, and with a goodness most tender and excessive united to mercy unheard of. They love her, [and she] finds the love regurgitating that immensely loves her, and being (that) the Divine Being orders that he loves with justice, and the creature passing from one sanctuary to the other, not outside but inside of these veils, she feels the reflections of her Creator and she loves him wisely, with goodness and tenderness, united to mercy, that her God not having need of, he turns it to the good of all the generations, and she feels the love that regurgitates in her bosom, oh, how she would like to melt into love in order to love him! But justice conserving her gives her, for how much it is possible for a creature, the just love and the confirmation in life.

“My daughter, how many things these veils hide of our divine qualities, but it is given to no one to

break these veils if not to one who does and lives in our Volition. She alone is the fortunate creature who doesn't see her God veiled but as he is in himself. Since we are not recognized (for) what we are in ourselves, they have ideas so base and perhaps also twisted of our Supreme Being, and this is because not having our Will in themselves they don't feel in themselves the life of He who has created them; they touch our veils, but not that which there is inside, and therefore they feel our power as oppressive, our light as eclipsing as in the act of removing them from us and putting them at a distance. They feel our veiled sanctity that makes them ashamed, and disheartened they live immersed in their passions, but the guilt is all theirs. Because there is a sentence said by us in the terrestrial paradise: 'Here she doesn't enter. This place is only for one who does and lives in our Will', and hence the first creatures were put out, we put an angel at watch so that he might prevent them from the entrance. Our Will is paradise of creatures, terrestrial in earth and Celestial in heaven, and one can say that an angel is put at watch over it; to one who doesn't want to do and doesn't want to live in his arms and have common life in his residence, she would be an intruder if she would do this, but she can not even do it, because our veils make themselves so very thick that she would not find the way in order to enter there. And as one Angel forbids them the entry, thus another Angel guides and gives the hand to one who wants to live of our Will.

"Therefore be content to die a thousand times, rather than not do our Will. You should know that He is all eyes over the happy creature that wants to live of Him; and as [the creature] does her acts, thus [the Divine Will] makes for her his bath of divine light. This bath refreshes and makes them feel the divine refreshments, and since as the light forms itself, thus it produces in its nature, hidden inside of its veils of light, fecundity, sweetness, tastes, colors so that while apparently it seems only light, inside (is) hidden so many beautiful riches and innumerable qualities that no other element can say it is similar to it. Rather it is from the light that [the elements] implore the fecundity and the good that every element must do in the order in which it has been put by God. One can call the soul the light of created things, symbol of our uncreated light of our Divine Fiat that animates everything. Where with this bath of divine light, while she is about to do her acts in Him, the soul feels itself sweetened, molded, embalmed, strengthened, purified and invested with the beautiful rainbow of the divine colors, that make the soul so very graceful, specious and beautiful, that God himself feels enraptured with a beauty so rare. This bath of light is as the preparation in order to be able to cross over the thresholds and to break the veil that hides our Divine Being from human creatures. More so that it is our interest that (for) one who lives in our Volition she resembles us and she might not do something that is unworthy of our Majesty three times Holy.

"Therefore think that a bath of light gives you my Will, every time that you dispose yourself to do your acts in his interminable light, so be attentive to receive it."

\* \* \*

**December 8, 1931**

***The Queen of Heaven retracer of the good acts of creatures in her seas of graces. The immutability of God and the mutability of the creature.***

I follow my abandonment in the Divine Fiat. His sweet chains squeeze me so much, but not in order to take away liberty from me, no, no, but in order to make me more free in the divine fields and in order to hold me defended from everyone and from everything. So that I feel more secure chained

by the Divine Will. And while I did my acts in him, I felt the need of my celestial Mama that she might help me and that she might sustain my little acts, so that they might be able to meet the divine satisfaction and smile. And the celestial Comforter, who knows how to deny me nothing when one tries to please him, visiting my poor soul said to me:

“My daughter, our celestial Mama holds the primacy over all the good acts of creatures. She as Queen holds the mandate and the right to make the retreat of all the acts of them in her acts. So much is her love as Queen and Mother, that as the creature disposes herself to form her act of love, thus from the heights of her throne, she makes a ray of her love descend, invests and surrounds the act of love of them in order to put there hers as first love, and as it is formed, thus it re-arises in her same ray of love, in the source of her love, and she says to her Creator: ‘Adorable majesty, in my love that always rises for you, there is the love of my children fused in mine, that I with right of Queen have withdrawn in my sea of love, so that [you] might be able to find in mine, the love of all creatures.’

“If they adore, if they pray, if they repair, if they suffer, the ray of adoration descends From the heights of her throne, the ray of her prayer, the ray of her reparation, she emits the vivifying ray from within the sea of her sorrows, and she invests and surrounds the adoration, the prayer, the reparation, the sufferings of the creature; and [when] they have done and formed the act, the same ray of light re-arises even to her throne and they fuse themselves in the sources of the seas of adoration, of prayer, of reparation, of sorrows of the celestial Mama, and she repeats: ‘Most Holy Majesty, my adoration extends itself in all the adorations of creatures, my prayer prays in the prayer of them, it repairs with their reparations, and as Mother my sorrows invest and surround their sufferings. I wouldn’t feel (as) Queen if I didn’t race and put my first act over all of their acts, nor would I taste the sweetness of Mother if I didn’t race in order to surround, to help, to make up for, to embellish, to strengthen all the acts of the creature, and thus be able to say: “the acts of my children are one with mine, I hold them in my power I press God in order to defend them, to help them, and as sure pledge that they will reach me in heaven.”’

“Hence, my daughter, you are not ever alone in your acts, you have the Celestial Mama together with you, who not only surrounds you, but with her light of her virtues she feeds your act in order give them life. Because you should know that the Sovereign Queen, even from her Immaculate Conception, was the first and only creature that formed the ring of conjunction between the Creator and the creature, broken by Adam. She accepted the divine mandate to bind God and men, and she bound them with her first acts of fidelity, of sacrifice, of heroism, to make her will die in every act of hers, not once, but always, in order to (make) live again that of Gods. From this sprang forth a source of divine love that cemented God and man and all their acts, so that her acts, her maternal love, her dominion as Queen, is cement that races, that cements the acts of creatures in order to make them inseparable from hers, except some ungrateful one who refuses to receive the cement of the love of her Mama. Hence you should be convinced that around your patience there is the patience of the Queen Mama, that surrounds, sustains and feeds yours; around your sufferings, her sorrows surround you, that sustain and feed like balsamic oil the hardness of your sufferings; in short in everything. She is the busybody Queen that doesn’t know how to remain in idleness upon her throne of glory, but descends, races as Mother in the acts, [in] the needs of her children. Therefore thank her for her so many maternal solitudes and thank God that he has given to all the generations a Mother so holy,

amiable, that loves so much that she arrives to do as re-tracer of all the their acts, in order to cover them with hers, and in order to make up for that which lacks in them of beauty and of good.”

Whence I continued my usual round in created things, in order to follow that which the Divine Will had done in it; and oh, how beautiful and enchanting it seemed to me! Every time that I turn there in it, I find surprises that enrapture me, novelty that before I had not understood; the ancient and the new love of God that is never mute. But while my mind wandered in the horizons of the Creation, my amiable Jesus surprising me added:

“My little daughter of my Volition, how beautiful are our works, is it not true? Everything is solidity from changing itself, nor can it transform itself. You see therefore, the Creation says all and reveals our Divine Being, our solidity in our works, our equilibrium and universality in all things, and for how many pleasing and displeasing things that can happen, our immutability always remains at its post of honor. We have changed nothing from how [the creation] was created, and if the creature sees and feels so many manifold changes, it is she that changes, transforms at every circumstance and since she is changing herself inside and outside, she feels as if our works change for her: they are her changes that surround her that have the strength to remove her from our immutability. All is continued and balanced in us. That which we did in the Creation continues still, and since everything was done for one who should live of our Will, as the creature puts herself in order with Him, our creative work develops his continued act in her, and [the creature] feels the life of our immutability, the perfect equilibrium of our works, our love that always loves her without ever ceasing. Where we find our Will we continue the work of our creation, not because ours becomes interrupted because she doesn’t do our Will, no, no, there is no peril; it is because there lacks in them the reason why they were created, that is to do our Will, and hence they don’t have eyes in order to look at our perfect equilibrium, that remains over them in order to balance their works and to make them immutable together with our immutability, nor ears in order to hear what our works say, nor hands in order to touch them and to receive our continuous love that we offer them, therefore (creatures) themselves make themselves as estranged from the house of their Celestial Father, and our acts continue, they make their course, but for them (the acts) remain as suspended and without effects.”

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**December 14, 1931**

***One who does the Divine Will is carried between the arms of his immensity. Man, citadel of God. Difference between one who lives and between one who does the Divine Will.***

I am always re-turning in the Divine Volition. It seems that my little soul takes its flight in his light, in order to consume itself and to lose my life in him. But what? While I am consumed, I re-arise to new love, to new light, to new knowledge, to new strength, to new union with Jesus, and with his Divine Will. Oh, happy resurrection that carries so much good to my soul! It seems to me that my soul in the Divine Will is always in the act of dying, in order to receive true life and form the resurrection of my will in his little by little.

Whence my highest good Jesus visiting my little soul said to me:

“My daughter, our Will is the first point and the immovable and unshakable support of the creature.

She becomes carried between the arms of our immensity, in a way that inside and outside of her nothing vacillates, but everything is firmness and insurmountable fortitude. Therefore we don't want other than that she does our Divine Will, in order to find in the depth of her soul our divine sanctuary, that hearth that always burns and never goes out, the light that forms the divine and perennial day. And since our Will, when he reigns in the creature, he frees himself of all that which is human, hence it happens that from the center of her soul she gives us divine acts, divine honors, prayers and divine love that possess invincible fortitude and insurmountable love. So much so that as you in my Volition wanted to embrace all the works those that are in Heaven and of the creatures that are in earth, so that everyone might ask that the Divine Will be done as in Heaven so in earth, all the works remained marked by the great honor of asking that my Fiat be the life of every creature and that he reign and dominate. And our Divinity received the greatest honor: that all works might ask for the life, the Kingdom of the Divine Will. Not one rescript of grace is conceded by us, if it is not signed by the gold signature of our Volition; the doors of Heaven are not opened, if not to one who wants to do our Will; our paternal knees are not adapted to take her in our arms, in order to make her rest in our loving bosom, if not to one who comes as daughter of our Volition.

“Behold therefore the great diversity that our Supreme Being held in creating the sky, the sun, the earth and so on, from that of creating man. In created things he put forth an enough, in a way that they can neither grow nor decrease, although he put there all our sumptuousness, beauty and magnificence of the works gone forth from our creative hands. Instead in creating man, having to hold our seat in him and hence our dominant and working Will, he didn't put forth an enough; no, but he gave (man) the virtue to do a multiplicity of works, of steps, of words, one different from the other. Our Will in man would remain impeded if it might not give him the virtue to always do new works, [making him] not subject to do one work alone, to say the same word, to move his steps over a single way. He was created by us as king of the creation, because his Creator having to live in him, the King of the kings, it was just that he who formed the residence to our Divine Being should be the little king who should dominate the same things created by us; and he himself for our love should hold the power to do not one work alone but many works, new sciences, in order to be able to begin new things, also in order to do honor to He who lives inside him, and who holding himself back with him in familiar conversation, taught him so many beautiful things to do and to say. Therefore our love in creating man was insuperable, but so much so that it should overwhelm all the centuries in order to give love and to ask love and to form in him the Kingdom of our Divine Will. We don't have other goal over creatures nor other sacrifice, if not that they do our Will and this in order to give him the right of king over himself and created things, and in order to be able to live in him, with the decorum and honor of ours, that belongs to our citadel and palace.”

After this, following my abandonment in the Divine Volition, my beloved Jesus added:

“My good daughter, you should know that our Will holds his life, his dominion, his seat, his center in our Divine Being; he forms one thing alone with us and our life itself; from his center he emanates his full rays of his life that fill Heaven and earth. Now [for] one who lives in our Volition, her acts become formed in the center of his life, that is in our Divine Being. Instead one who only does our Will, she also does good, but she doesn't live in Him. Her acts are formed in the rays that emanates from his center. There is difference between one who can work in the light that the sun spreads from the center of its sphere and between one who can climb in its center of light. This one would feel the

consummation of her being and the revival of her being in that center of light, in a way that it would prove difficult for her to be detached from within that sphere of light. Instead the others that work in the light that fills the earth, don't feel the intense strength of the light that consumes them nor do they re-arise in the same light; in spite that she does good, she remains that (which) she is. Such is the difference between one who lives and one who does my Will. Hence how many acts [the soul] does in Him, so many times she re-arises to divine life and consumes and dies to that which is human. How very beautiful are these resurrections in the soul! It is enough to say that they are formed by the wisdom and mastery of the Divine Craftsman, and this says all, all the beauty and all the good that we can do with the creature."

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**December 21, 1931**

***How a continued act is as judge, order and sentinel of the creature. Who are the depositaries of Jesus. Fields and divine seas.***

My abandonment in the Divine Fiat continues, his power imposes itself over me, and wants that I recognize him in my every act as life of my act, in order to be able to extend with his power the new heavens of beauty, of love, in order to be able to recognize in my act his act, that he doesn't know how to do little but great things, that should arouse wonder to all heaven and to be able to make competition with all his works. Instead if I don't recognize him, my act doesn't lend itself to receive the power of the act of the Divine Will, and my act remains act of a creature and his power remains apart. Oh, Divine Will, make that I always recognize you, in order to be able to enclose in my act your working and glorifying potentiality of the works of your adorable Will!

Whence while I thought this, my beloved Jesus made his brief little visit to my poor soul and said to me:

"My daughter, recognizing that which my Will can do in the act of the creature forms the divine act in it, and in this act as base [the Divine Will] puts there the divine beginning, and as he goes forming it thus he invests it with his immutability, in a way that the creature will feel in her act a divine beginning that never indicates an end and an immutability that never changes, she will feel in herself the sound of the bell of his continued act that makes its continuous course. This is the sign if the soul has received in her acts the divine beginning: the continuation; a prolix act says that God lives in her and in her acts, it says confirmation of the good. Because so much is the value, the grace, the powers of a continued act, that it fills the little empty voids with (an) intensity of love, the little weaknesses that the human nature is subject to. One can say that an act, a continued virtue is like the judge, the order, the sentinel of the creature. Therefore I hold so much (importance) that your acts are continuous, because there is mine inside and I would feel my act dishonored in yours.

"You see, my daughter, so much is my vent of love that I want all that which I have done for love of the creature recognized but this for none other than in order to give. I feel a yearning to give; I want to form the depositaries of my life, of my works, of my sufferings, of my tears, of everything. But these don't depart from me if they are not recognized. Not recognizing them prevents my step to approach in order to deposit in them that which with so much love I want to give, and then they would remain without effects, they would be as so many blind ones that don't see that which is



around them. Instead the knowledge is the sight to the soul, that makes the desire and the love arise and hence the gratitude toward me that I so very want to give, and with jealousy [souls] guard my treasure deposited in them and in the circumstances they make use of my Life for guide, of my works in order to confirm their works, of my sufferings for support of their sufferings and my tears in order to wash them if they are stained, and oh, how content I am that they make use of me and of my works in order to help themselves! This was my purpose in coming upon the earth, in order to remain as (the) little brother in the midst of them and inside of them for help in their needs. As they recognize me, I don't do other than to reflect in them in order to seal the good that they have known, almost like Sun that with reflecting its light on the plants and on the flowers it communicates the substance of sweetness and colors, not apparently, but in reality. Whence if you want to receive much, seek to know that which my Will did and does in the Creation and that which he did in the Redemption, and I will enlarge you and I will deny you nothing of that which I make you know. Rather, know [that] if I don't yet stop dealing with you as Teacher, in order to make you know so many other things that pertain to me, it is because I want to still give you that which I make you know. I would not remain content if I might not have something to give, and always new things to give to my daughter.

“Therefore I wait with anxiety that you put that which you have known at post in your soul, so that you might consider it as your thing, and while you put it at post, in order to give you help to put it forth I go caressing you, molding, strengthening you, enlarging your capacity, in short I renew that which I did in the Creation of the first creature. More so that being my things that you have known and that I want to deposit in you, I don't want to entrust myself to anyone, not even you; I want I myself with my own creative hands to prepare the post and deposit them in you, and in order to hold them secure I surround (them) with my love, with my fortitude, and my light for watch. Hence be attentive do not let anything escape, and thus you will give me the time/[field] to be able to make you the most beautiful surprises.”

After this, my little intelligence continued to cross the interminable sea of the Divine Will, and my Highest Good Jesus added:

“My daughter, we have fields and interminable divine seas; these are full of joys, of beatitudes, of enchanting beauty of every kind, and they possess the virtue to always make new joys and beauties arise that one doesn't resemble the other; but however in these seas and divine fields of ours, for how many things and innumerable beatitudes there are, we don't have life that palpates, while we are ourselves life and heartbeat of all, even of our joys. There lacks the heartbeat of the creature that palpates in ours and as life fills these fields and interminable seas of ours. Now do you want to know who brings us her life? Not one new thing, of them we have so many! (But) one who comes to live in our Will, because He overflowing from us forms for us our fields and divine seas, full of all possible and imaginable happinesses. And the creature comes in them as life, and we have the great contentment and the great glory that she can give us a life. And although this life went forth from us, but she is free to be or not to be in our divine fields; and she loses, sacrifices her human liberty and in our Will takes divine liberty, and as life lives in our fields and seas without confines. And oh, how beautiful it is to see this life that makes herself the breadth in the midst of the pressed crowds of our happinesses and joys and there casts her seed, her grain of wheat, image of her will that forms there its ear, so very tall, but in reality and [not] as apparent, of palpating and working life in our celestial field; or yet as a little fish, also symbol of her will that as life palpates, swims in our sea, lives

and feeds itself, is amused, makes a thousand games and recreates/amuses her Creator, not as joy, but as life. There is great difference between those that can give us our joys and those that can give us a life.

“Behold therefore we can say [that] our fields are deserted, our seas are without fishes, because there lacks the life of creatures in order to fill them for us, in order to be able to give and to receive life for life; but the time will come when they will be full, and we will have the full contentment and the great glory that in the midst of our numerous joys [we will have] (a) multitude of life, that will live inside of these fields and they will give us life for life. Now you should know that these fields and seas of ours are at the disposition of those that live in earth and that want to have our Divine Will for life, not for those that live in Heaven, because those are not able to add on even one comma more to that which they have done. These are pleasure-loving life in our divine fields, not the working life. One can say of them, that which [they have] done is done. Instead it is the working and conquering lives of earth that we long for, and that while they are in earth they enter in these fields of ours and work and do as conquerors in (a) divine way. Much more so that [when] man sinned, he went out from inside of our Will, and the doors were closed to him with justice from these fields of ours. Now we want to open these doors of ours after so many centuries to one who wants to enter, not to force her, but freely, in order to make these divine fields of ours populated, in order to give a new form, a way of life all new to the creature, and to be able to receive not works from her, but in her every act life formed in our same life.

“Behold therefore the reason for my speaking so much on my Will (with) the strength of my creative word. It will dispose them, it will give them the desire, it will change the human will, and knowing that I want to open the doors they will knock, and I will open them immediately, so that I myself remain satisfied and have my fortunate people in which I will give myself to, for the exchange of my life that I have given for them, their life in exchange for mine. I have never spoken without having something or in vain. I spoke in the Creation and my word served in order to form the admirable things of the whole universe; I spoke in the Redemption and my word, my Gospel serves as guide to my Church, as light, as support. One can say that my word is the substance and my palpating life in the womb of the Church. Now if I have spoken and still speak on my Divine Will, it won't be in vain, no, but I will make the admirable effects and the life of my Will known, working and palpating in the midst of creatures. Hence leave me to do, and I will dispose things in a way that my word won't be (a) dead word, but alive, that will give life with all its admirable effects.

“More so that these fields and celestial seas of ours will act as Mother to the fortunate souls that want to live in them, they will educate them in (the) divine way, they will feed them with dainty foods taken from the celestial table and they will raise them in a noble and holy way, that in all their acts, steps and words one will see written in clear notes, they are similar to their Creator. God will feel the melody of his voice in the word of them, his power in their works, his sweet motion of steps that race near everyone because he wants them to himself, in the steps of them, and as enraptured he will say: ‘Who is it that resembles me? Who knows how to imitate my sweet, harmonious and strong voice as to be able to shake Heaven and earth? Who holds so much strength as to enrapture me in her works, in order to make me work together with her? Who is it? Who is it? Ah! It is (she) who lives in our divine fields. It is just that she resembles us in all, for how much it is possible to a creature. She is our daughter, and it is enough. We allow that she imitates us, that she resembles us. She will

be our glory, our creative work, the longed for one of her celestial Father!’ These souls will form the new hierarchy in their Celestial Country, where there is a post reserved for them, that to no one else is it given to occupy.”

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**December 25, 1931**

***Desire of Jesus for the company of the creature. Extreme need of the little Child Jesus to be loved with divine love by his celestial Mother.***

I feel as inundated by the sea of light of the Divine Will. Oh, how I would indeed like to be the little fish in this sea, in a way as to not see, touch, breathe but light, alive with light! Oh, how happy I would be to hear said to me that I am the daughter of the Celestial Father! But while I thought this and other, the dear of my life, the sweet and Sovereign Jesus, visiting my little soul made himself seen that from within his adorable Person went forth a sea of interminable light and from inside of it went forth souls that populated the earth and all Heaven; and Jesus calling me said to me:

“My daughter, come into this light, I want you here. The virtue of my light, his motion as font of life, do as none other than to issue forth, from within his womb of light, souls, that is life of the creature. His power is so much, that as he moves himself (the) soul springs forth, and I want my dear together with me in the bosom of my light, that is of my Will, because as souls become formed and issue forth, I don’t want to be alone, but I want your company, so that you recognize the great portent of the creation of souls, our excessive love. And since I want you in my Will, I want to deposit them in you, to entrust them to you, to not leave them alone while pilgrims (on) the earth, but to hold one who protects and defends them together with me. Oh, how sweet is the company of one who takes care of the lives (that) go forth from me! It is so very pleasant to me, that I make one who lives in my Will depositary of the creation of souls, channel through which I make them go forth to the light and channel in order to make them reenter into the Celestial Country; I want to give everything to one who wants to live in my Fiat. Their company is necessary to my love, to my vents and to my works, because they need to be recognized. To act and to not be recognized are as works that don’t know any triumph, nor [do they] sing victory and glory. Therefore do not deny me your company, you would deny your Jesus a vent of love, and my works would lack the cortege and the satisfaction of the creature and they would remain as isolated works, and my contained love would be changed into justice.”

After this I was thinking of the birth of the little baby Jesus, especially in the act when he went forth from the Maternal bosom, and the Celestial Infant said to me:

“Dearest daughter, you should know that I had no sooner issued forth from the bosom of my Mama, (and) I felt the need of love and divine affection. I left my Celestial Father in the Empyrean, we loved each other with love all divine; everything was divine between the divine Persons: affections, sanctity, power and so on. Now I didn’t want to change ways coming upon the earth. My Divine Will prepared for me the Divine Mother in a way that I had (the) Divine Father in Heaven and (the) divine Mother in earth; and as I went forth from the Maternal bosom, feeling (the) extreme need of these divine affections, I raced into the arms of my Mama in order to receive her divine love as first food, first breath, first act of life to my little Humanity, and she issued forth the seas of divine love that my

Fiat had formed in her, and she loved me with divine love as my Father in Heaven loved me. And oh, how content I was! I found my Paradise in the love of my Mama. Now you know that true love never says enough, if it might be able to say enough it would lose the nature of true divine love. And therefore even from the arms of my Mother, while I took food, breath, love, the Paradise that She gave me, my love extended itself, it made itself immense, embraced the centuries, traced, raced, called, was delirious, because it wanted the divine daughters; and my Will in order to quiet my love presented to me the divine daughters, that with the passing of the centuries would have formed for me. And I looked at them, embraced them, loved them and received the breath of their divine affections. And I saw that the divine Queen would not remain alone, but would have had the generation of mine and of her divine daughters. My Will knows how to change and to give the transformation and to form the noble graft from human into divine. Therefore when I see you work in Him, I feel myself give and repeat the Paradise that my Mama gave me when (as) little baby she received me in her arms. Therefore one who does and lives in my Divine Will makes arise and forms the sweet and beautiful hope that his kingdom will come upon the earth and [I feel happy] in the Paradise of the creature that my Fiat has formed in her.”

And while my mind continued to think (of) that which Jesus had said to me, (and) with a most intense and tender love he added:

“My good daughter, our love races continually toward the creature. Our loving motion doesn’t ever cease racing in the beat of the heart, in the thoughts of the mind, in the breath of the lungs, in the blood that circulates, it races, it always races and revives with our note and motion of love, the heartbeat, the thought, the breath, and wants the meeting of the palpating love with the loving breath, with the thought that receives and gives us love. And while our love races with inarrivable rapidity, the love of the creature does not meet with ours, it remains behind and doesn’t follow the course of our love that races without ever ceasing; and not seeing us it does not even follow, while we continue to turn in the heartbeat, in the breath, in the whole being of the creature, delirious we exclaim: ‘Our love is neither known nor received nor loved by the creature, and if she receives it it is without knowing him. Oh, how hard it is to love and to not be loved!’ And yet if our love might not race, at that instant the life of them would cease. It would happen as with a clock: if there is the cord, it makes heard its tic, tic, and admirably marks the hours and the minutes, and serves to maintain the order of the day, the public order. If the cord stops, the tic, tic is heard no more, it remains stopped as without life, and there can be many disorders because the clock doesn’t run.

“The cord of the creature is my love, that as this celestial cord races, the heart beats, the blood circulates, it forms the breath; [these] can be called the hours, the minutes, the instants of the clock of the life of the creature; and in seeing that if I don’t make the cord of my love race they can not live, and yet I am not loved. My love continues its course, but assumes sorrowful and delirious love.

“Now who will take away this sorrow from us and will sweeten our loving delirium? One who will hold our Divine Will for life. He as life will form the cord in the heartbeat, in the breath and thus with the succession of the creature, she will form the sweet enchantment with our love, and our cord and theirs will walk in even steps. Our continuous tic will be followed by their tic, and our love won’t be alone anymore in racing, but will make the course together with the creature. Therefore I don’t want other than my Will; my Will in the creature.”

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**January 3, 1932**

***Certainty of the coming of the Kingdom of the Divine Will upon the earth. How all the difficulties will melt as snow before an ardent Sun. The human will is (a) dark room for the creature.***

My abandonment continues in the Divine Fiat, but I felt worried by the thought: “How can this Kingdom of the Divine Will ever come? Sin abounds, evil worsens, creatures seem indisposed to me to receive a good so great, so much so that there is no soul, for how many good ones there might be, who truly wants to occupy themselves to make known that which regards the Divine Will. If God does not work a prodigy with his omnipotence, the Kingdom of the Divine Fiat can remain in Heaven, but for the earth it is useless to think of it. But while I thought this and other, my beloved Jesus, making his usual visit to my soul said to me:

“My daughter, everything is possible to us. Impossibilities, difficulties, insurmountable cliffs of creatures melt before our Supreme Majesty, as snow now opposite to an ardent Sun; everything is in if we want it; all the rest is nothing. Didn’t it happen thus in the Redemption? Sin abounded more than ever, (there was) hardly a little nucleus of people that longed for the Messiah, and in the midst of this nucleus how many hypocrisies, how many sins of all kinds, often idolatry. But it was decreed that I should come upon the earth. Before our decrees all the evils can not impede that which we want to do. One single act of our Will glorifies us more than all the evils and sins that creatures commit offend us, because our act of Will is divine and immense, and in his immensity he embraces all eternity, all the centuries, he extends himself to everyone. Hence is it not of our infinite Wisdom to not give life to one single act of our Will for the evils of creatures. We put forth from our divine side and we do that which we must do, and we leave creatures in their human side, and we do as Sovereign; we dominate everything and everyone, even over evil, and we put forth our decrees.

“Now as my coming upon the earth was our decree, thus is decreed our Kingdom of our Will upon the earth. Rather it can be said that the one and the other are one single decree, [and] that having completed the first act of this decree, there remains the second to complete. It is true that we hold (necessary) the good dispositions of creatures, in order to give the great good that an act of our Will can produce, and therefore at the most we take time and we make our way in the midst of their evils in order to dispose them.

“It is true that the times are sad, the people themselves are tired. They see all the ways closed, they don’t find a way of exit even for the necessary natural means. The oppressions, the demands from the heads are unbearable, just suffering that they have elected for heads men without God, of evil life, without just right to be heads, that they merit a jail more than the law of the regime. Many thrones and empires have been upset and those few that have remained are all shaky ones and in the act of being overthrown, so that the earth will remain almost without king, in the hand of iniquitous men. Poor people, my poor children, under the regime of men without pity, without heart and without graces to be able to act as guide to their dependents. The epoch of the Jewish people is already being repeated, that when I was near coming upon the earth they were without king, and were under the dominion of a foreign empire (of) barbaric and idolatrous men, that didn’t even know their Creator. And yet this was the sign of my imminent coming in the midst of them. Between that epoch and this

in many things they give each other a hand, and the disappearance of the thrones and empires is the announcement that the Kingdom of my Divine Will is not far off. Having to be a universal, pacific kingdom, there won't be need of king that dominates, everyone will be king of himself. My Will will be for them law, guide, support, life and absolute King of everyone and of each one, and all the arbitrary heads and without right will go into splinters as dust in the wind.

“Indeed the nations will continue to struggle between themselves, some for war, some for revolution, between themselves and against my Church. They have a fire that devours them in the midst of them, that doesn't give them peace, and they don't know how to give peace; it is the fire of sin and the fire of doing without God that gives them no peace, and they will never have peace if they don't call God in the midst of them as regime and bond of union and peace. And I allow them to do it, and I will make them touch with (their) hand what it means to do without God. But this doesn't impede that the Kingdom of my Supreme Fiat comes. This is all stuff of the creature, of the base world, that my power when it wants to knock down and disperses, and makes arise from the tempest the most serene Sky/Heaven and the most brilliant Sun. Instead the Kingdom of my Divine Will is of the heights of Heaven, formed and decreed in the midst of the Divine Persons, no one can touch it nor disperse it. First we will deal with one single creature, forming the first kingdom in her, then with a few, and then making use of our omnipotence we will spread it everywhere.

“Be certain, do not worry that the evils worsen; our power, our conquering love that holds the virtue to always conquer, our Will who can do all and who with unconquered patience knows how to wait even centuries. But that which he wants, he must do, it is worth more than all the evils of creatures. His invincible power and his infinite value, will be as drops of water. The evils of them as so many nothings that will serve to the triumph of our love and the greater glory of our completed Will. And then when we will have the great glory to form this kingdom inside of one single creature, she will be as Sun so that all have the right to enjoy and to possess. Her light more than Sun will give the right to all creatures to make a kingdom so holy possessed. And we with infinite Wisdom will abound with graces, with light, with helps, with surprising means, so that they might make the Kingdom of my Will reign in the midst of them. Therefore leave me to do it. When Jesus has told you, it is enough; it is as already done. Together all evils and all creatures have neither power nor right over our Will, nor can they impede one single act of our wanted Will with decrees of our Wisdom.”

Whence I followed to think of the Divine Fiat and my sweet Jesus added:

“My daughter, my Will is light, the human will is the dark room in which the poor creature lives. As my Volition enters in this dark room, thus it remains all invested by this light that illuminates it all, even the most remote and little hideaways of the soul. [My Will] makes himself light of the thought, of the word, of the works, of the steps, but with a marvelous diversity. The thoughts take a variety of colors animated by the light, the word takes another variety of colors, the action, the step other varieties of colors; and as [the creature] repeats the thought, the word, the action, the step animated by the light of my Will, thus the shades of the divine colors are formed, and the beauty is that all the colors are animated by the light. Oh, how beautiful it is to see the creature animated by the rainbow of our divine colors! It is one of the most beautiful scenes that he presents to us and lets us enjoy. We look at her and we see that they are none other than the reflections of our thoughts, of our actions, and so on, that has formed the variety of our divine colors, it is our Will that makes a display

of light in the acts of the creature, that with his sweet enchantment enraptures us and makes us spectator of our acts. And oh, how we wait with all love the repetition of these scenes so beautiful and delightful!”

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**January 7, 1932**

***The Divine Will can be wanted, commanded, operative and completed. Example: the Creation.***

My following the Divine Volition continues; I always feel him over me in the act of enclosing himself in my acts in order to have the contentment of saying to me:

“Your act is mine, because inside there is my life that has formed it.”

It seems to me that with an unconquered patience, but loving, sweet, amiable patience, that enraptures my poor soul. [The Divine Volition] observes, numbers when I should work, move the step and other, in order to enclose his working life and the movement of his step in mine, as if he might want to imprison himself in my act, although he remains immense as he is. But who can say that which I experience and feel under the empire of the Divine Will? I am always the tiny little ignorant one that hardly knows how to say (the) “a, b, c’s”, of the Divine Will. In many things I lack the words, and while my mind is full, and who knows how many things I would like to say, yet I go to speak and I don’t find the words to express myself, and therefore I pass on.

Whence my sweet Jesus surprising me said to me:

“My daughter, my Will holds surprising and different ways of acting, and he acts according to the dispositions of creatures. Many times he makes known that which he wants, but he leaves the doing and the not doing at the disposition of creatures, and this is called wanted Will. Other times to the wanting (Will) he adds the commanding (Will), and gives double graces in order to make the command followed, and this is for all Christians; this not doing means not to even be Christians. The other way is operative (Will), he descends in the act of the creature and works as if the act of the creature might be his act, and therefore as his act he puts there his life, his sanctity, his operative virtue; but in order to arrive to this the soul must be accustomed to the wanted and commanded Will. This prepares the void in the human act in order to receive the working act of the Divine Fiat. But he does not stop: the working act calls the completed act, and the completed act is the most holy act, most powerful, most beautiful, most brilliant with light, that my Divine Will can do. And being his completed act, all that which he has done becomes enclosed in this act in a way that one sees flow and enclosed in it the Sky, the Sun, the stars, the sea, the Celestial beatitude, everything and everyone.”

And I, as surprised: “But how can it be that a single act can enclose everything? It seems incredible.”

And Jesus added: “What incredible! Can my Will perhaps not do everything and enclose everything, as much in the great as in the littlest act? You should know that in the completed acts of my Will (there) enters the inseparability of all that which he has done and will do; otherwise it would not be one act alone, but it would remain subject to (an) ascension of acts, that which can not be neither in

our Divine Being nor in our Will; and then the Creation is a palpable example. All created things are inseparable between themselves, but distinct the one from the other. Look at the Sky, completed act of the Fiat, (while) above it acts as footstool to the Celestial Country, where all happiness and joys race, occupied by all. Angels and Saints, and we form our throne. That same Sky forms the azure vault above the heads of creatures, and in the same space are seen the multitude of stars, but they do not extend themselves more than beyond the Sky. More in base there is the Sun, the wind, the air, the sea, but under that same space of the sky. And while each one does its office, so much is their inseparability, that at the same time and place and one sees that the Sun darts with its light, the wind whistles and casts its refreshing breaths. The air lets one breathe, the sea makes its murmur heard, it seems that they are fused together, so much is their inseparability, so much so that the creature at the same time and place can enjoy the Sky, the Sun, the wind, the sea, the earth in bloom.

“The acts completed by my Divine Will are not subject to separate themselves, because from the unique Will from where they are united, they are united with the unitive strength and power. Therefore there is no wonder if in the completed acts that he does in the creature, he encloses all and one sees delineated as if one might be able to see all his works inside of a glass, while every thing remains at its post, they reflect with an admirable power in the completed act of my Will in the act of the creature. This is the reason that between a completed act of my Will, as much in the creature as outside of her, so much is the value, that for how much we give (there) always remains for us to give, because [the creature] doesn’t hold the capacity to take the whole value that it contains. It fills her even to the brim, overflows outside, forms seas around her, and what has she taken? One can say the littlest, because this act encloses the infinite and the creature is incapable of taking the value of an infinite act of my Divine Fiat. It would be easier if one might enclose the whole light of the Sun in the brief round of her pupil, but that however is impossible. The eye can fill itself with light, but how many seas of light doesn’t there remain outside of her pupil. Why? Because there is a Divine Fiat in that Sun, for which it is not given to [to] all pupils to enclose; they will take how much light they want, but will never exhaust it. They will always hold to take, true image of a complete act of my Will in the creature. Therefore be attentive and make that his life be in your acts.”

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**January 12, 1932**

***Round in the Divine Will. Pledges, advances and arrangements on the part of creatures. Capital on the part of the Creator. Echo that the Divine Will forms in creatures.***

I was doing the round in the acts of the Divine Will according to my usual way. I felt that in Him and with Him I could embrace everything, remember everything, look at all of that which the Divine Will had done. The infinite theater was presented to my little mind, that with Divine and innumerable scenes he made (me) taste indescribable sweetnesses, and the most beautiful and enchanting scenes, that the Power of the Divine Fiat had put forth in the round of the Creation, the Redemption and the Sanctification. It seems that it is a round that has been done in the course of the centuries, and in this round has been done so many beautiful and marvelous things as to make Heaven and earth astounded, and this round has been done in order to make us turn around us, in order to make us know how much he can do and how much he does for our love.

Whence while I turned in the infinite round of the Divine Volition, my amiable Jesus visiting his little



newborn said to me:

“My little daughter of my Will, if you might know how much I enjoy seeing you turn in the infinite round of my Divine Fiat and in seeing you detain yourself as surprised before his prodigies, his admirable and adorable works, his enchanting and enrapturing scenes, in my enthusiasm of love I say: ‘How content I am that my daughter is spectator and enjoys the admirable scenes of He who has created her!’ But this is not enough. You should know that in order to acquire a property there is needed one who must surrender it, must give the liberty to whom should take it in order to visit it, carry it almost in hand in order to make all the goods that are there, the fountains that it possesses, the rarity and preciousness of the plants, the fertility of the ground known, and this serves in order to infatuate one who should acquire it; and (for) who should acquire it it is necessary that she anticipate that he give it, make considerable arrangements in order to tie he who should surrender the property, so that he might not be able to escape.

“Now blessed daughter, wanting to give the Kingdom of my Divine Will it is necessary that you turn in his divine properties, and I carrying you in hand, make you know his interminable seas, the goods, the prodigies, the surprising wonders, the joys, the happiness, all things of infinite value that he possesses, so that knowing him you love him and you fall in love so much that you would not only not know how to live without Him, but you would put forth your life in order to acquire a kingdom so holy, pacific and beautiful. But it is not everything yet. There is needed your part, your pledges, your advances and arrangements. And our love and goodness is so much that he wants to give our Will as property that he might belong to the creature, that he puts at her disposition that which He has done, so that [creatures] might make use of them as equivalent pledges and arrangements in order to receive a gift so great. Now as you turn in the Creation and look at the Sky and you felicitate yourself in seeing the beautiful azure vault carpeted with stars, the sun radiant with light, and you recognize and feel the palpating Divine Fiat still that has created it for love of creatures, and your little love issuing forth from your heart you love He who so very has loved you. Your love is sealed in the heights of the sky, in the light of the sun, and you give us the sky for pledge, for advances the stars, for arrangements the sun, because for you it was created and it is enough that you possess our Will as your life, that he is already yours, and can be the valid arrangement in order to obtain his kingdom. And thus as you turn in all the other created things, you recognize them and you love us. And how many times you repeat your rounds, so many times you repeat the pledges, you make arrangements and you arrange to dispose things, to give graces, helps in order to give as kingdom the great gift of the *Fiat Voluntas tua* as in Heaven so in earth.

“We know that the creature doesn’t have anything to give us, and our love imposes itself to give our acts as if they might be hers, putting in her hands our works as divine coin, so that she might hold sufficient means in order to be able to bargain with our Supreme Being. But if she doesn’t have anything, she has her little love, issued forth from ours, in the act of creating her, hence she holds a particle of the infinite love of God, and when the creature loves us, she puts the infinite in attitude, we feel the magnetic strength of the particle of our infinite love, that fluttering in her loves us, it elevates her, extends her, she arrives even to us and wants to enter into the infinite from whence she went forth. Oh! how she enraptures us, and in the enthusiasm of our love we say: ‘Who can resist the force of our infinite love that issues forth from the creature and loves us?’ To give heavens and earth seems to us as little in order to repay her for her little love, that although little she possesses the

particle of the infinite, and this is enough for us. Oh, how sweet and dear is the precious pledge of the love of the creature! And since there is nothing that in the round of the centuries that hasn't been united by our Will, your turning in the Creation of man is a visit that you make in order to know that which I worked and in what seas of graces, of sanctity, of love [man] was put in the act of being created, and you would like to make yours that love in order to love us, and you make arrangements with us with those same acts with which we created man. And thus when you turn in the Creation of the Virgin, in her seas of graces, in my coming upon the earth and in all that which I did and I suffered, you put forth for arrangement the Queen of Heaven, my life itself and all my acts.

“My Will is everything and in order to give himself to the creature he wants to be recognized, he wants to have (something) to do, wants to bargain over it with her; and how much more [the creature] visits him in his acts, so much more does [my Will] find himself pledged and arranged and he commences the disbursement of his capital. All the truths, the knowledges that I have made you on the Divine Will have they not been perhaps capital that I have made to your soul? And he is so very exuberant that he can fill the whole entire world with light, with love, with sanctity, with graces, with peace. And has it not perhaps been after a turn that you have done in his acts, that I already await you with all love in order to give you his pledges and advances that his kingdom would come upon the earth? You gave your pledges, and my Fiat gave his to you. One can say that every truth and word that he said in his regard were dispositions that he took as to form this kingdom, levy that he called in order to form his army, capital that he disbursed in order to maintain it, joys and delights in order to attract them, divine fortitude in order to conquer them; because first we do the deeds, we order everything, and then we demonstrate and we make known the deeds that we have done. And since we want to give this good to creatures, it is necessary, just and reasonable that we will at least (intend) it with one creature, so that from the one it passes to the other. We don't do our works in the air, but we want a little knoll where to form our greatest works. Was not the Queen of Heaven our little knoll in the great work of the Redemption, which then extended itself to everyone and to whom wants it? Therefore let your flight in my Will be continuous, so that you exchange your pledges and He his capitals, in order to accelerate his kingdom upon the face of the earth.”

After this I felt more than usually all immersed in the Divine Fiat and my Sovereign Jesus added:

“My daughter, when my Divine Will works in the soul he is immediately known. As he works he extends in the human being suaveness, sweetness, peace, fortitude, firmness; before that work he blows there and impresses there his omnipotent Fiat, which extends there his Heaven around the work that he wants to do. It seems that without his Heaven my Will doesn't know how to work, and while he works he makes his sweet, harmonious echo resound in the three Divine Persons, calling them to light of that which he is doing in the soul, because the Will being one of that which he is working in her with that of the Divine Persons, it happens that that which he does in the Divine Persons he makes its powerful echo resound in the creature, and in this echo he brings her the admirable secrets, the ineffable sweetness, the inseparable love of how the Divine Persons love, the sweet accord between themselves. This echo is the bearer of (the) most intimate things of the Supreme Being in the creature. Where my Will is working, the echo of the one fuses itself into the other; that of above makes itself (the) divine revealer, that of the depths resounding in God holds the virtue to speak powerfully with the divine ways for the good with creatures and of the same love that They want. My Will with his power forms the sweet chains and identifies and transforms God and the creature,

in a way that God feels remade in the creature and she feels remade in God. Oh, my Will, how very admirable and powerful you are! You extend your sweet chains and tie God and the creature, so that all return into my divine bosom.”

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**January 12, 1932**

***Dominant, speaking and felicitating ways of the Divine Will. How heaven remains behind. Victory of God and victory of the creature. The Divine Will gatherer of his works. Example of a mother that laments over her crippled child.***

My little soul continues to cross over the interminable sea of the Divine Fiat. And oh, how I remain surprised, that while it seems to me that I have gone a long way, I go in order to look, (and) I don't find anything other than a few steps in comparison to those that remain for me to make! The interminability is so much, that although I might walk centuries I would always find myself at the beginning, and there is so much to know of the Divine Volition, that finding myself in his sea I always feel as the little ignorant one, that hardly has learned the vowels of the Divine Will; and perhaps I will learn the consonants in the Celestial Country, that I hope to reach immediately. Oh, how I would like ways to move all of heaven to pity, so that I might finish my long exile! But after all Fiat, Fiat, Fiat!

And my always amiable Jesus, having compassion on me, pressed me between his arms saying to me:

“Blessed daughter, courage, do not afflict yourself too much; for now I want your heaven to be my Divine Will. He will be your Celestial Country in earth and he won't lack in felicitating you and in also giving you the pure joys of up there. Therefore where He reigns he holds so many multiple ways in order to give new surprises of joys, of contentments, in order to make that the soul that possesses him might be able to enjoy her Paradise in earth. And therefore now he takes dominant ways and his dominion extends itself in the mind, in the word, in the heart, in all the being of the creature, even in the littlest motion; and oh, how sweet is his dominion! He is dominion and life, he is dominion and strength, he is dominion and light that makes his way, and his light disperses the darkness. He takes away the barriers that can impede the good, and his dominion puts the enemies in flight. In short the creature feels herself carried by the dominion of the Divine Will, and while he is dominant she remains dominator of herself, of her acts, and of the Divine Will himself, that while he dominates and reigns, so much is his suaveness, fortitude and sweetness, that he unites himself with the creature and wants that she dominates together. Because his dominion is pacific, and to all the acts that the creature does he gives his kiss of dominant peace. This kiss, suave and sweet, enraptures the human will in the Divine, and they extend the dominion together in order to form the divine kingdom in the depth of the soul. There is nothing more beautiful, more dear, more great, more holy, than to feel the dominion of my Will flow in all the acts. And in the whole being of the creature, I could say that heaven remains behind before the dominion of my Will in the heart of the wayfaring creature, because in the saints he doesn't have anything to add on; (there) doesn't remain other than to felicitate them continually. Instead in the wayfaring soul there are works that he can do in the soul, new life that he can infuse, new conquests that he can acquire in order to enlarge and to extend his dominion all the more.

“The total dominion of my Divine Will in the creature is our continued victory. [For] every act of

his that he does in her with his dominion, so many victories we make, and the creature remains victor over my Divine Will in her acts. Instead in heaven we don't have anything to conquer, because everything is ours, and every blessed has completed his work in the act of exhaling. Therefore our conquering work is upon the earth in the wayfaring souls, not in heaven. In heaven we don't have either something to lose nor something to acquire.

“Now when my Divine Will is assured (of) his total dominion in the creature, he takes his speaking way. You should know that every word of his is a creation. Where He reigns he doesn't know how to remain idle, and since he possess the creative virtue he doesn't know how to speak if he doesn't create. But what does he create? He wants to create himself in the creature, he wants to make a display of his divine qualities, and he does it word by word, almost as I did in the Creation of the universe, that I didn't say one word alone, but so many words for how many distinct things I wanted to create. The soul costs us more than the entire universe, and when he is secure of his dominion, he doesn't save up his words, rather as she receives the act of his creative word, thus he enlarges her capacity and prepares her for another of them. So that he speaks and creates the light, he speaks and creates the sweetness, he speaks and creates the divine fortitude, he speaks and creates there his day of peace, he speaks and creates his knowledges, every word of his is bearer of the creation of the good that it possesses and reveals; his word makes itself announcer of the good that he wants to create in the soul. Who can tell you the value that one single word of my Divine Will possesses? And how many skies, seas of riches, variety of beauty does he put there in the fortunate creature that possesses his sweet and happy dominion?

“Now after the work, the joy, the happiness arises. My Will by his nature is pregnant with innumerable joys. He watches the creature that has lent herself to receive the creation of his words, and oh! how happy he feels, because he sees that every creation received gives birth to a joy and happiness without end, and He passes from the speaking way to the felicitating way; and in order to make that the creature might enjoy more, he does not put himself aside. No, but he felicitates himself together, and in order to make her rejoice more he goes expounding the nature and diversity of the joys that he has created in her soul, only because he loves her and wants to see her happy, and since the joys, the happiness when alone are not full, it seems that it dies, therefore I leave myself together with you in order to be able to always felicitate you and to prepare the new joys with the work of my creative word. Therefore our only feast and happiness that we hold upon the earth is the soul that lets herself be possessed by the dominion of my Supreme Will. In her our word, our life, our joys find the post. It can be said that the work of our creative hands is in the order where it was established by our infinite wisdom, that is at its post of honor in our Divine Will. Instead one who lets herself be dominated by the human will is in disorder and is our continuous [letdown] of our creative work. Hence be attentive, my daughter, and make happy he who wants to make (you) happy, in time and in eternity.”

After this I continued to swim in the sea of the light of the Divine Fiat. I felt drown with light, and his knowledges were so many, that I didn't know which of them to cling to, given my littleness; I didn't know where to put them, hence they dispersed in his same light. And I remained surprised without knowing how to say anything, and my sweet Teacher Jesus added:

“My daughter, my Will is the gatherer of all his works. In his light he hides everything, with his light

he defends them and puts in safety all his works. How much doesn't this light do in order to put the creature in safety, the most beautiful work of our creative hands, and in order to make her return beautiful, specious as we brought her forth? He gathers you in his womb of light and casts there so much light above in order to make all the evil disappear. If she is blind, by way of light he gives her sight; if she is mute, by way of light he wants to give her the word. The light takes her from all sides, and gives her hearing if she is deaf; if lame, he straightens her; if ugly, by way of light he makes her beautiful. A mother doesn't do as much as my Divine Will does in order to make his creature beautiful and restored; his weapons are of light, because there is no power that the light doesn't hide and good that it doesn't possess. What wouldn't a mother do that having given to the light a beautiful child that enraptured her with his beauty, and the mother felt happy in the beauty of the child. But a misfortune strikes him and he becomes blind, mute, deaf, lame; poor mother, she looks at her child and doesn't recognize him anymore. The dulled eye that looks no more, his silver voice that made her start with joy in feeling herself called mama, she listens to it no more; his little feet that raced in order to put themselves in her womb, with difficulty are dragged along. This child is the most transfixing sorrow for a poor mother; and what wouldn't she do if she might know that her child might be able to return anew to his first features? She would turn the whole world if she might be able to obtain this and it would be sweet for her to put forth her own life, provided that she might be able to see her child beautiful as she gave him forth to the light. But poor mother, it isn't in her power to be able to reconstitute the first beauty to her dear child. And it will always be her sorrow and the thorn most transfixing for her maternal heart.

"Such has become the creature with doing her will: blind, mute, lame; our Will laments with tears of ardent light of our love, but that which the mother can not do for her crippled child, my Divine Will does not lack the power (to do). He more than mother will put at (her) disposition his capitals of light, which possess the virtue to reconstitute all the goods and beauty of the creature. He, tender Mother, lover and vigilant of the work of his hands, that more than dearest child he brought forth to the light, he will turn not all the world, but all the centuries, in order to prepare and give the powerful remedies of light, that revive, transform, straighten and embellish; and then he will stop when he will see (her) in his maternal womb, beautiful as she went forth, the work of his creative hands, in order to remake her from the so many sorrows and to enjoy himself with her forever.

"Are not perhaps the so many knowledges on my Will remedies? Every manifestation and word that I say is a fortitude that I put around the weakness of the human will, it is a food that I prepare, it is a bait, a taste, a light in order to make her reacquire the lost sight. Therefore be attentive and do not lose anything of that which my Will manifests to you, because in his time all will be served, nothing will be lost. Do you believe that He doesn't hold account even of one single word of that which he says? All numbered and nothing lost; and if in your soul he has formed his chair/seat in order to deposit his truths, however the primary chair/seat holds it reserved in itself as the greatest treasure that belongs to him, in a way that if you disperse some word or manifestation that belongs to him, already the original is conserved in oneself, because that which regards my Divine Will is of infinite value and the infinite can not be nor is it subject to disperse; rather jealous he conserves his truths in the divine archives. Therefore you also learn to be jealous and vigilant and to appreciate his holy lessons."

**January 24, 1932**

***Every little visit of Jesus [is] bearer of celestial truths. One who lives in the Divine Will is under the rain of the new act of God. Example of the flower. How every act done in the Divine Will is a stair. Office of Mother.***

I felt all worried over the so many truths that blessed Jesus had told me on his Divine Will, and while I felt the sacred deposit of his truths in me, together I felt a holy fear of how I guarded them in my poor soul, and many times badly exposed, without that attention that is appropriate to truth that contains infinite value. And oh, how I would like to imitate the blessed, that while they know so much of the Divine Will, they don't say anything to anyone. To the poor wayfarers, they hold them all with themselves, they beatify each other, they felicitate each other, but from up there they don't even send one word in order to make known one single truth of the many that they know. But while I thought this, my amiable Jesus visiting my little soul, all goodness said to me:

“My daughter, every word that I have said to you on my Divine Will has been none other than so many little visits that I have made you, leaving in you the substance of the good that every word of mine contains. And not entrusting myself to you, because you were incapable of guarding one single word of mine, I left myself to guard the infinite value of my truths that I deposed in your soul. Hence your fears are not just. I am at watch over everything. They are celestial truths, stuff of heaven, outlets of repressed love of my Will, and for so many centuries. And before deciding to speak to you, already I have decided to remain in you in order to guard that which I deposed in you. You enter into the secondary order, I am the first custodian.

“Now these little visits of mine being bearers of celestial stuff, you will bring them with you into the Celestial Country as triumph of my Will, and as guarantee that his kingdom will not only come upon the earth, but that he has established his beginning of his reign. Those that will remain upon the paper will leave in perennial memory that my Will wants to reign in the midst of the human generations, and they will be spurs, incitements, divine supplications, irresistible force, celestial messengers, commanders of the Kingdom of my Divine Fiat; and also powerful reproach to one whom should occupy themselves to make such a good known; and that for laziness and for vain fears they won't leave themselves to turn through all the world, so that they bring the cheerful news of the happy era of the Kingdom of my Will. Therefore abandon yourself in me and leave me to do it.”

Whence I continued my acts in the Divine Will, in which all that which he had done in the Creation is all in act as if then he was creating the same, in order to give them as vent of his love to the creature, and since I am too little, I can not take them all together, and I go little by little even where I can arrive; and the Divine Love awaits me in every created thing in order to repeat and duplicate the creative act and to say to me:

“Do you see how much I love you? For you I created them, for you I conserve the creative act in act, in order to tell you not with words alone but with deeds: ‘I love you!’ I love you so much that I am drowned with love, yearnings, I am delirious because I want to be loved. So much so that with creating the Creation before you I prepared for you the way, all of love, with maintaining the creative act in act, I tell you in every instant: ‘I love you and I want love.’”

Hence I crossed created things in order not to leave the Loving Craftsman aching, in that I might not have had received his love that he had put in every created thing, that he had put (there) for me; and I arrived in the exuberant act of the love of the creation of man, I felt myself under the rain of this intense love. And my always amiable Jesus said to me:

“Blessed daughter, our way with creatures never changes, as it had the beginning of manifesting itself in the creation, thus it continues and will always continue, always. Now one who enters in our Will touches with (her) hand our creative act, always in act, and our love always new, in act giving itself to the creature; but it is not only our love, but our great love makes us emit it from our bosom and puts en (route) over them new goodness, new power, new sanctity, new beauty, in a way that we hold the creature under the rain of our new acts, always new and always in act. So that all the creation is always in (the) act of repeating itself and of giving itself to them. And since our ways are always equal and never change, that which we do with the blessed in heaven, feeding their beatitude with our new act without ever ceasing. Thus do we do for one who lives in our Divine Will in earth. We feed their life with new sanctity, new goodness, new love, we hold her under the rain of our new acts; it is always in act. With this difference that the blessed acquire nothing new, they only swim in the new joys of their Creator. Instead the fortunate wayfarer that lives in our Volition is always in (the) act of making new conquests.

“Whence one who doesn’t do and doesn’t live in our Divine Will makes herself estranged from the celestial family, nor does she know the goods of her Celestial Father, and hardly takes the drops of the love and of the goods of her Creator. She makes herself an illegitimate daughter that doesn’t have full rights to the possessions of her Divine Father. Only my Will gives her the right of progeny, and the liberty to take that which she wants from the house of her Celestial Father. One who lives in our Will is like the flower that remains on the plant, and mother earth feels the duty to give to the root of the flower the post in her own house, to feed it with the vital humors of hers that she possesses, to hold it exposed to the rays of the Sun in order to color it, and she waits for the nighttime dew, so that her flower might receive sufficient humors in order to make it withstand the ardent kisses of the Sun, in order to make it develop and receive the complexion and the most intense and most beautiful perfume. So that one can say that mother earth is the food and the life of the flower.

“Thus is the soul that lives in our Will, we must give her the post in our house, and more than mother feed her, raise her and give her so much grace as to be able to sustain and to be exposed before and within the ardent light of the immensity of our Will. Instead one who doesn’t do and doesn’t live in Him is like the flower torn from the plant and put in vases. Poor flower, she has already lost her mama who with so much love fed her, held her exposed to the sun in order to warm and to color her; and although there is water in the vase, it is not the mother that gives it to her, hence it is not nourishing water and with all that which is conserved in the vase, yet she is subject to fade and to die. Such is the soul without my Will. She lacks the Divine Mama who has generated her, she lacks the nourishing and fecundating virtue, she lacks the maternal heat that warms her and with her light gives her the brushstrokes of beauty in order to make her beautiful and florid. Poor creature without the tenderness and the love of she whom has given her life, how exiled they will grow and without beauty, and as faded in true good!”

After this I turned in the Divine Will in order to find all the acts of the creature, in order to put there

my “I love you” and to ask in every act of the creature the Kingdom of the Divine Will upon the earth. And my sweet Jesus added:

“My daughter, my Divine Will in the act of the creature, when he is invoked, he removes the roughness from the human will, he sweetens her ways, represses the violent ways and with his light warms the works numbed by the cold of the human volition. So that one who lives in my Divine Will prepares the preventive grace to the human generations in order to make him known, and her every act in Him forms the stair in order to climb before him, and I approach creatures with the knowledges of the Supreme Fiat. So that (for) one who lives in my Divine Will, He gives the maternal virtues and gives the office to press near God and to press near creatures, the office of true mama.

“You see therefore the necessity of your acts in my Will in order to form a long staircase that should touch Heaven, in a way as to violate/rape/(force) with his own divine strength that my Fiat descends upon the earth and forms there his kingdom, making the first people found upon this staircase who receives him and lend themselves to let him reign in the midst of them. Without staircase one can not climb, hence it is necessary that a creature make it in order to give the field to let the others climb; and in order to make that this one might lend herself we must give her the office of mother, that loving creatures as her children, given to her by my Divine Will, she accepts the mandate and spares neither works, nor sacrifices, and if needs be life itself, for love of these children. More so that in giving her the office of mother, my Divine Volition endows the soul with maternal love and makes her feel in (her) own Heart these children, and he gives her divine and human tenderness in order to conquer God and the creature and to unite them together in order to make them do his Divine Will. There is no greater honor that we can give to the creature than maternity. She is bearer of generations, and we give her graces in order to form our predilect people. And although maternity says sorrow, but she will feel the joy all divine to see go forth from within the sorrow the children of my Will. Therefore always repeat your acts and do not withdraw. Withdrawing is for cowards, for the lazy, for the inconstant, not of the strong, much less for the children of my Will.”

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**January 30, 1932**

***The Divine Will: spy, sentinel, Mother and Queen. His puff forms the knoll of love in the soul in order to enclose his truths. Ecstasies of love of the Creator; foods that he gives to his gifts.***

I was following the acts of the Divine Fiat and it seemed to me that in his every act that I followed he prepared for me his puff of love, that he contained in himself and that he longed to emit from himself in order to make it imprisoned in my poor soul; and I feeling his love, from inside of his same love I emitted my love toward (he) who so very loved me and I emitted his new puff of love in order to tell him with more intense affection: “I love you.” It seemed to me that so much is the desire that the Divine Will wants to be loved, that He himself puts in the soul the dose of his love in order to make himself loved, and then he awaits the love of the creature in order to be able to say her: “How content I am that you love me.” But while I thought this, my adored Jesus making his little visit said to me:

“My daughter, you should know that our love gives of the incredible. Our Divine Will is the spy of the creature and goes spying when she is disposed to receive his puff of contained love, because He



knows that the creature doesn't possess a great quantity of divine love, she hardly holds the particle of the infinite love [of] when she was created, and if this has not been fed, it is like the fire when it is under ash, that while the fire exists, the ash holds it covered and repressed in a way that the heat is not even felt. We don't want any human love, and therefore our Will uses his loving stratagems, he spies the dispositions and blows; his puff as light breeze puts in flight the ash that the human volition has produced; the particle of our infinite love revives itself, ignites itself. My Divine Volition continues to blow and adds on other divine love. The soul feels herself emptied, warmed, she experiences the loving refreshments, and from inside the particle of the infinite love that she possesses, she loves us and gives us our divine love as hers. You should know that the love of my Divine Will is so much, that he uses all the arts, he does as a spy and blows (on) her, he does as Mother and cradles her in his arms, he does as sentinel and watches over her, he does as Queen and dominates her, he does as Sun and illuminates her, and he lends himself even to serve her, and when he wants to depose in you his knowledges, his truths, even one word of his, what does he do? He blows so much on you that he forms in you, first his knoll of love, of light, in order to enclose his truths inside of the knoll of his love and light that he has formed in you. So that he entrusts his truths to his same love, to his light, knowing that only his love can hold the true interest to conserve them, to spur you on so that they don't remain hidden in you.

“Oh, if it might not be for this knoll of love of mine that encloses all the knowledges of my Fiat, how many things would have been buried in your soul without anyone knowing anything of it! Behold the reason that first he must manifest his truths to you, he does (as) the busybody around you in order to prepare you, in order to put (in) you new love, in order to form the new knoll to his truths and put them in the secure bank of his divine love. And if I await you in his acts with so much love, they are our usual pretexts, occasions in which we go searching in order to find the comma, the point of the creature in order to give her new love, new graces. But much more than wanting her company, without one who wants to do our Will we don't know how not to remain, already He carries her between his arms in our acts, so that she is with us and with all that which we do.”

After this I followed my round in the acts of the Divine Will, and I arrived at the point of the Creation of man I detained myself in order to be as a spectator. With what love the Divine craftsman had created him. And my highest good Jesus added:

“Little daughter of my Will, to the little ones we feel ourselves brought to tell our ineffable and infinite secrets; we want to tell our story, more so that her origin enters in (the) midst, in order to have her touch with (her) hand with what love her littleness has been loved and re-loved by us. Because she was present, she was already in us in the act of the Creation of man, and this in order to have her celebrate and together we celebrate the solemn act of her Creation. Now you should know that our Supreme Being found himself, in a kind of profound ecstasy, in the act of creating the creature. Our love enraptures our Divine Being, our love enraptures us and our Fiat put us in act to work with his creative virtue, and it was in this loving ecstasy that all the graces, the gifts, the virtues, the beauties, the sanctities, and so on were put forth from us, with which all creatures should be endowed and enriched. Our love was not content, if not until it put in order outside of us all that which should serve to everyone and each one, all the diversities of sanctity and specialties of beauties and gifts in order for each one to be the image of her Creator. These dowries and riches are already at the disposition of everyone, so that every creature in being born already holds ready her dowry,

which God even from when he created man brought forth from himself for each one. But how many don't know it nor do they make use of the rights that God has given them, and while they are rich, they live (a) poor life and are so very distant from true sanctity, as if they might not be beings brought forth from that God three times holy, (as if) he doesn't know how to make creatures holy, beautiful and happy, similar to Himself. But the centuries won't finish nor will [the] last days come, if all that which we brought forth in our ecstasy of love does not become taken by creatures, because it can be said that they have taken very little of so much of that which we have put at their disposition.

“But sense, good daughter, another excess of our ardent love. In putting outside of us the dowries, the graces, the gifts, we didn't detach them from us; outside of us yes, but inseparable from us, so that the creature taking our gifts, with our inseparability might receive the continuous food in order to feed our gifts, our sanctity, our beauty, our graces, so that together with our gifts we made the creature herself inseparable from us, because she doesn't hold the necessary foods and sanctities in order to feed our gifts, and we exhibit ourselves to give gifts and foods in order to feed our sanctity, our celestial graces. So that we are in the continuous act to remain together with her, now to give her the food in order to feed our sanctity, now the food in order to feed our fortitude, now the distinct food in order to feed our beauty; in short we remain around her and always busy to give the diverse foods to every gift that we have given her, and this serves to conserve, to raise and to crown our gifts, and together the happy creature remains crowned with ours and in our same gifts.

“Hence to give a gift to the creature serves to pledge ourselves with her, not only to feed her, but we give her for pledge our work, the inseparability and our life itself, because if we want our likeness we must give our life in order to be able to produce our likeness in her, and this we do gladly, indeed our love repeats our ecstasy for us and makes us give everything in order to make us take the littleness of the creature, who is also ours and who went forth from us. From this you can understand what are our solitudes, our ecstasies of love when we give not a gift, but our Will himself for life of the creature, to feed our gifts is one thing, feeding our Will is another. Already the creature in virtue of Him continually enraptures us with herself, and we suffer continuous ecstasies of love, and in these ecstasies we don't do other than to pour forth love in torrents, seas of light, indescribable graces; nothing is given in measure, because we must not only feed him, but we must hold him courted and honored with divine honors in the creature. Therefore, my daughter, be attentive and let nothing go forth from you of human, in order to be able for you to also honor my Will with divine acts in yourself.”

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**February 6, 1932**

***One who lives in the Divine Will becomes raised by God with features and divine ways. The course in the Fiat. The acts done in Him become put on the eternal balance and enclosed in the divine bank.***

My abandonment in the Divine Volition continues. I always feel (as a) little atom in which I go on and down as wandering in his acts, in order to find his and my life in his acts, and my atom does not stop, it races, races always, because I feel the extreme need to find life in the Fiat! Otherwise I feel that I can not live without his life, and without his acts I feel (as) fasting, and therefore I must race in order to find life and food. More so that the Divine Will awaits me with an indescribable love in

his acts in order to prepare his food for his little daughter. But while my mind lost itself in his light, the sweet and Sovereign Celestial Jesus made his little escape with his little daughter and said to me:

“Blessed daughter, how beautiful is your course in our Will, and although you are the little atom, we can raise you as we want. Little ones can grow with our features that resemble us; we teach our divine ways, our celestial science, in a way that she forgets the rough ways and the ignorance of the human will. To those that are great, they are already formed and we can redo little or nothing, and then they are accustomed to live as great, according to the human volition, and to destroy the habits there is needed miracles, even if one succeeds. Instead to the little ones it proves easy to us nor does it cost us so much, because they don’t have any radical habits. At the most (they have) some fleeting impulse, that one little word of ours, a puff of our light is enough in order to have that she does not remember it anymore. Therefore be always little, if you want that my Divine Will doing for you as true Mother raises you, so that all might be (to) our glory and also to yours.

“Now you should know that an act repeatedly renewed forms the habit, and since an act that doesn’t ever cease is only of the Supreme Being, hence if the creature feels in possession of an act that always repeats, it means that God has enclosed his life, his way in that act; a continuous act is life and divine act, and only one who lives in my Divine Will can feel the power, the virtue, the miraculous strength of an act that never ceases in itself, because having been raised by us, it is not easy to draw away from our ways and to not feeling in herself the life and the continuous acts of He who has raised her. Therefore your race, of always feeling the extreme need to find ours and your life in the Fiat, in his acts, it is we that race in you in order to remain in our incessant acts; and while we race, you race together, so that our acts that are in you have common life with our acts that are outside of you. And as you feel the extreme need, thus we feel the extreme need of love to make your littleness turn in all the acts of our Fiat, because you not being capable to enclose them all in yourself, with your turning in them you take part for how much more you can. Therefore race, race always; rather I say we always race, because there is no greater grace that I can give to the creature, than to make them feel in themselves the virtue of a continuous act.”

Whence I continued to follow the acts of the Divine Will, and my beloved Jesus added:

“My daughter, every time that you turn you form one of your acts in the act of my Divine Will, so many bonds more you form in Him, remaining confirmed so many times for how many acts you do in the Divine Fiat, and He remains confirmed so many more times in you; and every bond and confirmation that you make, my Will enlarges his seas around you, and for confirmation as seal he puts there one truth of his, one knowledge of his, and he manifests to you one more degree of value that my Will contains, but do you know what they do in your soul these bonds, confirmations, truths, knowledges, greater values that you come to know? They make the life of my Will grow in you. Not only, but repeating your acts, will make so many more degrees of values for how many more you have known; your acts become put in the balance of the Divine Value, and they are worth so much for how much you have known and for how much value has been communicated by us in your act, so that your act yesterday, repeating it today, it doesn’t have the same value of yesterday, but [it has] acquired the new value that we have made known. Hence the repetition of the acts, accompanied by new truths and knowledges, they acquire day-by-day new degrees of infinite value always growing. We not only put the acts of the creature done in our Will, in our eternal balance in order to re-give

them the weight of an infinite value, but we conserve them in our divine bank in order to (re-)give them a hundred fold; therefore every time that you repeat your acts, so many times you come to put your little coins in our divine bank, and hence you acquire so many rights to receive more from us.

“You see therefore where the excess of our love arrives, that we want to make ourselves debtor of the creature receiving the little coins of her acts in our immense bank, that we possess so much of. And yet we so very love to receive the little coins, in order to give her the right to give her of ours. Our love at whatever cost wants to have to do with the creature, it wants to be in continuous relationship with her and this by force (of needing) to give, and perhaps also to lose. How many times while we want to give to her, we want to make her know so many of our beautiful things, we want to make her feel how very sweet and powerful our word is, and she shows herself cold, indifferent, if she doesn’t even turn her back to us. And our love remains as defeated by human ingratitude; but the little daughter won’t ever do that, isn’t (this) true? Your littleness makes you feel the extreme need of your Jesus, of his love and of his Will.”

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**February 10, 1932**

***Labor of God in the soul that lives in the Divine Will. Understanding between God and the creature. Look-out of Jesus in order to have the company of the creature in his works.***

My sweet Jesus with his enrapturing strength always draws me in his adorable Will, in order to make me cross over the multiplicity of his works that it seems that they await me in order to give me something more of that which they have given me. And I remain surprised by so much divine goodness and liberality. And beloved Jesus in order to infuse in me greater love and desire to follow the acts of the Divine Will said to me:

“Blessed daughter of my Volition, every time that you elevate yourself in Him in order to unite yourself with every act that he has done, and you unite yours to his, the divine act rises and gives you a degree of grace, of love, of sanctity, a degree of divine life and glory. These degrees united together form the necessary substance in order to form the divine life in the creature; some form the heartbeat, some the breath, some the word, some the eye, some the beauty, some the sanctity of God in the depth of the soul. Our acts rise, as the creature approaches, in order to give that which they possess. With anxiety they await her, in order to put themselves in attitude to rise in order to form their divine outlets, in order to deposit and to repeat their acts in her. So that one who unites herself with the acts of our Divine Will gives us occasions in order to let us labor, but in order to do what? To form our life with our work in the creature.

“You should know that the creature, with elevating herself in our Divine Will leaves everything and reduces herself in her nothing. This nothing recognizes her Creator, and the Creator recognizes the nothing that went forth to the light, not the nothing encumbered with things that don’t pertain to Him, no, and finding nothing he fills her with the All. Behold what it means to live in my Will: to empty oneself of all and lightly, lightly fly into the bosom of the Celestial Father in order to make this nothing receive the life of He who created her. Beyond this our Will is our life and our food, and since we have no need of material foods, therefore He gives us the food of his holy works. And since the creature is one of our works, we want to find in her our Will as life, so that not only she but all her

works serve us (for) food and we for exchange give her our food. This feeding each other with the same foods forms the agreement between God and the creature. This agreement produces peace, communication of goods, inseparability; it seems that the divine breath/[fiato] breathes in the creature and that of hers in God, that they unite so much as to feel as if the breath/[fiato] of the one (is) as if it might be one alone with the other. Hence agreement of Will, agreement of love, of works happen. We feel that breath/[fiato] that we put forth in the Creation of man, that he broke with doing his will, is reborn anew in the creature; our Will holds the virtue and office to regenerate in her that which she has lost with sin and to reorder her as she went forth from our creative hands.”

After this I was turning in the works of the Creation and Redemption and my Sovereign Jesus added:

“My daughter, our works suffer isolation if they are not recognized as works done for love of creatures, because there was no other purpose in doing so many marvelous works in the Creation, than to give them so many testimonials of love. We didn’t have any need, everything was done with an intense love for them. Now if this love of ours does not become recognized in every created thing, our works remain alone, without cortege, without honors and as set apart by creatures. So that the sky, the sun, the other created things are alone. That [which] I did in the Redemption, my works, my sufferings, my tears and all the rest are isolated. Now who forms the company to our works? One who recognizes them and turning in them finds our palpating love for her, that longs for her company in order to give and to receive love. So much so that when you turn in our Will in order to find our works and to recognize our love and putting there yours, I feel so very drawn that I almost always await you in every single work in order to enjoy your company, your cortege, and I feel as repaid for what I have done and suffered, and when you sometimes delay to come, I wait and I put myself on the look-out from within my works in order to see when you are about to come in order to enjoy your sweet company. Therefore be attentive, do not make me wait.”

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**February 16, 1932**

***The acts done without the Divine Will are empty of the infinite. How it is necessary to do everything and to wait for the events in order to make the Kingdom of the Divine Will come. How the acts done in Him depart for Heaven as property of the Celestial Country.***

I was continuing my acts in the Divine Will in order to find all his acts and to fuse them together, [and] thus to be able to say: “I do that which He does.” Oh, what happiness is felt in thinking that I am doing that which the Divine Will does! And my amiable Jesus visiting his little daughter said to me:

“Good daughter, if you might know what void is formed in the act of the creature, when it is not filled with all my Will, so that in that act (there) lacks the fullness of sanctity, (there) lacks the infinite; and since there lacks the infinite, one sees an abyss of void that only the infinite could fill, because the creature with all her acts has been made for the infinite, and when my Will races in her acts he puts there the infinite, and one sees her act full of light, because [my Will] holds it in his womb of light, and he renders the act complete with the infinite inside. Instead when my Will doesn’t enter [in] the act of the creature as life, beginning, means and end, the act is empty and no one can fill the abyss of that void, and if there is sin one sees in that act an abyss of darkness and miseries as to make one

shudder.

“Now my daughter, how many of these acts there are in the length of the centuries, void of the infinite. The infinite [is] rejected by the human act. My Divine Will holds right over every act of the creature and in order to come to reign he wants one who lives in Him, who might go retracing all these empty acts in order to pray him, to press him that he might put the infinite in every act, so that [the Divine Will] might recognize in every single act his act in order to make that his dominion might be complete. And although these acts might be past, there is always, for one who lives in my Will, as to be able to do and to repair, because in him there is the power to be able to repair and to re-do all, provided that he finds a creature that lends herself. More so are that they are acts of the creature without my Will, another (who is) united with my Will is able to repair, (and) order everything.

“Behold therefore, my daughter, I have said other times and I repeat it: we do all that which is needed in order to make the Divine Will known and to make him reign. There must lack nothing on our part: prayer, sacrifice of life itself, to take all the acts of the creature as in hand in order to call her to put forth of hers, so that it is mine and your ‘I love you’, mine and your prayer that cries out: ‘We want the Divine Will.’ So that all the Creation and all the acts will be as all covered with Divine Will, and He will feel called by every act of creature, from all points, from every created thing, because you and I have already made the call, wanting to also put forth the sacrifice of life, in every thing and in every act, so that he might come to reign. This will be power before the throne of God, magnetic strength, irresistible magnet, that all acts cry out that they want the Divine Will ruling in the midst of creatures. But who is it that cries out? I and the little daughter of my Volition. Hence as enraptured he will descend to reign.

“Behold therefore the turns and returns in the Creation, in my acts themselves, in those of the Celestial Mama, in order to employ our same divine acts for a kingdom so holy, and in those of creatures in order to copy them and to put there that which can lack; but all must have one single voice, whether directly or indirectly through means of one who wants to make the sacrifice of making herself supplier and repairer, in order to obtain that he comes to reign in the midst of the generations. Hence that which I make you do and what I do together with you are necessary acts, preparations, formations, substances, capitals that are needed. When we have done everything on my part and on your part, in a way that nothing should be lacking, as to be able to say: ‘We have done everything, there doesn’t remain other for us to do’, as I said in the Redemption: ‘I have (done) everything in order to redeem man, my love doesn’t know what else to invent in order put him in safety’, and I departed for heaven awaiting that [man] might take the good that with the sacrifice of my life I had formed and given. Thus when nothing other remains to be done (for) the Kingdom of my Will upon the earth you also can come in heaven, awaiting from (within) the Celestial Country that creatures take the substances, the capital, the kingdom that will be already formed of the Supreme Fiat. Therefore I always say to you: ‘Be attentive.’ Do not omit anything, when one can not do other, we do our part; the rest, the circumstances, the events, the things, the diversity of persons will do the rest; and since [this kingdom] is already formed, it will go forth by itself and will go ahead in its reign. One thing is needed: more sacrifice to form it, that going forth it is done soon. But in order to form it there is needed one who puts forth one’s own life and the sacrifice of a will sacrificed with continuous acts in mine.”

After this he became silent and then added:

“My daughter, you should know that every act of the creature holds its post around God; as every star holds its post under the vault of heaven. Thus the acts of them, each one holds its post. But which are those that depart for the regal way, as property of the Celestial Country, and take the most honored post and give divine glory to their Creator? The acts done in my Will.

“When one of these acts depart from the earth, the Heavens lower themselves, all the blessed go to meet it and they accompany that act to the post of honor around the supreme Throne. They all feel glorified in that act, because the eternal Will has triumphed in the act of the creature and has put there his divine act. Instead the acts not done in my Will, and perhaps even good, they don’t depart by the regal way, they depart by the tortuous ways and they cover a long stop over by going through purgatory and there wait for the creature in order to purify themselves together with ways of fire; and when they finish purifying themselves, then they depart for heaven in order to take their post, but not in the high-class posts, but in the secondary posts. Do you see the great difference? [For] the first acts, no sooner than [the act is] formed, it doesn’t even remain together with the creature, because being stuff of Heaven it can not remain upon the earth, and therefore immediately takes its flight into its Country; not only, but all the Angels and Saints demand in heaven that which has been done by the Divine Will as their stuff, because all that which becomes done by him, as much in earth as in Heaven, are all proprieties of the Celestial Country. Therefore his every little act is demanded by all of heaven, because they are all fonts of joys and eternal beatitudes, that belong to them. All to the contrary (for) one who doesn’t work in my Will.”

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**February 24, 1932**

***Continuous rebirths of the creature in the Divine Will. How the creature becomes protectress of the divine works.***

I am always between the arms of the Divine Will, who more than Mother holds me pressed between his arms, surrounded by his light in order to infuse in me his life of heaven. It seems to me that he is all attention in order to have his great glory, of having a daughter all of Divine Will, whom has not taken other food, whom knows no other science, nor other law or other tastes or pleasures, than only his Will; and therefore in order to hold me busy and alienated from everything he makes so many surprises for me. He tells me so many beautiful things, one more beautiful than the other, but always things that pertain, in a way that my poor mind remains as enraptured and sunk in his arms of light. And since all that which he has done, in spite that [his acts] have gone forth, still he holds them all centralized in himself, so much so that if one looks inside of his Will one finds one single act, if one looks outside one finds innumerable works and acts that can not be numbered. I felt in Him the beginning of my existence, as if in that point I was about to go forth to the light; and I remained surprised. And my beloved Jesus making me his brief little visit said to me:

“My daughter, born and reborn in my Volition, every time that you abandon yourself with all (of) your full knowledge in his arms of light and you remain within, so many times you are reborn in Him, and these rebirths are one more beautiful and specious than the other. Behold, therefore I have called you so many times the little newborn of my Will, because while you are reborn, you return to be

reborn, because He doesn't know how to be idle with one who lives together with Him, but he always wants to occupy himself with the rebirth in the creature in a continuous way, absorbing her continually in himself, so much so that my Fiat is reborn in her and she is reborn in my Will. These rebirths on both parts are life that are exchanged with each other and this is the greatest testimonial, the most perfect act, to be reborn, to exchange life with each other in order for the one to be able to tell the other: 'You see how much I love you, that I give you, not acts, but continuous life.' Behold therefore, my daughter, for the one that lives in my Divine Will He puts this fortunate creature in the first act of her creation, she feels her beginning in God, the creative virtue, vivifyer and conservator with his omnipotent breath, that if she withdraws, she returns into her nothing from where she went forth, and therefore she feels her continuous rebirth alive in the arms of her Creator; and feeling herself in her beginning, the creature restores to God the first act of life that she received from Him, that is the most holy act, most solemn, most beautiful, act of God himself."

After this I followed my round in the acts of the Divine Will, and oh, how I would like to embrace everything, also that which all the blessed have done, in order to give to every act a honor and glory to God and the saints, and to make use of them through means of the acts themselves done by them in order to honor them. And my beloved Jesus added:

"My daughter, when the creature remembers, honors, glorifies that which her Creator and her Redeemer has done for her love in order to put her in safety, and (that) all the saints have done, she becomes protectress of all these acts. The sky, the sun and all the creation feel protected by the creature. My terrestrial life down here, my sufferings, my tears feel sheltered in her and they find their protectress; the saints not only find protection in her memory, but the acts of them vivified, renewed in the midst of creatures, in short they feel life re-given in their acts.

"Oh, how many beautiful works and virtues remain as buried in the base world, because there is no one who remembers and honors them! The memory recalls the works of the past and makes them as present. But do you know what happens? An exchange happens: the creature becomes protectress with her memory; all our works, the creation, the redemption and all that which the saints have done, they make themselves protector of their protector. They put themselves around Her in order to protect her, to defend her, they do as sentinel, and while they shelter themselves in her in order to be protected, every work of ours, all my sufferings and all the works and virtues of my saints, make competition giving the exchange to make (an) honor guard for her, so that she remains defended by everything and by everyone. And then there is no greater honor that you can give when you make use of them to ask for in every act the Kingdom of the Divine Will. They feel called and put themselves to do as messengers between heaven and earth to a kingdom so holy. You should know that (the) past, present and future, all must serve to the Kingdom of the Divine Fiat. Now [with] your memory, asking for this kingdom through means of our works, virtues and acts of everyone, all feel put to the service of Him and they take their office and post of honor. So that your turning is necessary, because it serves to prepare the Kingdom of the Divine Will. Therefore be attentive and continuous."

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**March 6, 1932**

***One who lives in the Divine Will feels the need to turn around the divine works, and how all the***



***divine works turn around the creature. The purpose, seed of light.***

I followed my round in the divine works. My poor mind I feel it as fixed around the works of my Creator, and it makes its almost continuous course around Him, because being works done for my love, I feel the duty to recognize them, to use (them as) staircases in order to climb to He who has loved me so much, loves me, and to give him my little love because he wants to be loved. But while I did this, I thought to myself: “And why should my mind always race? It seems to me that a powerful strength is over me, that maintains my race. And my sweet Jesus making me his brief little visit said to me:

“My daughter, everything turns around the creature; the Sky turns and it doesn’t make its escape from under its blue vault. The sun turns, and with its little turns of light it gives them light and heat. Water turns around the creature, fire, air, wind, every element giving them the proprieties that they contain. My life itself and all my works are in continuous round around creatures in order to be in continuous act to give myself to them. Indeed you should know that no sooner than the baby is conceived, my conception turns around the conception of the baby in order to form him and hold him defended. And as born, my birth puts itself around the newborn in order to turn around him and to give him the helps of my birth, of my tears, of my whimpers; and even my breath turns around in order to warm him. The newborn doesn’t love me, but unconsciously, and I love him even to folly. I love his innocence, my image in him. I love that which he should be(.) My footsteps turn around his first shaky footsteps in order to reconfirm them and they continue to turn even to the last footstep of his life, in order to hold his footsteps guarded in the turn of my footsteps. In short my works turn around his works, my words around his, my sufferings around his sufferings and when he is about to give his last gasp of his life, my agony turns around him for his support, and my death with impregnable strength turns around [him] in order to give him unexpected help, and with jealousy all divine presses around him in order to make that his death might not be death but true life for heaven. And I can say that my Resurrection itself turns around his sepulcher, awaiting the propitious time in order to call him, with the empire of my Resurrection, the resurrection of his body to immortal life.

“Now all the works gone forth from my Will, all turn and turn around for which purpose they were created. Stopping oneself means to not have life and to not produce the fruit established by us, that which can not be, because the Divine Being doesn’t how know to do neither dead works, nor works without fruit. Whence one who enters in my Divine Will takes her post in the order of Creation and feels the need to turn together with all created things, she feels the necessity to make her rapid turns around my conception, my birth, my childhood age and all that which I did upon the earth. And the beauty is that while she turns around all our works, our works turn around her, in short they make competition to turn [around] each other; but this is all effect and fruit of my Divine Volition, that being continuous motion, one who is in Him feels the life of his motion and hence the need to race together. Indeed I say to you, if you don’t feel the continuous race to turn around our works, it is a sign that your life is not permanently in my Will, but (that) you make some exits, little escapes, and therefore the course ceases, because she lacks (He) who gives the life to the course, and as you enter in Him, thus you put yourself in the order and you follow the course, because another [time the] working Divine Will has entered in you. Therefore be attentive, because you must have to do with an omnipotent Will that always races and embraces all.”

After this I thought to myself: “What will be the good, the benefit of this course of mine, of this turning and returning in the acts of the Divine Will?” And the Celestial King Jesus added:

“My daughter, you should know that every single act of the creature contains the value of the purpose with which she animates her act. The purpose is as the seed, that buried under the earth is dusted with earth, but not in order to die, but in order to be born and form the seedling loaded with branches, with flowers and fruits, that belongs to that seed. The seed doesn’t see it, it remains hidden in its seedling, but from the fruits the seed is known, if it is good or bad. Such is the purpose, it is seed of light and can be said that it remains as buried and dusted in the act of the creature. And if the purpose is holy, all the acts that come from that purpose, all will be holy acts, because there is the first purpose, the first seed that animates and gives life to the succession of the acts of the first purpose, and these acts form the life of the purpose, in which are seen flowers and fruits of true sanctity. And even to such the creature with the whole knowledge of her will doesn’t destroy the first purpose, she can be sure that her acts are enclosed in the first purpose. Now your course in my Divine Will will have the purpose that you want, that it forms his Kingdom, and therefore all your acts become centralized in my Fiat and converting themselves into seed of light all become acts of my Will, which eloquently with arcane and divine voices ask for this kingdom so holy in the midst of the human generations.”

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**March 13, 1932**

***The prisoner and the divine Prisoner. The Virgin announcer, messenger, conductor of the Kingdom of the Divine Will. One who lives in the Divine Will forms the speaking creation.***

My abandonment in the Fiat continues, but I feel my extreme poverty, my nothingness, the continuous sorrow of the privation of my sweet Jesus as alive. If it might not be for his Divine Volition that sustains me and that very often brings me together with Heaven in a way that infuses new life in me, I would not have been able to pull ahead without He who very often steals away, hides himself, and I remain on the fire of love to wait for him, because it consumes me slowly, then [Jesus] repeats his brief little visit, when I arrive at the extremes. Whence I thought to myself: “Jesus has impeded and tied me up with chains so that there is no peril that they can be broken, I am really the poor imprisoned one. Oh, how I would like my Celestial Mama in my company, so that under her guidance I might be able to live as is necessary in the Divine Will!” But while I thought this, my sweet Jesus repeated his brief little visit and all tenderness said to me:

“My dear prisoner! How content I am that I have impeded and tied you up, because my fetters and my chains speak only of my love, in order to hold you at my disposition, I have used fetters and chains in order to make you prisoner only for me. But do you know? Love wants (it’s) pair. If I have made you imprisoned, first I made myself imprisoned for you in your own heart, and not wanting to be alone, I made you imprisoned, in a way as to be able to say: ‘We are two prisoners, that the one doesn’t know how to be without the other.’ Thus we can prepare the Kingdom of my Divine Will. Works done alone are not pleasant, but company makes them enjoyable, pushes one to work, sweetens the sacrifice and forms the most beautiful works. And in seeing you call our Celestial Mama as your guide, your Prisoner Jesus has exulted with joy in having her sweet company in our work. You should know that She was the true and celestial Prisoner of my Divine Will, hence she knows

all the secrets, the ways, she possesses the keys of his kingdom. Indeed [in] every act that the Prisoner Queen did, she prepared in her act the post in order to receive the acts of the creature done in the Divine Will. And oh, how the Celestial Sovereign Lady remains in expectation and at attention in order to see if the creature works in my Fiat, in order to take with her maternal hands these acts and enclose in them her acts as pledges, as antidotes that she wants the Kingdom of the Divine Will upon the earth!

“So that this kingdom was already formed by me and by the Celestial Lady, it already exists, only that it should be given to creatures. In order to give it it is necessary to know it. And since she is the holiest creature, the greatest and doesn't know other kingdom than the Kingdom of my Divine Will alone, she occupies the first post in Him. By right the Celestial Queen will be the Announcer, the Messenger, the Conductor of a kingdom so holy. Therefore pray to her, invoke her, and She will do for you as guide, as teacher, and with love all maternal she will receive all your acts and enclose them in hers and say to you: ‘The acts of my daughter are like the acts of her Mama, hence they can remain with mine in order to double the right to creatures to give the Kingdom of the Divine Will.’ Since this (is) her kingdom, God must give it and the creature must receive it, there is needed the acts on both parts in order to obtain the intent. Hence She who holds more ascendancy, more power, more empire over the Divine Heart is the Sovereign Lady of Heaven. Her acts will remain at (the) head, with the succession of the other acts of creatures changed into divine in virtue of my Will, in order to give them the right in order to receive this kingdom, and God in seeing these acts will feel moved to give it, for that love that he had in the Creation, that he created everything in order to have his Will done as in Heaven so in earth, and that every creature might be a Kingdom of his Will that might have his total dominion. Therefore always ahead in the work and living in the Supreme Fiat.”

After this my mind was lost in the Divine Volition, and my sweet Jesus added:

“My daughter, the soul that enters in my Will is converted into light, and all her acts, without losing anything of their diversity, of their nature and of that which they are in themselves, they are vivified and animated by the light. So that every act, although distinct between themselves, have for life the light of my Fiat; and He is delighted, now to form with his life of light the thought, the word, the work, the step and so on. And the soul, as first sky animated by the Fiat, forms with her acts the sun, the stars, the sea that always murmurs, the wind that groans, that speaks, that howls, that whistles, that caress and that forms her refreshments, she gives divine light to her Creator, to herself, and it descends even in the depths of creatures, and since the light is fecund and holds the virtue that by itself spreads out everywhere, it forms the most beautiful flowerings, but all invested with the light. And behold that my Divine Will repeats his dear Creation in the soul that lives in his light, indeed more beautiful still, because if the Creation is mute, and if it speaks eloquently it is always in its mute language. Instead the Creation that he forms in the soul is all speaking. The sun of her works speak, the sea of her thoughts, the wind of her words, the stamping of her footsteps, that as she walks she leaves the virtues of her flowers, and all that which she does speaks as bright stars, that with their twinkling pray, love, praise, bless, repair and thank continually, without ever ceasing, that Supreme Fiat that is pleased to form in them the beautiful speaking Creation with so much love, all animated with his divine light.

“Hence it is no wonder if your Jesus forms his continuous abode in the midst of this speaking

Creation (that) my Divine Will forms for me. It would be more wonder if I were not there, because the Master, the King would be lacking whom with so much love has formed it. To what benefit to form it, if I should not reside there within and enjoy my pleasant speaking Creation? More so that in this speaking Creation there is always work to do, always to add on. Every act of hers is one voice more that it acquires and that with all eloquence speaks to me of mine and of her love and I must listen to her; not only, but I want to enjoy her tastes that she gives me. I like them so much that I long for them and hence I can not put them aside. Then there is always to give and always to take. Therefore I can not leave her even one instant without me, at the most now I speak and I now am silent; now I make myself felt and now I am hidden; but leave one who lives in my Divine Will I can not. Therefore be secure that even to such (that) you don't go out from Him, your Jesus doesn't leave you; I will always be with you and you will always be with me."

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**March 20, 1932**

***Three necessary conditions in order to obtain the Kingdom of the Divine Will. How everyone lives in the Divine Will. Different ways of living.***

I was thinking of the Divine Will and I said to myself: "If Our Lord so very loves to make known a Volition so holy and wants that he reign in the midst of creatures, why then does he want that one prays in order to obtain it? While one time (that) he wants it, he can also give it without so much (as anyone) praying for it."

And my sweet Jesus surprising me said to me:

"My daughter, knowing my Divine Will is the greatest thing that I can give and the creature can receive. And his reigning is the confirmation of his great gift, it is the carrying out of his known Will. Hence it is necessary to ask for him. With asking for him [the creature] disposes herself for it, she forms in herself the Palace where to receive him. With asking for him she acquires the love in order to love him, she acquires the dowries of sacrifice that is needed in order to possess him, and as she asks, the human volition loses its ground, is weakened, loses strength and is disposed to receive the dominion of the Supreme Volition. And God seeing himself prayed to disposes himself to give it. The dispositions are needed on both parts in order to give our celestial gifts. How many gifts we want to give, but because we are not asked we retain them in ourselves, waiting to give them when we will be asked. Asking is as if it might open the commerce between the Creator and the creature. If she does not ask, the commerce is closed and our celestial gifts don't descend in order to put themselves in circuit upon the face of the earth. Hence, (the) first indispensable necessities in order to obtain the Kingdom of the Divine Will is to ask for it with incessant prayers, because as one prays, thus the little letters arrive to us, now with solitudes, now with supplications, now with accord that want to have to do with our Will, until the last letter will arrive with the final accord.

"(The) second necessities, more indispensable than the first in order to obtain this kingdom: it is necessary to know what can be had. Who can ever think of a good, desire it, love it, if she doesn't know that she can obtain it? No one. If the ancients might not have known that the future Redeemer should come, no one would have given thought nor [would they have] prayed, nor hoped for salvation, because the salvation, the sanctity of those times remained fixed, centralized in the future

Celestial Savior. Outside of this there was no hope for some good. To know that one can have a good forms the substance, the life, the food of that good in the creature. Behold therefore the so many knowledges on my Will that I have manifested to you, so that it can be known that they can have the Kingdom of my Will. When one knows that a good can be had, the arts are used, the industries, and the means are undertaken in order to obtain the intent.

“The third necessary means is to know that God wants to give this kingdom. This casts the foundations, the certain hope in order to obtain it, and forms the last preparations in order to receive the Kingdom of my Divine Will. [For] a good that one wants and longs for, to know that who can give it, already wants to give it, it can be called the last blow of grace and the final act in order to obtain that which one wants. In fact if I might not have manifested to you that I can give and want to give my Divine Will dominating and reigning in the midst of creatures, you would have been indifferent like all the others for a good so great. So that your interest, your prayers have been effects and parts of that which you have known. And I myself when I came upon the earth, [in] the thirty years of my hidden life it can be said that I apparently didn’t do good to anyone, nor did even one know me. I remained in the midst of them unobserved, the whole good was developed between me and the Celestial Father, my Celestial Mother and dear St. Joseph, because they knew who I was; all the others [knew] nothing. Instead when I went out from my hideaway and openly made myself known saying that I was really the promised Messiah, their Redeemer and Savior, and although with having made myself known I attracted on me calumnies, persecutions, contradictions, anger, hatred of the Hebrews and the Passion and death itself. All these evils that as copious rain rained on me had the beginning in making myself known, I affirmed that which I really was, the Word Eternal descended from heaven in order to save them. So very true that even when I (was) in the house of Nazareth, not knowing who I was, no one said anything of me, nor did they slander me nor did they hurt me. As I revealed myself all the evils fell on me. But this was necessary to make myself known, otherwise I would have left again for heaven without completing the purpose for which I came upon the earth. Instead with making myself known, in spite that I attracted so many evils, in the midst of this abyss of evils I formed my Apostles, announced the Gospel, worked prodigies, and my knowledge instigated my enemies to make me suffer so many sufferings, even to give me death on the cross. But I obtained my intent, that so many would know me in the midst of so many that didn’t want to know me, and to complete my Redemption. I knew that, with making myself known, the perfidy and pride of the Hebrews would have done so much. But it was necessary to make myself known, because a person, a good if it isn’t known it is not bearer of life nor of good. The good, the truths not known remain impeded in itself without fecundity, as so many sterile mothers that finish with their generation.

“You see therefore how necessary it is that one knows that I can give the Kingdom of my Will and that I want to give it. I can say that (there) enters the same necessity as that to make known that I was the Son of God that I came upon the earth. And it’s also true that many with knowing this will repeat that which they did to me when I made known who I was; the longed for Messiah; calumnies, contradictions, doubts, suspicions, contempts, as already they have done [there was] hardly the beginning of the printing that mentioned to make my Divine Will known. But this says nothing, and the good possesses the strength to wound evil, creatures, hell, feeling themselves wounded they are armed against the good and would like to annihilate the good, she or he who wants to make the good known. But in spite of all that which they have wanted at the first beginning, on his wanting the

knowledge of my Will to be born, and that he wants to reign, they have as suffocated him. Yet he has made his first steps, and that which some didn't believe, others have believed. The first steps will call the second, the third, and so on, in spite that there won't lack those people who will arouse contradictions and doubts, but it is of absolute necessity that one knows my Divine Will, that I can give him and I want to give him. These are the conditions that without them God can not give that which he wants to give, and the creature can not receive him. Therefore pray, and do not give back in making my Divine Will known. The time, the circumstances, the things, the persons change, they are not always those. Therefore that which one doesn't obtain today can be obtained tomorrow, however to the confusion of whom has suffocated a good so great. But my Will will triumph and will have his kingdom upon the earth."

Whence I continued to think of the Divine Will and I abandoned all of myself in his divine arms, and my beloved Jesus added:

"Good daughter, you should know that my Divine Will possesses and contains inside of himself everything; all the joys, all the beauties, from Him everything goes forth, and without losing anything, he contains everything in himself. It can be said that he carries everyone and everything in his immense womb of light. So that everyone lives in Him, with this difference, that one who with all her will wants to live in Him and lets herself be subjugated by his dominion, lives as daughter, and as daughter becomes constituted heiress of joys, of beauties, of the goods of her Mother/(the Divine Will), in a way that this Divine Mother is all intent to embellish, to enrich and to make her daughter rejoice. Instead one who wants to live of human will and does not let herself be subjugated by his dominion she lives in this Holy Will, but lives not as daughter but as stranger, and all the joys are converted for the creature into bitterness, the riches into poverty, beauties into ugliness; because living as stranger she lives as set apart from the goods that my Divine Will possesses, and justly merits that she possesses nothing of the good. Her human volition that subjugates her gives her that which it holds: passions, weaknesses, miseries. Nothing escapes from my Divine Will, not even hell, and since they have not loved him in life, they have lived as limbs detached from Him, but always inside, not outside. Now in those dismal prisons joys, happiness, the beatitudes of my Divine Will are converted into sufferings and into eternal torments. Therefore the living in my Will is not new, as some believe. Everyone lives in Him, good and bad. If one wants to say new, it is the way of living.

"One who recognizes him as continuous act of life, who gives him the dominion in all her acts, because the living in Him is the sanctity of every instant that the creature receives. It can be said that she grows continually in sanctity, but sanctity fed by my Will, grown together with Him. So that she feels my Will for life more than her own life. Instead one who doesn't live in Him, in spite that she remains there within she doesn't recognize him in her every act, and lives as if she might live distant from Him and might not receive the continuous act of his life, in spite that she receives it. In this way the sanctity of living in my Volition is not formed, but at the most the sanctity of circumstances. So that they remember my Divine Will when oppressed by a need, a sorrow, a cross, [then] he hears them exclaim: 'The Divine Will be done.' And in all the rest of their life, my Will where is he? Isn't he already with them contributing to all their acts? He remained, but they didn't recognize him. It happens as to a mother that lives in her palace, who has given forth many children to the light. Some of these always remain around the mother, whom infuses in the children her noble ways, she feeds them with delicate and good foods, dresses them with decent attire, entrusts her secrets to them and

makes them heirs of her goods. One can say that the mother lives in the children and the children in the mother. They felicitate each other and love with inseparable love. The other children live in the palace of the mother, but are not always around her. They find pleasure in living in the distant rooms from those of the mother, hence they don't learn her noble ways, they don't dress with decency. The foods that they take do them more evil than good, and if sometimes they go to the mother it is not for love, but for need. Whence the great difference between the one and the other of these children; in spite of all this the one and the other live in the palace of the mother. Thus everyone lives in my Will, but only one who wants to, lives of Him, lives in Him as child with her Mother. All the others in spite that they live in Him, they don't even know him, others live as strangers, others know him in order to offend him."

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**March 27, 1932**

***Conditions of assurance for the Kingdom of the Fiat to come upon the earth. The manifestations on my Will will be (an) army trained with love, weapons, net, in order to conquer the creature.***

I felt all immersed in the Divine Volition, and oh! how many thoughts were crowded in my mind. And his light that formed his waves, and one followed the other, and these waves converted into voice, into murmur, into celestial music, but oh, how very difficult it is to retain the language of that interminable light! When one is inside of Him it seems that she understands much, but no sooner than she withdraws does (there) remain some little drops, and the sweet and unforgettable and dear memory of having been in the light of the eternal Fiat. If blessed Jesus might not work a miracle abasing Himself with more adaptable ways to the human nature, I would not have known how to say anything. Whence I felt in my mind the picture of the Kingdom of the Divine Will, and I wanted that Jesus might say what the conditions were of Him, in order to be certain of his coming. And my celestial Teacher visiting the little newborn of his Volition said to me:

"My blessed daughter, the absolute conditions, necessary and of highest importance, that form the life and the food in order to assure the Kingdom of my Divine Will, is to ask of the creature degrees and prolixity of long sacrifice. Hence our goodness, in virtue of the sacrifice that it asks, must give surprising graces to whom it asks this sacrifice of, in a way that to the creature that I ask fascinated by my love, by my gifts and by my graces, the sacrifice will seem as nothing to her, in spite that she knows that her life is finished; she will not have right anymore over herself. All the rights will be of whom asks the sacrifice of her. If she might not know the whole intensity of the sacrifice that she accepts, [this] would not have all the value, because how much more she knows the greatness, the weight of the sacrifice, so much more value becomes put within. The knowledge puts the exact and complete value in the sacrifice; instead one who doesn't know all the weight of a sacrifice, oh, how much it diminishes the value, the grace, the good that one should obtain, and then our love remains wounded, our power feels impotent before a creature to whom we ask great sacrifices, making them know the weight for which she should submit herself, with her accepting everything only for our love and in order to complete our Will. The prolix sacrifice carries the prolixity of the prayer; and oh! how our ears are all attentive, our glances remain enraptured in seeing that through means (of) the fire of the sacrifice wanted by us, she prays, and what does she ask for and want? That which we want: that our Will be done as in Heaven so in earth. Ah! if she might be able to she would put in disorder heaven and earth, she would (have) all in her power, in order to make that all might ask for that which

she wants, so that her sacrifice might obtain the purpose and might bring forth the fruit wanted by God. Our Paternal goodness is so much that it proves impossible to us to not grant the purpose of a long sacrifice and a prolix prayer. These are the conditions on the part of creatures, and this we have done with you and we want that you know it, because we don't give our things to the blind, that because of their blindness they don't know the goods, nor does it become given to them, nor to those that are around them, much less to the mute, that for their muteness they don't have words in order to manifest our truths and our graces. The first thing that we give is the knowledge of that which we want to do with her, and then we give and do that which we have disposed.

“The knowledge can be called the beginning, the void, the seed where to put the sacrifice, our things, and to make the beautiful prayer arise that weakens us, chains us with chains, with inseparable bonds, and makes us surrender that which she wants. More so that our Will being life and work that gives life to everything and to everyone, in order to come to reign upon the earth (there) is needed from the part of the human family a life of (a) creature at his disposition, and that without opposing him she remains in the authority of his Divine Will, so that of her he might do that which he wants. This will serve as knoll and condition in order to assure his kingdom, on the part of creatures. Now comes the conditions of assurances from the part of God. But to whom can he make them, if not to whom he had asked the sacrifice of? So that my long prolixity of manifesting so many truths on my Divine Will, my long speaking on his kingdom and on the good that he wants and should do, his long sorrow of around six thousand years that he wants to reign, and they have rejected him, the many promises that he wants to give of goods, of happiness, of joys, if they let him reign, they have not been other than assurances that I have made to the creature of this Kingdom of my Fiat; and these assurances were made and sealed in the most beautiful thing, most sacred, most precious, that is in the center of the fire of your sacrifice wanted by us. I can say that I never tire of making assurances; you could say, I return to always say with new ways, new truths, new forms, surprising similes, always on my Divine Will. I would never have said so much if I might not be certain that my kingdom might not be able to have his dominion upon the earth. Hence it is almost impossible [that] my speaking so prolix and a sacrifice of yours so continuous should not have the longed for fruits on the part of God and on the part of creatures. Therefore continue your flight in that Fiat that holds power to make himself road, to demolish all the difficulties and by force of love to make the most faithful friends and defenders (from) his most merciless enemies.”

Then he added: “My daughter, my conception, my birth, my hidden life, my Gospel, the miracles, my sufferings, my tears, my blood poured forth, my death, re-united everyone together, they formed an invincible army in order to complete my Redemption. Thus all my manifestations on my Divine Will, from the first to the last word that I will say, should serve in order to form the army trained all with love, with invincible strength, with irresistible light, with transforming love. They will cast around the creature a net, that if they want to go out they will stumble within, they will become entangled within so much that they won't know how to go out from it; and while she will seek to go out, the so many manifestations of mine on Him will continue to assail her in a way as to extend his net more. Whence seeing herself entangled she will take gusto of the so many beauties of truth and she will feel happy to have stumbled into the net of my manifested truths. So that They will form the completion of the Kingdom of my Divine Will! Therefore my every manifestation on Him is a weapon that should serve to complete a kingdom so holy. If I manifested him and you don't speak it, you will make lack the necessary weapons, therefore be attentive.



“Beyond this you should know that every word gone forth from the Uncreated Wisdom contains life, substance, work, teaching. So that every truth manifested on our Divine Will will have in our kingdom its own office: many truths will have the office to form and to grow the life of the Divine Will in the creature; others will occupy the office to feed him; others will do as teacher; other truths will have the office of defenders, in a way that they will put themselves as an army around the creature, so that no one will be able to touch her. You see therefore the necessity of my speaking so prolix and of the so many truths that I have manifested; it was a kingdom that I had to form, which one doesn’t form with a few words, with a few acts and offices, there are needed so many of them! And my every single truth has the virtue to occupy an office in order to maintain the perfect order, (the) perennial peace; it will be the echo of Heaven, and [creatures] will swim within a sea of graces, of happiness, under a sun that doesn’t know clouds; the sky will be always serene. My truths upon my Divine Will will be the only laws that will dominate; (for) creatures that will enter to live in this kingdom laws not of oppression but of love, that sweetly will make themselves loved, because in them [creatures] will find the strength, the harmony, the happiness, the abundance of all goods. Therefore courage and always ahead in my Divine Will.”

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**April 2, 1932**

***How the divine power will put a limit to the evil of man and it will tell him: “Enough even here.”  
How Our Lord demonstrates with facts that he wants to give the Kingdom of his Will.***

I am always re-turning in the Holy Divine Volition, nor can I do less, because being Life, life is always felt, the breath is felt, the motion, the heat. Thus is it with the Divine Will; as one feels, thus his life is felt, his heat, his motion and all that which He encloses, only with this difference, that when one pays attention to a thing that encloses life, and when to another. Whence I thought to myself: “How ever can the creature return beautiful and holy as she went forth from the creative hands of God, in order to realize the Kingdom of his Fiat in the midst of the human family?” And my beloved Jesus surprising me said to me:

“My daughter, all the works of our Supreme Being are perfect and complete. Not one work of ours is at half. The creation is all complete and perfect; indeed there are not many things of absolute necessity, but as luxury and splendor of our Power, love and magnificence. Only man, for which all things were created, should he remain as our defective and incomplete work, without the purpose for which he was created. What is it? That our Fiat might have his kingdom in every creature. And this is because he sinned and remained stained and made ugly, that he surrenders as a collapsed residence, exposed to thieves and his enemies. As if our Power might be limited and might not have all the power to do that which it wants, as it wants, and how much it wants. Whoever thinks that the Kingdom of our Will can not come, puts in doubt the Supreme Power itself. We can do all, the volition can be lacking to us, but when we want it, our power is so much that that which we want we do, there is no thing that can resist before our Power. Hence we have the power to rehabilitate him/(man), to make him more beautiful than before, and to strengthen and to cement his collapsed residence in a way as to make it stronger than it was, and with the puff of our power to enclose the thieves and his enemies in the dark abysses.

“So that man, for how much he slipped from within our Divine Will, he didn’t stop being our work,

and although he disordered himself, our Power for decorum of our work that should be perfect and complete as we want, with his power he will put a limit to his/(man's) disorders, to his weaknesses and he will tell him with his empire: 'Enough even here; reenter into the order, take your post of honor as worthy work of (your) Creator.' They are prodigies of our omnipotence that he will work, which [man] won't have the strength to resist, but without force, spontaneous, enticed and attracted by a supreme strength, by an invincible love. Was not the Redemption a prodigy of our Power wanted by our Will, and our love that knows how to conquer all, even the blackest ingratitude, the gravest faults, and reciprocates in love where ungrateful man has offended him more? If drawn by man, (it is) certain that he could not re-arise with all the helps of my Redemption, because he is not disposed to take them. Many don't cease being sinners, weak, dirtied by the gravest faults. But if drawn with my Power, with my love, when the two balances overflow a little more and they touch it, with Will to conquer it, man will feel shaken and knocked down in a way that he will re-arise from evil in good and will reenter in our Divine Will from where he went out, in order to take his lost inheritance. Do you know where everything is? Everything is if our Will wants it and with divine decrees has decided on it; if there is this, everything is done, and it is so very true this decision, that they are facts.

"You should know that when I came upon the earth, while I made the office of Redeemer, at the same time all that which my Holy Humanity did enclosed so many acts of my Will as deposit to give to the creature. I didn't have need because I was the Divine Will himself. Hence my Humanity did as a most tender Mother, he enclosed in himself so many births of my Will for how many acts he did, in order to give them to the light and to give them birth in the womb of the acts of creatures, in order to form in their acts the kingdom of the acts of my Fiat. Whence he remains like a Mother, waiting with a love that makes him racked with spasms of pain, to give these divine births of his to the light. The other fact [is] that I myself taught the *Pater Noster*, so that everyone might pray that my kingdom come, so that my Will be done as in heaven so in earth. If it should not come, it would have been useless to teach such a prayer. And I don't know how to do useless things, and then the so many truths manifested on my Divine Will don't they say in clear notes that his kingdom will come upon the earth, not through human work, but through work of our omnipotence? Everything is possible when we want it. Much ease we put in doing as much in the little things as in the great ones, because all the virtue and power is in our act, not in the good that the act of our Power receives. In fact when I was upon the earth, since in all my acts my Power raced, the touch of my hands became powerful, the empire of my voice, and so on; and with the same ease I called to life the young girl, she had died by a few hours, and with the same ease I called to life Lazarus, he had died by four days, from which he was already corrupt and gave forth an unbearable stench; I commanded that they take away the bandages from him and then I called him with the empire of my voice: 'Lazarus, come forth!' To my ruling voice Lazarus resuscitated, the corruption disappeared, the stench stopped, and he returned healthy and flourishing as if he might not have died. True example (of) how my Power can make the Kingdom of my Fiat re-arise in the midst of creatures. This is a palpable and certain example [of] how my Power, in spite that man is corrupted, the stench of his faults more than a dead body infect him, he can be called a poor bandaged one that needs the divine empire in order to melt the bandages of his passions from him. But if the empire of my Power invests him and wants it, his corruption won't have life anymore, and he will re-arise healthy and more beautiful than before. Therefore it can be doubted that at the most my Divine Will might not want it, because they might not be able to merit such a good, but that my Power might not be able to do it, this not ever."

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**April 9, 1932**

***How Jesus goes molding the creation in order to make it re-arise in the new life of his truth. How only Jesus can manifest so many truths upon the Divine Will, because he possesses the source of him.***

My abandonment in the Divine Volition continues, I feel (as) the little baby that sip by sip becomes fed with this celestial food, which produces in my soul strength, light, indescribable suaveness; and then every truth that my beloved Jesus manifests to his little newborn is one of the most moving and delicious scenes and the most beautiful, that puts in my mind as bearer of the beatitude of the Celestial Country. Hence I felt immersed in the so many truths of the Supreme Fiat, and my always amiable Jesus visiting his little baby said to me:

“My little daughter of my Volition, you should know that if our Supreme Being might give to the creature the whole sky, the Sun, the earth, the sea, he would he not give as much as when he communicates the truths upon the Divine Will, because all the other things would remain to the exterior of creatures, while truths penetrates into the most intimate fibers of her soul, and I go molding the heartbeats, the affections and desires, the intellect, the memory, the will, in order to transform it all into the life of truth. And while I go molding them, I go repeating the prodigies of the creation of man, and with the touch of my hands I destroy the germs/seeds of evil and I make the germs/seeds of new life re-arise. The creature feels my touch and as I go molding her, the new life than becomes re-given to her. While the sky, the sun, the sea they don’t have the transforming virtue to form for the creature a sky, a sun, a sea; all the good reduces itself to the exterior and nothing more. Do you see therefore how many goods you enclose with having manifested to you so many truths? Therefore be attentive in corresponding to a good so great.”

Whence I continued to think on the so many truths on the Divine Will. How many joys, how many divine transformations. They have truly been the revealers of the Supreme Being. I would never have known my Creator, my Celestial Father, if the holy truths might not have done as messengers, bringing me so much beautiful news of their adorable Majesty. And while the so many truths were crowded in my mind, a doubt arose in me: has it really been Jesus who has manifested to me so many truths, or else the enemy or my fantasy? And Jesus surprising me said to me:

“My good daughter, how do you doubt it? The multiplicity alone of the so many truths on my Divine Will himself is sure proof that only your Jesus could have spoken so long on the subject itself, with strong and various themes, because possessing the source of him it is no wonder that I have manifested to you, and in so many ways; I could say, the little drops of light of the knowledges on my adorable Will; I say drops for me, comparing them to the great and the infinite sea that (there) remains for me to be able to say, because if I might want to speak all the Eternity, that which I have so much to say on the knowledges that regards my Supreme Fiat, I would never finish. But for you that which I have manifested have been seas, because that which is drops for me, because I am (an) infinite Being, it is sea for you because you are (a) finite creature. Hence only the prolixity and my saying so much is the most certain and most convincing proof that only your Jesus could hold so many reasons, and that only he can know so much of that which regards my Volition himself. The enemy doesn’t possess the source, and then for him to touch a taste would burn him more, because

the thing that he hates more and that torments him more is my Divine Will. And if it might be in his power he would put the earth upside down, he would use all the arts and craftiness in order to make that no one might know and do my Will. Much less your fantasy, so limited and little; oh, how immediately the light of reason would remain extinguished, and how much would you have said, two or three reasons, you would have done as those that want to speak and feel struck dumb and don't know how to go ahead anymore, hence confused you would be reduced to silence. Therefore only your Jesus holds the word always new, penetrating, flood of divine freshness, of admirable suaveness, of surprising truths, which the human intellect is constrained to bow before and to say: 'Here there is the finger of God.' Therefore recognize such a good, and (let) your point of center in all things be my Will alone."

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**April 13, 1932**

***The human nature that let's itself be dominated by the Divine Will: field of his action and earth in bloom. How the Divine Will possesses inseparability.***

I am always between the arms of the Divine Will like a baby pressed between the arms of the mama, who holds me so very pressed between his arms of light, that he doesn't let me see, feel and touch but the Divine Will alone. And I thought to myself: "Oh, if I might be free from the prison of my body, my flights would have been more rapid in the Fiat, I would have known more, I would have done one single act with Him! But it seems to me that my nature makes me make interruptions, as if it might put up obstacles, and it makes it difficult for me to always race in the Divine Will."

But while I thought this, my divine Teacher Jesus visiting my little soul said to me:

"Blessed daughter, you should know that one who lives in my Divine Will, holds the virtue to hold ordered the nature of the creature, and instead of being an obstacle it is her help in order to be able to complete more acts of Divine Will. Indeed it serves as earth to the flowers, that lends itself to form the beautiful flowerings that almost hides and covers it with a variety of their beauty, [to] which the Sun communicates the variety of the most beautiful colors and goes making them brilliant with its light. If it might not be for the earth, the flowers would lack the place in order to form life, in order to be able to be born and to make their beautiful appearance, and the Sun would not find where [and] to whom to communicate the display of its beautiful colors and of its pure sweetnesses.

"Such is the human nature for the soul that lives in my Divine Will. It is as fertile and pure earth that lends itself to give the field of action and to let her form not only the beautiful flowerings, but to make so many suns emerge for how many acts she goes doing. My daughter, it is an enchantment of beauty to see the human nature that lives in my Divine Will, covered and hidden as under of a meadow of flowers all invested with the most brilliant light. The soul alone would not have been able to produce so many varieties of beauty, while united she finds the little crosses, the necessities of life, the various circumstances, now sorrowful, now cheerful, that as seeds serve as to sow in the earth of the human nature, as to form its field in bloom. The soul doesn't hold earth and could not produce any flowering; instead united with the body, oh, how many more beautiful things she can do. More so that this human nature was formed by me, I molded it part by part giving it the most beautiful form; I can say that I did (as) the divine Craftsman and I put there such mastery that no one else can reach

me. So that I loved her, I still see the touch of my creative hands impressed upon human nature; hence she is also mine, she belongs to me. Everything is in complete accord: nature, [soul], will human and Divine. When this is, that the nature lends itself as earth, the human will is in (the) act of receiving the life of the Divine Will in her acts, she lets herself be dominated in everything, nor does she know other in all her things than my Will alone as life, actor, bearer, conservator of everything. Oh, then everything is holy, everything is pure and beautiful! My Fiat is over her with his brush of light in order to perfect her, to divinize her, to spiritualize her. Therefore her nature can not be an obstacle to the flights in my Will. At the most it can be for you an obstacle to your volition, which you must always hold the aim of not giving it life, so that of your earth there is not to fear: that if it has, it receives and gives that which it has received. Indeed it gives more and changes the seeds into flowers, into plants, into fruits; and if not, it remains in its mute silence and remains as sterile earth.”

Whence I thanked Jesus for his beautiful lesson and I felt all content that my human nature could not harm me. Rather it could help me in making the life of the Divine Will grow in my soul, and I continued my rounds, the flights in his acts and my sweet Jesus added:

“My daughter, my Divine Will possesses the inseparability from all his acts and effects, as much as if he works alone in himself and outside of himself, as if he works in the creature; or (if) the creature works in Him or else in order to execute that which my Divine Will wants. In this way of working, [my Will] puts forth of his, and he retains them as his acts and his properties, inseparable from Him. Now if the creature lives in my Divine Will, these acts make themselves common property with the one and the other. If then she makes some exits, she loses her first rights, that had been made in our house, and then the substance, the life of the act, the sanctity, the beauty, the prerogatives that are needed in order to be able to form one act of ours and [that] has been put forth by our Divine Volition. The creature has not done other than to assist and to concur with her will, to work together with ours. But of substance there has been put forth nothing of hers. Hence if she persists to live in our Volition, she masters together; if she goes out, with justice she touches nothing, but if she reenters she acquires anew the right of mastery.

“But there is great difference between one who lives in my Divine Will and works together and between one who not living in Him follows and completes in the circumstances that which my Fiat wants. This one takes in her act my limited Will, and as she finishes the act thus it remains, it doesn’t go ahead anymore; and although these acts are also inseparable from Him, however one sees these acts have not worked continuously: limited they take my Divine Will and limited they remain. Instead one who lives and works in Him, her act acquires the incessant act to work continually. These [acts] will always be agents in my Fiat, they will never lose the attitude; that the work of my Volition never ceases, as such they become the acts of the creature. Therefore I want you always in my Fiat, if you want to take him not limited and as drops, but (as) seas, in a way as to remain so very filled that you won’t touch and see other than my Divine Will.”

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**April 23, 1932**

***How the creature becomes called by the Divine Will. How many times she does her acts in Him, so many times she is reborn in his acts. Competition between Creator and creature.***

My abandonment in the Divine Fiat continues. I feel his call in all his acts, which are in the sky, in the sun, in the sea, in the wind, in the acts that he did in the Redemption, because there is nothing that exists that did not come forth from the Divine Volition. And he calls me in order to say to me:

“I have done everything for you, come to enjoy and possess all that which with so much love I have created for you, do not make yourself estranged from all that which belongs to you nor make ours and your possessions isolated and deserted. Come and make your voice echoed, so that it resounds in all our created things. Make us feel the sweet stamping of your steps. Solitude grieves us, company puts us in feast and gives us the sweet surprises of the joys that our beloved creature can give us.”

But while my mind turned in his works, my always amiable Jesus, visiting my poor soul, all tenderness said to me:

“Blessed daughter of my Volition, since all created things were made for creatures, my Divine Will remained in each one of them to call the creature, because he didn’t want to remain alone, but he wanted she for whom things were made, in order to give her the rights over them and thus not remain defrauded in his purpose for which he had created them. Now who hears this call? One who possesses my Will as life. The echo of my Will that is in created things forms the same echo in the soul that possesses him, and between his arms himself he carries her where my Volition himself calls her. And since she holds her rights given by me, if she loves, all created things say love; if she adores they say adoration; if she thanks they say thanks, in a way that one sees flutter in the sky, in the sun, in the sea, in the wind, in everything, even in the little birdie that sings, the love, the adoration, the thanksgiving of the creature that possesses my Divine Will. How vast [is] the love and all that which she can do and say, heavens and earth are in her power. But this is still nothing.

“You should know that the soul that possesses my Divine Will, his divine omnipotence enters in her work, and true power means to diffuse oneself in everyone and everything, to recall everyone in that act. With his empire making himself felt by everyone, he calls the attention of everyone, in a way that they feel the working power of my Fiat in the act of the creature, because I can call it not her act but mine; and one who finds themselves in possession of Him, those are the Angels, the Saints; the Creation, they feel a vein of his power flow and everyone puts themselves at attention in order to receive it, and bending down they adore, thank, love the working Divine Will. One act of Him is the greatest thing, the most beautiful for all (of) heaven and for all the earth. One act of his, since it possesses complete power, so much so if he works in the human act, as much as alone, he can bring innovation, transformation over everything and make new things re-arise, that didn’t exist before. So that one act in my Divine Will takes the post in the divine order and with his powerful empire reigns over everyone, reigns with his enticing love, with his enrapturing beauty, with his joys and infinite sweetness; it is an act that encloses everything together. And those that don’t feel the beauty of him are constrained to feel the weight of divine justice over them. But everyone will feel the touch of the power of an act of my Will, no one will be excluded. And only these acts line themselves up in continuous homage toward God himself, because those that give more glory to God and continuous homage are the acts done in the Fiat, because they are acts reproduced by God himself and they take part in their incessant act.”

After this I was doing my acts in the Divine Will, and my sweet Jesus added:

“My daughter, the soul that lives in my Will is in the continuous act of being reborn in the acts that she does in Him. If she loves, she is in the continuous act of being reborn in the divine love, and while born forms the life of love in her, [that] as life takes the primacy in all her being, by way (of) her heartbeat, her breath, the motion, the glance, the step, the will and all the rest becomes love; and how many times reborn, so many times more the love grows, this love as life. And in (the) act of always being born and grown, holds the enrapturing and wounding strength, that while it wounds us, it enraptures us, but with our same divine power, and we feeling ourselves wounded we pour forth love from our wounds, and we wound our beloved creature, and in every rebirth we double our love for her. Thus if she repairs, and how many times she repairs in our Will, so many times is she reborn in the divine reparation and it forms the life of reparation in her soul, so that the breath, the motion, the will and all her being acquires the life of reparation.

“And since it is not with one act alone that she repairs to us, but with an entire life, as life she holds the disarming power, and disarming us she converts the scourges into graces. Thus with all the rest that the creature can do in our Divine Will. They are lives that she acquires, which are fed by our divine sources. Thus if she praises us in our Divine Will, thanks us, blesses us, she forms an entire life of thanksgiving, of praise and of benediction toward her Creator, and every time that she does it, while she is reborn in these acts and grows, she forms the fullness of the life, in a way that the breath, the heartbeat, if she thinks, if she speaks, if she moves the step, if blood circulates in (her) veins, of the creature all together, there is no particle of her being that doesn't say ‘I thank you’, ‘I praise you’, ‘I bless you’. Oh, how beautiful it is to see her, that possessing so many lives for how many times she is reborn in her same acts done in our Divine Fiat, that for how many lives she possesses we feel in her heartbeat so many heartbeats in one, so many breaths, motions and steps in one, and of each some say love, some reparation, some thanksgiving, some praise and some benediction. These rebirths and lives form the most beautiful harmony in the fortunate creature that has had the good of acquiring them. And so much is our satisfaction that our look is always fixed in looking at her, our ears always intent to listen to her, the power of our Volition calls our continuous attention. And as she says to us ‘I love you’, thus we repeat to her: ‘We love you, O daughter.’ As she repairs to us, thus we press her to (our) heart; as she thanks us, praises and blesses us, thus we go repeating to her: ‘We thank you because you thank us, we praise you because you praise us, we bless you because you bless us.’ We can say that we put ourselves in competition with her. Heavens and earth are stupefied because the Creator puts himself in competition with his beloved creature. Therefore always in my Will I want you, because in Him you give us to do and to say and form our outlet of love.”

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**April 30, 1932**

***How living in the Divine Will is a gift. Example of the poor one and example of the king. How the gift is (an) excess of the love and magnanimity of God, which neither minds nor wants to keep accounts of the great value that he gives.***

I felt myself all immersed in the Divine Volition. A crowd of thoughts preoccupied my mind, but always on the Fiat himself, because in Him one can not think of other; his sweet enchantment, his light

that invests everything, his so many truths that as (a) formidable army take sides (all) around, they remove all that which doesn't belong to Him. The happy creature that finds herself in the Divine Will, finds herself as in a celestial atmosphere: all happy, in the fullness of the peace of the saints and if she wants something it is only that everyone might know a Volition so amiable, so holy, she would like that everyone might come to enjoy her happiness.

But I thought to myself: "But how can it be that creatures can come to live in the Divine Will in order to be able to form his holy kingdom?" And my beloved Jesus surprising me said to me:

"My daughter, how little you are! One sees that your littleness doesn't know how to elevate itself in the power, immensity, goodness and magnanimity of your Creator, and from its littleness it measures our greatness and our liberality. Poor tiny one, you disperse yourself in our interminable powers and you don't know how to give the just weight to our divine and infinite ways. It is true that humanly speaking, [for] the creature, surrounded by the evils as she is, to live in my Volition, he forms his kingdom in the midst of them, it is as if she might want to touch Heaven with (her) finger, that which is impossible, but that which is impossible to men is possible to God.

"You should know that living in our Will is a gift that our magnanimity wants to give to creatures, and with this gift the creature will feel transformed: from poor, rich, from weak, strong, from ignorant, learned, from slave of vile passions, sweet and voluntary prisoner of a Will all holy that won't hold her imprisoned, but king of herself, of the divine dominions and of all created things. It will happen as to a poor one that dresses in miserable rags, lives in a hovel without doors, hence he is exposed to thieves and enemies. He doesn't have sufficient bread to satisfy his hunger and is constrained to beg for it. If a king might give him a gift (of) a million, the poor one would change his fate and he would no longer make the figure of a poor beggar, but of a lord that possesses palaces, villas, he dresses with decency, holds abundant foods and is put in the condition to be able to help others. Who has changed the fate of this poor one? The million received in gift. Now if a vile coin holds the virtue to change the fate of an poor unhappy one, much more so the great gift of our Will, given as gift, He will change the unhappy fate of the human generations, except one who voluntarily wants to remain in his unhappiness. More so that this gift was given to man in the beginning of his creation, and ungrateful he rejected him with doing his will, removing himself from Ours.

"Now one who disposes herself to do our Volition prepares the post, the decency, the nobility where to be able to put this gift so great and infinite. Our knowledges on the Fiat will help and will prepare her in a surprising way to receive this gift, and that which they have not obtained even today, they can obtain tomorrow. Therefore I am doing as a king would do, who would like to elevate a family with bonds of relatives with his real family; in order to do this he first takes one member of them, he keeps her in his palace, raises her, feeds her together (with him), accustoms her with his noble ways, he entrusts her with his secrets, and in order to make her worthy of him he makes her live of his will, and in order to be more secure, and in order to not make her descend to the baseness of her family he makes for her the gift of his volition, so that she might hold it in her power. That which the king can not do, but I can do it with bilocating my Will in order to make him a gift to the creature.

"Whence the king holds his eyes fixed over her, he goes always embellishing her, dresses her with precious and beautiful attire in a way that he feels enamored; and not being able to endure her at



length anymore, he binds her with the lasting bond of marriage, in a way that the one becomes the gift of the other. With this, both parts hold the right to reign, and that family acquires the bond of relatives with the king, and the king for love of she who has given herself to him, and that he himself is gifted to her, calls that family to live in his palace giving them the same gift that he has given to she whom he loves so much. Thus have we done. First, we have called one of the human family to live in the palace of our Volition; as soon as we made for her the gift of his knowledges, of his most intimate secrets. In doing this we experience contentments and indescribable joys and we feel how sweet and dear [it is] to have the creature live in our Volition, and our love pushes us, indeed it coerces/rapes us to make her the gift of our omnipotent Fiat. More so that [she] made for us the gift of hers, she already was in our power, and our Divine Will was able to be secure and at his post of honor in the creature. Now after we have made the gift of our Fiat to a member of this human family, she acquires the bond and the right of this gift, because we never do works and make gifts for one alone, but when we do works and make gifts we always do them in a universal way; hence this gift will be ready for everyone, provided that they want it and dispose themselves. Therefore the living in my Will is not property of the creature nor is it in her power, but it is a gift, and I do when I want, to whom I want, and in the times that I want. He is a gift of heaven made by our great magnanimity and by our inextinguishable love.

“Now with this gift the human family will feel so bound with their Creator, that they won’t feel distant anymore from Him, but so near as if they might be of his same family and might cohabitate in his same palace. With this gift they will feel so rich that they will no longer feel the miseries, the weaknesses, the riotous passions, but everything will be strength, peace, abundance of grace, and recognizing the gift they will say: ‘In the house of my celestial Father there lacks nothing, I have everything at my disposition, always in virtue of the gift that I have received.’ We always give gifts by effect of our great love and from our highest magnanimity; if this might not be, or we might want to mind if the creature merits it or not, if she has made some sacrifices, then it would not be a gift anymore, but payment, and our gift would be rendered as right and slave of the creature. While we and our gifts are not slaves of anyone. In fact man didn’t exist yet, and before he was we already created the sky, the sun, the wind, the sea, the earth in bloom and all the rest in order to make a gift of it to man. What had he done in order to merit gifts so great and perennial? Nothing, and in the act of creating him we gave him the great gift that exceeded all the others, our omnipotent Fiat. And although He rejected him, we however didn’t discontinue from giving him anymore. No, but we hold Him on reserve in order to give Him to the children, the same gift that the father rejected from us. The gift becomes given in the excess of our love, which is so much that he doesn’t know what to do, he doesn’t mind the accounts, while he gives the payment if the creature does good works, sacrifices herself, he gives with just measure and according to what she merits; not so in the gift. Therefore one who will be able to doubt what it means does not understand our Divine Being nor our breadth, nor where our love can arrive. However we want the correspondence of the creature, the gratitude and her little love.”

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**May 8, 1932**

***The creature with doing her will impedes the course to the gifts of God and if she might be able to would put him into immobility. How God in all his works gives the first post to the creature.***

I continued to think on the Divine Will and of the grave evils of the human volition, and how this without the life of the Fiat is without guide, without light, without strength, without food, ignorant, because she doesn't hold the teacher that teaches her the divine science. So that without Him the creature knows nothing of her Creator. One can say that she is illiterate, and if she knows something, they are hardly the shadows or some vowel, but not with clarity, because without the Divine Will, there is no light, but always night. Behold the reason that God is so little known; the celestial language, the divine truths are not understood, because the Divine Will doesn't reign as life as first act. It seemed to me (that I) saw the human will, before my mind, as dying of hunger, ragged, cretin, all stained, limping and enveloped in dense darkness; and since she is not accustomed to live of light and to look at it, every little light of truth eclipses her sight, confounds her and blinds her more. Oh, how there is to cry over the great misfortune of the human will! Without the Divine it seems that she lacks the life of good and the necessary foods in order to live.

But while I thought this, my Celestial Teacher Jesus, making me his brief little visit, said to me:

"My blessed daughter, doing one's own will is so very grave, that it would be a minor evil if the creature might impede the course of the sun, of the sky, of the wind, of the air, of the water. And yet this course would cause such disorder and terror that man could live no more. And yet this great evil would be nothing in comparison to the grave evil of doing one's own will, because with this she doesn't impede the course to created things, but to her Creator himself. Adam with removing himself from our Will stopped the course of the gifts that (He) should give to his beloved creature. If he might have been able to he would have constrained God to immobility. Our Supreme Being with creating the creature wanted to remain in continuous correspondence with her, he wanted to give her now one gift and now another. He wanted to make her so many beautiful surprises not ever interrupted. Now as [the creature] does her will, thus silently she says to her Creator: 'Withdraw, I don't have anywhere to put your gifts. If you speak to me I don't understand you, your surprises are not for me, I am enough by myself', and with reason she says this, because without my Will that is her primary life, she has lost the life and the capacity where to put my gifts, to understand our celestial language, and she makes herself (a) stranger to our most beautiful surprises. The creature with not doing our Will loses the divine life, the most beautiful acts, most interesting, more necessary than her creation and of how she was created by God.

"Behold therefore, as man removed himself from our Fiat, he disarranged himself in a way that every step vacillated, because he detached himself, rejected the vital act of his life, and from the stable and permanent act that He should live with him as one life alone, that (is) our Divine Will. In a way that we feel immobilized by man, because we want to give and we can not. We want to speak and he doesn't mind us; it is as if from a distant we make our sorrowful laments heard by saying to him: 'Oh, man, finish it, recall in yourself that Will that you rejected! He doesn't mind your evils, and if you call Him He is ready to take possession of you and form his kingdom in you, of dominion, of peace, of happiness, of glory, of victory for me and for you. Oh, don't want to be enslaved anymore nor live in the labyrinth of your evils and miseries! (For) such I didn't create you, but I created you king of yourself, king of all. Therefore call my Will as life, and he will make you know your nobility and the heights of your post in which you were put by God. Oh, how content you will be, and you will content your Creator!"

After this he added:

“My daughter, one then feels the true life in herself, when she enters in my Divine Will, because in Him the creature sees with clarity her nothing(ness) and how this nothing feels the need of the All, that is of He who drew her from the nothing in order to live; and as she recognizes herself, the All fills her with himself. This nothing feels the true life, she finds in him the immediate contact of sanctity, of goodness, power, love and divine wisdom; she recognizes in herself the power of the creative work, his palpating life and the extreme need of this divine life, otherwise she feels as if in herself there might not be life. It is only my Will that makes her true nothing(ness) recognized by the creature and [my Will] goes continually blowing on this nothing in order to maintain the divine life always inflamed in her, in order to make her grow as a worthy work of our creative hands. Instead without our Will the creature feels as if she might be something and the All remains outside of the nothing.”

Whence I followed my acts in the Divine Will, and my poor mind was lost in the multiplicity of his works, which raced in search of man in order to embrace her and take sides around her in order to defend her, to lend her all helps, to felicitate her and to make her feel his loving laments, his sorrowful notes even in the depth of the heart, that while the Divine Fiat in all that which he does searches man out, wants to find her, love her and she in her acts doesn't search him out, doesn't surround him nor does she make him feel her loving notes nor her sweet laments that she wants He who so very loves her and whom she should love. Now while I lost myself in his divine works, my sweet Jesus resumed speaking:

“My daughter, all our works *ad extra* have been done and will be done only for creatures, our purpose is only for them, because we don't have need. Therefore in the work that we do the creature shimmers in our act, she flows in them as purpose of our work. And since every act has its purpose, thus the reason that moves us to work is the creature. Therefore in all our works the first post is occupied by her; she shimmers and flows in our act. Therefore we can say: ‘You were with us when we extended the sky and we formed the sun; in that azure(ness) and in that light we gave you the post of honor and you flowed in them. In every act of the Word done upon the earth, in every suffering, in every word you had your post of center and you flowed in them as your property.’ Now we did not give the creature the post in our act in order to make her be useless and in order to make her flow in them (as) almost idling; no, no, the idleness has not made anyone holy. We put her inside our acts because inside of ours we might put her acts. Ours should serve as model, as space in order to be able to put her acts inside with more security. We also work. To love is work. It is our work because love is working, vivifying, creating, sustaining everything and everyone. Hence in spite that the creature holds her post in our works, oh, how many of our works are seen empty of the acts of creatures! Indeed she doesn't even know them and lives as if we might have given her nothing. Whence our works have a [sorrow] and incessantly ask of her because while she holds her post [in them] she doesn't make use of them, nor with her love does she work together with the work of her Creator. And yet the centuries won't finish, because our works don't have the purpose for which they were made, that is the creature inside of them to work as center of the their acts. And these will be those that will let my Divine Will reign as life in their souls.”

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**May 15, 1932**

***How the knowledges on the Divine Will will form the eye and the capacity in order to look at and receive the gift of the Divine Fiat, and to accustom creatures to live as children. Disarrangement of the human will.***

I am always returning in the Supreme Fiat, and feeling in myself the sweet enchantment of his light, of his peace, of his happiness, oh, how I would like that the whole entire world might know such a good, so that everyone might pray that his kingdom might come upon the earth! But while I said this, I thought to myself: "If living in the Divine Volition is a gift that [Jesus] must make to the human generations - Jesus loves so much, wants, longs for, that this Divine Will be known in order to make him reign - and why doesn't he hasten to give this gift?"

And my highest good Jesus, visiting my little soul, all goodness said to me:

"My daughter, you should know that although I burn from the desire to see my Divine Will reign, I can not yet give this gift, first the truths that I have manifested, (with) creatures knowing them, they will have the great good to form the sight in order to be capable of understanding him and hence dispose themselves in order to receive a gift so great. One can say that now (they) lack their eye in order to see and the capacity in order to understand him. And therefore first I have manifested so many truths on my Divine Will, and as creatures will know these truths of mine, thus will they form the orbit where to put the pupil inside and animate it with sufficient light in order to be able to look at and understand the gift, that more than sun will be given and entrusted to them. If I might want to give it today, I would do as if I might want to give a sun to a blind one; poor little one, with the whole sun given she would be always blind, nor would her fate change nor would she receive any good, rather she would have a sorrow to hold a sun for gift and to not even see it nor receive the beneficial effects of it. Instead one who might not be blind, how many goods would she not receive [with] holding a sun for gift at her disposition! It would be her perennial feast and would put her in the condition of giving light to the others, and she would be surrounded and loved by everyone in order to obtain the good of the light that she possesses. Whence to give the great gift of my Divine Will, that more than sun will change the fate of the human generations, today it would be to give him to the blind, and to give him to the blind would be to give them useless gifts, and I don't know how to give useless things. Therefore I wait with divine patience and delirious that my truths make (their) way, prepare souls, enter in them and form the eye animated with sufficient light, that [creatures] can not only look at the gift of my Fiat, but [have] the capacity in order to enclose him in themselves, so that he forms there his kingdom and extends his dominion. Therefore patience and time make things done as is appropriate and as our Sovereignty merits in the work.

"We, our Supreme Being, do as a father would do who wants to give a great gift to his little child. The father calls the child and lets him see the gift. He says: 'This gift is prepared for you, already it will be yours', but he does not give it to him. The child remains amazed, enraptured in seeing the gift that his father want to give him, and remaining around the Father he prays him that he give him the gift, and he doesn't know how to detach himself, he prays and re-prays that he wants the gift. Meanwhile the father seeing him around profits in instructing the child, to make him understand the nature of the gift, the good, the happiness that he will receive from this gift. The child becomes mature with the manifestations of the Father and capable not only of receiving the gift, but of

understanding what the gift that he should receive encloses of good, of greatness. Hence he presses himself more around the father, prays and re-prays, longs for the gift, arrives to cry and doesn't know how to remain anymore without the gift. One can say that he has formed in himself, with his prayers and sighs, with acquiring the knowledges of the gift that his father has made for him, the life, the space where to receive the gift as in sacred deposit. This delaying of the father to give the gift to his child has been a greater love; he burned, longed to give the gift to his child, but he wanted him capable and that he might understand the gift that she received, and no sooner than he sees him mature in order to receive such a good, he immediately gives it to him. Thus we do, more than a Father we long to give the great gift of our Will to our children, but we want that they know that which they should receive; the knowledges of Him mature and make our children capable to receive such a good. The so many manifestations that I have made will be the true eyes of the soul, in order to be able to look at and understand that which our Paternal goodness wants to give to creatures for so many centuries.

“More so that the knowledges that I have manifested on my Divine Will, as they will be known by creatures, they will cast in them the seed to make the love of progeny germinate toward their Celestial Father, they will feel our Paternity, and if [the Celestial Father] wants that (they) do his Will, it is because he loves them and wants to love them as children in order to participate in his divine goods. Hence our knowledges on the Divine Fiat will make them accustomed to live as children, and then every astonishment will cease that our Supreme Being gives the great gift of our Will to his children. It is a right of the children to receive the properties of the Father, it is a duty of the father to give his goods to the children. One who wants to live as a stranger doesn't merit the possessions of the Father. More so that our Paternity craves, longs for, burns from the desire of wanting to give this gift, so that one be the Will with his children. Then yes, our Paternal love will rest when we will see the work gone forth from our creative hands in the womb of our Volition, in our house, and our kingdom populated by our dear children.”

After this I continued to think of the Divine Will, it seems to me that I don't know how to remain if I don't think there. And my Celestial Teacher added:

“Blessed daughter, all the acts that my Divine Will does are so tied between themselves, that they are inseparable, in a way that if they want to be found, at first appearance one finds one act alone, but entering more within so many distinct acts are found the one from the other, but fused and tied together, that they can not be distinguished. This strength of union and inseparability forms the nature of the divine work. The creation itself says it, if one single star might be able to detach itself from its post in which it is connected together with all the other created things, it would already fall, and would cast (a) general confusion in all the other created things, such is the inseparability and union that they hold. All together, all have life, although distinct between themselves, and they form the beautiful harmony of all the Creation; separate it can be said that they lose life and cast confusion everywhere. Such is the human will separated from the Will of her Creator. Not only does she herself fall, but she goes casting confusion everywhere and if she might be able to she would disarrange everything and the order itself of her Creator, nor is there any wonder. The human will, created by us and separated from ours, it would be as a star detached from its post, where it possessed the divine strength, the union of common accord and of all the goods with its Creator. Detaching itself it loses the strength, the union and the goods in order to live. Hence by necessity it

touches the fate to precipitate and to cast confusion everywhere.

“Now [with] living in my Divine Will, as the soul does her first act thus she feels the strength and the union of all the acts of the Divine Fiat. So that one act includes and encloses all the other acts, and he feels the need to continue his acts in order to connect himself together, in order to develop the strength of the Divine Will that he feels in himself, as life he doesn’t know to be without making himself be felt, he wants to breathe, to palpate, to work. One act calls the other, and thus it forms the sequence of the acts with the union of the acts of my Will. In order to form a life one act is not enough, one breath, one heartbeat, no, but there is needed the continuation (act) to breathe, to palpate and to work, and as the soul lives in my Divine Will thus he makes her breathe and palpate, and my Fiat forms his entire life of work, for how much it is possible for a creature to enclose in herself. Therefore if you want his life in you, let your acts be continuous in Him.”

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**May 22, 1932**

***Delightful scenes that the soul forms for her Creator. The Divine Will will give the gift of infused science to the creature, which will be as divine eye.***

My poor mind swims in the immense sea of the Divine Will. In this sea it murmurs continually, but what does it murmur? Love, praise, thanksgiving, and the Supreme Being makes his murmur met with that of the creature, and gives love in order to receive love. What sweet meeting between the Creator and the creature that they give love to each other, and in this exchange of love are formed the waves of love, of light, of indescribable beauties, [in] which the poor creature not being capable of enclosing all in herself, feels drown, and while she has taken who knows how much, the drowning that she feels impedes her from being able to repeat that which she feels in herself of the ineffable secrets of love, of light, of divine knowledges, that the murmur of the Eternal has enclosed in her soul. But while I lost myself in so many knowledges as to not know how to repeat them, I felt myself stutter, I lacked suitable vocabulary, and in order not to blunder I pass on.

And my amiable Jesus, compassionating my incapacity and littleness, squeezed me to himself between his arms and said to me:

“My blessed daughter, you have reason that your littleness feels drown under the immensity of my light, of my love and of the innumerable truths that our adorable and holy Being contains. But our Power and immensity delights itself to fill the creature so much with light, with love, with our various knowledges, with sanctity, even to drown her, and one of the most beautiful scenes is to see the creature as drowned in our immensity, that she wants to speak and she is drown with light, with love, with surprising truths. Oh, how beautiful it is that she wants to speak of that which she feels, and our waves invest her and reduce her to silence! However we with this way make a display of ourselves with our beloved creature, and we do as a Teacher that wants to make a display of his science with his little disciple. He puts forth all of that which he knows, and the disciple listens, it fills the mind, the heart. But since they’re so many things that [the teacher] has said, [the disciple] doesn’t know how to repeat anything, but however it serves to make her appreciate and love the teacher, and to hope for the heights where she can arrive of his science. Being under his direction, it serves the teacher in order to make himself known and to receive the attention and affection and fidelity of the

disciple. Thus do we: in order to make ourselves known and in order to make ourselves loved, when we see the creature empty of everything, that she doesn't want other than our Divine Will, we delight so much even to drown her with light, with love and with our truths that pertain to us, and then we go cutting it up for her little by little of that which we have infused all together, and thus we delight in adapting ourselves to her little capacity.

“Now you should know that one who lives in the Divine Will will reacquire, between so many prerogatives, the gift of infused science, a gift that will be a guide for her in order to know our Divine Being, that will facilitate her carrying out of the Kingdom of the Divine Fiat in her soul. It will be (a) guide for her in the order of natural things, it will be as the hand that guides her in everything and it will make known the palpating life of the Divine Volition in all created things and the good that it continually brings her. This gift was given to Adam in the beginning of his creation, together with our Divine Will he possessed the gift of infused science, in a way that he knew with clarity our divine truths. Not alone, but all the beneficial virtues that all created things possessed to (the) good of the creature, from the greatest thing, even to the littlest blade of grass. Now as he rejected our Divine Will with doing his, our Fiat withdrew his life and the gift with which he had been bearer of. Hence [Adam] remained in the dark, without the true and pure light of the knowledge of all things. Whence with the life of my Will returning in the creature, his gift of the infused science will return.

“This gift is inseparable from my Divine Will as light from the heat is inseparable, and where He reigns he forms the eye full of light in the depth of the soul, which by looking with this divine eye she acquires the knowledge of God and of created things, for how much it is possible for a creature. Now my Will withdrawing himself, the eye remains blind, because He who animates the life has departed, that is he is no longer the working life of the creature. It happens as to the body: even to such that the eye is healthy she sees, she distinguishes the colors, the objects, the people. But if the pupil becomes dark and she loses the light she remains blind. Hence she doesn't know how to distinguish anything anymore. At the most she will be helped by way of feeling in order to know and understand something. But her light is spent and is finished. Perhaps she will have eyes, but no longer full of the life of light, but of dense darkness that are bearers of sorrow to the lost sight. Such is my Will. Where He reigns he centralizes in the soul this gift of infused science, that more than eye sees and understands, but without effort: divine truths, the most difficult knowledges of our Supreme Being, but with a marvelous facility, without artifice and without study. More so [for] the natural things, [of which] no one can know the substance, the good that there is within, if not he who has created them. Hence no wonder if our Divine Volition makes himself revealer of our Divine Being and of the things that He himself has created in the soul where he reigns and not reigning, everything is darkness for the poor creature. Our children are blind and don't know nor do they love He who has created them, who more than Father loves them and longs for the love of his children. My Divine Will where he reigns he doesn't go with empty hands, but brings all the goods that he possesses. And if ungrateful they constrain him to withdraw, he brings everything with himself, because he is inseparable from his goods. He does as the sun: as the morning rises, thus it gifts the earth with its light and its beneficial effects, and as the evening withdraws, it brings all the light with itself, nothing remains, not even a drop of light for the night. And why? Because it can not nor is it able to detach one single particle of light, because it is inseparable from its light, and where it goes with the fullness of light that it possesses it forms the full day. Therefore be attentive, because where my Will reigns he wants to do great things, he wants to give everything, nor does he adapt himself to do little things,

but he wants to form the full day and to show off in gifts and with magnificence.”

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**May 30, 1932**

***How the Divine Will searches the act of the creature in order to form his life in her. Difference between the Sacraments and the Divine Will. How He is life and those are the effects of Him.***

My little mind continues to cross over the immense sea of the Divine Fiat. It seems to me that he in all things, and also over the Supreme Being holds the first post of dominion and of command, and says: “In vain you escape me”, and in all things can say: “I am here. I am, I am here for you in order to give you life. I am the Insuperable, no one can exceed me, neither in love, nor in light, nor in my immensity, in which I form so many lives of myself for how many lives I want to give to creatures.” Oh! power of the Divine Volition that in your immensity searches the act of the creature in order to form so many lives of You, in every single act of them, and how many [of] these acts they don’t receive and reject, and your life remains suffocated in you, in your immensity. Ah, you without ever tiring, with (a) love that conquers all, continue your searches of the human acts, in order to give your life and bilocate him in every instant!

But while my mind dispersed itself in the sea of the Fiat, my Celestial Teacher Jesus, visiting his little daughter, said to me:

“Blessed daughter of my Volition, every act of the creature done in my Will is a step that she makes in order to draw near to God and God in his turn makes a step in order draw near to her. One can say that the Creator and the creature are always walking, they never stop, the one towards the other, and my Will descends in the act of the creature in order to form his step of divine life, and she climbs in the Fiat, in the divine regions in order to make herself conqueror of light, of love, of sanctity and celestial knowledges. So that every act, word, breath, heartbeat in my Will are so many steps of divine life that the creature makes, and He, the one who longs for these acts in order to have his field of action, in order to be able to form so many divine lives in the creature. This was the purpose of the Creation: to form our life in the creature, to have our field of divine action in her, and therefore we love so much that she does our Divine Will, in order to put our life in safety, not in us, we don’t have need of anyone, we are more than sufficient to ourselves, but in the creature. This was the great portent that we wanted and we want to do in virtue of our Will: to form our life in the life of the creature. Therefore if we don’t do this, the creation would remain without our first purpose, an impediment to our love, a continuous bitterness to look at her and to see a work so great work, and of such magnificence, and not realized and our purpose failed. And if there was not in us the certainty that our Will might have to reign in the creature in order to form our life in her, our love would burn all the creation and would reduce it into nothing. And if he supports and tolerates so much, it is because we see our realized purpose beyond the times.

“Now as the creature does her will, thus she steps backwards, and makes a step back from her Creator, and God steps backwards and it forms an infinite distance between the one and the other. You see therefore the necessity to persevere in a continuous way, to work in my Divine Will, in order to diminish the great distance between God and the creature produced by the human will, and do not believe that is (a) personal distance. I am as through everything, in everyone, in Heaven and in earth.



The distance that the human volition forms without mine is (a) distance of sanctity, of beauty, of goodness, of power, of love, they are infinite distances that only my working Volition in the creature can reunite and conjoin together and make inseparable the one from the other.

“This happened in the Redemption, every manifestation that was made by us on the descent of the Word upon the earth, it was a step that we made toward mankind, and as they longed and prayed for it, and they manifested to the people our manifestations, prophecies and revelations, thus they made so many steps toward the Supreme Being. So that they remained walking toward us, and we toward them, and as the time of having to descend from Heaven in earth drew near, thus we augmented the Prophets in order to be able to make more revelations, in order to be able to expedite the walk on both parts, so very true that in the first times of the world there was not any prophet, and our manifestations [were] so scarce that it can be said that one step was made every century. This slowness of walk cast coldness on the part of creatures, and almost held her from all in a way to say, my descent upon the earth (was) an absurd thing, not a reality, like one thinks today on the Kingdom of my Will: a way of saying and almost a thing that can not be. Hence the Prophets came after Moses, almost in the last times, near to my descent upon the earth, which behind our manifestations the walk on both was expedited, and then the Sovereign Lady of Heaven came, whom not only walked, but raced in order to expedite the meeting with her Creator, in order to make him descend and make him complete the Redemption. You see therefore how my manifestations on my Divine Will are certain proofs that He walks in order to come to reign upon the earth, and that the creature to which they have been made with an iron constancy walks and races in order to receive the first meeting, in order to give her soul in order to make him reign, and thus give him the step to make him reign in the midst of creatures. Therefore your acts are continuous, because only continuous acts are those that expedite the walk, overcome every obstacle, and alone are the conquerors that conquer God and the creature.”

After this the crowd of my thoughts continued on the Divine Will, and having made Holy Communion I thought to myself: “What difference is there between the Sacraments and the Divine Will?” And my Sovereign Jesus breaking his eucharistic veils made himself seen, and giving a sorrowful sigh said to me:

“My blessed daughter, the difference is great between the one and the other. The sacraments are the effects of my Will; instead He is life, and as life with his creative power he forms and gives life to the Sacraments. The sacraments don’t hold the virtue to give life to my Will, because He is eternal, neither does he have beginning, nor end. Instead my adorable Will always occupies the first post in all things, and possessing the creative virtue in his nature he creates things and his life itself where he wants, when and how he wants. One can tell the difference an image of which is between the sun and the effects that the sun produces. These don’t give life to the sun, but they receive the life of the sun and must remain at its disposition, because the life of the effects become produced by the sun. And then the Sacraments are received in time, in places and by circumstances. Baptism is given one time and no more. The sacrament of Penitence is given when one falls into sin. My sacramental life itself is given one single time a day. And the poor creature in this distance of time doesn’t feel over herself the strength, the help of the baptismal waters that regenerate her continually, nor the sacramental words of the Priest that strengthen her in a continuous way with saying: ‘I absolve you from your sins’; nor does she find, in her weaknesses and tests of life, not even her Sacramental Jesus that she

can take in all the hours of the day. Instead my Divine Will, possessing the primary act of life and being able to give life, with his empire he holds the continuous act over the creature, in every instant he gives as life, life of light, of sanctity, of love, life of fortitude. In short he as life, times, circumstances, places, hours don't exist. There are neither restrictions, nor laws, especially because he must give life, and life is formed with continuous acts, not at intervals. And therefore in the vent of his love, with his continuous empire it can said that it is (a) continuous baptism, absolution not ever interrupted and (a) communion of every instant.

“More so that this Will of ours was given to man in the beginning of his creation as perennial life living in him. This was the substance, the fruit of the creation: our Will that should form our life in the creature. With this life we gave everything; there was nothing that she might have been able to have need of, that she might not be able to find in this Will of ours. It can be said that she would have held at her disposition all that which she might have wanted: help, fortitude, sanctity, light, everything became put in her power; and my Will took the pledge to give her all that which she wanted, provided that she might give the him dominion and let him live in her soul. Therefore the Sacraments were not necessary to institute when man was created. Because in my Will, possessing the beginning and the life of all the goods, the Sacraments, as means of helps, of medicines, as pardon, didn't have any reason to exist.

“But when man rejected this Will of ours, by which withdrawing himself he remained without divine life, hence without nourishing virtue, without the continuous act of receiving new and growing life - and if he didn't die entirely, they were the effects that according to his dispositions, circumstances and times my Divine Will gave them to him. Now seeing our paternal goodness that man goes always more and more precipitating himself, in order to give him a support, a help, He gave him the law as norm of his life; because in the Creation He didn't give him either the law or other, if not that my Divine Will, which with giving him life continuously gave him our divine law in nature, in a way that he should feel Him in himself as proper life, without having need that we might tell and command him. More so that where my Will reigns there are neither laws nor commands, laws are for the servants, for the rebels, not for the children. Between us and those that live in our Volition all is resolved in love. But with all the law, man did not re-make himself, and since our ideal of the creation had been man, and only for him was everything done, therefore I wanted to come upon the earth in the midst of them, and in order to give him more valid support, medicines more wholesome, means more secure, helps more powerful, I instituted the Holy Sacraments, and these act in times and circumstances, according to the dispositions of creatures, as effects and works of my Divine Will, but if with all this great good the soul doesn't let the Divine Will enter in her as life, she will always have her miseries, a life in the middle, she will feel her passions alive. The sanctity, the salvation itself, will always be precarious, because only my Will who gives himself as continuous life forms the sweet enchantment to the passions, to the miseries and forms there the opposite acts, of sanctity, of fortitude, of light, of love, in the evils of creatures, in a way that the human volition feeling the sweet enchantment, she feels flow in her evils the beauty, the good, the sanctity of the continuous act of life that my Will gives under his suave and sweet empire, and she lets him do that which He wants. Because a continuous act that gives perennial life can never be reached [by] other acts, helps and means for however strong and holy, to do the good that a continuous act can do.

“Therefore there is no greater evil that the creature can do, nor greater wrong that she can do to our

Paternal goodness, than to not let our Will reign in her. The same in her power would induce us to destroy all the Creation, because the creature was made that she should be our residence, and not her alone, but all created things, skies, sun, earth, everything, being works gone forth from our Supreme Heights, we hold the right to live (in) her, and with living (in) her we conserve her with beautiful decorum and always new, as in the act in which we brought her forth to the light. Now the creature with not doing our Will puts us outside of our residence, and it happens to us as would happen to a rich Lord, that wanting to build a great and beautiful palace, when he has finished; he goes in order to live in it and they close the doors in (his) face, they throw stones at him, in a way that he is constrained to not put a foot inside, and to not be able to live in the same residence built by him, wouldn't it merit that it be destroyed by he who has formed it? But he doesn't do it because he loves his work, but waits and re-awaits, who knows [that] he can conquer in love, and by herself she opens the doors to him in order to let him enter with giving him the liberty to let him live (there). In such conditions the creature puts us with not letting our Will reign in her soul: she closes the doors in our face and throws the stones of her faults against us. And we with unconquered and divine patience wait, and she not wanting our Will in herself as life, with Paternal goodness we give her the effects of Him, that is the laws, the Sacraments, the Gospel, the helps of my examples and prayers to her, but for all this great good, not one can equal the great good that my Will can do as perennial life of the creature, because He is all (the) laws, Sacraments, Gospel, life together, he signifies all: able to give everything, possesses everything, this is enough in order to be able to understand the great difference that there is between my Will as continuous life in the creature, and between his effects that he can not produce in a perennial way, but by circumstances, in time, in the Sacraments themselves. And although the effects can do great goods, but they can never arrive to produce all the goods that the life of my Divine Will reigning and dominant in the creature can produce. Therefore be attentive my daughter, and give him the holy liberty to do that which he wants in your soul."

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**June 12, 1932**

***For one who lives in our Will, she finds all our works all in act and done for her. One who lives in the Divine Will forms the office of breeze to the divine works.***

My little soul always turns in the Divine Fiat. It feels the irresistible need to live in Him, because in Him I find everything at my disposition, everything is mine: indeed I feel it as a secret invitation that all created things make me in the depth of my heart, that with mute voices they say to me: "Come in the midst of us, come to possess us and to enjoy the so many beautiful works that our Creator has done for you, and in order to give ourselves to you." Oh, what sweet enchantment all the creation holds looked at through the veils of the Divine Will! But while my little soul was as involved in the sweet enchantment of all the creation, my beloved Jesus repeating his dear little visit with me said to me:

"My blessed daughter, for one who lives in my Divine Will everything is present, the past and the future don't exist for her. Everything is in act. Since she enters in the divine order, our Paternal goodness doesn't want to give a past love that was held in the Creation, nor a love that should occur. This would not breach the heart of the creature, because to her it would seem that the love that issued forth from our bosom in the Creation would be as a love and work directed not for her, and those of the future as love and work to hope for. More so that in us past and future don't even exist. Past

and future is for one who lives outside of our Will, because she only looks at the appearance of our works, not inside of them, while one who lives in Him looks at our works inside of us and looks at our continuous Creation and for every single creature. So that for the happy creature that lives in our Volition, we make her see and touch with (her) hand our act of extending the sky, of creating the sun, the wind, the air, the sea, and so on, all for her, which she sees and understands with clarity our intense love in every created thing for her, our power and wisdom in ordering them for her love, in a way that she feels involved and as drowned under the waves of our love, power, wisdom and goodness of every created thing. And while she feels drowned, she sees that he doesn't indicate (the) finish of the creation for her, he never says enough, but continues, always continues the creative act, and she, seeing that our creative and working act never ceases, makes an echo to our love and never stops loving us. Oh, how beautiful it is to find in the creature a continuous love that never ceases, as ours doesn't cease! Indeed seeing herself drown by our continuous love, with sustaining the creative act for her love, in order to reciprocate she makes use of his stratagems in order to imitate us, and says to us: 'Supreme Majesty, oh, if I might have the power I also would make so many skies, suns and all that which you know how to do, for your love, but since I am not able to give you sky and sun and all that which you have given me, in order to tell you that I want to love you a great, great deal.' And oh, how content, repaid we remain, that the creature makes use of and gives us our love, her deed, in order to love us."

"Therefore in our Will there are no things dissimilar between Creator and creature. If she loves, she makes use of our love in order to love us; if she works, she works in our works, neither does she love, nor work outside of our love and of our works. We can say [that] our love is hers and hers is ours, and we have done our works together.

"Behold, therefore this living in our Volition felicitates us and the creature, because we created her for us because we want to have something to do with her, to be together, to work together, to felicitate each other and to love each other together. Our purpose was not to hold her distant; no, no, but together and fused with us. And in order to hold her absorbed we gave her our creative and working act, which as he created things thus he formed his waves of love and opened veins of happiness in the creature, in a way that [she] should not only feel inside of herself our Will, our palpating and working life, but the open sea of our joys and our happiness, as to feel Paradise in her soul. And not only is the Creation always in act, but also the Redemption is always in act, and one who lives in my Divine Will feels the continuous act of my descent from Heaven to the earth, and really for her, for her love I descend, am conceived, am born, suffer and die, everything is for her and in order to make me the pair, I descend and she receives me, is conceived in me, reborn with me, makes life together with me and dies with me in order to re-arise with me. There is nothing that I have done, that she doesn't want to do together with me. So that I feel her inseparable from the creation, inseparable from the Redemption and from all that which I did, and if she is inseparable from all our works, from my life itself, what shouldn't I give to one who lives in our Will? How shouldn't I centralize everything in her? My love would not support it if I might not do this. Therefore if you want all alive in my Will, I don't know how to give things in half, but all, and you will have the great good to feel in yourself our work in continuous act, and oh, how you will understand how much you have been loved by your Creator and how very obliged you are to love him!"

After this I all abandoned myself in the arms of the Divine Will, but my mind was uneasy for certain sorrowful memories, and my sweet Jesus having compassion on me came and blessed me. His

benediction was as beneficent dew, which put me in perfect calm, and I felt as a little child all timid, gone forth and freed from a tempest, and my beloved Jesus all goodness said to me:

“My good daughter, courage, do not fear, because courage is the powerful weapon that kills timidity and puts in flight every dread, put everything, everything aside, and come into my Divine Will to form your breeze to all our works. They are all ordered in our Fiat, but they don’t move themselves. They want the breeze of the creature in order to move (their) step toward them, and if the breeze is strong they race, they fly, in order to be bearers of the good that every single work of ours possesses. So that the soul that enters in our Will, as she enters she unites herself with our acts in order to do hers in ours, and as she unites herself, thus she forms the breeze and with the same strength of our Will moves, calls, enraptures, strengthens with her sweet and penetrating breeze all our works and puts them *en route* toward creatures. Oh, how content we remain, how we long for this sweet and refreshing breeze that the creature brings us in our Volition! Therefore be attentive, nor want to lose peace, otherwise you can not come into our Will to form your breeze, the sweet refreshments, the freshness to our ardent love and the motion to our works, because they don’t enter if not that (is those) pacific souls in our Volition, for the others there is no post; and not feeling you follow his steps and his works not [being] courted by your breeze, with sorrow he says: ‘Oh, the daughter of my Will remains behind and leaves me alone without her company.’

“Now my daughter, you should know that our Divine Being as he created man, thus he remained over him in the act of raining sanctity, light, love, goodness, beauty, and so on from us. Whence [man] with removing himself from our Divine Will he removed himself from under our rain.

“Hence the soul that comes in our Will, since with her acts in ours she forms for us the breeze and moves all our works, we form the rain and we re-pour ourselves first over the fortunate creature and then over everyone. And as the favorable breeze in our Fiat calls the rain, invokes it, longs for it from our Supreme Being, thus the work of the human will outside of ours forms the contrary wind and drives off our beneficent rain and makes it remain in (the) air; behold therefore many creatures see themselves as arid earths, without flowering and without fruits. But this does no harm for one who lives in our Divine Volition. She withdraws herself from everyone and comes to live with her Divine Family, and feels over herself our continuous rain that our Divinity forms over her.”

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**June 17, 1932**

***How one who lives in the Divine Will encloses and works and weaves her acts with those of the Virgin and those of Our Lord, and how it forms a marriage between all things that belong to the Divine Will.***

My abandonment in the Divine Volition continues. I feel his omnipotent strength that invests all of me, and my little soul as undone in a way that I don’t want, I don’t feel, I don’t touch, but the Divine Will alone, and if some little cloud invests my mind, immediately his divine light, almost without giving me time inundates me and puts me in flight, and I, now cast myself into the arms of my Celestial Mama as to my refuge, or else in the arms of my sweetest Jesus in order to re-find my dear Life, and I pray now to the one (and) now the other that they enclose me in the midst of the their acts in order to be able to remain secure and defended from everything and from everyone.

But while I thought this and other, my Highest Good Jesus squeezing me between his arms said to me:

“Blessed daughter, my acts and those of my Queen Mamma, our love, our sanctities, they are in (the) act of continuous expectation to enclose your acts in the midst of ours, in order to give them the form of our acts and to put there the seal of ours over [the] acts of the Sovereign Lady of Heaven, they are woven with my acts, therefore they are inseparable, and one who lives in our Divine Volition comes to work in the midst of our interlacement, and [her acts] remain enclosed in the midst of our acts, which holds them in custody as triumph and work of the Divine Fiat. Nothing enters in our acts, if they are not birth of Him. You see therefore where sanctity becomes formed for one who lives in our Will, in the midst of our sanctity, she loves in the midst of our love and works in the midst of our works. So that one who works in our Volition will feel as in nature the inseparability she from our acts and we from hers, as the light [is] inseparable from the heat, the heat from the light, and therefore [these souls] are our continuous triumph, our glory, our victory over the human will. They are our divine properties that we form in her and she forms in us. The human volition and the Divine Volition kiss continually, they fuse together, and God develops his life in the creature and she develops her life in God.

“Beyond this, (for) one who lives in my Will there is no thing that pertains to my Fiat in which the creature doesn’t acquire her rights. Right over our Divine Being, right over her Celestial Mama, over the Angels, the Saints, right over the sky, the sun, all the creation. And God, the Virgin and everyone, acquires the right over her. It happens as when two young espoused ones unite together with an indissoluble bond, that on both parts they acquire the right over the same persons and over all that which pertains to both. It is a right that no one can take away from them.

“Thus for one who lives in our Volition it forms the new, true, real wedding with the Supreme Being, and with this becomes formed a marriage with all that which belongs to Him. Oh! how beautiful it is to see this creature married with everyone; the dear, the darling, the beloved by everyone, and with right everyone loves her, they long to enjoy her and to hold her together with themselves. And she loves everyone, gives everyone the right over her and she gives to everyone. And the new and long relationship that she has acquired with her Creator, oh, if it might be able to be seen from earth, they would see that God carries her between his arms, the Sovereign Queen feeds her with the dainty food of the Divine Volition, Angels and Saints court her, the sky extends itself over her in order to cover her and to protect her, and troubles one who touches her. The sun fixes her with his light and kisses her with his heat, the wind caresses her; there is nothing created by us that doesn’t lend itself to make its office around her. My Will moves all around her, so that everyone and everything might serve her and love her. Therefore one who lives in Him gives everyone to do, and everyone feels the happiness of being able to extend their field of action inside and outside of the fortunate creature. Oh, if all creatures might understand what it means to live in my Divine Will, oh, how everyone would aspire and would make competition to make their celestial sojourn in Him!”

Whence I more than ever felt all abandoned in the immensity of the light of the Divine Volition, and I saw and I felt within, my sweet Jesus all attentive over the littleness of my poor soul. He took care of everything, he wanted to give me everything, to do everything in a way that one saw that with the touch of his fingers he formed in me the heartbeat, animated the breath, the motion, held in order the

thoughts, the words and everything, but with so much love and tenderness that it enraptured. And blessed Jesus in seeing me amazed said to me:

“My little daughter, do not marvel of my so many attentions and loving tendernesses that I do inside and outside of you. You should know that in the soul where my Divine Will reigns I myself serve, hence for (the) decorum of my Divinity and sanctity I lend my acts as if they might be for my same life, therefore I put there the intensity of my love, the order of my thoughts, the sanctity of my works, and in seeing the docility of the creature, that lends herself as daughter to receive the offices of her Father, his loving tendernesses, the life of the Father in his daughter, oh, how happy and honored I feel in order to serve her! More so that I serve myself in my daughter, and [for] one who serves himself it is not servitude, but it is honor, glory, it is knowing how to guard in dignity, in sanctity, in the order of his state without descending into the baseness. Servitude commences when other persons are used, but to serve oneself maintains the heights of ones state. On the other hand where my Divine Will reigns it is my interest that all that which the creature does are worthy acts of Him and that they are birthed of my acts; the Divine Will and human acts would be unsuitable, therefore I perform to make everything serve my same Will.”

Other than this, while I followed my abandonment in the arms of Jesus, He added:

“Blessed daughter, my Humanity so very loves the human family, that I carried them and I still carry them in my Heart; they are pressed between my arms and every suffering, work, prayer that I did, were new bonds of union between me and them. So that all my Being and all that which I did, raced, raced as impetuous torrent toward every creature, that dissolving in love they constituted themselves bond of union, of love, of sanctity, of defense, that forming arcane voices of wheedling, wooing, delirious love, said to each one of them: ‘I love you, my children, I love you a great deal and I want to be loved.’ My Humanity reordered and established the true union between Creator and creature, and bound everyone between them as members united with the head. And it was really I who made myself head of the whole human family. Hence virtue holds by itself binding strength to bind with God, not alone, but to bind with creatures, in a way that [if] one exercises patience, well then her patience binds itself with all those that have patience and disposes the others to have patience. Thus one who is obedient, humble, benevolent, they form the different categories in my Church. What to tell you then of the extensive bonds that one forms who does and lives in my Divine Will. Since this one finds herself in Heaven and in earth, she puts her bonds everywhere; with her acts she binds heaven and earth and calls everyone to live of Divine Will.”

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**June 26, 1932**

***Sublimity and power of the sacrifice. How God when he wants to give a great good asks the sacrifice from the creature; example of Noah and Abraham.***

I was making my round in the Divine Will in order to re-trace all that which he has done, in order to make his acts mine, in order to be able to say: I was and am with you, and I do that which you do, so that that which is mine is yours. And that which the saints have done in your virtue is also mine, because you are the source that circulates everywhere and produces all goods. And while I turned I arrived at the point of the story of the world when God asked from Noah the sacrifice to build the

ark. And I offered that sacrifice as if it might be mine, in order to ask the Kingdom of the Divine Will upon the earth. But while I did this, blessed Jesus detaining me in that point of the story said to me:

“My daughter, all the good of the story of the world is founded in the sacrifice needed by creatures, by my Supreme Will, and how much greater is the sacrifice that we ask from her, so much more good do we enclose within. And we ask these great sacrifices when [creatures] with their sins merit that the world might be destroyed, making [us] bring forth from within the sacrifice, instead of the destruction, the new life of creatures.

“Now you should know that in this point of the story of the world they merited that creatures might not exist anymore. Everyone should perish. Noah with accepting our mandate and presenting himself to the great sacrifice, and for so (many) long years, building the ark, he repurchased the world and all the future generations. As he sacrificed himself in a time so prolix, with difficulties, with labors, with sweat, thus he disbursed the coins, not of gold or of silver, but of all his being in the act of following our Volition. Thus he put forth enough coins to repurchase that which was about to be destroyed. So that if the world still exists they owe it to Noah, that with his sacrifices and with doing our Will as we wanted that he might do it, he saved man and all that which should serve man. A prolix sacrifice wanted by God says great things, universal goods, sweet chain that ties God and men. We ourselves don’t feel ourselves escape from the labyrinth of this chain so long that the creature forms for us with a prolix sacrifice, rather it is so very sweet and dear that we let ourselves be tied by her as it seems and pleases her.

“Now Noah with his prolix sacrifice repurchased the continuation of the human generations. After another distance of time of the story of the world came Abraham, and our Volition commanded him that he sacrifice his child. It was a hard sacrifice for a poor father; it can be said [that] God tested man and demanded an inhuman proof and almost impossible to execute, but God holds the right to ask that which he wants and whatever sacrifice that he wants. Poor Abraham, he was put to such straights that his heart bled and he felt death in himself, the fatal blow that he should deal upon his only child. The sacrifice was exuberant, so much so that our Paternal goodness wanted the execution of it but not the completion, knowing that he would not have been able to live. He would have died of sorrow after an act so excruciating of killing his own child, because it was an act that exceeded the strengths of nature, but Abraham accepted everything, he didn’t mind to anything, neither to the child, nor to himself, because he felt consumed with sorrow in his own child. If our Volition, as he commanded him, might not have impeded the fatal act, in spite that he would have died together with his beloved child, he would have already made the sacrifice wanted by us. Now this sacrifice was great, exuberant and uniquely wanted by us in the story of the world. Well this sacrifice elevated him so much, that he was constituted by us Head and Father of the human generations. And with the sacrifice of sacrificing his child, he disbursed coins of blood and of intense sorrow in order to repurchase the future Messiah, for the Hebrew people and for everyone. In fact after the sacrifice of Abraham, that which we didn’t do before, we made ourselves often felt in the midst of creatures. The sacrifice held the virtue to approach ourselves to them, we formed the Prophets, even to such that the longed for Messiah came.

“Now after another distance of long time, wanting to give the Kingdom of our Will we wanted the sacrifice where to lean it, and that while the earth is inundated by sins and merits to be destroyed, the



sacrifice of the creature repurchases it. And with her and in her sacrifice she recalls the Divine Will to reign and make the new life of my Volition reborn in the world in the midst of creatures. Behold, therefore I asked the prolix sacrifice of your life sacrificed within a bed of sorrow. It was the new cross that I have not asked and given to anyone, that should form your daily martyrdom, and you know that it is, because so many times you have moved me to lament. Daughter, when I want to give a great good, a new good to creatures, I give a new cross and I want a new and unique sacrifice(;) cross that the human one doesn't know how to give reason to, but there is my divine reason which man is obligated not to investigate (but) to bend his brow and adore it. And then it concerned the Kingdom of my Will, and my love had to invent and wanted new crosses and sacrifices not ever received in order to be able to find pretexts, support, strength, sufficient coins and the longest chain in order to make him tied by the creature. And the certain sign when we want to give a great and universal good in the world, is asking from a creature a great sacrifice and the prolixity in it. They are insurances and certainties of the good that we want to give, and when we find one who accepts, we make for her a portent of grace and in her sacrifice we form the life of that good that we want to give.

“So that my Will wants to form his kingdom in the sacrifice of creatures, surrounding himself with it in order to be secure and with her sacrifice to undo the human will and to erect his; and with this so many coins of divine light becomes formed before our Divinity, in order to repurchase the Kingdom of our Divine Will and to give it to the human generations. Therefore do not wonder over your long sacrifice nor of that which we have disposed and do in you. It was necessary to our Will, nor give thought that you don't see and feel in the others the effects of your sacrifice. It is necessary that with your sacrifice you make the purchase with our Divinity. And when you have negotiated with God the purchase is secure, in his time the Kingdom of the Divine Volition will have life with certainty, because the purchase was made by the sacrifice of one belonging to the human family.”

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**June 19, 1932**

***Prodigies and secrets that living in the Divine Will encloses; moving scenes. Generation of the divine acts in the creature, custody and divine jealousy.***

I am between the arms of the Divine Fiat, his dominion extends itself over my littleness in everything, but his empire is not slavery, no, but union, transformation, in a way that the creature feels that she dominates together, and letting herself be dominated she acquires the virtue to dominate the Supreme Will himself. But while my mind swam in the sea of the Divine Fiat in a way that I felt as drowned by his waves, my celestial Jesus visiting my poor soul, said to me:

“My blessed daughter, the living in my Volition encloses so many prodigies and secrets as to make heaven and earth astounded. You should know that as the littleness of the creature enters in Him she disperses herself in his immensity, and the Divine Will receives her in his arms in order to make a conquest of her, and the human volition makes herself conqueror of the Divine. Now in these conquests on both parts, the Divine Will celebrates the conquest of the human, making use of her as he wants. The human will celebrates the great conquest made by the Divine and wanting to make use of him she sends him to heaven, as her conquest and bearer of the new joys and happiness that she possesses. My Will conquered by the soul doesn't give himself back, bilocating himself he remains

and departs for his Celestial Country only in order to comply with she who has conquered him, and he carries the new conquest that he has made of the human volition and the joys and happiness that the conquering Divine Will encloses(.) My felicitating and beatifying Will that is in heaven and my conquering one that is in earth they plunge themselves together and inundate the celestial regions with the new joys that my conqueror Divine Will possesses. Because you should know that the joys of my conqueror Will are very distinct and different from those of my felicitating one. The conquering one doesn't remain in the power of the blessed, but in the power of the creature that she must send him from the earth, and they become formed in the midst of the fire of sorrow and of love, and upon the annihilation of one's own volition. Instead the felicitating joys remain in their power and they are the fruits and effects of the Celestial sojourn in which they find themselves. There is a great difference between the joys of my conquering Will and those of my felicitating. I can say that my conquering joys don't exist in heaven, but only in earth. And oh, how beautiful it is to see the creature that, (for) how many times she does her acts in my Volition, so many times she makes herself conqueror of Him and makes him depart for heaven, for Purgatory, into the midst of the terrestrial creatures, wherever she wants. More so that my Will being everywhere and anywhere, he should not do other than to bilocate himself in order to give the fruit, the joys of the new conquest that the creature has done with Him.

“My daughter there is no more moving scene, more delicious, more useful, than to see the littleness of the creature come into our Divine Will, to do her little acts and make her sweet conquest of an immense, holy, powerful, eternal Will, that encloses all, can do all and possesses all. The littleness of the creature in seeing herself conqueror of a Divine Fiat so interminable remains stupefied, she doesn't know where to put him, she would like to enclose him all in herself, but she lacks the space. Therefore she takes for how much she is able, even to fill all of herself. But she sees that there still remains immense seas, and doing as (the) brave one she would like that everyone might be able to take such a good. Behold therefore she sends him to heaven as sacred right of the Celestial Country, and to whomever wants him, and with anxiety sets herself about to do other acts in Him in order to reacquire him so many times for how many acts she goes doing. It is the true divine commerce that God and the creature forms between heaven and earth.”

Whence my mind continues to lose itself in that Fiat, which always wants to give himself to the creature and that while he gives he never finishes to give. And my sweet Jesus added:

“My daughter, the human will is the font and substance of the life of the creature. From it she draws the life of the works, the thoughts of her mind, the variety and multiplicity of her words. If the human life might not have a free will, it would be a life without font and without substance. So that it would lose all the beauty, the speciousness, the admirable interlacement that the human life can weave.

“Thus the Divine Will where he reigns makes himself font, substance and life of the acts done in Him. Whence as she thinks, speaks, works, walks, this font diffuses himself in the acts of her, he always does new acts and forms the harmony of the divine work in the creature. Now you should know that all our solicitude is for these acts, because in them is formed the generation of our divine acts in the depth of the creature. And oh, our contentment that we can continue the generation of our acts. And in this generation we feel ourselves working God, not the impeded God, in which we can not develop the generation of our acts, because there is not our Will in her. Hence to our solicitude is added our

custody and jealousy of these acts. Your Jesus remains inside and around the creature in order to guard her, my jealousy has a fixed gaze in order to watch them, in order to felicitate me and take up for me all the gusto that the generation of his acts worked in her possess. After all our Will possesses an infinite value, and not guarding one single act of Him would be to go against ourselves. Indeed you should know that being the font and substance of our Supreme Being, our power, sanctity, goodness and all our attributes make themselves crown around our Will and all his acts, in order to depend on Him and to make for him homage and custody of all his acts that he does, as much in us as in the creature. Therefore be attentive and allow yourself to be dominated by my Volition, if you don't want to ever lose your Jesus, whom you so very long for, love and want."

\* \* \*

**July 9, 1932**

***Hunger that the Divine Will produces. Life sentence of love. How God forms the persecution of love to the creature.***

I feel under the empire of the Divine Will, and if (for) some minute I don't feel his empire I feel without life, without food, without heat, I feel that the divine life finishes, because there is neither one who forms it nor who feeds it, and in my sorrow I go repeating: "Jesus help me, without your Volition I die of hunger. Oh, make me feel his sweet rule, so that, feeding me, your life lives in me and I live of You." And my beloved Jesus, having pity on me, all love and tenderness has pressed me between his arms and said to me:

"My little daughter of my Volition, courage, do not batter yourself, the divine life formed and fed by my Volition can not die, and if you feel hunger, it is rather that you do not always hear my speaking on the other wonders and novelties that my Will possesses. This interrupted speaking of mine makes you feel the hunger always new for the food that He possesses. But this prepares you to receive the new food of his knowledges in order to make you grow and be fed only of Divine Volition, neither would you submit to take other food, you would shun it and would content yourself with dying of hunger, because one who has tasted him so many times doesn't know how to adapt to take other foods. But this hunger is also a fortune, because it can serve you as access into the Celestial Country, and you should know that the only food of these divine regions is the new act not ever interrupted of my Divine Will. This food that possesses all tastes, all delights, is the daily food and of all instants in the Celestial Jerusalem. And then feeling hunger says life, not death, therefore wait with unconquered patience (for) the food of my Will, which will re-make you anew from the hunger suffered, with such abundance that you won't be capable of taking it all."

And interrupting the speaking of Jesus I said: "My love, my heart bleeds in telling you it, it seems to me rather that you don't have that continued love for me anymore, that made you always speak, and making for me so many new enchanting surprises of your Being and of your Volition, I felt and touched with (my) hand your palpating love for me, so much so that I was constrained to say: 'How much you love me Jesus.' Now [because of] this interrupted speaking of yours it seems to me that I am not always loved by you, and passing from a continuous love to an interrupted love is the cruelest of torments, and I go repeating: 'I am not loved! I am not loved by He whom I love so much!'" And Jesus breaking my speaking added:

“My daughter, what do you say? You should know that when the creature loves us, not to love her we would act against (the) nature of our Divine Being, to be loved and not to love is not of the Supreme Being, and if this might be able to (happen), and we might be capable of suffering, the love of the creature would put us in a life sentence of torments and it would become our persecutor, nor would it give us peace such that until the love of the one and the other were fused together, they would kiss each other and would rest together. Ah, you don’t know what it means to love and to not be loved by him and she whom she loves! All the suffering, the restlessness carries her off who doesn’t love, because one who loves remains at her post, she carries out the most sacrosanct of duties. In such a state our Divine Being finds himself because we love too much and man doesn’t love us, our love pursues she whom we love, it puts her in a life sentence, torments her, doesn’t give her peace. Restlessness is the certain sign that the creature has been targeted by our love, that he wants to conquer the love of the creature by way of persecution. Therefore be quiet. If you love us, our love loves you before you, and so much is the inseparability of ours and of your love, that yours forms the little heat, and ours, feeding yours, forms the immensity of the light, in a way that the one and the other lose the separative virtue, it is as if they were one nature alone, they always live together in order to form the one the life of the other. Therefore if my saying is not continuous, it doesn’t mean broken love. No, it would be interrupted if you might not feel (that you) want to do, even at the cost of your life, my Will. This would be to not have him anymore in your power, and if my goodness has arrived to so much as to give him into your power, this assures you that my love is continuous for you. Because you should know that one who does and lives in my Divine Volition is none other than the working life of God himself in the creature. Our love is so much for one who lets herself be dominated by our Divine Volition, that he lets himself be sweetly imprisoned by her; restricts himself, reduces himself and takes high pleasure to love, to work in her soul. But while he restricts himself he remains immense and works with infinite ways, as we love and work in ourselves. Because our nature is that: immensity, infinity, and all that which we do remains immense and infinite that we are, and oh, our contentment, that while we restrict ourselves in her littleness we give course to the love and to our works, and she remains filled, it flows out, it fills heaven and earth, and we have the great glory and honor to love and to work as God in her littleness, and if you might know what one single act means of love, one single work done by us in you, you would die of joy from it and all of eternity would not be enough for you in order to thank us for such a good. Therefore leave me to do, let me do that which I want with you, and be certain that we will remain content you and I.”

\* \* \*

**July 14, 1932**

***Celestial atmosphere, Jesus at watch of the act of the creature; labor of the one and of the other. How the acts done in the Divine Will watch and embrace the centuries and are the watchmen and the sentinels of creatures.***

I am always occupied with and in the Divine Volition. In Him there is always work to do, but it is not a labor that tires. No, rather it gives strength, makes divine life grow and inundates one with joy, with peace, one feels a celestial atmosphere inside and outside. But while I swam in the eternal waves of the Divine Volition, my Highest Good Jesus visiting my little soul said to me:

“Blessed daughter, it is I who forms the celestial atmosphere inside and outside of the creature,

because no sooner than she enters into my Divine Volition than I put myself to watch of the act that she goes doing, and she forms the ground with her acts, and I form the divine seed in order to cast in the act of the creature. So that her acts serve as earth, and I, Celestial Farmer, by filling her with my seeds I make use of it to gather the harvest of the works that are done in my Will. Do you see therefore what the continuations of the acts done in the Divine Will serve to? They serve to give me the labor and the occasions to never leave the creature, because she always gives Me to do. And I don't want nor can I leave empty a ground so precious, formed in my Will and exposed to the vivifying rays of the Divine Sun. Hence He calls you to the work in my Volition and you call me, and oh, how very sweet it is to work together in my Fiat! It is a labor that doesn't tire; rather it is bearer of rest and of the most beautiful conquests."

Then he added:

"My daughter, you should know that our acts that we do in the creature contain three acts in one: the conservative act, the nourishing act and the prime, the creative act. With these three acts in one we give the perennial life to our acts and the creature that possesses them feels in herself the creative strength, which takes away all the weaknesses of the human nature from her. The nourishing one holds her always busy to give her his food, in order to impede that she might take other food, and it preserves her from all evils. This food is like the embalming that impedes the corruption; and the conservative act reconfirms and conserves the good pure and beautiful. These three acts of ours in one are as an impregnable fortresses, that we give to the creature that lets our Will reign in her, that renders her so very strengthened that no one can harm her."

After this my little mind continued my round in the Divine Will, searching out his acts in order to enclose my acts in his and make of them one alone. All this is the contentment of my long exile, to be able to work together with the Supreme Volition, to make my acts disappear in his. I feel that I take as in fist heaven, [I feel] flow in them the eternal beatitudes, in a way that I feel neither distant nor estranged from my dear Celestial Country. Whence while my mind was as crowded by thoughts on the Divine Will, my Highest Good Jesus repeating his brief little visit said to me:

"My little daughter of my Will, I want that you know that your every act in Him regenerates so many times, and you grow in a way all new in our Fiat, so that you feel heaven, and the Supreme Being has the great contentment to regenerate in the act of the creature. Forming our life in her act is our feast, our longings; we unite all our stratagems of love and we receive the complete glory that the creature can give us. Now you should know that the sacrifice calls God with powerful voices, and doing our Will makes him descend in the soul in order to make him work as that God that he is."

And I: "My love, in spite that I seek to always work in your Volition and I pray and re-pray that his kingdom comes upon the earth, yet nothing is seen."

And Jesus:

"Good daughter, this says nothing, because you should know that the prayers, the acts done in our Volition, since they enter into our divine act, they have such power that they must bring to creatures the good that they contain. They put themselves to watch the centuries and they look at them with

so much love, and with unconquered patience they wait and re-await and with the light that they possess they knock at hearts, they make themselves light to minds, and without ever tiring, because they are not subject neither to tire nor to diminish in power. They do as watchmen, (as) faithful sentinels that don't depart not until they have given the good that they possess. These acts are the possessors of my Volition, and in an absolute way they want to give to creatures, and if one escapes them, they take aim at another. If one century doesn't receive them, they do not stop nor do they depart, because we have given the centuries in their power, and they form and will form our divine army in the midst of the human generations, in order to form the Kingdom of our Will. In these acts there is the human crowned by the divine power, and they give the right to creatures to possess such a kingdom. There is our Will working in these acts and it gives the right to God to reign and dominate with our omnipotent Fiat (in) the creature. They are as deposit and capital that pay God for creatures and they hold the right to give to the human generations that which they have paid; and as the sun that neither withdraws itself nor ever becomes tired of beating the earth with its light, in order to give the goods that it possesses, thus they more than suns turn for every heart, they turn (in) the centuries, they are always in motion nor do they ever give in to be defeated, even to such that they have not given my working Will that they possess. More so that they know with certainty (they will) obtain the intent and victory.

“Therefore if you see nothing, do not give it thought; continue your life and your acts in my Will. This is more necessary than anything: to form the money in order to pay for a kingdom so holy for your brothers. And then you should know that my life itself passed on the earth and my acts themselves are found in same conditions. I paid for everyone and my life and that which I did remains at the disposition of everyone and wants to give itself to everyone in order to give the good that they possess. And although I departed for Heaven, I departed and remained in order to turn (in) the hearts, the centuries, in order to give the good of my Redemption to everyone. They are around twenty centuries, and my life and my acts continue to turn, but not all has been taken by creatures so much so that various regions don't know me yet. So that my life, the fullness of my goods and my acts do not withdraw. They race and always turn, they embrace the centuries as one alone in order to give to everyone the good that they possess. Therefore it is necessary to do, to pay, to form the capital; the rest will come by itself. Hence be attentive and your flight in my Fiat be continuous.”

*[Deo Gratias]*/Thanks be to God

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 31**





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## Volume 31

Fiat!!!

In the Will of God/[*In Voluntate Dei!*]

**July 24, 1932**

***How Jesus with his word generates his sanctity, goodness etc. in the creature. Follies of love in order to make her equal and in competition with Him.***

My sweetest life Jesus, my Celestial Teacher, take my little soul in your hands, and if you want continue your divine lessons on your Will. I feel the extreme need to be fed by your word, after all you yourself have thus accustomed me, you yourself have given me this form of life, you have made me live for you and for your sweet word. Certainly I have not formed this way of living, but you, oh Jesus, so much so that I feel more you than me, and as you keep silent, I feel this life break and although it is the hardest of my martyrdoms, yet I am ready if you want to discontinue your speaking, (I'll) say: Fiat!... Fiat!... Fiat!... But have pity on me and do not leave me alone and abandoned.

Whence I felt all abandoned in the arms of the Divine Will, and I didn't long for other than Heaven, it seems to me that there doesn't remain anything more to do, if not but to end my life in the Divine Will in earth, in order to recommence it in Heaven. And my Celestial Jesus, visiting my little soul said to me:

“My little daughter of my Volition, you oppresses yourself too much and I don't want it. To see you oppressed in the midst of my goods, it makes seen that you have (your) eye more on yourself than on the goods that your Jesus has given you, and from this is seen, that you have not yet understood well the gifts and the goods that your Jesus has given you. You should know that every word of mine is (a) gift, and hence it encloses a great good because my word holds (the) creative, communicative, strengthening virtue, and as it becomes pronounced by (us), thus it forms the new good to give to the creature. You see how many words I have said to you, and how many truths I have made you know, so many gifts have I given you, and such gifts enclose divine goods, distinct, the one from the other, and everything is in that the word went forth from us, in which becomes formed the good that we want to bring forth from us, when this good has gone forth, with certainty it will have its life in the midst of creatures. Because these gifts are animated and formed by our creative and conservative power inside of our same word in order to assure the good that we want to give, and our word will move Heaven and earth in order to give the fruit of the good that it possesses.

“Now my daughter, you should know another surprise of our speaking, suppose that I speak to you on my sanctity, this word of mine contains the gift of divine sanctity to give to the creature, always for how much it is possible to a creature. If I speak of divine goodness my word contains the gift of goodness, if I speak of the Divine Will, it contains the gift of our Will, in short what our word says, of beauty, of goodness, of greatness, of sanctity, that gift contains. Now hear a line of our loving stratagems, it is as if we are never content with forming new inventions of love as to give to the creature. Hence if our word says sanctity, it is because we want to give the gift of our divine sanctity, so that she makes herself equal with our sanctity and can be in competition with us. And oh! our contentment when we see our divine sanctity working in the creature, and if we feel that she says:

‘I feel impressed in myself the sanctity of my Creator, oh! how happy I feel, to be able to love with his same sanctity.’ Oh! then our love goes into follies, and re-pours itself over her in a way so exuberant that we arrive to excesses, and thus if our word says goodness, Divine Will, it is because we want to give the gift of our goodness and Divine Will, so that she can be equal with our goodness, and Will, and she can sustain the competition with her Supreme Being. You can not understand what is our contentment, to see the creature gifted with these Divine qualities of ours of which our word is bearer. And since it is our usual way to address our word to one creature, but so much is his fecundity, power and fullness of light that he does as the Sun, formed by one of our words, that with one blow of light he illuminates everyone and gives the good that the light possesses. Now why do you oppress yourself if you see that your Jesus often makes use of his word in order to add on gifts upon gifts and these gifts will not only have life in you, but in so many other creatures, because they possess the generative strength, they give and generate, in order to give and generate anew. Our word is (a) birth of our bosom, hence he is our child, and as child they carry the good that they have generated in their Father. Whence instead of oppressing yourself think rather than your Jesus wants to make new surprises for you with his divine words, so that he disposes you to receive such a good.”

After this I continued to think of the Divine Will, and my sweetest Jesus added:

“My daughter, when the soul lets herself be dominated, invested, subjugated by my Divine Will in a way that not one particle of her being, as much in the soul, as in the body, all possess my working Will. So that the mind, possesses him animated by his science, the voice, possesses him speaking, the hands possess him working, the feet possess his divine steps, the heart possesses him loving, and how my Will knows how to love. Now all this united together, forms the Divine sanctity in the creature, and then we find all our rights in the creature, rights of Creation, because everything is ours, we find the rights of our sanctity, of our works, rights of our Divine Fiat of our goodness, of our love. In short there is nothing of ours that we don’t find in her, as our right, and the creature finds in exchange her rights in her Creator, because being one the will on both parts, the rights of the one are rights of the other. Behold therefore what it means to live in our Volition, to receive our sanctity, the love, the science, our goodness with right, because less can not be done than to give to her, because they are her properties, as they are of our Fiat, because her life lives already in Him. More so that one who lives in my Will, she always grows in the sanctity, in the love, in the beauty of ours and so on. This continuous growth forms in the creature a new act to give to her Creator, we give to her the new act, that we possess in nature and she gives it to us in virtue of our Will. And oh! the contentment on both parts, the happiness that is felt, to be able to receive from the creature and we to be able to give, to give and to receive, it maintains the food of correspondence, conserves the always growing union and is as the puff that always maintains to enflame the fire and the flame of love lives, without peril of being able to extinguish itself. Therefore always ahead in my Will and everything will go well.”

\* \* \*

**August 7, 1932**

***How the light of the Divine Will makes one lose life to all the other things, it gives the divine freshness. And one who lives in Him is confirmed in the good and acquires the right of Citizen of Heaven.***

I am between the arms of the Divine Will, although under the press of the privations of my sweetest Jesus. Without Him the hours are centuries, the days are interminable, and oh! how I lament his sweet and amiable presence and I feel all the hardness of my long exile. But while I groan and sigh, the Divine Fiat makes his light flow over my sorrow, and reducing it, makes me flow in the eternal waves of his acts in order to unite mine with his and to make of it one alone. Ah! It seems to me that he doesn't even give me the time to grieve over being deprived of He who so very loves me, and (whom) I love. His light imposes itself over everything, it eclipses and absorbs everything, he wants everything for himself, nor does he permit any lost time even over holy things, that is the privation of Jesus. But while I swam in the sea of sorrow, the dear of my Life hardly as lightning that flees, visiting my little soul, said to me:

“My good daughter, courage. Allow yourself to be guided by the light of my Divine Will, which will know how to convert sorrows, sufferings, my privations themselves into perennial peace, and into divine conquests. The nature of his light is eclipsed, strengthened, fortified; and where his light arrives, sorrow loses strength; he is life, and changes it into conquests and into joys, because the strength of his light excels, and where he takes his post all other things lose life. And if before the light of my Divine Will are felt other effects and desires, it means that the fullness of his light is not full in the soul, nor does he reign in an absolute way. His kingdom is absolute kingdom, not conditional, therefore he holds the supreme right to absorb everything, to make the life lost of all other things and of converting all into Divine Will. You should know that every time the creature does her acts in my Will, a beneficent dew rains on her, which conserves the divine freshness and gives the opium to all that which doesn't belong to Him. And oh, how beautiful it is to always see her fresh in her acts, fresh in her love, in her sorrow, in (the) act of expectation of receiving his dew, in order to receive the opium in order to convert it into sweet conquest of Divine Volition. Freshness renders amiable, attractive as much a person, as an object; old things don't please anyone. And therefore I love so much one who lives in my Divine Will, because I feel in her our Divine freshness, our suave perfumes, in short she gives forth of our stuff, and your Jesus encloses in my Divine Heart this beloved creature, and I go forming her, raising all with my Will. So that this noble team of the children of my Volition will be formed in my Most Holy Heart as so many little queens, as daughters of the great King.”

Whence continuing my state of oppression for the privations of my sweet Jesus, I thought to myself: and yet, in spite that I am deprived of He who is more than my life itself for me, yet I feel a profound peace, nor do I fear anything, nor do I have any fear if it is through my fault that the Celestial Jesus deprived me of Himself, nor have I any fear that he might be able lose me, I don't feel other in my little soul, than a placid sea, that although it murmurs, but its murmur is none other than “I love you“, and this my little “I love you” doesn't ask for other than that the kingdom of your Will comes upon the earth, and without ever ceasing to murmur, I make my little waves very often in order to free me from my exile and take Heaven by assault in order to enclose myself in my Celestial Country, but what, in vain my waves fall in my sea, and I continue placidly to murmur “I love you! love you!” and I pledge Heaven and earth to ask of you your Fiat!

But while my mind blundered, my Highest Good Jesus squeezing me between his arms, all tenderness said to me:

“My newborn of my Will it seems that you go searching how to upset yourself, but I don’t want it. I don’t want the tempests in the sea of your soul, but perennial peace. The tempests, that is the dreads, the fears, the doubts, they are the tempests, and these would impede your continuous murmur of you placid ‘I love you’, that must always race and murmur in order to conquer your Creator, so that he sends his Volition to descend upon the earth in order to make him reign.

“Now you should know that one who lets herself be dominated by my Will and lives in Him, the evils loose life, the dreads offend me, the fears, the disturbances lose the seed in order to be reborn, the soul and the body remain confirmed in good. She finds herself in the conditions of the Blessed, in which evil doesn’t have life anymore for them, because in those Celestial Regions, in my Will, evil absolutely can not enter. So that one who lives in Him can be called and acquires the right of Citizen of Heaven, and if she finds herself upon the earth it is as a Citizen mislaid from the Celestial Country, in which my Divine Will holds her for his great designs and for (the) good of miserable humanity. But in spite that she remains upon the earth, she doesn’t lose the rights of being a Citizen of Heaven, nor of living with the same properties of the Celestial Country, and although she feels as mislaid, but by right she must possess Heaven in her soul in order to live not of earth, but of Heaven.

“Ah! the living in my Will calls Heaven in earth, and his light writes upon her forehead with indelible characters, perennial love, imperturbable peace, confirmation of all goods, daughter of the Supreme Being. Therefore I want you always in my Will so that you enjoy the properties of your Celestial Country that are, continuous love, highest peace and Divine Will as life of all the blessed.”

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**August 14, 1932**

***For one who doesn’t live in the Divine Will she finds herself in the conditions of the idle before the light of the sun. One who lives Him possesses the Most Holy Trinity in act.***

I was thinking of the Divine Will and how one who lets herself be dominated by Him, giving him full dominion, all rights are hers and all that which the others obtain through piety, through mercy, through goodness of God, she obtains through right. Through right she obtains sanctity, because that which dominates her is holy and holds the virtue to transform soul and body in sanctity, in goodness, in love. So that all the victories, the conquests, the rights are hers and as mistress she takes Heaven by assault. What great difference between one who lives in the Divine Will and between one who lives of human will; but while I thought this my adorable Jesus repeating his brief little visit, said to me:

“Blessed daughter, the difference between the one and the other is great and incalculable for one who doesn’t live in my Will. He is as the Sun for the idle, for how much he invests them with his light and darts them with his heat, they do nothing, learn nothing, and earn nothing, and they make the light of the Sun sterile for themselves. And since they are without doing anything, they get tired, they are annoyed with the light itself, and they seek obscurity as rest for their unhappy idleness. Instead for one who works, the light is working, it is light to the eye in order to let her look at that which she does, because for how much light she has on the outside, if she doesn’t have the life of the light (in) her eye, the light that surrounds her will serve to nothing, and if she doesn’t have the external light it will serve her for nothing to have the life of the light in her eye.



“My Paternal goodness has put such union of accord between external light that the creature can have and that of her eye, that the one can not work without the other. Light to the hands if she wants to work, if she wants to write, if she wants to read and so on. So that the first part works in the creature, she takes the light, without it it would prove almost difficult to be able to do some good and to be able to earn a piece of bread in order to live. Now such is the light of my Will for one who doesn't live in Him, He invests and exists for everyone, but does not work nor dominate in the act of the creature, this one, with all his light remains idle, she doesn't learn anything of the Divine, nor does she make any conquest and the most beautiful things tire her and annoy her. The will that wants to live in mine is like the eye full of light, that becomes capable of uniting herself with the light of my Will, that putting themselves in accord between themselves, they do and form prodigious labors and works as to make the Heavens and earth astounded. You see therefore what it means to live in my Will, to not be idle, the little light of the soul to agree with the light of the eternal Fiat, in order to make it working in her acts, and thus form the inseparability between the one and the other.”

Whence a crowd of thoughts followed in my mind on the Divine Will and my Celestial Jesus added:

“My blessed daughter, my Will produces the light in the soul, the light generates the knowledge, light and knowledge love each other and generate love. So that where my Supreme Will reigns the Sacrosanct Trinity reigns in act. Our adorable Divinity is carried in nature, in an irresistible way, without ever interrupting to generate continually, and the first generating act we do (is) in ourselves. The Father generates me continually, and I his Son, feel myself generated in Him continually, the Celestial Father generates me and loves me, I am generated and I love him, and from the one and the other proceeds the love. In this generative act without ever ceasing it encloses all our admirable knowledges, our secrets, our beatitudes, the times, our dispositions, our Power and wisdom all as much the Eternity, enclosed in one single generating act, which forms all the whole of our Divine Being. Hence this reciprocal Love of ours that forms the third Person of our inseparable Supreme Being from us, it seems that he is not content with our generating act in ourselves, but he wants to generate outside of ourselves, in souls, and behold we entrust the assignment to our Will animated by our Love, that descends in souls and goes to form with his light our divine generation, indeed he can do this in one who lives in our Volition, outside of Him, there is no post in order to form our Divine Life, our word would not find the hearing in order to make himself listened to and lacking our knowledges, the love would not find the substance in order to generate, and behold our Most Holy Trinity disarranged in the creature. Therefore only our Will is that which can form this divine generation of ours. Hence be attentive to listen to that which this light wants to say to you, in order to give him the field to his generating act.”

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**August 21, 1932**

***Desire and need of Jesus that he feel the “I love you” of the creature. How his love remains failed, love blood of the soul. Anemia that exists in the world.***

I was turning in the acts of the Divine Will and oh! how I would like to put the exchange of my acts with his acts, and being too little and incapable to be able to do equivalent acts in order to exchange his, I go forth with my little “I love you“, but in spite that it is little, Jesus wants it, he awaits it in order to say to me: “the newborn of my Will has put forth of hers in our acts, so that they are alone

no more, but they have the company of she for who's cause, they were created", and this was, and is our Will, in order to give the field of action to the creature in our same acts, in order to be able to say her: "we love and work inside of one single field", but I thought to myself: what great thing (is) my little "I love you" that Jesus wants and loves it so much? And my beloved Jesus, all goodness said to me:

"Little daughter of my Volition, you should know that I love your 'I love you' and I always remain in the act of awaiting it. I always love you, nor do I ever cease loving you, and if you make standstills in loving me, I feel that I give you my continuous love and you do not give it to me, and my love feels as stolen by you. Instead when my 'I love you' races, and yours makes itself found ready in order to give to me and to receive my 'I love you', mine feels repaid, and it happens that your 'I love you' does not give time to mine, and mine does not give time to yours, a race happens, a competition of love between Creator and creature. More so when I see that you are about to tell me 'I love you', my Will invests your 'I love you' in order to make it from little (to) great, and I find my love in yours, as mine, should I love it and want it? Daughter, they are my usual stratagems, my industries, because I give in order to receive, this is my commerce: I love, I give love in order to receive love, and when I am not loved my commerce remains failed, and since my passion is love, I don't get tired, nor do I (draw) back: I commence afresh, I repeat, I repeat the industries, I abound with stratagems and with tenderness in order to re-do my failed love in the creature. Oh! if you might know how my Heart remains wounded and sorrowful when I say 'I love you' and she doesn't feel the call that mine makes her in order to have hers.

"Beyond this, you should know that love is the blood of the soul. As my Will is the life, and as in the natural order life can not function without blood, and blood can not circulate if it doesn't have a life, and according to the abundance of the Blood, thus one enjoys health, thus in the supernatural order, the soul, my Divine Will can not function without the blood of love, how much more love so much more will one feel strong, robust, active in working. Otherwise she will suffer from anemia and could finish in consumption, so that when there is not the sufficient blood of the love of my Will himself for how much (there) is life, she becomes sick in the soul, and inoperative, because she lacks the blood of love in order to function. All the virtues are made anemic, and instead of patience, of fortitude, of sanctity, all these virtues will be seen to fade, changing into defects. Therefore there is much anemia in the world, because there lacks the pure blood of my love, and accordingly they go toward a terrible consumption, that brings them to ruin in the soul and in the body. Behold therefore I so very love your 'I love you' and I want it in all my acts, in all created things, in every act of (the) creature, in order to be able to form much blood as antidote and remedy to the anemia that exists, and this will be (the) preparation to the kingdom of my Will. Therefore I feel the need of your love, it is true that it is little, but I don't look at whether it is little or great, rather I look at whether it has been done in the power of my Will, that the littlest acts are done for me it makes them great and it invests her with such beauty as to feel myself enraptured. Hence it is enough for you to know that I want it, it pleases me, it makes me content in order to do it, whether I see it is little or great, and this 'I love you' of yours I want it in the heartbeat of your heart, in the air that you breath, in the Sky, in the sun, in short in everything. Oh! how I would like to see that your 'I love you' invests Heaven and earth, creatures and Creator."

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**August 28, 1932**

***Divine Alternations, work and rest. How God always takes the creature by way of love. Universal Love and special love.***

My little mind continues to disperse itself in the Divine Volition. It seems to me that I don't know how to be if I don't plunge myself in his waves in order to find in act that which he has done for our love, but in the midst of so much immensity of love my heart made sorrowful groans for the privations of my sweet Jesus. I feel his profound silence in my soul that although there is a pure air, a clear Sky bombarded with sparkling stars of all colors, a most brilliant Sun that with its light continually beats upon my littleness in order to make that all in me might be Divine Will. Everything is peace and serenity, there is not even a light puff of wind that can make a rumor, this however is all and effect and property of the eternal Fiat, and yet I said to myself: it seems to me that I lack the King, I lack He who with a love that I don't know how to say, has worked and ordered everything in me, and I lacking Him, I feel alone; but tell me why you have left me? Why don't you speak? And my dear Jesus, being wounded by my groans and sustaining me in his arms, said to me:

“My daughter, do not marvel. It is my usual way, after labor I want to find rest, in my same labor in the midst of my same works, that more than soft bed they lend themselves in the act of profound adoration and in mute silence to give me rest. The rest after the labor is the exchange of the labor, it is the gusto and contentment that sacrifice knows how to give. Didn't I do the same in the Creation? First I created it with my Fiat, because our word is work, it is step, it is everything, and after all ordered and worked, I found the most beautiful and sweet rest. These are the alternations of our Supreme Being, labor and rest. The labor calls us to rest, and the rest calls us to labor. Hence don't you want that I rest in your soul? All that which you see in yourself is none other than work of your Jesus. Every word that I said to you, was a work that I did, and from inside of my word I formed the new Creation in you, more beautiful than the Creation itself, because that should serve to the bodies, this should serve to the souls in order to give the life of my Will to her. If I might not make the alternations of labor and rest, it would be a sign that you would not have given me liberty to work with my creative strength my labor in your soul, so that I would have continued my labor even to such that (I) might have the intent in order to then rest. If I don't finish, I don't rest, and if after the rest I resume the labor, it is because I resume new labors. Don't you want that I rest beneath this Sky so serene, these stars and sun that rain on me as sweet refreshments, that making for me the most beautiful songs they invite me to rest, and in mute silence they say to me: 'how beautiful are your works, your working Will, your creative power that, has given us life. We are your works, rest in us, and we will form your glory, your perennial adoration.' To a saying so sweet I take rest and at the same time, I keep vigil and conserve my labor, and I prepare other labors to do. And might you (want) to know what is the first labor that I do after resting? I open my labor with saying to the creature one of my sweet 'I love you's, I want to begin my labor with my love, so that the creature feeling wounded and enraptured by the irresistible force of my love, allows me to do and gives me the field of action in her soul. I always start there beginning my works, I ask for the sacrifice by way and by force of love. My love felicitates her, invests her, absorbs her, inebriates her, and before my love inebriated as she is, she lets me do that which I want and arrives to sacrifice her own life to me, because one 'I love you' of mine going forth from the depth of my Divinity, that contains the immensity, that finds itself as through everything, the infinity that never finishes, the power that can do all, the wisdom that disposes everything, so that all that which exists feels the

strength of my 'I love you', and everyone says it together with me. Heaven with the whole celestial court says it to her, the stars say it and their twinkling changes into 'I love you'. The Sun, the wind, the air, water say 'I love you', because I having said it, my 'I love you' has resounded in everything and as through everything, and everyone says it together with me. And the creature feels under the rain of an immense 'I love you', and feeling drown by my love, she allows me to do, she does not breathe a word and she lends herself to let me complete my most beautiful works. And although she also feels the need to tell me 'I love you', but she sees that hers is too little before mine, because she doesn't hold the weapons of immensity, power and infinity, yet she doesn't want to remain behind, and she uses the industry of saying it in the power of my Will. And Oh! how much I enjoy it, and it not only pushes me to labor, but to repeat my 'I love you' direct, and special. Because it is true that I love everyone, my love never ceases for anyone, but when I want to (do) special labors, new works, designs more distinct I am not content with my general love; but I add on there a special and distinct love, that while it serves to fascinate the creature, it serves as material as ground where to form my labor and to extend my works. Therefore leave me to do, I know when the work, the word, the silence, and the rest is necessary."

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**September 4, 1932**

***The exchange, the need of Divine love. The Divine Will working (the) continuation of Creation.***

I am always in the sea of the Divine Volition, which makes present to me all the Creation. That immense theater, in which there are scenes so moving, that in clear notes they reveal the great love of God toward creatures, and that enrapture the heart to love him, and I thought of the great human ingratitude, which does not let itself be enraptured to love him. And my sweet Jesus, surprising me with his Heart swollen with love said to me:

"My good daughter, the Creation was made by our Supreme Being in order give love and in order to receive the exchange of the love of creatures. There is nothing created by us in which this was not our purpose, to make it in order receive the exchange of it, otherwise our works would not have been communicative, fruit bearing, nourishing works and full of life in order to felicitate man. They would have been as painted works that at most entice the sight, but that would not do good to anyone. Instead with wanting the exchange, we put as *en route* the communication of the light in order to give her the life of light, the air in order to give her the life of respiration, water, food, fire in order to give her life and the good that they possess, and thus with all the rest. How many acts of life did we put around the creature in order to raise, feed and sustain her life?

"Now with wanting their exchange it was a need of our love. Works without exchange are works without cortege, without appreciation, and for how much one makes use of them, they remain isolated works, as if they might not be appreciated. The exchange doesn't take the work only in order to make use of it; but it enters inside of it in order to recognize He who for her love creates it. The exchange give life to gratitude, to thanksgiving; one can say that the exchange maintains the conversation, the friendship, the correspondence between the giver and between one who receives the gift.

"Now hear my daughter another line of our intense love toward man. In order to have this exchange,

in creating her we put in her our working Will, united with his, so that as our Will in the work of the Creation made so many works for her love, thus in her soul, possessing our Divine Will in virtue of Him, she can hold equal strength and power to give us the exchange wanted by us. Our Fiat agent in the Creation and agent in the creature, should put in play the human volition in order to make use of all her acts, little and great, in order to form the just exchange of all his works that he had done in the Creation. More so that he knew the number, the variety, the beauty, the weight of all his works. Working in the creature he shouldn't do less than work with the same multiplicity, sumptuousness and beauty with which he had worked in the universe, and thus exchange his external works, and his internal works done in the depth of the soul. The Divine Will should make use of the human will as material in his hands, to continue his Creation. Behold therefore that man, with rejecting our Will made his working life cease in her acts, in which he could make use of them to create and transform them into Heavens, into stars, into Suns, into seas et cetera. She impeded our work, stopped it, threw into confusion our sweet harmonies, the dear exchanges that only in virtue of our Volition could all exist (that) we could do in her if our Will might have his working life in Her. Behold therefore our solitudes, our sighs, insistences, our sorrows that the human earth might be able to become our field of action, in which our Volition might have full liberty to do that which he wants. And do you believe that only the Supreme Being wants the exchange in his works, also the creature, the first purpose in her works is the exchange. If there is this, or at least the hope for it, she has hands and feet in order to move, mouth in order to speak, strength in order to sacrifice herself, time in order to work, but if there is not the exchange, it seems that she doesn't have hands, nor feet, nor mouth, nor strength, nor time, she feels that life dies for that work, it seems that the exchange is nothing, but it is not true, rather it is the beginning and the life of every work. Therefore the exchange is a need of my love and it makes me continue the work of the Creation."

After this I continued my abandonment in the Divine Fiat and a crowd of thoughts, doubts, difficulties rose in my mind. And my Celestial Teacher added:

"My daughter, my Will holds the virtue to make the centralization of all the human being into one single act. If she works with his unitive virtue, he centralizes in her the thoughts, the heart, the steps and everything in a way that the creature feels that it is not the work alone but all her being invested by his working strength, that feels the empire of my working Will, and everything does one thing alone. This unitive strength makes the creature dominant and ordered, because the first dowry that my Fiat knows how to give is the dominion of oneself and the order, and then taking his divine dominion she becomes practicable material in his hands, that lends herself to his marvelous works. Instead without my Will, the creature doesn't even possess the unitive strength in her acts, and hence she sees herself all scattered and without order and hard material that doesn't surrender to the forms that our Volition wants to give."

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**September 8, 1932**

***Prodigy of the birth of the Queen of Heaven, ways of communication between Creator and creature. Who forms the nobility.***

My little mind always does (as) the swift inside and outside of the Divine Volition and for how much I turn around I am never tired. I feel a mysterious strength that enticing me never says enough to me;

but it says: “race, search out his acts, love them, adore them, kiss them and transform yours to his, and form all your life of Divine Will” and if I don’t know how to say anything, in my courses and rounds I say my little tale, “I love you“, “I love you“, “I adore you“, “I bless you“ oh adorable Will, in all your works. And today being the Nativity of the Queen of Heaven, I stopped to think of the great portent of her birth, in which it seemed that Heavens and earth put themselves at attention in order to adore this Divine prodigy. And my Highest Good Jesus, with love and indescribable tenderness said to me:

“Blessed daughter of my Will, the birth of my Celestial Mama encloses all wonders, all prodigies united together, but do you know why She was not born alone, the pure one, the holy one, the beautiful one, the Immaculate one, no, but together with the Celestial little child was born in Her my Divine Will already conceived, and enclosed in Her, in order to form his working and growing life in the gracious child. My Will enclosed himself in order to be born together, to make use of the organ of the celestial creature in order to work and form his Divine Life. This was a prodigy that only the Eternal Love, the divine Wisdom and Power could work, it was not the life alone that he gave or the gift alone of freeing her from the stain of original sin. This would have been nothing to our Power, that which stupefied and called the attention of everyone, was (that) my Will was born together with Her in the world. So much so that the Heavens and earth, remained shaken by it, they put themselves at attention, they felt a mysterious force that same force that dominated them and conserved all the Creation. It was our same Will that moved everything and put himself and all the Creation at the service and disposition of this little newborn child. Hence this being born by my Will together with Her was the origin that called all the other prodigies to center themselves in Her. Where my Fiat reigns, there is no good that isn’t enclosed, no prodigy that isn’t completed, he wants to make a display of his Love and Power with forming his working Life and putting forth his for how much it is possible for a creature to contain. Therefore admire and thank our Supreme Being that arrives to so much love toward this newborn child as to make our unborn Will be reborn in Her, which has neither beginning, nor end, nor limits in his confinements.”

Whence I followed the work of the Divine Will in all the created things, and my amiable Jesus added:

“My daughter, created things were made by us in order to form so many ways (so that) man might be able to make use of them in order to come to us, because we left them all open, so that when he wanted to come he might not have need of knocking to open them in order to come to us. He was our child, it was just and reasonable that he might hold all the ways open in order to go to his Celestial Father and stay together in order to love him and to be loved, and as child to ask graces and favors. But do you know what the ungrateful child did? He himself closed the ways, formed the bars, and with sin formed the doors, closing the correspondences with whom had given him life. Now do you want to know who returns to open the doors, to burn the bars? One who loves me and lives in my Divine Will, love and my Fiat are powerful forces that burn and empty everything, and they open all the ways in order to put the distant child again in the arms of his Celestial Father.

“Now you should know that all the virtues, the good works, the love, the doing my Divine Will it forms the nobility of man, but the substance of this nobility is the riches of my grace. All the good becomes leaned upon Him, of which he makes himself font and conservator of all the good that one can work. Otherwise one can say noble of origin, that is man; but since he lacks the riches, he finds

himself almost by necessity doing acts not worthy of his nobility. In fact if one is noble and is not rich, he can not dress as noble, nor live in palaces, so that his nobility is reduced only to the memory that he was noble. Thus one who doesn't possess the riches of my grace, all the good is reduced to squalid virtue that very often make seen that he is not rich with patience, with prayer, with charity and so on. Now the good forms the nobility, the riches of my grace, the conservation, my Will forms the King that dominates and with Divine mastery rules and orders all."

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**September 18, 1932**

***The page written in the Divine Will, story of the creature. How God doesn't want us servants, but princeling of his kingdom. The Divine love in search of all creatures in order to love them.***

My abandonment continues in the Divine Volition I feel hidden by his eternal waves, in which he hides everything, nothing escapes from his immensity, so that one who wants to find everything, embrace everything, hearing the story of each one, must enter in this sea of the Supreme Fiat. But while my mind was lost in Him, my sweet Jesus, visiting my little soul said to me:

"Blessed daughter, my Will encloses everything, rather for every creature he holds there his written page, of how her story should develop and form her life, and this written page was '*ab eterno*' written in the light of our Will. So that the life of every creature in time had its beginning, but in our Supreme Being she didn't have beginning and she was loved by us with love without beginning and without end. Now all the Creation, didn't yet exist and we loved her, because she was already within us: we held the great birth of all creatures enclosed within the Sanctuary of our Divinity, we looked in each one of them (at) our written page, her circumstances, her little tale, and according to this, what was more or less written, what should be completed and glorified our Most Holy Will thus we loved her more intensely. You didn't exist, but our Will enclosed you and loving you we gave you the place, the rest on our Paternal knees, we gave you the various lessons on our Fiat, and oh! how much pleasure we took in seeing you listen and write in your soul as copying, that which was written in our eternal page. Because you should know, that which we want that the creature does of our Will, first becomes done by us, formed by us in our same Volition, and then overflowing from us, he wants to do it and form it in the creature making his field of divine action with her. So much is our love that we don't want other than that she does that which we have done, giving her the model of our act, so that she makes the copy of it, and how much help, assistance don't we give, while she makes the copy, giving her our same Will as her act, as prime material, so that the copy succeeds according to our design.

"Now every act of one who does her will does none other than spoil our design, forming some erasures on our written page. Our every written word, contained a special and eternal love, it contained the development of her life according to our likeness in which it should enclose his story of love and the completion of his Divine Will toward her Creator. The human volition doesn't do other than counterfeit this page, throw into confusion our likeness. And instead of forming the copy of our page, written with so much love for her, she has formed her page written with notes of sorrow, of confusion and with a story so vile and base that the centuries won't make a memory of it, and the Eternal One will not find in her the echo of the written story in her page in which his divine story should be praised in the creature.

“My daughter, there is a mistaken knowledge in the base world, and they believe that the creature can live as removed from us: what mistake! What mistake! All the creation is none other than an inheritance gone forth, gone forth from us, hence it is ours; she belongs to us, so much so that although she went forth, but we have brought her forth inseparable from us, and we want the honor, the glory of our inheritance, and that creatures be not our vile servants, but children and as so many princelings of our kingdom. And this principality is given by the inseparability of our Will, so much so that the creature can not do less of it than with Him, nor can she live, nor separate herself, not even in hell itself. At the most, some hold him working and some hold him conservative of her being, without giving him the ease to let him work good. To live without my Will would be like the body living without the soul, that which would be impossible, and one sees that when a member is truncated from the body it doesn’t have motion, it loses the heat and rots because there lacks the soul. Thus would it be if she might lack my Will, everything would be changed into nothing.

“Now living in my Will is really this, to feel flow in (one’s) whole being, in all the acts, the light, the divine strength, the life of my Will; because where there is not his working life, that act remains without life, without heat, without strength and divine light. It is as dead for good, and when there is no good inside, it forms evil and finishes with putrefying. Oh! if the creature might be able to see herself without the working life of my Volition, she would see herself so counterfeit, that she herself would be horrified to look at herself. Therefore allow yourself to be always overwhelmed by the eternal waves of my Volition in which you will find your written page, your story woven with so much love on you, and thus you will not make an appearance anymore (of) that which we have disposed for you. You will find everything as things that belong to you and that of absolute necessity must form your life, to fill your story, and to satisfy our need of love, that ‘*ab eterno*’ we wanted to make our Will known. Be faithful and do not impede our love, and leave us free to develop our admirable designs formed over you.”

After this I followed my abandonment in the Divine Fiat and my sweet Jesus added:

“Good daughter, one who does and lives in my Volition, rises in the unity of my Will, and there she descends in Him in all things in order to give me her love in all things, in all creatures and (the) acts of them.”

And I: “My love, for how much I go to love you in all creatures, and in all the acts of them, wanting to cover them all with my love, so that you, not (receiving) might receive that love from everyone, yet I see that not all love you. This is a sorrow for me, because I think that my love doesn’t have vital strength, and therefore I don’t know how to make you loved by everyone.”

And Jesus: “My daughter it is the strength of the unity of my Volition that throws you over everyone and over everything in order to love in everything and to give me the exchange of love of everyone. And if they don’t love me, I can not say that I don’t receive yours, rather in your love I feel the notes of the love that everyone should give me. And oh, how content I am from it! You should know that this is our divine office: from the heights of our unique and single act that we never interrupt, our light, love, power and goodness descends and goes retracing all the acts, the heartbeats, the steps, the words, the thoughts in order to mold them, invest them, to seal them with our love. We feel the irresistible need of love to go in search of everything and everyone, and we don’t let anything escape



us, not even a heartbeat, if we don't give her our 'I love you', and yet they don't love us, rather there are some who escape from under the rain of our love. But with all this we continue, we don't stop, because our divine nature is love and must love. And we feel the contentment, the happiness that our love gives us to love her, that it holds the virtue to love everyone, to extend itself to everyone and everywhere; nor would it be full happiness in us if our love could suffer with the impotence of not being able to love everything or else stop if it wasn't seen (to be) repaid. Thus you, continue to love us for everyone, and to overwhelm everyone in our love, and in spite that all your intent isn't obtained, you will feel the notes of our felicitating love that you want to love us for everyone."

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**September 25, 1932**

***The Divine Will calls the life of Our Lord in the soul, the abandonment calls his works. Right that the Divine Will gives to one who lives in him.***

I am always in the arms of the Divine Volition like a little baby that wants to be cradled in the arms of the Mama in order to take her sweet sleep. And if the mama does not cradle her, the poor tiny one does not feel secure, she is overwhelmed and cries, and implores the arms of the mother for bed and rest, and then she calms down when she obtains the intent. Such am I, I am the little baby hardly newborn, and I feel the great need in order to be secure with the arms of the Fiat in order to be cradled and defended. And being inexperienced in his Divine sea, because I am hardly newborn, I feel the need to be guided and of that which I must do in his same Will. And since I felt oppressed for the privations of my sweet Jesus and for other incidental happenings, my Highest Good Jesus, all goodness said to me:

"My little newborn of my Volition, come between my arms. You have reason that only in my arms can you be secure, nor are there perils in my Will who more than Mama holds you to his bosom, feeds you with his light and with his love. There are no oppressions, nor sadness, nor fear, these are stuffs outside of my Will, not inside of Him, where there is none other than peace, joy, continuous aptitude. There is so much to do that the soul doesn't find neither time, nor place in order to oppress herself, and then oppression is (the) lack of total abandonment in my arms. The abandonment produces the sweet sleep, and in the same sleep she dreams (of) He whom she loves, and who loves her so much that he holds her pressed to his bosom. Instead the oppression, the fear produces the vigil and she becomes all eyes in order to look at herself, not He who loves her and is all eyes for her. You should know that the doing and the living in my Will, calls my Life to form himself in you, and the total abandonment calls my works, and one who doesn't live abandoned impedes in herself my life and my works, and I would feel badly if I might not be able to develop that which I want to do in the creature. Therefore abandon yourself totally in me and I will think of everything."

After this I was doing my round in the Creation in order to put there my exchange of love for all that which he has created and conserves for singular and pure love. And my beloved Jesus added:

"My daughter, the great massive structure of the world, attached to the great massive Divine structure turns continually, animated by our incessant motion, it turns around us in order to re-give us the glory, the honor, the love which went forth from us. So that we are in the midst of our works that while they turn (around) us, they praise our Supreme Being with secret and arcane voices.

Whence we feel in created things our scattered life in them, and we feel re-given to us the heartbeat of our love, the profundity of our adoration, the cortege of our glory, the areola of our brilliant beauty, the life of our light. Now one who turns in our works unites herself to give us all that which the Creation gives us. My Divine Will gives her the place in all created things in order to do that which they do, also done (for) her. And it happens that as she turns, thus she takes more love, more light of knowledge, embellishes herself more. It is an enchantment to see her that as she turns, thus she takes in herself the life of her Creator and copies it, and my Divine Fiat gives her the right to hold her post of honor in his works. One who lives in our Will is inseparable from us, and from the greatest to the littlest work created by us, his creative and unitive strength unites her with all, with (an) indissoluble and perennial bond.”

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**October 9, 1932**

***God created man in an ecstasy of love. The Creation outfit of man. The sweet sound of the bell, each other's ecstasy of the Creator and of the creature. Prodigy of the Conception of the Virgin.***

My abandonment in the Fiat continues, and how much more I abandon myself, so much more I feel his strength that strengthens me, his life that animates mine, his light that comforts me, illuminates me and making himself revealer he reveals to me He in whose arms I am all abandoned. And with powerful attraction he makes me turn in his works, he loves and wants that his little daughter is spectator of that which he has done for love of creatures. Whence while I turned, my Divine and Sovereign Jesus, detaining me in the act of the Creation of man, said to me:

“My daughter, what sweet memory (is) the Creation of man. He was created in an ecstasy of our love; so much was our love that we remained enraptured before our own work that we put forth to the light. The beauty enraptured us with which we had invested him, the sanctity enraptured us with which we had filled him, the form, the harmony enraptured us with which we had formed him. His prerogatives, every quality of his was an ecstasy of love that we felt and it enraptured us to love him. So that our love remained shaken, subjugated and putting us in ecstasy, it made arise in us the working, and imperishable love toward man. And in this ecstasy of love, enraptured as we were, (we) didn't mind to anything, no limits were put forth, (we) showed off so much in loving him and in enriching him with all the goods that there didn't remain any void, so that his love might be full for us and thus be able to enrapture us to love him continually. Whence only the memory of how man was created repeats for us our loving ecstasy toward him. Now one who turns in our Will, as she finds our works that were as prepared in order to then create man, it sounds the bell in order to call all creatures to recognize this love of God toward man. And its sweet sound calls our attention, reawakens our love, and makes arise in us our ecstasy of love toward him. Ecstasy signifies total re-pouring toward whom one loves, and one who comes into our Will, holds (the) strength to make us undergo our ecstasy of love so that we flow in her, and with our power we put the creature in ecstasy for us, so that nothing remains for her and all flows into our Supreme Being. A re-pouring of oneself into each other happens, the one into the other. Therefore there is nothing that pleases us more than to see the creature in that same Will in which she was created. To contemplate our works, to know them, to feel the pulsations of our love that every created thing possesses it was the outfit, that we prepared and gave to man in creating so many things and all the Creation. Now who receives the life of the good that created things contain? Who makes use of this outfit so splendid and with right?

One who knows them, knowing them she finds our palpating love, our working Will, and she loves them and loves in them that Supreme Being who so very loves her. Therefore be attentive and constant in turning in our works, so that we give each other the hand in loving each other. We put one another in ecstasy, and with utility you will make use of the great outfit that with so much love your Creator has given you.”

After this, my little mind wandered in the acts done by the Divine Will, and passing from one act to the other I arrived at the Conception of the Most Holy Virgin. Oh God! the Heavens remain mute before this act completed by the Divine Will; the Angels seem to stutter and for how much they say, it seems that they don’t know everything of this prodigy so great. Ah! only God can speak of it, because (he is the) Author of the prodigy of that which he worked in this Conception. And while I remained stupefied, my amiable Jesus surprising me said to me:

“My daughter, the Conception of the Immaculate Virgin was a new act of our Will, that is in time, new in the way, new in the time, new in the grace; in Her was renewed all the Creation. In our omniscience and immensity, we called all creatures, all their good acts present, past and future as if they might be one alone, so that over everyone and over everything this Conception might be formed in order to give the right to everyone and not give the right to them with words, but with deeds over everything. When our Will does an act that must serve the universal good of everyone, no one is put aside, and making use of his omnipotence he gathers creatures and the acts of them all together, outside of sin, because evil doesn’t enter into our acts, and he completes the act that he wants to do. You see your acts also contributed, you put forth your part; therefore with right you are her daughter and the Queen Virgin with right is your Mama.

“But do you know why we held this way in bringing forth to the light this Holy Creature? In order to renew all the Creation, in order to love her with new love and in order to put to security everyone and everything beneath the wings of this creature and Celestial Mother. We don’t ever do our works isolated; but we always start from our unique and single act and while it is unique, it unites everything and does everything as if they might be one alone. It is this our omnipotence, our creative strength to do everything in one single act, to find everything and to do good to everyone.”

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**October 16, 1932**

***The Divine Will forms of all the centuries one alone. He simplifies, forms the void and forms the divine nature and his walk in the human will.***

The Divine Volition always goes weaving in my soul his divine life with his sweet enchantment. He makes it grow, molds it, feeds it and with his wings of light covers it, hides it, so that not one breath of wind can harm it and might be able to impede the growth of his life in my soul. Oh! if it were not for the Divine Will that more than a tender and loving Mother holds me in his arms covered with his light in the circumstances of my life, alas! too sorrowful, I don’t know what I would do, but his light calms me, strengthens me and draws me ahead. Oh! Adorable Will, how much I should thank you for such a good and I offer you the infinity of your same Volition in order to thank you as you merit. Whence while my mind felt all of his light, my beloved Jesus repeating his brief little visit to my soul, said to me:

“My blessed daughter, how beautiful it is to see the creature grow under the wings of the light of my Will. Enveloped in this light she doesn’t see, doesn’t feel, doesn’t touch (anything) but her Mother’s light, that holds her enveloped, and if creatures wound her, beat her, embitter her, she feels herself penetrated and squeezed more by his arms of light, and she responds with the smile of light to whomever wants to embitter and wound and tease her with them, she confounds the human perfidy of them. Oh! power of my working Will, He slips away from all, triumphs over all, and with his light forms his throne of imperishable glory in the soul that gives him the liberty to work.

“You should know that such is his power that he forms of all the centuries one alone, and his empire extends itself everywhere and of all the acts he forms one act alone of them. The centuries disappear before his power, and all the good acts of creatures are none other than so many atoms that unite together they form one act alone, in which they recognize his power and prostrate at his feet they form the glory, the adoration of the human generations to this Supreme Will. Symbol (is) the Sun, that is none other than so many atoms of light, that united together form the Sun that gives light to all the earth; but those atoms are armed with a divine power, and each one contains a marvelous power, so much so that with only touching the earth, the plants, they communicate marvelous goods and effects as to form a distinct life in every single plant and flower. Thus the acts of creatures, although they are atoms, they contain the marvelous power of my Will, hence they are pregnant with admirable effects. You should know that when the creature disposes herself to do an act in my Will, he arms his power and simplifies, he forms the void and forms the divine nature in the human will, and as victorious he forms his way in the will of the creature, and walks, always walks, and then he stops and his step is impeded, when the human volition puts forth the bars with not doing mine but her will. What a crime to impede the walk, the step of my Volition in the will of the creature. Therefore I created creatures in order to form so many ways in human wills, in order to be able to have my continuous walk, and hence my operative act in them and one who impedes my walk would like to impede in me the continuation of my Creation, to impede my steps, and tie my hands, so that I might not work. Oh! not to do my Will it seems that it is nothing yet it is the greatest of crimes that cries out vengeance before the Divine Majesty for poor creatures. Especially when my Will is known that he does a work, that he wants a sacrifice, and not doing it it is as if one might want to seize the truth and this is the sin against the Holy Spirit and cries vengeance before God. To know my Will and not do it closes Heaven, breaks the divine relations, and not recognizing the Divine Mastery that every creature is obliged to know and to submit themselves to that which my Volition wants, although it might cost (her) life. Therefore be attentive, adore my Will and that which I have disposed for you, if you want to content your Jesus.”

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**October 21, 1932**

***The creature, Sky bombarded with stars. The Creation enclosed in her. How the practice of good forms the life of good in the creature. Sign if Jesus resides in the soul.***

I am always prey of the Divine Fiat. He awaits me in all created things in order to double the love that he had in creating so many things for me. It seems that the Divine Volition longs for the love of his beloved creature in order to be able to find the little support of love, where to lean his great love. Whence skies, suns, winds, are none other than wheedling and continuous calls in order to say to us: “I have preceded you with my love, and you do not leave me without yours.” But while I felt

that everyone called me to love my Creator, my beloved Jesus, surprising me said to me:

“My daughter, as I created a Sky that extended itself over your head bombarded with stars, thus I created a sky inside of you. And this sky is your soul that extends itself everywhere, from the summit of the head, even to the extremity of the feet; there is no part of you where this sky does not extend itself. So that you have a Sky on the outside, and a sky on the inside more beautiful still. And all that which this sky does, through means of your nature, that is if you think, if you speak, if you work, if you suffer, they are none other than most brilliant stars with which he goes adorning this sky of the soul. The sun that shines inside of her is my Will; the sea that flows is my grace; the wind, my sublime truths that form the blooming meadows with the most beautiful virtues; the Creation is all enclosed in the creature. It was neither of our wisdom, nor of our powerful love to create the Creation only on the outside of the creature, and of the inside(,) the vital and substantial part of her (to be) without sky, stars and suns. No, no, when we do a work, we fill it inside and outside with our works and with our life itself but so much so, that there should not be a particle of her being that should not feel our life and the strength of our creative works. Therefore we love the creature so much, because (of) our work and we leave our life in her in order to conserve that which we have done.

“Behold therefore, that one who doesn’t feel in herself the life of my Divine Will, it means that she knows it theoretically, but not in practice because when one knows a good and practices it, she holds the virtue to form the substance of the life of the good that she knows. Otherwise she would remain without practice like a painted picture, that not having life, doesn’t hold the virtue to form her life in one who looks at her. My Will is life, our works are alive works not dead, and yet for one who doesn’t know them, or doesn’t seek to know them, or doesn’t put them into practice, they can be for her (as) dead works and without life. Hence it is to the practice that I await the creature in order to realize, to form and to raise the life of my Volition, and to make our works alive for her.”

After this I felt a fear, a doubt in my soul if my sweet Jesus remained or else withdrew himself leaving me alone and abandoned. Alas what a cruel thorn that stings and makes the most merciless death felt, but my always amiable Jesus surprising me said to me:

“My daughter, do not fear, and in order to reassure you I want to tell you the sign when I reside and when I depart. Hence if the soul submits herself to my Will, loves him, gives him the first post, it is a sign that I reside there, because my presence holds the virtue to hold the human will submitted to mine. Instead if she feels rebellious to my Will, then it is a certain sign that I have withdrawn. Therefore quiet yourself and do not fear.”

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**October 30, 1932**

***One who lives in our Divine Will emits three acts: concurrent, assistant and receiving. All the Divine qualities continually call one who lives in his Will in order to form her and to raise her similar to them.***

The sea of the Divine Volition continues to murmur in my soul. Oh! how sweet, penetrating and overwhelming is his murmur. He overwhelms me so much that I murmur together with him as if this

divine sea might be mine, and fused together I don't know how to do other than that which the Supreme Will himself does. But while I murmured love, adoration, joys, happiness, beauty, which entered in me as so many veins, my sweet Jesus visiting his little daughter, said to me:

“My blessed daughter, your littleness in the interminable sea of our Volition is our greatest joy. You should know that one who lives in Him emits concurrent, assistant and receiving acts. In the first (place) she concurs with the same acts of her Creator, being the one the will of the other. There is no thing that this Divine Will does in which he doesn't put the creature to concur together in his work. And here my Volition is alone no more, he feels the inseparability of one who lives in Him; in her acts I feel a finite will, in the infinite, that loves together and concurs to the multiplicity and incessant work of our works. So that one who lives in our Will breaks our solitude and, as connatural, we feel her concurrent in our Divine sea; and with a continuous re-pouring of her littleness in us, she acquires the rights of our Volition in order to do that which He does. Ah! you can not understand what our contentment is, our joy in feeling the creature concurring together in order to not do other, but only that which we do. The concurrent act (makes) arise the assistant act, it concurs and assists. There is nothing that we do that she doesn't know (of) and assist (in). How to hide ourselves from one who is already with us, concurs and holds her post in our Volition? But will she concur and assist only? Ah no! another act arises and it receives the infinity of our love and of our works as hers and ours, so much so that her littleness doesn't have anywhere to put a love and work so great, and therefore she leaves it in our Volition with all the deposit of the goods that she has received, and this with right because she holds of his. You should know that all that which one does in our Will is so very great that the creature is incapable of being able to possess it and to restrict it in herself, therefore she feels the need to make use of the same Will in which she has worked in order keep the deposit. More so that all that which the creature does in our Volition, even the little ‘I love you’, the little offering of her actions, her littleness in the power of our Will, they are none other than posts that she takes in our Will. And how many more posts she takes, so many more rights she acquires and she feels in herself the divine strength that continually enraptures her, gives her flight in order to let her life become formed all in the Divine Will. And since this way of living should be for all creatures, this was the purpose of our Creation, but with our highest bitterness we see that almost everyone lives in the depths of their human will. Now one who lives in the height of our Volition, she sees the great evil of one who lives in the depths, and having at her disposition our receiving act, that is the infinity of our love and the multiplicity of our works, she puts them at our and the creatures disposition so that we remain reciprocated with the love of everyone, and they receive graces, light, love for how much it lies within the competence (of) their littleness. So that between Heaven and earth we hold the intermediary near us and near creatures, that with the power of our Divine Fiat she wants to bind Heaven and earth, and how not to content one who lives in our Will? It would be as if we might want to displease ourselves.”

Whence I continued my abandonment in the Supreme Volition, and oh! how happy I felt in thinking that in the Fiat, I concurred with all that which the Supreme Being did. My will fused in Theirs was the great secret, and the portentous prodigy that my littleness was taken as in the snare of doing and concurring in all that which the Divine Majesty does. Nor can I put myself apart, nor can they undo me, because it was their same Will that had taken me in (their) midst, which was so very immense that I didn't find the way in order to go out from him, and anywhere I might be able to go, I found the Divine Will working, that enclosed me in his same work to concur, nor was I an intruder. He himself

had extended his arms to me in order to hold me as his conquest, more so that on both sides there was highest happiness, I to remain and the Divine Volition to hold my littleness bound to himself. Hence I don't know how to say with clarity how I wandered in this interminable light, and while I remained all surprised, my dear Life, my Sovereign Jesus, added:

“My little daughter of my Volition, living in my Will is a continuous recall that we make the creature in our divine qualities. Our Being is always in motion, but since our Volition is that which forms the work and the motion inside of our Being, hence one who lives in Him feels that our Volition now calls her in (our) power, now in our wisdom, now in our love, now in mercy, now in justice, goodness and divine beauty. In short all our attributes with powerful voices call the creature inside of them, so that it forms and raises her according to their qualities. They would feel dishonored if they might not be able to give (to) one who lives with that same Volition, with which they are animated, she would not conform to them, nor would she enjoy their prerogatives. That they tolerate the littleness, this doesn't bother them, because one knows that the finite can never reach the infinite, but that the littleness, indeed the littleness makes them more honor, because all the beauty and the good that they see in her is all their work, but that she is dissimilar from them, this not ever. Behold therefore the whispering and the continuous shout that one feels who lives in our Will, they are the continuous calls that our Supreme Being makes to his beloved creature through his qualities. Firstly he doesn't want and doesn't know how to be and can not be, because our Will being one holds such virtue of union and inseparability that all that which freely enters in Him loses the separative virtue, and our highest goodness feels the need of love to hold with himself that which is his and that (which) forms a particle of his same Will. Behold therefore our divine qualities demand she who is animated by their same Will in the motion and work of them in order to make life together. They would feel a tear and a broken will if they might not have her with them. Was it not a tear that the first man made from within our Will with removing himself from Him? And this tear was so very grave that it turned the whole order of the Creation upside-down for him and he arrived to reject his Creator with the whole tide of his divine graces. Therefore one who lives in our Volition is the repairer of this tear so sorrowful that it cost us so much and our Divine Being armed all our attributes around (us), around her, so that the same trick is not repeated. And living together with us, she and we remain happy, and if you might want to doubt that which I say, it is sign that you have not understood well how much I love the creature and in order to have her with me and all mine, my love makes me arrive to excesses, to delirium, and to follies. After all I have all the rights to love her, because she is mine and made by me. And if you are mine, I am yours, and therefore you also hold the rights to love me, and if you might not love me you would lack a most holy sacred duty toward whom has given you being and loves you so much. Hence both sides, love each other always and a great deal, and love won't remain quiet it will make arise new contrivances of love.”

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**November 6, 1932**

***How God does deeds and not words. One who works in the Divine Will works in eternity, one who works outside of Him works in time. The words of Jesus are works.***

My little mind felt filled with the sweet lessons of my amiable Jesus. And worried I wanted to arouse doubts and fears in me and although I know that when Jesus wants to, he makes the soul arrive where he wants and how he wants. Nor are there laws for Him, nor does anyone dictate law to him, nor

does he give charge to human views, rather he always does new (ways) in order to confound them, nor does one put the step ahead of the power of his love whoever it may be, for how many doubts and difficulties they can say and do, rather if one makes a joke of them, he makes them remain in their chatters and he does the deeds with the soul that he has elected. But with all this my frailty remembered my sorrowful circumstances and I felt myself shake and I said: “who knows how many doubts they will make on this way of saying by Jesus”, and I felt all afflicted and oppressed. But Jesus who watches over my poor soul, repeating his little visit all goodness said to me:

“Blessed daughter, do not give thought to anything. My Will holds the virtue to make all that which doesn’t belong to Him die and to change into life of light the same weaknesses and miseries of the creature. All that which I say to you is not (in) virtue of her, but is virtue and power of my Will that can do all. My Will symbolizes the sun, that as it rises it puts the darkness into flight, it makes it disappear and die, and as it invests the earth, thus it gives its life of light to all things. Thus my Volition as the creature lets herself be invested by the power of his light, thus the darkness leaves her, her evils die and become exchanged into life of light. And who doesn’t understand what this means that one is illiterate, and therefore doesn’t understand neither what my Will is, nor what he can do, nor where one can arrive who lives in Him and lets themselves be invested by his light. Hence leave them to say. I will do the deeds and they will remain with words. If they have not made a profound study of it, why do you want that they understand? Perhaps they will be learned, doctors of other things, but of my Will they will always be ignorant. Therefore put them aside and we (will) think of doing not words but true deeds.

“You should know that one who works in my Divine Will, her works, her acts, her adorations, her love toward God they become deeds and formed in the ambient of eternity. Because my Divine Will is eternal, and all that which one can do in Him doesn’t go out from within eternity and they remain confirmed always in works, adorations, divine and perennial love. One can call them works of the creature transfused in God, in which God himself has worked, the human doesn’t enter neither in the Divine Volition nor in eternity, and if she enters she must lose (her) life in order to reacquire the life and the works of God himself. Therefore one who lives in our Volition becomes looked at by us not in time, but in eternity, and for our decorum and honor, her acts must be our acts, her love, our love. We feel that the creature comes into our Volition in order to give us the occasion to let us work and to give our love to her in order to let her love with our same love. Everything must be ours and all that which she does must be coined with the image of her Creator. Instead one who works outside of my Divine Will works in time, loves, adores in time, becomes looked at in time. And all that which one does in time, are works without confirmation, rather they must await the judgment in order to be confirmed or condemned, or else purified by the fire of purgatory, and they are looked at as works of creatures in which there can lack (the) fullness of sanctity, fullness of love and fullness of infinite value. All to the contrary (for) one who lives and works in our Will being our acts all is fullness of sanctity, of love, of beauty, of grace, of light and of infinite value. There is such distance between the one and the other that if everyone might be able to understand it, oh! how attentive they would be to live in our Volition, so that they might remain emptied of the human act and filled with the working act of a Divine Will. Hence be attentive and do not do anything that is not drawn and emptied by the light of my Will, and you will give me the highest contentment of putting me to work and to let me work as that God that I am. Therefore in Him I always await you, in order to move the step in order to come to meet you, in order to extend to you (my) arms, so that he may work in you,



in order to open the mouth and to keep me with you in sweet conversation in order to manifest the arcane secrets of my Supreme Fiat.”

After this I was thinking of all that which my Highest Jesus had said to me, as if (there) might want to arise in me doubts and difficulties and He with an indescribable mastery said to me:

“My good daughter, do not wonder of that which I say to you, everything is possible to my Will, the impossible doesn’t exist provided that the creature lets herself be conducted by Him everything is done. You should know that all that which I tell you serves in order to form, to order to harmonize the kingdom of my Divine Will. I am repeating the way that I held in the Creation, I pronounced the Fiat and I kept silent, and although they say days, in that time days didn’t exist. Hence they can also be (called) epochs in which I formed the great machine of the universe. I spoke and I worked, and so much was my satisfaction with the work that my word produced, that with one “Fiat” of mine I disposed myself and enraptured myself with another Fiat of mine, and then another still, even to such that my “Fiat” then stopped when I saw that nothing lacked to his work, rather everything was sumptuousness, beauty, order and harmony, and in order to enjoy my works I remained as life and at watch my Fiat himself. The same Fiat of mine with his power tied me in my works and made me seen inseparable from them. Everything is (in) pronouncing my first “Fiat”, to give first my lessons, to deposit in the soul the power and the work of my “Fiat”, and when I have commenced I can say I won’t quit anymore, until (it’s) a completed work. What would you have said if the Creation might be done at half? It would not have been a worthy work of me, nor an exuberant love of mine. Therefore one “Fiat” pulls me and the other enraptures me, he forms the void in the creature where to put the order, the harmony of my working “Fiat”, he disposes her and imposes himself on me to make me give other lessons to be able to form so many acts together which united between themselves, they form the new more beautiful creation, more artful than the machine of the universe, which must serve for the kingdom of my same Will. Hence my every word is a work, it is one more outlet of love, it is to put an end to my first Fiat commenced. Which giving each other the hand, the first and last that will be pronounced, they will form the interlacement of the new creation of my kingdom in the depth of the soul, which transmitted to the descendents will be bearer of more than the universe itself, of goods, of sanctity, of graces to the human generations. You see therefore what one word more, one word less, one lesson more, one lesson less means. They are works, which if they do not become received, nor met with hunger, my “Fiat” isn’t pulled and enraptured to pronounce other “Fiats”, and hence won’t be complete. And I will wait and will repeat my lessons, and if he repeats them it is a sign that you have not kept track of that which I have told you, and I don’t want that anything lack, because it is established all that which I should say to you of my Will. Therefore be attentive and leave me to do that which I want.”

After this, I was thinking of that which is written in the beginning of this chapter, that is that one who works in the Divine Will works in Eternity, one who works outside of Him works in time, and I thought to myself, and why this great difference? And my Highest Love Jesus added:

“My daughter, it is easy to understand. Suppose that you might be given a metal of gold in which working it you would form so many beautiful gold objects, but if instead of the gold you might be given a metal of copper, of iron, you could not change the copper and the iron into gold metal, hence you would make copper objects or else of iron. Now comparing the iron objects with those of gold,

what is the difference of the value? And yet you have employed the same time in working them, you have made similar objects, but for the diversity of metal, those of gold, exceed in a surprising way in value, in beauty, in finesse those of iron. Now one who works even good with her human will, since she finds herself in time to cross over her way, one can say that all that which she does are temporary works subject to a thousand miseries, they will always be human works of minimum value, because she lacks the gold thread, of light of my Will. Instead one who works in Him will have the gold thread in her power, not only, but she will have her Creator working in her act, she will not have time but eternity in her power. Hence only the difference alone between Divine and human Will, there is no comparison that holds up, between the one and the other. It is really this the living in my Will, He holds the first and working act in the creature, he does as a teacher that wants to develop the theme that he has given to his pupil. He himself gives her paper, he puts the pen in her hand, he puts his hand over the same hand of the disciple, and writing he develops the theme, the hand of the teacher and that of the disciple together. Now should one not say that the teacher has been working and has put in that theme his science, his beautiful calligraphy in a way that no one can find a shadow of defect? But however the pupil has not moved, she has undergone the work of the teacher, she has let him conduct her hand, without any resistance, rather happy in seeing the beautiful ideas, the precious concepts in which she felt herself enraptured. Now shouldn't that fortunate disciple possess the value, the merit of the work of her teacher? Thus it happens to one who lives in my Will, the creature must undergo the act that my Volition wants to do, he must not be put aside, and He must put forth the material that is worthwhile to his divine act. And so much is our goodness that we make her possessor of ours same acts.

“Instead (for) one who doesn't live in our Volition it happens as when the teacher gives the theme to his disciple, but doesn't make himself actor of the theme of the disciple, he leaves her to her liberty, in a way that she can make some errors, and she does it according to her little capacity, because she doesn't feel him over and inside of her, nor the capacity, nor the working act of her teacher. And the theme is none other than our grace. He doesn't ever leave the creature even in the little good that she does, and according to the dispositions of the creature, he lends himself now as working act, now as (an) assistant act, because there is no good that one does in which she is not helped and sustained by Divine grace.”

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**November 13, 1932**

***Industries and traffics of Jesus in (the) Sacrament. Who forms his Paradise and who forms his purgatory.***

I felt all sunk in my nothing(ness), and feeling deprived of my sweetest Jesus I felt my nothing emptied of his life, without support and without strength; and having made Holy Communion, I felt that I didn't have anything to offer Jesus and I felt oppressed and embittered. And He compassionating me said to me:

“My daughter courage, your nothingness with your Jesus is everything and you can give me everything, because you should know that I don't descend only when you receive me in (the) Sacrament, but I descend with all my works, and as I make you mistress of my Sacramental Life thus I make you mistress of all my works. Hence, if you want, you hold much to give me, because you

hold my works in your power. More so that my Sacramental Life that you receive in the holy Host is surrounded by all the acts that my Humanity did when I received myself in instituting the Most Holy Sacrament, and surrounded by the all the acts that my Celestial Mama did for me when she received me Sacramentally and surrounded by all the acts of those that live of my Will, because these acts are inseparable from me and they remain incorporated with me as part of my same life. Hence you can give me everything, because they serve in order cover your misery, to make up for your love, almost in order to not make you ashamed, that coming in you, you would not have anything to give me, rather as you make use of them in order to give me them, and to be able to delight and love me through means of these acts, they bilocate and become your acts and my acts, acts of the Sovereign Queen and of the souls that live of my Will, in a way that I instead of having one, have two, and my Sacramental Life remains surrounded by double acts, as double love, as greater glory. These are my traffics that I do when I communicate myself to souls. I give of mine in order to have double from them, and thus my industry puts in traffic my same Sacramental Life in order to have the exchange of it. But alas! how many don't make use of it, and they remain not having, nor do they know what to give me, and I remain without new cortege, fasting of their acts, and with the sorrow of not even be able to put my loving traffics to industry. You will not do this to me, because if I come, it is not only in order to come, but it is also because I want to give. And to receive for how much the creature can, she forms my satisfaction, my contentment and my Paradise in the Most Holy Sacrament; (for) me to give and to receive nothing from them, forms my purgatory in my little prison of the Sacramental host, purgatory that human ingratitude forms for me. Therefore be attentive and with courage and without any reserve give me mine and all yourself to me, so that I can say: 'I have given her all, and she has given me all. Thus you will form my contentment and my traffic of love.'

After this I was doing my round in the acts of the Divine Will, and it seemed to me that all created things invited me one after the other to make known how the omnipotent Fiat works, in which awaited my little exchange of love and for how very little (it was) he wanted it, claimed it in order to obtain his purpose, for having put forth all the Creation. And while I sought to follow the Divine Will, my amiable Jesus repeating his brief little visit, said to me:

"My blessed daughter, all that which our Paternal goodness has worked in the Creation and Redemption has not yet received the exchange from creatures. And the reason is because our purpose for which the Creation was created was that man might complete our Will in everything, that same Will working in the Creation had to obtain his continuous working act in the creature, in a way that the echo of the one should form the same echo in the other, in a way as to form one alone. But my working virtue of my Will remains alone with all his magnificence, power, wisdom and beauty, he remains in the Celestial spheres. But in man he is repressed and since he/(man) doesn't hold my working Will in himself, he doesn't hold hearing in order to listen to the echo of his/(Divine Will) operative virtue in the Creation. Therefore not having obtained the purpose, our works are without exchange, the purpose forms the exchange of any little or great work that he does. And you should be convinced that no one, as much in the Divine order, as in the human one, works without purpose and in order to obtain his exchange. One can call the purpose the beginning and the life of a work, the exchange, the completion. Oh! how many works would not have beginning if there might not be the purpose and they would leave it at half if there might not be the certainty of the exchange. The exchange makes one sustain unheard of sacrifices and gives the excessive heroism to God and creatures. Now if my Divine Will doesn't form his kingdom in souls, and they don't give him the

liberty to make himself dominate with his creative and operative virtue, true exchange won't be given to us, and hence we will always remain in expectation and we will see our most beautiful works as at half and without the completion of our purpose. So that there lacks the most beautiful thing, the most important act, lacking the purpose for which all things were created. You see therefore how necessary it is that the kingdom of my Divine Will comes. More so that not having had the true exchange, our creative work has remained as suspended, and has not been able to go ahead in the work of the Creation. Because it is established that from the externalized Creation that they possess he should continue the interior Creation in the depth of souls. And this my Will could do if he might have the first post, the liberty to work in the human will, and not having it he can not go ahead in his creative work. He remains impeded, not being able to create the new heavens, stars, suns and so on in order to exchange himself with those that he gave them in the Creation of all things, and not only in being able to go ahead in our works, but in being able to continue that which we have established to do in creatures in virtue of our Will. How can we exchange ourselves if we have still not finished doing that which we want, and have not completed the work of the Creation begun so many centuries (ago)? Because the work of the Creation goes including all together that which my 'Fiat' must do in all creatures in order to be able to say our work is completed. And if our Volition has not yet done all that which he wants to do, how can he say that I have completed my work, much less exchanged himself of all that which he has done? Whence when we will obtain the purpose that the creature does our Will in everything and live in Him, and she will have for purpose to live of our Will and to let him reign in order to give him the field to the magnificence of his works, then when the purpose of the one will be that of the other, then we can receive the true exchange of all that which we have done for love of creatures. Therefore be attentive and always ahead in my Will."

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**November 20, 1932**

***God in his works put there the happiness in order to make the creature happy. Every act done in the Divine Will is a work, a step, a love that God surrenders to the creature.***

I am always afresh in turning in the acts of the Divine Will, and while it seems I have turned in his works and understood all the beauty, the sanctity, the infinite goods that they contain, in turning anew, I feel illiterate, the little ignorant one and I see that there is still much to understand and to take and learn from the works of the Supreme Will. But while my little intelligence remained as enraptured in looking at the magnificence of his works, my Celestial King Jesus, visiting my poor soul, said to me:

"My blessed daughter, all my works contain value and infinite goods. Therefore while it seems to you that you have understood everything, returning anew in the midst of our works, you find that there remains much and much to understand, and this now occurs because the infinite can not be enclosed in the finite, at most it can be filled, but enclosing all the infinite will be impossible for her. And being (that) your intelligence is finite, it exhausts itself before the infinite, it fills itself and it seems that it has understood everything; but it is not true. It is rather that being filled, it doesn't have any place to put the other divine knowledges; but then chewing them and reconsidering them she forms the new little post in her intelligence and finding herself again in the midst of our works she finds new things to take and to learn. Behold therefore, you always feel illiterate every time you turn you find yourself before the magnificence of our divine works.

“You should know that as much the works of the Creation as those of the Redemption, we put there in each one the fullness of happiness, of light, of grace, of goodness and so on with all the divine qualities and all these prerogatives in the act of pouring themselves out on the creature in order to make her happy. The happiness of our works, as celestial air, carry the perfume, the divine embalming to whoever approaches in order to understand them and overflowing from them, they communicate the infinite goods that they possess. We put the creature under the rain of our happiness, through means of our works, in order to make them happy, but since they don’t drawn near in order to understand them, they are unhappy and they feel the poisonous air of their human will. No one works with the purpose of becoming unhappy or of being bearers of unhappiness and of not taking the profit, the good of his work. More so that the Supreme Being has made everything in order to form the staircase of happiness to the creature. Now, it is our unique contentment to see the creature in the midst of our works in order to unite herself, to enjoy them and to understand them and to form the standard, how one should work in his works. And since our Will doesn’t know to do dissimilar works, he repeats in the creature the similar (act) of our works.”

After this I continued to feel all immersed in the Divine Will, and my amiable Jesus added:

“My daughter, do not wonder. Everything is possible in my Will; with Him, the creature holds the All in her power, and can do all. Rather she feels his empire over all of her being and not one act escapes from her, if not invested by a divine act, power and strength. The human dies in our Will, but a happy and glorious death, it dies in order to re-arise with the life of the acts of a divine power, and of a Will that is not hers. And so much is the empire that she feels over herself, that if it might be given her to do other things of her own volition, even holy and good, she would never do them. She would be content to remain even centuries without doing anything, rather than do one single act in which she doesn’t feel over her act, the empire of the working act of my Will. Because in Him the creature understands with clarity what one single act of my Will working in her act means, that compared to a thousand of her acts, without the Divine act, they would be almost nothing.

“You should know that as the creature enters in our Volition our goodness is so much and we enjoy so much to hold her with us, that we surrender to her our works, our steps, our love for how much it is possible to a creature. So that every time that she does an act in the Divine Will, thus she acquires now a step of ours, now a work, now she takes our love, our goodness in her power, and all happy she says to us: ‘In your Volition I have your love in my power, hence I can love you a great deal, my love is not dissimilar from yours hence I can love you how much you love yourselves. I have your works in my power in order to glorify you and your steps in mine in order to beat the same way that you beat looking for all creatures, in order to conduct them all before your adorable Majesty.’ And since our Supreme Being with his immensity finds himself through everything, hence he is life of every work and step of every foot and heartbeat of every heart, the creature that lives in our Will having surrendered hers to ours, we feel her walk together with us in the steps of everyone, in the works of each one, and she loves us in the heartbeat of every heart. And when she sees that creatures offend us, ah! she as our faithful one would like to hide us in her littleness and to put forth her life for ours, for our defense. Oh! how not to love this creature? In our Will there are unheard of prodigies, and since (they are) not known, it is no wonder that they don’t believe that which I say to you, but do not stop, follow his light and let yourself be his happy prey.”

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**November 27, 1932**

***The human will is as paper in which the divine image is coined, and God puts there the value of the number that he wants. Example, God enclosed in the act of the creature.***

I am always prey of the Divine Fiat. My littleness does not tire to turn around and inside of Him, with the certain hope of consuming myself in his light, and with the appetite to penetrate always more and more in his knowledges in order to be able to taste new divine tastes. Because every knowledge more is one more taste that one receives, and it whets the appetite to want to taste other. Often times one feels an insatiable hunger, that is never satiated and one would like to always remain with open mouth in order to receive this celestial food. Hence my mind was crowded with so many things that regarded the Divine Will, that if I might want to write everything, I don't know where I would go to get the paper, therefore I limit myself for how much I can and since some doubt winded through my mind, my Celestial teacher Jesus, visiting his little newborn said to me:

“Blessed daughter, one act then has more value when one knows the good that there is within, and how much more one knows, so much more one acquires. Because the creature does that act, on the basis of the value that she knows, and our Paternal goodness doesn't know how to deceive, nor tease any one if we make known that there is that value in that act and because we want to give the value manifested by us, and the certain sign is the knowledge itself that it already possesses that value by itself. We do as a king that takes a paper that has no value and put there one hundred, there one thousand, there one million. The paper is the same quality, the same form, but according to the number thus it possesses its value. Hence one gives the value to the paper, the number and the image of the king, which serves for that money of the kingdom. Now thus do we: the paper is the act of the creature, the knowledge is our divine Image, the value is the number that we put (there). Therefore what wonder if we say that one act alone in our Will exceeds in value all the acts of all the other creatures together done outside of Him? It is our image that coins itself as upon paper in the human act, and the value of our knowledge that puts there the number. Are we not proprietors to put the number that we want on the paper of the human volition? If the king is proprietor to put the number that he wants upon a most vile paper, more so we in order to form the money that must race in our azure Country. Beyond this, our Will was a gratuitous gift that we gave to man, he paid us nothing in order to have it, nor did He have money or sufficient means in order to pay us, if not but the most vile paper of his human will, that for his misfortune, he didn't even want to lend in order to hold our great gift. And then we were his most tender and most loving Father and between Father and children accounts are not made, because one knows that the Father must give to the children, and they are obligated with the duty of justice, to love and hold with esteem that which the Father gives them. Behold therefore the necessity of the knowledges on the Divine Will, and we make them degree by degree, so that the creature appreciates this gift so great, that we want to gratuitously give them. The knowledge generates the appetite, the desire to know more, and the human volition is disposed little by little to undergo the transformation, the unification of the Divine Will and we without making accounts, neither mind if she can pay us or not, we will put there our image and the incalculable number of a divine value, and we will be content to see our children rich and happy with our same divine happiness and riches.”

Beyond this, my sweetest added:

“My daughter, you should know that as the creature works in our Will in her act it undergoes the divine fecundity, which forms the divine germ/seed in all her acts, that circulating in all (her) soul, it forms the divine germ in the thought, in the word in everything, in a way that one sees in her little act the sweet enchantment of her Creator, happy to give (his) life with his amiable presence to the act of the creature. Oh, if everyone might be able to see, the sweet surprise, the unheard of prodigy, the Supreme Being enclosed in the brief round of the human act, they would remain so stupefied that the whole prodigy of the universe would be a beautiful nothing in comparison to this.

“Therefore there is great difference between one who works in my Will, and between one who works without Him. The first one is (the) source of which the font can be boasted of that its water never finishes, and that it can give water to whom it wants without ever drying out; the second is the font that doesn’t rise up and is dried up. The first one is fertile earth and its meadows always bloom, the second is sterile earth that hardly produces some wild plant. The first one holds the Sun at her disposition, which makes them drink large sips of light, of sweetness, of sanctity, of unconquered patience, of heroism, of sacrifices. The second holds the night that gives sips in order to maintain her passions, to weaken her and to make her lose the sight of Heaven. The difference between the one and the other one is great. Therefore be attentive and make that my Divine Will consumes you and transforms you all in his light.”

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**December 6, 1932**

***Value of an act done in the Divine Will. How it becomes powerful over everyone and is the only busybody that moves everything in order to make her Creator loved.***

My abandonment in the Fiat continues, his enrapturing strength, sweetly enraptures, invests and absorbs, and my little soul feels little, little, hardly an atom, yet it feels also his immensity that is not given to enclose it in its little circle. But in spite of my littleness it doesn’t want to remain idle, it wants to love, to bless, to glorify, to thank He who loves so much, that he has given his own Divine Will to her at her disposition. But while my mind was lost in Him, my Celestial Sovereign Jesus, visiting my little soul said to me:

“My daughter, you can not understand the whole value that an act done in my Divine Will contains. So much is its value, its greatness that the same creature that has done it, can not enclose it all inside of herself. It fills her and not being able to contain it it overflows outside, and races in the same immensity of the eternal Fiat. And all that which He involves and that he encloses in his immensity, the same act of the creature repeats. So that if you love, adore, bless me, thank me, you give the wide field to all created things to repeat your act, in a way that Heavens and earth, Sun and wind, seas and rivers, plants and outside, all in chorus say: ‘we love you, we adore you, we pray you’ and so on. It is as an echo, that resounds in everything and in everyone, and with his investing strength, that my Will possesses, he absorbs and makes all things undergo the same act that the creature has done in my Will. And oh, what sweet surprise, what marvelous enchantment, that an act reigns over everything and makes its act repeated by everyone. This little atom that enters in our Volition makes itself powerful over everyone and sweetly feeds its same act to everyone in order to make its Creator loved. Therefore our Supreme Being feels that the creature that enters in our Volition, moves everything, she makes her voice flow in all things, and not wanting to be alone, invests, reigns and

makes all things that are invested by the Fiat say, that which she wants. Does she want love? And she makes all things say love. Does she want to adore, to bless? And all lend themselves to adore and to bless. In short, she is the commander over all the Creation, and we make her do it. It is our same Volition that wants that which she does and his same power, his empire with which she has been invested. And we delight so much in seeing the littleness of the creature flow in our immensity, and we feel the company of the creature. Because holding each other company means to recognize each other, that we are already together with her, to recognize the act that she does, its value so that she can tell us when she loves us, because when she knows more that her act is great, she gives us more, and we feel more loved, and we love her more. So that it is she alone that comes from the earth to break our solitude, and she alone the busybody that wants to move all things in order to make us loved, blessed, thanked. It is true that the other creatures are in our Divine Will, but not knowing that we are with them and for whom they work, and the value of their works, they live as strangers and as distant from us. And this is a great sorrow for us, to have children to hold them in our house, that is in our Will as if we might not have them, and not recognizing He who gives them life and loves them so much. This doesn't happen for one who already knows that she lives in our Will. We know each other, we live as between children and Father, rather she lives in us, and we in her, and we form one Will alone."

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**December 16, 1932**

*How the good makes the glory arise in nature and makes itself the narrator of He who has done it. How in every 'I love You' it is a Triumph of Jesus, and how in order to be loved he puts there his hidden love.*

My abandonment in the Divine Volition continues, although under the nightmare of the repeated privations of my beloved Jesus, in spite that the light of the eternal Fiat never leaves me, his waves of light invest me inside and outside and they make themselves heartbeat, breath, motion, food of my little soul. Ah! if it weren't for the Divine Will, that as life substitutes for everything, and also Jesus himself inside of a blow finishes the life and that same light would bring me to Heaven. But alas! I said to myself, how long my exile is. What is the good that I do, and although I might do something great what is the good that I could do? But while I thought this, the dear one of my Life, sweet Jesus, repeating his brief little visit said to me:

"My daughter, courage, my Will is consuming you in his light in order to form in you his divine copy. And so much is his jealousy, that he doesn't cease one instant to send you light, in order not to give you the time to do your will, but always mine. And then what great thing (is) that good? And yet everything is in working the good, it is the substance of the sanctity and the Sun that shines through means of his holy words, works and steps in the midst of creatures, that while it gives light to oneself and warms oneself, it gives light and warms one who is around her. The good produces the imperishable glory in earth and in Heaven. Who can ever take away the glory of a good that one has done? No one, neither God, nor creatures, rather in the good act the glory arises from inside of itself, as in nature that the act itself contains. So much so that many times creatures are forgotten but the good work, remains as life in the midst of them and is not easily forgotten. Therefore every good done sings the glory and makes itself narrator of whom has done it. Hence if one might do even one good act alone, while being in life, all Eternity would sing for the great glory."



Whence I continued my round in the Divine Volition according to my usual way; I animated all created things with my little “I love You”, and I wanted to leave it impressed in all things so that it might voice and ask for the kingdom of the Divine Will upon the earth. And blessed Jesus, surprising me again, added:

“My little daughter of my Volition, you should know that so much is the yearning, the delirium that I want to love, and to be loved by creatures that hidden without making me noticed, I put in the depth of their souls a dose of my love. According to their dispositions, thus I augment the dose, and they feel in themselves my love, they say with the heart ‘I love You, I love You’. I, in feeling myself loved, triumph in the love of the creature. So that in her every ‘I love You’ it is a triumph that I make, and although I have put it as hidden, I don’t mind that it has been one artifice of mine in order to make me loved, rather I mind that it has passed from the channel of them that is from her will, from her voice, and feeling myself wounded, I look at it as love that comes to me from the creature. Whence your every ‘I love You’ is one triumph more that you make your Jesus, and since you seek to cover Heaven and earth, animate and inanimate things with your ‘I love You’, I see everything dusted by the beauty of the love of the creature and remaining enraptured I say with all the emphasis of my love: ‘Ah yes! How content I am already I am loved’, and while I triumph in her love, she triumphs in my love.”

He said this, (and) became silent, and so much was the vent of his love that he swooned (and) sought rest in my arms. And afterwards as reassured, he repeated with a stronger emphasis:

“My dearest daughter, you should know that which I want, and that more interests me is that I want to make known that I love the creature. I want to say to the ear of every heart, ‘child I love you’, and I would be content if I might hear answered with my same little refrain: ‘Jesus I love You’. I feel the irresistible need to love and to be loved. Oh! how many times I remain suffocated in my love, because while I love, not feeling that they love me, my love doesn’t find its vent, and I remain drowned in my own love. Behold therefore I love so much your ‘I love You’. As you say it, it takes the form of a refreshing tongue of flame, which coming into the great fire of my love, it brings me refreshment. And scattering it as beneficent dew on the flames that burn me, it carries the quiet to my love, to my deliriums, to my loving yearnings, because if I have been loved, I can give mine and being able to give mine, my love is vented. My daughter, Heavens and earth are full and swollen with my love, there is no point where my love doesn’t feel the need to overflow, in order to go down and to race, and race in search of hearts in order to tell them his little word: ‘My daughter I love you, I love you so much, and do you tell me that you love me?’ And he is all ears in order to hear if the creature says to him that she loves him, if this becomes affirmed he feels his love reassured in her, and he takes his sweet rest. Instead if he does not become affirmed, he races, tours Heaven and earth nor does he stop, if he doesn’t find one who says that she loves him. Now, every ‘I love you’ of the creature is an outlet to my love, which entering into mine, incorporates itself in my same love, and it holds the virtue to defend it while it remains all entire that which it is, and forming as the cracks, it forms the ways in order to let my love vent. But this love then is pure, when it is animated by my Will. Do you see therefore what is your long sing-song of your ‘I love You’? They are so many vents that you give to your Jesus, and they call me to rest in your soul. Therefore I want that you always tell me your ‘I love You’, I want to see it in all the things that I have done for you, I love to hear it always, always and when you don’t say it to me, I longing for it say: ‘alas! Not even the little

daughter of my Volition gives me the continuous outlet in order to be able to vent in her little love', and I remain all afflicted and I wait for your dear little refrain 'I love You, I love You'. Love my daughter, love me, have pity on my wounded heart that is racked with spasms. Restless, delirious and lover I ask love of you, and eagerly I embrace you, I clasp you strongly, strongly to my heart in order to make you feel how I burn with love, so that feeling my flames, it moves you to pity me and you love me. Oh! Make me content, love me, when I am not loved, I feel unfortunate in my love, and therefore I arrive to deliriums, and when a compassionate heart is moved to pity me, and she loves me, I feel the misfortune change into happiness. And then your every 'I love You' is none other than a little piece of wood that cast in the immense ocean of my love, converts itself into a tongue of flame, increasing love one degree more for your lover Jesus."

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**December 21, 1932**

***Exchange of gifts of will between God and the soul, continuous rebirth in the Divine life, bond of wedding, feast of everyone. How the Divine Will holds the creature besieged.***

I feel like a little baby in the arms of the Divine Will, oh, how true it seems to me that I am the little newborn that while I am about to be born, another act of his Divine Will pours itself on me, or else another knowledge of his is manifested to me, I am reborn anew in that act and in that knowledge, as to a new life in his Divine Will that I didn't have in my power before, I didn't even know it and in the act of receiving it, I feel I have been reborn anew. But while I am about to be reborn, he gives me another of his acts, he invests me with another knowledge of his, and I am always in the act of being reborn. Oh! Power of the Supreme Fiat, you don't know how to ever leave the creature, rather it seems to me that you put me in the labyrinth of your immense light, in the act of always giving me new life, and I feel the need to receive from You your continuous life, hence to remain lost in you but a happy loss because it is not loss, but conquest of new Divine life that he makes the creature.

But while my mind was lost in the Divine Fiat, my Celestial Teacher, visiting his little newborn, all goodness said to me:

"My little daughter, my love is so much that I always remain in the act of making a gift of my Will, in all the acts that the creature does, in order to receive the gift of hers, I am the first one to surrender my gift to her. I spy to see when the creature is about to do an act, in order to give her the gift of my Will in her act, so that in sight of the great gift that I make her, she gives Me the little gift of her volition. Now with this gift of my Volition that I go giving in all the acts of the creature, she receives a new act of Divine life, and I make her be reborn in that new act that I give her, and she feels the new Divine life that she acquires and while she is about to form herself in that Divine life, I don't wait for it, but I immediately make anew for her the gift of my Volition and thus I go alternating (with) the life of the creature, with giving my gift and with wanting to receive hers, so that she feels the growth and the continuous rebirth of her life in the Divine. Now this gift that I make is so great, that while I am about to do it the Heavens stupefied and reverent abase themselves in order to adore a gift so great, and they magnify their Creator with so much liberality and all put themselves at attention, in order to be spectators of how he develops this gift in the act of the creature, and when they see the new rebirth that he does in the Divine Life they tremble, in seeing the great portent that she is reborn

to new Divine life. How many times this gift of my Will becomes given to her, and oh, how they thank Me for so much of my goodness, because everyone feels happier in seeing this gift of my working Volition in the act of the creature. One can say that in this exchange of will, in these reciprocal gifts on both parts, a wedding happens between the soul and God, an always repeated new wedding, and when there is a wedding everyone makes feast to the newly espoused and they extol their Creator. Because with this gift of my Fiat, it is not only a gift that I make, but together with the gift I give my life, that forms the bond of inseparability in which consists the substance of the true wedding between the human and the Divine. And I (receive) the highest ingratitude from one who doesn't receive the gift of my Volition in her act, especially in seeing my solitudes that I want to give her, I pray and I beg that they receive him and many times My industry procures new accidents, circumstances not expected, in order to have new occasions in order to be able to give my gift of the Fiat more often to them, and when I see that they don't accept him, I feel my industries of love change into sorrow and I could say that the Heavens cry together with Me, because when this gift of my Will acts in the act of the creature, the Heavens are compromised together with Him and all feel now the feast if he becomes accepted, or the sorrow if he is rejected. Therefore be attentive, don't want other than that the exchange be continuous, that you take the gift of my Will and give Me yours in your little acts, in all that which you do, if you pray, if you suffer, if you work, in everything. Oh! How happy you will make Me, I will be all eyes over your act, so that everyone has the requisite of a act worthy of my Divine Will."

Whence I felt all invested with Divine Volition, I felt him palpating in my little soul, his Celestial and balsamic air formed Heaven in me and I experienced the happiness of up there, indeed I felt more happy than the celestial citizens, because they don't have a gift of act of Divine Will as conquest, as a new rebirth in God, but they have the gift of Him, only as to felicitate and to beatify themselves, but as conquest no, I instead can make new conquests and I can enclose in my act a working Divine Will. But while my mind blundered sweet Jesus surprising me added:

"My blessed daughter, I want to tell you the reason why the creature receives the gift of my Will in all her acts, and gives Me hers time after time, because if to an act there is this exchange and to another no, in the act where there is not the exchange it forms the void in the soul and this void becomes filled with miseries, with weaknesses, with passions, with this the Divine life remains broken and as detached in her, hence the true rebirths can not happen because he would lack the food, the prime material of the continuous act of my Fiat, that forms these new rebirths in God, more so that only He possess and forms the continuous act, hence without his continuous act it is impossible to receive such great gifts and goods as to make Heavens and earth stupefied."

Whence in hearing this I said: "tell me my Love, why do you take such interest, that you want the will of the creature, and you want to give yours? And Jesus:

"Do you want to know the reason? Because with taking her will I put the creature in security, and with giving her mine I take her from all sides and I put my life in security in her, and since (in) my Divine Will, there is no thing or person (in) which he doesn't have his bonds of dominion and conservation, I feel the fortunate creature together with Me in everything and in everyone, and then I can say with facts, not with words that which is mine is yours and I have done everything for you. With this my purpose is realized, my work created with so much love, that is the creature, she doesn't

worry Me anymore, there is no peril because my Divine Will holds her besieged in his infinite confines, so that (there) doesn't remain other than for me to enjoy her and to make each other happy, with a happiness not ever interrupted on both parts. Behold therefore that even to such (that) I don't see the creature gifted with the gift of my Fiat, it doesn't give Me peace, I am at continuous watch, because I know that her volition can betray her and Me, hence I must use stratagems, loving industries, I must always work, for Me there is no rest. Instead when her volition is in my power and mine in her power, I rest over her fate, there is no more peril and if I want I exchange it continuously between Me and her, it is in order to have occasion for us to do, to say and to stop in tender conversation and since I want to always give her of mine, I use the pretext of wanting the exchange of hers, in order to give my Will anew to her, but already mine was hers and hers was already mine, only that with giving her anew, I increase new Divine life and surprising graces. Therefore I want you always in my Volition and thus we can be secure, you to always be with Me and I with you."

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**December 25, 1932**

***The birth of the Baby Jesus was universal, he was born in all and in each one. How in order to hold us secure, he came to cover us with the attire of his Humanity. Example of the sun.***

My abandonment of the Fiat continues, and being today the day of the Holy Birth, I have passed the whole night without seeing my Celestial Child, and I felt a breaking in my heart without He who forms my life and my all. Oh! To live without Him is to live as if one might not have life, tortured, without strength, without supports, that forms the most terrible of deaths for my poor and little soul, and between the anxieties and the fear, I prayed the Supreme Volition that he might reveal to me He who loved me and formed my hard martyrdom. Whence in the meanwhile, my mind remained as enraptured by an immense light that filled Heavens and earth and oh, wonder, I saw the little Divine Child reborn in every created thing, in every heart, in everything, the little Baby Jesus multiplied, bilocated, was reborn in an infinite way, in all and in each one, so that everyone had the good to feel the Celestial Child be born in them. Oh! How beautiful it was to see him tiny, tiny in the sun, in the stars, in all the elements, in all creatures, that all extolled and had the great honor, the immense good to have be reborn in each and to possess as one's own the sweet pledge of the little Child Jesus. Whence between the wonder and the stupor I saw that also in me Jesus had been born, that with so many sighs and anxieties I searched and I squeezed Him very strongly between my arms and He left me to do it, rather he enjoyed that I might do this, and all tenderness he said to me:

"My daughter, love me, love me, I am born in order to love and to be loved, and in order to do it as God my birth is universal, I would not have done as God if I might not had been reborn in a universal way, in a way that everyone can say with facts the Celestial Infant was born for me, he is mine and it is so very true that I already possess Him. My love would remain impeded if I might not had been able to be reborn in everyone, my Power limited, my immensity restricted if my rebirth might not be universal and it is no wonder, as my Divinity filled Heavens and earth, thus incorporating himself in my little Humanity, he multiplied it and bilocated it in a way to make me be reborn in everyone and in each one. The ways of ours are Divine and infinite that we hold, that everyone should take the good that we do and be pregnant with our works. More so that I descended from Heaven in earth I wanted to take human flesh in order to completely glorify the Celestial Father's glory to supply for all that which man had not done, behold therefore my little Humanity wanted to be reborn also in

created things, because man had not given Us the glory, the exchange of love (with) which we had created a Sky, a sun and so many other things, and my Humanity being reborn in them, glorified my Celestial Father completely for the whole work of the Creation. Man with rejecting my Divine Will had become impotent to everything and I came in order to be his Savior, repairer, glorifier, defender and I covered him within the attire of my Humanity, in order to hold him secure and to answer for him in every thing to my Celestial Father. So much was my love that my Divinity in order to give an outlet to my love, he brought Me to be born in every heart and in all things, so very true that, the first ones to recognize me and to extol me were created things, because feeling my birth in them they exulted with joy and made a feast for Me. But do you know who are those people who make a feast for Me in being born in their hearts? Those people that possess my Divine Will, these immediately notice that the I have been born in their hearts and they make for Me a perennial feast, instead the others make Me cry, they give me sorrow and with sin they prepare for Me the knife in order to wound me or in order to kill me.”

After this I remained all immersed in his love, the moving scene of the birth of the Celestial Child so universal and in each one it made me understand who knows how many things, but I believe that I am better to pass on in silence because not knowing how to say them well I would blunder. Whence in order to make the Celestial Infant a feast I all abandoned myself in the Divine Will and He returning again, was so very attractive, with a rare beauty, that one doesn't find another one similar, and enclosing him in my heart, all love, as a place of his birth and he repeated in me his infantile weepings, his loving groans, his repeated hiccups. Oh! How moving it was to see him now crying, now hiccupping, now wailing, he made the first entry of rebirth in each one and in all, with the weapons of his tears, with the stratagems of his hiccups, with the prayers of his whimpers, with this he made himself enrapturer and by way of enrapturing with the strength possessed by a God, he entered into hearts in order to form his rebirth anew. Oh! Heavens bow down and together with me, love and adore the Celestial infant. But while my mind lost itself in a mystery so great, the sweet Little Child between the tears and the hiccups, mixed with a celestial attitude of appeal added:

“Blessed daughter, not only was my birth universal, because as God I can not do otherwise, I found myself in the condition of the sun, that whether they want, or don't want, all created things, all the Creation and all creatures must receive its light, its heat, from the heights where it descends with my empire of light and with my supremacy that it possesses over everyone and over everything it seems that the sun says with his muteness but stronger than if he might speak: ‘whether you receive me with love or I invest you with the rights that I possess to give you light and if you don't want to receive me I will surround you from all sides in a way that you can not escape from my light and I will have the great glory that I have given my light to everyone.’ The sun is symbol of my birth that also is reborn in all days for everything and for each and I am not only reborn in a universal way but I make an invasion while I am reborn, I am not only reborn in the heart but I invade the mind with my thoughts, the eyes with my tears, the voice with my whimpers, in a way that I make the universal invasion of all creatures, I take her from all sides so that she can not escape Me, if they receive Me with love, my life is not only born in them, but it grows in a surprising way, if then they don't receive Me with love, I am reborn in them with the rights of mine of God that I possess, but I don't grow in them, I remain tiny and I remain only to reserve waiting that who knows with my whimpers and tears they are induced to love me and if I don't succeed with this my life changes for them into justice. And oh, how it tears my little heart to pieces, to see my birth all love, changed into justice for poor

creatures. Hence since I am already born in you give me the good to make me grow thus you will change my tears and my whimpers into joys.”

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**January 6, 1933**

***He hides himself in the creature who works in the Divine Will with all his acts, thankfulness that one feels for one who lets him produce his life. Rights on both parts, the little craft.***

I was making my round in the Creation in order to follow the acts the Divine Will had done in It, and it seemed to me that every created thing gave me entrance in order to receive my act and put it in cortege and (gave) the exchange to the Divine Will that created things possessed as actress and conservator. Now while I did this the Celestial little Child made me his brief little visit and said to me:

“My daughter, one who does the Divine Will in doing her acts re-pours herself into Him there is no particle of her being that doesn’t take post in the Supreme Volition. And then all that which God has created, all that which he has done and will do being all enclosed in my Volition, as one act alone re-pours everything in the act of the creature in a way that her act remains filled, embellished, surrounded with all that which my Will has done and will do, so much so that one sees impressed, fused, surrounded in the act of creatures, all the Divine acts. When my Will works, as much in our Divinity, as in the human act, he doesn’t know if he wants to detach one act of his from the other act, but unites them all together and forms the new act that he wants to do, one can say that all our Divine Being with all our acts, We pour them over the creature, we hide ourselves in her, we wall ourselves up, while we leave in our immensity and interminable power that which we are. However our happiness is doubled by the creature, because she has given Us the occasion to bilocate our Life together with our acts and we receive the glory, the honor, the love of our own life and of all our acts on the part of one who lets themselves be possessed by our Will. It happens to Us as to the sun that when from the heights of its sphere it gives itself to the earth, it seems that it gives only its light, but it is not true, together with its light it gives all that which it possesses, so very true that one sees the earth in bloom with so many varieties of colors, varieties of sweetness, of flavors that the light has given so much beauty, so many substances, so many colors. Ah no! It is because the light has given the substances, the properties that the light possesses. One can say that the earth is rich, embellished by the properties that the sun possesses, but while the sun gives, it loses nothing of that which it possesses. Oh! If the sun might have reason, how happier it would feel, more glorified for the great good that it does to the earth. To reproduce our life, our acts in our beloved creature for Us is happiness and we feel as thankful toward she who has given Us the field to make use of our communicative powers, to reproduce ourselves in her.”

Whence I in this hearing this thought to myself: and if there might be sin, passions, how can the creature receive this great good? And Jesus added:

“Blessed daughter, when the soul gives herself into the authority of my Will she holds the virtue to make the life of evil be lost, there is no sin or passion that she not feeling, gives it death more than by deadly force, rather by themselves they die as my Will reigns in the soul, thus they feel themselves lose life. He is as the frost to the plants that withers them for evil, dries them and makes them die.

He is as the light to the darkness, which as the light appears, the darkness disappears and dies, rather one does not even know where it has gone. My Will is as the heat to the cold, the cold dies under the virtue of the heat. If the frost, the light, the heat hold the virtue to make plants, darkness, cold die. More so my Divine Will holds the virtue to make all the evils die together, at the most if the soul does not let herself be always dominated by my Will where He doesn't always reign he can not always communicate all the goods and convert into Divine life the whole of the creature and where the Divine life is lacking evil arises and it can happen as to the plants, if the force of the frost retires, the plants(,) although with difficulty(,) commence to be renewed, if the light retires the darkness arises again and if the heat retires the cold acquires its life again. Behold therefore the great necessity to always do my Will and live in Him, if you want to scatter all the evils and also eradicate the roots of the passions. More so that my Divine Volition wants to always give to the creature, but in order to give he is on the look-out in order to see how much she works in his will, because every act that she does in Him, acquires a Divine right, so that how many acts she does, so many rights she acquires in the sea of my Fiat. And he acquires so many rights over the creature, these rights on both parts make God and the poor creature Proprietor. And my Will bilocates and encloses (himself) in the soul for how much she is capable to enclose, since he wants to always carry her to navigate in the immense sea of his volition that reigns in God himself and making her more capable she takes from his sea and enlarges the little sea of his Volition in the depth of (her) soul. One can say that he makes of her his little craft, in order to go vacationing in his immense sea of his Volition and according that she disposes herself and works, thus he encloses new doses of Divine Will. Therefore I want you always in Him, thus you will give Me the right to always be able to give to you and you to receive always."

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**January 14, 1933**

***The page of life. The creation, Celestial page, the 'I love you' punctuation of these pages, the craftsman and the Divine writer.***

I was continuing my usual turning for all the Creation, in order to meet with the Divine Will dominant in It and to reciprocate him with my love for so much love for me, in creating so many things for my love and it seemed to me that every single created thing was in the expectation of receiving the seal of my 'I love you', this was a right, a tribute, a little sign that they demanded from the earth, to that Will that had given so much to all creatures, that formed their actor and conservator; but while I did this, it seemed that my sweet Jesus with his own hands took my 'I love you' and put it as a seal to those created things, to which I directed it and putting them aside I awaited that it might follow the work of the 'I love you', to all the other created things, and I was amazed in seeing the interest of Jesus, his waiting, I thought to myself: "but what great thing is my little 'I love you', that arrives to form the occupation and the interest of Jesus?" And He stopping himself in order to speak to me said to me:

"My blessed daughter, do you know what thing is your 'I love you'? It is as the punctuation to the character, a character without punctuation is seen as confusion without just ideas, without expressions formed in a way that one who reads them does not find the true sense, it can have those ideas that she wants, beautiful and ugly as it pleases her. Hence lacking the punctuation, one can call it a writing without true value and in clear notes it speaks of the ignorance and the little value of whom has written it. And yet how great is a point, a comma, a question mark and all the rest of the

punctuation? One can say it is nothing in comparison to the work of the extension of a character. Such is her 'I love you' and the punctuation to the character of your life, of your words, works, steps and even of your heart, the punctuation of your 'I love you' casts the order in all your acts, it puts forth the just ideas, gives the most beautiful expressions and makes known to you He for who's love the page and the character of your life becomes formed. But this is nothing yet, this point, this little comma of your 'I love you', rises on high and punctuates our Divine pages, our Celestial characters of all the Creation. What is all the Creation? If not but our Divine page put forth by Us and our Celestial characters impressed in the whole page of the Creation punctuated with such order and harmony, with most just ideas, with the most beautiful and moving expressions, made with such value of art that no other craftsman can imitate. Now your 'I love you' unites itself to the Divine punctuation and punctuating it it knows the value of our characters, it learns to read our page, understands with just ideas how much we have done for her love and she receives the most beautiful and moving expression of her Creator and she gives Us the little tribute, she pays Us the little wealth that We with love of justice await from creatures. Not only, since the 'I love you' holds the virtue by nature to convert itself into good. I with all love take these points and commas of your 'I love you' and I put your little light on our Divine punctuation and looking at all the Creation, I feel such straightness of love that I see the punctuation of the little daughter of my Volition in our Celestial punctuation. But tell me my daughter, why do you say to Me 'I love you' and want to invest all created things, my own acts, with your 'I love you'?"

And I: "because I love you and want to be loved by You."

And He: "Therefore because you love Me, you say to Me 'I love you' and is this not the greatest of my contentments, my sighs, my anxieties, my deliriums, to be loved by the creature? Now know that your 'I love you', to your every 'I love you', I whisper to the ear of your heart 'I love you' and I put my Celestial punctuation to the page and characters of your life, are you not content with it?"

And I: "My love, it is not enough for me, no, your punctuation alone, I am not content with it, my punctuations alone can be enough for You because being little and good for nothing I don't know how to do other, but You who know how to do everything, in order to make me content I want that You yourself form for me the page and the characters of my life."

And Jesus: "Yes, yes, I will content you and I could say to you that I am doing it. Now know that in order to have a page written there is needed the paper, the ink, the pen, all things of material beforehand in order to form a written page, if (there) lacked one of them the writing could not have life. Now the paper is my Divine Will, which as foundation of everything must form the page of life. You see, I can say that my Will extended himself as foundations of all the Creation, more than paper in order to receive the distinct characters of ours, of our incessant love, in which we re-pour more than indelible characters our qualities and Divine works, our characters become formed with works and incessant love. Thus the soul must possess as base of everything, my Divine Will but it is not enough(,) there is needed the incessant love in order to form the ink, in order to write on this paper of light, but paper and ink are not sufficient in order to form the characters, therefore there is needed the pen of holy works, the diversity of sacrifices, the circumstances of life, in order to form the pen and thus write the ordered characters, the most beautiful and moving expressions that now makes one cry, and now fills the heart with joy, in a way that one who can read them, will feel transformed and



re-given the life of good that that page possesses and I, Craftsman and Divine Writer, when I find paper, ink and pen, as I formed and I wrote the page of the Creation, thus I occupy myself with my highest delight to form and write the page of this creature, perhaps more beautiful than the same page of the Creation. Therefore always have ready paper, ink and pen, and I promise you to write the page of your life in which one will see that I alone have been He who have formed and written it and thus you will be content and I (will be) content.”

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**January 18, 1933**

***Solitude in which Jesus becomes put by those who receive Him Sacramentally, his tears, his sorrows. The mute species and the living species, continuation of the life of Jesus in the creature.***

Having made Holy Communion I was making my usual thanksgivings and my Highest Good Jesus made himself seen afflicted and taciturn, as if he might feel the need of company, and squeezing myself to Him I sought to console him with showing myself to always remain united with Him, in order to not leave him alone, and Jesus seemed all content and in order to vent his sorrow he said to me:

“My daughter, be faithful to me do not leave me ever alone, because the suffering of solitude is the most oppressive, because company is the food of relief for one who suffers, instead without company one suffers sorrow and is constrained to feel hunger, because he lacks one who gives the relief of food, he lacks everything, and perhaps he lacks one who can offer him relief, might it yet be a bitter medicine. My daughter, how many souls receive Me Sacramentally in their hearts and they put Me in solitude, I feel in them as within a desert, as if I might not pertain to them, they deal with Me as extraneous, but do you know why they don’t take part in my life, in my virtues, in my sanctity, in my joys and in my sorrows, company means to take part in all that which the person does and suffers that remains near, hence to receive me and not take part in my life, it is for Me the most bitter solitude, and remaining alone I can not say to them how much I burn with love for them, and therefore my love, my sanctity, my virtue, my life remains isolated, in short everything is solitude inside of Me and outside of Me. Oh! How many times I descend into hearts and cry, because I see Myself alone, and when I descend, seeing myself alone I feel not cared for, nor appreciated, nor loved, so much so that I am constrained by their carelessness, to reduce myself to silence and melancholy, and since they don’t take part in my Sacramental Life, I feel set apart in their hearts, and seeing that I don’t have anything to do, with Divine and unconquered patience, I await the consummation of the Sacramental species, inside of which my eternal Fiat had imprisoned Me, leaving hardly the traces of my descent, because I could leave nothing of my Sacramental Life, perhaps only my tears, because not having taken part in my life, (there) lacked the void where to be able to leave the things that belong to Me, and that I wanted to put in common with them. Therefore one sees so many souls that receive Me Sacramentally and they don’t give forth of Me, they are sterile of virtue, sterile of love, of sacrifice, poor little ones, they feed themselves with Me, but since they don’t keep Me company they remain fasting. Ah! To what straights of sorrow and cruel martyrdom my Sacramental Life is put. Many times I feel drowned with love, I would like to free myself and I long to descend into hearts, but alas! I am constrained to go forth from it more drowned than before, how can I vent if they have not even made attention to the flames that burned Me? Other times the flood of sorrow inundates Me, I long for a heart in order to have a relief to my sufferings, not a bit! They would like that I might take their

part, not them to mine, and I do it, I hide my sorrows, my tears, in order to console them and the I remain without the longed for relief. But who can tell you the so many sorrows of my Sacramental Life and how there are more of those that receive Me and put Me in solitude in their hearts, but bitter solitude, than those that keep Me company? And when I find a heart that keeps Me company, I put my Life in communication with her, leaving her the deposit of my virtues, the fruit of my sacrifices, the participation of my Life, and I choose her for my abode, for (the) hideaway of my sufferings and as (a) place of my refuge, and I feel as repaid for the sacrifice of my Eucharistic Life, because I found one who breaks my solitude for Me, who dries my tears, who gives Me liberty to let me vent my love and my sorrows, it is they who serve Me as living species, not like the Sacramental species that gives Me nothing, only that they hide Me, the rest I do by myself all alone, they don't tell Me a word that breaks my solitude, they are mute species. Instead in the souls that serve Me as living species, we develop life together, we beat with one heartbeat alone, and if I see her disposed, I communicate my sufferings to her and my continuous passion, I can say that from the Sacramental species I pass into the living species in order to continue my Life upon the earth, not alone but together with her. You should know that the sufferings are not in my power anymore, and I go asking for love from these living species of souls, that make up for Me that which I lack. Therefore my daughter, when I find a heart that loves Me and keeps Me company, giving me liberty to do that which I want, I arrive to excesses, I don't mind to anything I give so much that the poor creature feels drown by my love and by my graces, and then my Sacramental Life doesn't remain sterile anymore when I descend into hearts, no, but it reproduces itself, bilocating and continuing my Life in her, and these are my conquerors that administer their life to this needy poor man of sufferings and they say to Me: 'My love, you had your turn of sufferings and it ended, it is now my turn, therefore leave it to me that I might make up for You and that I suffer in your place.' And oh, how content I remain from it! My Sacramental Life remains at its post of honor because it reproduces other of its lives in creatures. Therefore I want you always together with Me, so that we have life together, and you take to breast/heart my life and I take up yours."

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**January 22, 1933**

***How Jesus doesn't want to keep accounts with the creature. The Celestial Gardener, the human will field of Jesus, dowry and outfit that God gives to the creature.***

I was thinking of the Divine Volition and a thousand thoughts crowded in my mind and I said to myself: "but why does Jesus so very love to want my Will? If he loves to give his to me I gain the profit, to have a Divine Will in my power, I possess everything, enclose everything, even God himself, but He to want mine, nothing less than in order to exchange his, there is more to astonish one, what can it serve him, a will so weak and insignificant to be of profit to him, that it knows how to produce more evil than good? One sees that Jesus does not understand accounts, nor does he know how to give, nor better (still) does he want to give the just value to that which he gives, to the exchange that he receives, provided that he obtains his intent he doesn't mind if he obtains little or nothing, to the comparison of the much that he has given, however here one sees that his love is true love because he is disinterested." But while my mind blundered, my sweetest Jesus, made himself seen that he was all attentive to listen to my blunders, and all delighted he said:

"My blessed daughter, if I might want to make accounts, to the creature I would never have anything

to give, because before that which she can give Me, everything has been from me, hence not giving Me other than mine, and therefore my love makes Me always put aside the accounts; to keep accounts with creatures would impede my love and make him lose the liberty of letting him give that which he wants to give to the creature, and it would be awkward. Other than this in order to give you my Divine Will it is necessary that you give yours, because two wills can not reign inside of one heart, they would cause war with each other, and yours would be an obstacle to mine, and hence he would not be free to do that which he wants, and I in order to make mine free, with so many insinuations I ask yours of you. But this is not everything yet, you should know that your will being in you is weak, insignificant, but as it arrives in my creative hands and transforming it it changes aspect, I make it powerful, I revive it and enclose in it the productive value of good, and I make use of it not in order to remain in idleness, and making myself Celestial Gardener, I work in this field of your will and I make of it a beautiful meadow in bloom and a garden of my delights. So that which in your hands is insignificant and perhaps also harmful, in mine changes nature and serves Me in order to entertain me and hold a little earth at my disposition, in order to form the most beautiful flowerings. And then to be able to give, I want the little, the insignificant, even as a pretext to be able to give the great and thus to say she has given Me and I have given (her), it is true that she has given Me little, but that held and stripping herself even of the little for Me it is the greatest gift, and I entrust to her to the exuberance of my love, I make up for that which the creature lacks.”

After this I continued to think of the Divine Will and while I sought to follow his acts, my beloved Jesus said to me:

“My blessed daughter, you should know that as you seek to follow the acts of my Divine Will, you put yourself *en route* with Him, and my Fiat comes to meet you in order to receive you, in order to offer you his acts so that you make them one with yours, and I receive the sweet surprises of your attentions, the enchantment of your love. And I never lose sight of you and I assist in the most moving scenes of yours in the All, of your little being in the great one, of the finite in the infinite, for an alteration with each other between God and the creature, and in this alteration the one dotes the other with pure love. Now you should know that when we put forth the creature to the light of day, We gave her the dowry, the outfit of our Divine particles. The dowry is our Will, nor did we put forth a limit, rather we gave her the liberty to augment her dowry. Now the acts that you do in our Will, they are new properties that she acquires, besides those that your Creator has given you, and we in the emphasis of love tell her: ‘how many more acts you will do in our Volition, so much more Divine field we will give you, in order to give you the post where to put your acts’, thus you will work in our Celestial field, and We will give you how much more field you want, enough that you don’t hold it empty, and be attentive to put it in traffic, rather we will have the great contentment to see your properties more extensive. We do as a father when he gives his dowry to the child, this child works, sacrifices herself so much, in a way that augments her dowry, extends her properties, and the father enjoys it more than if they might be his properties and the fortune of the child. Thus do We, indeed more so, when we see her all attention, ready to whatever sacrifice, We don’t leave her, but we work together, we lend her all that which she needs, will, sanctity, our acts, everything, in order to have the contentment to see our daughter possessor of many properties.”

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**January 29, 1933**

***Power of the truth, steps on both parts God and the creature. Unusual aspect of the Supreme Being.***

I was thinking of the so many truths that my adorable Jesus has manifested to me on the Divine Will, and oh, how many thoughts crowded in my mind of surprise, of joys, of emotion, on these truths, it seemed to me that they descended from Heaven all ordered, in order to fill the earth, and their work was to form the way in themselves, in order to make us reenter in these truths, and they walled themselves up around creatures, in order to not let them go out. And my Celestial Jesus, visiting my little soul said to me:

“My little daughter of my Volition, you should know that every truth that I have manifested on my Divine Will, is none other than one approach more toward creatures, our Supreme Being, as he spoke thus he made one step more toward them, he put one Divine particle more at their disposition for them and cast new bonds of union and of love. Our word is always our birth, it is our Word that we put *en route* from Heaven in order to search for our longed for creature, and our Sacrosanct Trinity pulled by the power of the Word, because inseparable from Us, we make our steps afterwards, and step by step we approach where our word arrives. Now you should know that when we decide to manifest a truth through means of our Word, since it is a part of ourselves that we brought forth, our Supreme Being takes an unusual aspect, one new joy invests Us, a communicative force goes forth from Us of new beatitudes, all of Heaven in seeing our unusual aspect, already realizes that we are about to bring forth one of our words of truth, because the first ones to celebrate truths that go forth are the Three Divine Persons, and then all of Heaven together with Us. They are the gifts of the great King, that knows how to move everything, invest everything and our word that holds the creative, vivifying, transforming virtue, and knocks down, grinds the times, he puts everything into splinters, and over the ruins he makes the life of our word arise and forms there the most beautiful things, the new creation, the works of magnificence as to make Heaven and earth stupefied, what can't one Fiat of ours do, everything, and what won't the chains of so many of our Fiats do! Our Fiat transformed into word of truth possesses invincible virtue, inarrivable power, immovable firmness of good that he wants to form in the power of my speaking Fiat. You don't want to understand the great gift and the great good that one single word of mine of Divine truth encloses, but you will understand with time, when you will see the deeds, the works, that my truth has produced, because my truths not only have the power to pull our Divine Being afterwards, to make us take steps, and many times also it makes Us race in order to approach creatures, but they give graces to them to make them take steps, and make them race to meet He who is already coming in order to meet them and give them the great good that our Fiat pronounced. So that our truths act powerfully when we bring them forth over our Divine Being, because if they go forth they want to give the life and the good that they possess, and at the same time they want to dispose creatures to draw near to the font from where they have departed, in order to transform them in the good of same truth. Everything is if a new truth goes forth from us, at the most times, centuries can pass, this says nothing, since they are armed not only with power, but with unconquered and Divine patience and they don't become tired in waiting, they are tireless, they are inflexible, first they must give that which they have of the good, the life that they possess, and then triumphant and victorious, they re-send the fruits that have conquered to Heaven. Therefore my daughter, be attentive to listen to my truths, first you must think from where they come, who hands them to you, the good that they want to do, the steps on both parts drawing near, nor want to put (them) in doubt, because you don't see in the world the effects, the good, the life, that

my truths possess, the time will make and will say everything, for now (do) your part, to the rest your Jesus will think to it.

“Other than this, you should know that first we form the knoll, the place, the soul where our truths should descend, and then We decide to bring them forth from within our Paternal bosom, because our Supreme Being in bringing forth the truths from Us, that change themselves into works for creatures, in bringing them forth they don’t remain in (the) air and idle, no, our wisdom never does useless things, if we bring them forth they must be bearers of the good that they enclose. Behold therefore the necessity of the knoll where our goodness directs them, in order to immediately commence their work of participation and of transformation of the goods that they possess, it might yet be beginning (with) one single soul, and then they diffuse themselves so much, as to form armies of creatures of the good that our truths possess, and when they have formed these noble armies, our truths bring them in their womb into our Celestial Country. They are the conquerors that populate Heaven, they do as messengers, they flow (over) the earth, they cast the seed, work it, gather it, and triumphant in order to put it in security, they bring it into the Celestial regions, they are untiring, nor do they ever stop if they do not obtain their intent. Therefore be attentive and do not disobey anything of that which your Jesus has taught you.”

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**February 12, 1933**

***God possesses in nature the creative strength, necessity of love. God voluntary prisoner of the creature, the Divine Fisherman, daily fishing.***

I was following my acts in the Divine Volition and I felt a powerful strength that swept me away, unified me, identified me in the same Divine works. I could say that my being was so very diminished that it dispersed itself in the immense sea, that I felt his eternal waves regurgitate inside and outside of me, which raised me and sunk me and I felt the Divine life more than mine. And my always amiable Jesus who knocks down and raises up, who gives death and in the same instant re-arises to new life, visiting his little daughter, he said to me:

“Blessed daughter, our love is exuberant, and how much more we give more we want to give to creatures, indeed in giving our love overflows from Us from every part and would like to drown her with love, with sanctity, with beauty, with light, with our goodness, how much more we give, more the passion grows in Us to love her and to make her love us.

“You should know that our Supreme Being possesses in nature creative strength, the redeeming virtue and the life that revives and sanctifies all. Now in creating the Creation we did it as alone, without the creature, but after created, our love is so much toward her that we wanted to continue and to develop the creative strength together with her, and while with the conservation the creation is as if in the act (in which) we were creating it, this creative strength unifies and invests souls and it continues the Creation in the interior of each one. And what do we create? New Heavens of love, new suns of knowledge, new seas of grace, new air of sanctity, new winds of refreshment that embalm the creature, new life always growing with our Divine Will, new flowers of beauty, of holy desires. In short, our creative virtue makes echo in souls the echo of the Creation of all things, and with a Wisdom and goodness all ours, we always create, without ever stopping. If we might ever

stop, that which can not be, we should restrict this creative nature of ours, that holds the virtue of always creating. But with all this, our Divine Heights abased ourselves so much, we descended into the depth of creatures, and we develop there together our creative virtue, as we don't want to do it alone, solitude would break Our arms, and it would put a limit to our creative strength and virtue. We, in order to be able to love more, We form ourselves with laws of love and we have created in Us the need to love. So that to love in Us is necessity, but a wanted necessity not forced by anyone, and it is this necessity to love that makes Us do so many unheard of things, it makes Us give into excesses and into follies toward creatures. It would have been absurd and not ways of a perfect Being that is ours, to create things and beings to live and not to love them, rather first we love them, we make our love as first act race and then we bring them forth to the light as birth, outlet and triumph of our love, if this might not be the creation would have been an unbearable weight and not of glory and of honor, things that don't love each other flee each other. Instead We love them so much that we enclose Ourselves in them, making ourselves voluntary Prisoners, in order to form our Divine Life in the creature and fill her with Us, for how capable they are. And in order to make that we might love her more and in order to be more loved, we want that she know it and we want her in our company, in order to make that she herself sees and touches with (her) hand that which we are working, and how we want our Divine life in her soul. Our love does not give itself pause, and according to the dispositions and cooperation of the creature, now we develop the creative strength, now the redemptive, and now the sanctifying, according to her needs and the correspondence that she lends Us. But all this always together with her, never alone, we want to use the creative virtue, but we want that she knows and receives it, we want to use the redeeming virtue, if sin tyrannizes her, but we want that she feels the good that we want to make her, and she receive it with love and gratitude. We want to use the sanctifying virtue, but we want that she lends herself to receive the transformation of our holy acts in hers, in order to receive our sanctifying virtue. If the soul doesn't remain together with us and doesn't unite her little work, to our great work, for Us it would be as if we might want to develop our work of love over inanimate things, that don't feel and don't know anything of the good that they receive and for them it would be as the distant God that they neither know, nor love. You should know that our love is so much, that all creatures swim and are inside of this immense sea of our love, it is as if we might not be content with so much immensity of this love of ours, our Supreme Being makes himself Fisherman and goes fishing the little drops of love of creatures, their little acts, their little sacrifices, the sufferings suffered for our love, an 'I love you' with heart that she has said to Us. We fish all from within our same sea in order to take the contentment, the happiness of the exchange of the love of the creature and we crave it so much that we make our daily fishing and prepare our Celestial table. True love has the virtue of transforming things, it puts forth the sweet enchantment to our Divine pupils and makes the little loving acts of creatures beautiful, attractive, likable to Us, in a way that enraptures Us, wounds Us, felicitates Us. In (that) We make ourselves enrapturers, making of her our most pleasant conquest. Therefore if you want to make us happy and be (the) bearer to your God of joys and happiness, love, love always, don't ever stop loving us and in order to be more secure enclose all yourself in the Divine Fiat, which will let nothing escape of you that is not love for your Creator."

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**February 24, 1933**

***The truth seed, the Celestial Farmer and human Sower. Immobility of the Divine ways, to what the sufferings and contradictions serve.***

My little mind was all occupied by the so many truths that blessed Jesus had manifested to me on the Divine Will and each one of them presented themselves to me as a distinct portent the one from the other; but Divine portent not human, not of earth, but of Heaven and they remained as all in act of wanting to assail the creature in order to communicate to her and transform her in their portentous virtue all Celestial and Divine. But while my mind was thus occupied, I thought to myself: “and yet before truth so Celestial and Divine of which the shadow of the human doesn’t exist, so amiable, so penetrating, holy, full of lights. Each one of which encloses the life, the love, the sanctity of He who has manifested them. There is still some (who) reading something of these truths put themselves in doubt, they have difficulty and You know it O Jesus, to You everything is known”; I felt all oppressed and I longed (for) my sweet Jesus in order to tell him my suffering and He surprising me said to me:

“My good daughter do not afflict yourself for this, you should know that a truth in order to know it it is necessary to love it. Love makes the appetite arise, the appetite forms the taste, the taste makes arise the hunger to eat of it to satiate, and chewing very well the substance of a food, or rather my truths. The chewing produces the easy digestion in a way that one feels the possession of the great good that my truth possesses and produces. Then the doubts quit, difficulties melt as snow before the rays of a scorching sun. Now if hardly they have grazed them without eating them, with a profound study, with a love that generates the appetite what wonder! What makes doubts and difficulty? Oh, how they would have done better to say: ‘it is not food for us, we don’t have (the) will to eat it’, rather than to give judgments. But one knows, that my truths find post more in the simple hearts than in the learned hearts. This happened in my Redemption, with my sorrow not one learned one followed Me; but all the poor, ignorant and simple ones. You should know that my truths are seeds that I the Celestial Farmer continue to sow in souls, and if I make my seeding(,) with certainty I must gather the fruit. Many times it happens to Me as to the poor sower that casts his seed in the earth, which for lack of moisture the earth doesn’t hold the strength to eat the seed in order to digest it and to convert it in earth and give the substance that it has absorbed from the seed and give the ten, the twenty, the one hundred of the seed that it has eaten. Other times while he casts the seed, for lack of rain the earth is made hard over the seed and the substance of the seed that it encloses doesn’t find the way in order to make life go forth, and the poor farmer must have patience to receive the harvest of his seeds. However with having sowed the seed he has already done a thing and can have hope of who knows that a rain might give moisture to the earth, which possessing the substance of his seeds, it will put forth that which he has sowed, or else taking away the hardness and shifting it forms the ways in order to let his seed reproduce. So that the sower in spite that the earth doesn’t produce immediately, the multiplicity of the seed that it received, the time, the circumstances, the rain, can produce a most abundant harvest that he didn’t expect. Now if the farmer in spite of all the difficulties of the earth, can hope to receive an abundant harvest, more so I, Celestial Farmer, having put forth from my Divine bosom, so many seeds of Celestial truths, in order to sow them in the depth of your soul, and from the harvest I will fill the whole world. Do you want to believe that for doubts and difficulties of some, that as earth without moisture, and as hard and inveterate earth, I should not make my superabundant harvest? My daughter is wrong! The time, the persons, the circumstances change, and that which today can be seen black, tomorrow can be seen white, because many times one sees according to the predispositions that they have, and according to the long or short sightedness that the intellect possesses. Poor little ones one needs to be sorry for them. But everything is in that I have already made the seeding to her, the most necessary thing, most

substantial, most interesting, that (is) to manifest my truths. If I have done my work, the principal part has been put forth in work I have found your earth in order to cast my seed the rest will come from itself. The doubts, the difficulties, the sufferings, will serve as if to the poor farmer he might be able to use wood, the fire, in order to cook the gathered seed and make his food of it. Thus they can serve Me and you as suns in order to make them mature in the seas, as firewood and fire in order to give them not with words alone, but with the practice, the sacrifice of the fire of one's own life, in order to cook it and in order to convert it into (the) sweetest food and feed creatures. My daughter, if I might have wanted to listen to that which was said of Me and to the contradictions to my truths that I manifested when I came upon the earth, I would not have formed neither the Redemption, nor manifested my Gospel. And yet they were the most learned, the noblest part, those people that had studied the scriptures and that taught the people the religion, I left them to speak and I supported their continuous contradictions with love and unconquered patience and of the sufferings that they gave me I made use of them as firewood in order to burn me and consume me on the cross for their love and of everyone. Thus today, if I might want to listen to that which they say on the truths of my Divine Will I would have had to put an end to the manifestations on Him, and to the designs that I want to complete with manifesting them; but no, we don't suffer mutability, the Divine work is immutable, human work holds this weakness that acts according to the appreciation that the others make her but Us no. When we decide there is not (one) who moves us, nor all creatures, nor all hell, however our inextinguishable love awaits, the times, the circumstances, the persons, that should serve us to that which we have established. Therefore do not want to worry yourself and making yours our Divine ways, if needs be, put forth the sacrifice of your life in order to obtain that my Divine Will be known and reign in all the world."

My sweet Jesus became silent and I continued to think of the impossibility (of) how the Divine Will could reign as in Heaven so in earth. Jesus sighing added:

"My blessed daughter, that which is impossible to men, everything is possible to God. And if it might be impossible that my Will could reign as in Heaven so in earth, my goodness all paternal would not have taught the prayer of the Our Father, because to have (one) pray for impossible things first I would have neither recited it with so much love, putting myself at the head of everyone, nor would I have taught it to the Apostles so that they might teach it to all the world as the most beautiful prayer and the most substantial of my Church. I don't want impossible things, nor do I demand them from the creature, nor do I myself do impossible things. Hence if it might have been impossible that my Divine Will could reign as in Heaven so in earth I would have taught a useless prayer and without effect, and I don't know how to do useless things, at the most I wait more even centuries but I must have the fruit of my taught prayer arise, more so that gratuitously, without anyone having told Me(.) I gave this great good that my Will might be done as in Heaven so in earth. I myself as according to Creation, without anyone having prayed Me, I extended the Heavens, I created the sun and all the rest. Thus with my Will all spontaneous I said: 'pray, that my Will be done as in Heaven so in earth.' And when spontaneously it says pray that this happens, without anyone having troubled Me it means that first I looked (at) all in my omniscience, I pondered things very well and when I saw that this was possible then I decided to teach the Our Father, wanting the will united to ours that it might yearn and that he might come to reign as in Heaven so in earth. So that all that which I have manifested on my Will is enclosed in those words alone: 'be done your Will as in Heaven so in earth.' In these few words are enclosed abysses of graces, of sanctity, of light and abysses of



communications and Divine transformations between the Creator and creatures. My daughter, it was the regal gift that your Jesus made to the human generations, as completion of my Redemption. My love was not yet content, my sufferings had not brought Me full satisfaction. I wanted, I wanted to give still, I wanted to see my Heaven in earth in the midst of my children, therefore a few days before departing for Heaven, first I decided to give my Will as in Heaven so in earth and afterwards I taught the Our Father in which I remained promised to give this gift. Your Jesus when he promises it never comes to less, therefore do not put forth doubts, and if the others doubt leave them to do it, that they know as I should develop things, I have power and volition in my hands and this is enough for Me. And you remain in peace and always follow my flight, trust your Jesus and you will see.”

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**March 5, 1933**

***How the human will reduces the soul to shreds and forms the little citadels without king and without defense. Cries of Jesus.***

My poor mind while it crossed over the sea of the Divine Fiat, according to my little capacity I understood his value, his sanctity, and the great prodigy that the creature living in Him can enclose in herself a Will so holy and interminable, making herself bearer and possessor of this Volition so holy, that involves and encloses all. That the great encloses the little, there is nothing to wonder over, but that the little encloses the great, it gives of the incredible, and only God can do these prodigies. Divine goodness how very admirable you are and more than (a) tender and loving mother who wants to enclose herself in the child in order to put him in security and make herself repeater of the life of her same birth, in order to have the glory to be able to say: the child is all similar to his mother. But while my mind felicitated in the pure joys of the Divine Fiat, a whirlwind sadness devastated my joys, and I understood the great evil and the terrible affront that one makes to God when arbitrating ourselves we do our will. And beloved Jesus repeating his brief little visit all embittered said to me:

“My good daughter, aye, the human will wages war on God and war on herself, the weapons that she moves against her Creator wounds herself and her soul remains as a tattered body before God, every act of human will divides her from her Creator, from his sanctity, from his fortitude and power, from his love and immutability. Without my Divine Will the creature becomes as a besieged city, in which the enemies constrain her to die of hunger, and torture her in all (her) members, with this difference, that the executioners that tear (her) members are her own will, they are not enemies that torment her, but she herself makes herself enemy of herself. If you might know the sorrow that I feel when I see souls torn to shreds, every act of her will is a division that she forms between God and her, it is a move away from the beauty of her Creation, it is chilling herself from the true and pure love, it is losing herself from her origin, it is preparing herself, if the will precipitates into grave evil, or an anticipated hell, or a purgatory if the evil is slight. The human will is as gangrene to the body that holds (the) virtue of making the flesh fall in shreds and of deforming the beauty of the creature. Poor souls without my Divine Will, because He alone holds the unitive virtue that uniting everything together, the thought, the desire, the affection, the love, the human will, he gives the beautiful form united to the soul of the creature. Instead without my Will the thought wants one thing, the will another, the desire wants another, the affection another, in a way that they struggle among themselves, they become entangled, they are divided. Ah! There is no peace, nor union without my Will, she lacks one who puts the cement there, in order to reunite the divided parts and render her

strong against all the evils, that can rise up. Therefore your Jesus does none other than cry over the ruins of these, more than Jerusalem thrown into confusion, that instead of knowing their Messiah they refused to acknowledge Him and they gave Him death. Thus my Will, they refused to acknowledged him, while he is in the midst of them and in them, and they form of their souls little cities thrown into confusion that constrain Me to make me repeat the threat that there won't remain stone upon stone for them. Because without my Will they are citadels without king, hence they don't have neither one who protects them, nor one who defends them, nor one who administers the necessary foods in order to do good and to not let them entangle themselves in the evil. And I cry over their fate, and I pray that they recognize my Will, love him and let him reign and you pray together with Me."

After this I followed the acts that my sweet Jesus did being on this earth, and I prayed Him with heart that in virtue of his acts he might make his Will known to everyone, and following in the ways that he crossed, my mind stopped in the act when my Eternal Love Jesus crossed the fields and He delighted in looking at the flowers and gathering them with his creative hands, and I wanted to put my "I love you" over every flower, so that they might change into voices and speaking flowers that might ask that his Volition be known and loved. And Jesus making himself felt, all goodness added:

"Blessed daughter, I want to tell you my sorrows and the secret of my Heart, you should know that the human will was the most transfixing nail of my Heart, I in crossing the ways, the fields, I looked at the fields in bloom, the trees loaded with fruits and I felt the joys of my Creation and those fields in bloom, they symbolized to Me more than flowers, the beauties, the vivacities, the freshness and the beautiful complexion of the creature, and I rejoiced, but immediately the nail of the human volition made Me see them transformed into faded flowers, bleached, dried, declining on itself in the act of dying, that instead of perfume it changed into bad odor, and the fruits of the trees, bitter and rotten, symbol of the evil in which the human will reduces the creature, the most beautiful work of our creative hands. I had a sorrow and those flowers tore the tears from my eyes, because I felt the nail of the human volition penetrate more strongly. And my sorrow is very strong that I await your 'I love you', that asks Me that the good of my Will, and the evil of the human will be known, so that one does mine and abhors theirs. Many times, I looked at the azure Sky bombarded with stars, and the sun with its majesty glaring light, that dominated all the earth, symbol of the Sky of the soul, and the sun of my Will that should glare within this Sky, so enchanting, that it should dominate with his light the Sky of the soul and the beautiful blooming earth of their bodies, and my Heart had some wincings of joy, but they were brief instances, immediately the nail of the human volition, went out in field and forming black clouds, loaded with thunder, lightning, hail, obstructing the sun, it took away the beautiful sight of the serene Sky and unloading itself on the poor creature it devastated the Sky of the soul and the earth of their bodies throwing everywhere desolation and horror. I can say that I didn't make one step when I lived down here, in which the nail of the human volition didn't transfix Me, from when I was born until I died, it was really (this) that formed the hardest and my continuous martyrdom, because for Me it transformed from beautiful into ugly my most beautiful creative work, and I in all that which I did and suffered, I always had the goal to put the human volition in safety. And oh! How I love one who calls my acts, unites herself together with Me, and on the fire of my sacrifice itself and with my love she sacrifices herself, in order to obtain the great good that my Will might be known and dominate the human volition, font of all the evils of the poor creature. Therefore I want you always together with Me, do not leave Me ever alone in order to be able to repeat my Life in you....."

Thanks be to God!/ [*Deo gratias!*]

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 32**



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## Volume 32

J.M.J.

Fiat!!!

[*In Voluntate Dei! Deo Gratias*]

In the Will of God! Thanks be to God

**March 12, 1933**

***How created things are the rags that cover the Divine Will. Example of a disguised king. How the Creation and the Redemption are always in act in order to call the creature to work together.***

My Celestial Sovereign Jesus, hide me inside of your Divine Heart so that not outside of You, but inside of the sanctuary of Your Heart I give beginning to the present Volume, the pen will be the light of your Divine Volition dipped in the furnace of your love and dictating to me that which you want to say to me, I will do as a simple listener and I will lend you the paper of my little soul, so that you yourself write that which you want, how you want and how much you want; mind my amiable Teacher, to not let me write anything by myself, otherwise I will make a thousand blunders. And you Sovereign Queen, hide me under your mantle, keep me defended from everything, do not ever leave me alone so that I can complete the Divine Will in everything.

Whence I continued to think of the adorable Fiat, and I felt surrounded by all created things, of which each one said: I am the Divine Will, that which you see of us on the outside, they are his rags, the attire that covers him, but inside of us there is his palpating and working life, and oh, how glorious, honored we feel, that we form the attire to the Divine Will; the Sun forms (for) him the attire of light, the Sky azure attire, the stars gold attire, the earth the attire of flowers, in short all things had the honor of forming the attire to the Divine Will and all in chorus they made feast.

I remained amazed, stupified and said to myself: oh, (if) I also might be able to say, I am the attire of the Divine Will, how happy I would feel. And my Great King Jesus visiting his little daughter said to me:

“My good daughter, King, Creator, Divine Will, it means to dominate, to invest and to hold our life inside of every single thing created by us; to create means to extend one’s own life, to hide our creative Will in the same thing created by us. This is to create, to call things from the nothing, to enclose there the All, in order to conserve them in the integrity of beauty as we have created them. Now you should know that my Will is as a King disguised in every single created thing, if creatures know him beneath those attires, he reveals himself and abounds in giving his divine acts and his regal gifts, that only this Celestial Emperor can give, if then he does not become known, he remains unobserved, hidden, without making shout, nor pomp of his regal person, nor does he abound in giving his gifts, that only a Volition so holy can give, and creatures touch the attire, but of Him and of his gifts they don’t know anything and they receive nothing, and my Fiat remains with the sorrow of not having been recognized and with the nightmare of not having given his divine gifts, because not knowing him one lacks the capacity and will to receive regal gifts. I do as a king, that disguising himself he passes in the midst of the peoples, if they pay attention, in spite that he doesn’t carry the regal attires, they will know him from the ways, from the face, and coming around they will give him

the honors of king and they will ask gifts and favors, and the king will reward the attention of those that recognize him disguised and he will give them more of that which they want, and to those that don't recognize him he will pass unobserved without giving anything. More so that they themselves don't ask anything of him, believing him (to be) any one of the people. Thus my Will does when he is recognized under the attire of created things, he reveals himself but doesn't wait as the king to be asked gifts and favors of, He himself says: I am here, what do you want? and he super-abounds with giving gifts and celestial favors; but he passes on more beyond the king, bilocating himself he gives his life itself to the creature that has known him, that which a king does not do. Now you also can say, I am Will of God, and make of yourself the rags, the attire that hides my Divine Will, not only if you recognize him in all created things, but if you recognize him in yourself, you give him the dominion in all your acts, and all that which the rags of your being does you put it at his service, in order to make his life grow in you, He will fill you so much that there won't remain of you but only the attire that will be used only for covering, and all created things will be more happy, because you will be the living rag, that you will divide together with Him, his joys, his happiness, and also his infinite sorrows, that he wants to be life of every single creature, but ungrateful they don't give him full dominion. In short you will always have life together, holding perennial company, forming one life alone."

After this I continued to follow the acts done by the Divine Will in the Creation, and since he is always in (the) act of creating it, in virtue of the conservation that he incessantly exercises in every single created thing, so that I find him always in the creative act, in order to say with deeds to everyone and to each one: 'how much I love you, really for you I am creating all this machine of the universe. Oh! recognize how much I love you.' But that which surprised me more was that the eternal Fiat awaited me, wanted me together in the creative act in order to say to me: 'come into my act, lets do together that which I am doing.' I felt all confused and my Eternal Love Jesus, surprising me said to me:

"Little daughter of my Volition, courage, why are you confused? In my Will there is no yours and mine, the act of the one must unite itself with the other, and make of it one alone, rather as the creature enters in our Volition she remains confirmed in the act that my Fiat is doing. So much is his love, his loving industries that he wants to say to the creature: 'we have done it together. Hence the extended Sky, the Sun glaring light, and all the rest, it is yours and mine, we have common rights.' Therefore I always have the act present, because I want the creature together with me, she for whom her love alone I am always working, in order to hear said to me in the same act that I work: 'I love you, I love you, I love you'; not to have an 'I love you' in (a) work so great and marvelous, not to be recognized, would be as if our love remained defeated, but no! but no! in so many we must find someone that is together with us, loving and working, that gives us the little exchange, in order to make that our love finds its vent and its happiness from the part of the creature. And as she enters in our Fiat, she remains confirmed and bound in his Divine acts, in a way that his binding virtue binds God and the creature.

"And as in the Creation, thus in the Redemption, there are no past acts, but all acts in act and present; for the Supreme Being the past and the future doesn't exist. So that your Jesus is always in act of being conceived, of being born, of crying, of suffering, and of dying and re-aring, all these acts of mine in continuous act, they besiege every single creature without ever ceasing, they drown her with

love, and for vent of my ardent love I go repeating: ‘you see only for you I descend from Heaven and am conceived and born, and you come to conceive (yourself) together with me, in order to be reborn together with me to the new life that your Jesus brings to you, look at me, I cry for you, I suffer for you, have pity on my tears and my sufferings, let's suffer together, so that you repeat that which I did and you model your life with mine, in order to be able to say to you: “that which is mine is yours, you are the repeater of my Life”’; and thus if I die I call her to die together with me, but not in order to have her die, but [in order to have her] re-arise with the same life of He who loves her so much. Hence my Life is continually repeated, a past or future love would not satisfy me, nor would it be love and Redemption of a God, it is the present act that holds the virtue to wound, to conquer and to dispose one to put forth the life for love of whom in act is putting it forth for her. But however there is a great difference on the part of creatures, some listen to me (and) take all that which we have done as much in the Creation as in the Redemption, in the act of doing it, she forms her life together with us, she feels flow in her acts our divine acts, everything speaks of God for her. Instead some look at them as past things, it is only the memory that she holds, and the memory has not formed neither divine life, nor heroism of sanctity. Therefore take the things as they really are, always in act, in order to always love you and to always love me.”

\* \* \*

**March 19, 1933**

***Food that the Supreme Being gives to the creature, that serves to make the soul grow, and to make the Divine life grow in the soul. The Divine Will depositary of everyone and everything.***

I am always prey of the Divine Fiat, his love is so much that he doesn't leave me one instant without feeding my poor soul, but in order to feed me he wants me with himself in the power of his acts, in order to prepare together the food that he wants to give me. Whence following his acts I stopped in the act when God created man, and my Highest Good Jesus surprising me said to me:

“My blessed daughter, our supreme goodness was not content with loving man, with giving him the whole universe at his disposition, but in order to give vent to our intense love, we put forth our divine qualities in order to feed his soul. So that we put forth our Power, Wisdom, goodness, love, sanctity, fortitude as his celestial and divine food. Hence every time that he came to us, we announced our Celestial table, in order to feed him and satiate him; there is no thing that more unites us, identifies us with the creature than food, which arrives to form itself (as) blood, heat, strength, growth and life of her. Thus our Divinity wanting to feed (her) with our divine qualities made itself heat, strength, growth and life of the creature. But this was not enough, this food digested not only makes the creature grow all beautiful and holy, with the virtue of the foods that she took, but it served to make the Divine life grow, whom does not adapt himself to human foods, but wants his same divine foods, in order to grow and form his same life in the depth of the interior of the soul. Do you see, can one give greater love, more intimate and inseparable union, than to expose our Divine Being, our immense and infinite qualities for food, in order to make her grow with our likenesses? and then to make use of them in order to administer the foods in order to not let us be fasting in her soul, and thus to be able to say: God feeds the soul, and I with the food that he gives me, feed his life and I make him grow in me; love then is content when it can say: ‘you have loved me and I have loved you, that which you have done for me, I have done for you’; and since we know that the creature can never arrive to us, we give of ours and thus we equal each other on both parts, and we remain content and

happy, she and us. Because true love feels happy and satisfied when it can say: 'that which is yours is mine.' And don't you believe that this was (so) for the first man, that which we do one time we continue always, now we are all at (the) disposition of creatures, every time that she unites herself to our Will, she disperses hers in ours, she lets him dominate, they are as so many visits that she comes to make to our Supreme Being, and we, will we send her away fasting? Ah no, we not only feed her but we give her of ours, so that she holds sufficient foods in order to grow how our Volition wants, and so that there lacks no necessary means in order to make our life grow always more in her. More so, that on our part we don't ever let anything be lacking, rather we always give in a superabundant way, if anything is lacking it will be always on the part of the creature, but from us not ever."

After this, my poor mind continued to disperse itself in the Divine Volition and my always amiable Jesus added:

"My blessed daughter, my Divine Will is depositary of all that which has been done by us, and of all that which creatures have done, not even a thought, a word, the greatest works as (well as) the littlest works, the steps, the heartbeat, the breaths, the sufferings, everything is held deposited in Him, nothing escapes. So that all that which you do takes post in my Will, nor can you hide anything, because with his immensity he involves you, with his power he is actor of all that which you do and with his divine rights he is Master of possessing, of knowing and of conserving all the work of the human generations, and of rewarding them and chastising them, according to what they merit. So much is his goodness and power together, that as he doesn't disperse neither one star, nor one bead of light that the Sun possesses, nor one drop of water of the sea, thus he doesn't disperse not even one thought of the creature, and even to want to disperse it he can not do it, his omniscience finds it in act in his Will. Oh! if creatures might understand that a Divine Will receives in deposit all that which they do and think, oh! how attentive they would be that everything might be holy and upright, and they would call this Supreme Will as life of all that which they do, so that they might not receive one sinister judgment in their acts, so that they would remain in deposit in the same Divine Volition as his acts and effects, which no one can have the boldness to judge them and they would be winning acts of a Divine Volition working in the creature.

"Beyond this, as the Divine Will is depositary of everyone and everything, thus the human will is depositary of all her thoughts, words, works and steps, et cetera, it loses nothing of all that which she does, rather they form one thing alone with her and with indelible characters every thought, word, suffering suffered, everything remains written and sealed, it can be given that the memory doesn't keep count of everything, it has forgotten many things, but the will hides everything and loses nothing, so that it is the depositary and bearer of all her acts. Hence the Divine Volition (is) depositary and bearer of everyone and everything, the human volition (is) depositary and bearer of itself. What triumph will it be eternally, what honor and glory for one who has piously thought and worked? And what confusion for one who has deposited in the human volition sins, passions, unworthy works, and rendered herself bearer of her own evils? And if the evils are very grave she will be pasture of the infernal flames, and if less grave, she will be pasture of the purgative flames, that by way of fire and sufferings will purify that dirtied human will, but she can not retribute the good, the holy works that she has not done. Therefore be attentive that everything becomes numbered and written, you don't lose, neither you, nor us anything, even one thought, one word will have its

perennial life, and they will be as faithful friends and inseparable of the creature. Hence it is necessary that you form your holy and good friends, so that they can give you peace, happiness and perennial glory.”

\* \* \*

**March 26, 1933**

***The littleness in the Divine Will. How God does the greatest works gratuitously. Example, the Creation and Redemption, thus the Kingdom of the Divine Will. In the Incarnation the Heavens abased themselves.***

I feel as besieged, invested with the light of the Eternal Volition. My littleness is so much, that fearing myself, I don't do other than hide myself always more in this Celestial sojourn. Oh! how I would love to destroy this littleness of mine, so that I might not feel other than the Divine Volition alone, but I understand that I can not, nor does Jesus want that it be entirely destroyed, but he wants it little but alive, in order to be able to work inside of a live volition, not dead, in order to be able to have his little field of action in my littleness, which being little, incapable, weak, with reason it must lend itself to receive the great work of the Divine Fiat. Now in this sojourn of times everything is silence, pacific, with a serenity that not even a breathe of wind is felt. Other times a light breeze blows, that refreshes and fortifies, and the Celestial Dweller Jesus moves himself, reveals himself, and with all love he speaks of his Palace and of that which he has done and (what) his amiable and adorable Volition does. Hence the dear (of) my Life, revealing himself said to me:

“My little daughter of my Will, you should know that the littleness of the creature serves us as space where to be able to form our works, the nothing serves us as the Creation, and because nothing, we call to life inside of it our most beautiful works; we want this littleness to be void of all that which doesn't belong to us, but alive, so that she might feel how much we love her and the life of the works of our Will that develops in her, therefore you should content yourself to remain alive without you being the mistress of it, that this is the great sacrifice and heroism of one who lives of Divine Will, feeling herself alive in order to undergo the divine mastery, so that she does that which he wants, how he wants, how much he wants, this is the sacrifice of sacrifices, the heroism of heroisms. Does it seem little to you, to feel the life of one's own volition, so that it might not serve oneself, as if it might not have the right, to lose one's own liberty voluntarily, so that it might serve my Will, giving him his just rights?”

Jesus became silent, then as if he might read in my soul, certain doubts of mine (that) passed in me on the Divine Will he added:

“My daughter, the greatest works done by our Supreme Being, all have been done gratuitously, without minding if the creature might merit it or might say to us, if we might mind to this, it (would have) been necessary to tie our arms, and work no more, and if ungrateful creatures don't glorify us, not even to have the good of making us gloried and praised by our own works, no! no! one single work of ours glorifies us more than all the works together gone forth from all the human generations, one completed act of our Will, fills Heaven and earth and with his virtue and regenerative power and communicativeness it regenerates so much glory for us that never finishes, and that hardy is it given creatures the drops to understand it.

“In fact what merit did man have, that we created the Sky, the Sun and all the rest? He didn’t exist yet, nothing could speak to us. So that the Creation was a great work of marvelous magnificence, all gratuitous of God, and the Redemption, do you believe that man merited it? Quite, it was all gratuitous and if he prayed to us it was because we made him the promise of the future Redeemer, he was not the first one to tell us, but we, it was our decree all gratuitous that the Word might take human flesh, and it was completed when sin, human ingratitude galloped and inundated all the earth, and if it seems that they did something, they were hardly drops that could not be enough to merit a work so great, it gives of the incredible, that a God made himself similar to man in order to put him in safety, and that he arrived to offend him so very much. Now the greatest work of making my Will known, so that he might reign in the midst of creatures, it will be a work all gratuitous of ours, and this is the deception, that they believe that there will be the merit and the part of creatures; Ah! yes there will be, as the drops of the Hebrews, when I came to redeem them, but the creature is always the creature. Hence it will be our part all gratuitous, that abounding her with light, with grace, with love, it will sweep her away in a way that she will feel strength not ever felt, love not ever experienced, she will feel our palpating life alive in her soul, so much so that it will be sweet for her to let our Will dominate. This life of ours still exists in the soul, it was given to her by us from the beginning of Creation, but he is so very repressed and hidden that it is as if she might not hold him, he is under as the fire under the ash, that covered and as crushed under her, she doesn’t feel the benefit of the life of his heat. But suppose a strong wind, the ash flees from over the fire and its life is seen and felt. Thus the strong wind of the light of my Fiat will put in flight the evils, the passions, that as ash hide the divine life in them and feeling him alive, they will be ashamed to have not let our Will dominate. My daughter, time will say all, and those that don’t believe will remain confused.”

After this I followed the Divine Will in the Incarnation of the Word, in order to make my love, my adoration and thanksgiving race in this act so solemn and full of tenderness and with excessive love, that Heaven and earth trembled and remained mute, not finding worthy words (of) how to extol an excessive love so amazing, and my sweet Jesus with a tenderness as to break (my) heart said to me:

“Dearest daughter, in my Incarnation the love was so much, that the Heavens abased themselves and the earth elevated itself, if the Heavens didn’t abase themselves, the earth had no virtue to elevated itself, it was the Heaven of our Supreme Being, that taken by an excess of love, the greatest not ever heard of, abased himself, kissed the earth elevating it to himself and formed for himself the attire of my Humanity in order to cover himself, hide himself, unite himself together, in order to have common life with Her, and forming not only one excess of love but a chain of continuous excesses, he restricted my immensity in the little circle of my Humanity, for me the power, the immensity, the strength was nature, and to use it would not have cost me anything, that which cost me was that in my Humanity I had to restrict my immensity, and remain as if I might not have either power, nor strength, while they were already with me and inseparable from me, and I had to adapt myself to the little acts of my Humanity, and only for love, not because I couldn’t. Hence he descended in all the human acts in order to elevate them and give the form and the divine order to him. Man with doing his will destroyed in himself the way and the divine order, and my Divinity covered by my Humanity, came to re-do that which in himself he had destroyed; can one give greater love, toward a creature so ungrateful?”

**April 2, 1933**

***How the breath and the heartbeat of God is the 'I love you'; his generative and working love. The greatest prodigy is enclosing his life in the creature.***

My little soul feels the extreme need to live between the arms of the Divine Fiat, and since I am hardly newborn, I am weak and I don't know how to give forth one step alone, and if I might want to try to do it, I would put myself in error, and I pass in peril of doing some evil to myself. Hence fearing myself I abandon myself more in his arms saying to him: if you want something done, let's do it together, because I don't know how to do anything by myself; and then I feel in myself a continuous love, a motion, a breath that is not mine, but so very fused together because I don't know how to say well if it is mine or not mine, and while I remained worried, my Sovereign Jesus surprising me, all goodness said to me:

"My blessed daughter, you should know that our Divine Being is none other than a substance all of love, so that as a consequence everything, inside and outside of us, everything is love, hence our breath is love and the air that we breathe is love, our heartbeat is love, and while we palpate love it forms the circulation of pure love in our Divine Being, with a course that is not ever stopped, and this circulation while it conserves our life, in the pure and perfect equilibrium of love, it gives love to everyone, and would like love from everyone, and all that which is not love, it doesn't enter into us, nor can it enter, nor will it find the post where to put itself, the fullness of our love would burn all that which might not be pure and holy love. But who directs this life of ours all of love? the light, the sanctity, the power, the omniscience, the immensity of our Will that fills Heaven and earth with our Supreme Being, in a way that there is no point where he doesn't find himself, that he doesn't know how to do other than love and to give love, but he is not a sterile love and Will, no, no, he is fecundity and generates continually, he is working and inside of one single breath of love, he forms the most beautiful and marvelous work, the unheard of prodigies, so much so that all the human sciences feel ignorant before our littlest work, and confused they are struck dumb. Now listen to me my good daughter, the great prodigy of our life in the creature, that no one else for love and power that has (existed) can give the boast of saying: 'I can bilocate myself, and while I remain that which I am, I can form another life of mine inside of a person that I love;' it would be madness and absurd to say it, neither Angel, nor saint hold this power, only your God, your Jesus, holds this power, because our Being is fullness, he is totality, he is everything and fills everything, and in the immensity in which he finds himself, that involves everything, he breathes, and with a simple breath we form our Divine life in the creature, and our Will dominates her, feeds her, makes her grow, and forms the great prodigy of enclosing our Divine life in the little circle of the soul of the creature. Behold therefore your continuous 'I love you' is ours, it is the breath of our life, it is our heartbeat that doesn't know how to palpate other than 'I love you, I love you, I love you', this serves to the maintenance of our life, that doesn't know how to do other than love, to give love and to want love, hence while this 'I love you' is ours, it is our breath and also yours, that while we give you love, you give us love, and fused together ours is woven with your 'I love you', it meets itself, unites itself and feels itself one single 'I love you', while they are two, that enrapturing each other they form one alone. But who feels this divine and palpating life in her? One who lives in our Will, she feels ours, and we feel hers, and we have life together, all the other creatures hold him suffocated and they live as if they might not have him, and my love gives and doesn't receive, and I live in them with a sorrowful and delirious love, without (them) even knowing that I am in them, therefore be attentive



and your 'I love you' be continuous, because it is none other than the outlet of mine."

After this I was making my round in the Creation and in virtue of his Divine immensity, I felt his palpating life in created things, that with indescribable love he awaits the heartbeat of the 'I love you' of my littleness. Whence I thought to myself: what will be the difference that passes between the way in which God is in the Creation, and the way with which he is in the soul of the creature? And my always amiable Jesus all goodness added:

"My daughter, there is great difference in the one and the other, in created things our Divinity is in (the) creative and conservative act, nor does he add on nor take away anything of that which he has done, because every single created thing possesses the fullness of the good that it encloses, the Sun possesses the fullness of the light, the Sky, the totality of the extension of its azure mantle, the sea the fullness of the waters, and so on, they can say: we have no need of anything, such is the abundance that we possess that we can give without exhausting ourselves, and therefore we give perfect glory to our Creator. Instead in the human creature our divine act is creative, conservative, operative and growing, our love didn't say enough for her, no, but always wants to give and work new things, and if she corresponds to us, our working virtue is always in motion, now we give her new love, now new light, now new science, new sanctity, new beauty, our operative virtue never ceases, we always want to give, and with giving we work. With creating the creature we open the commerce between Heaven and earth and we put in traffic our working way, we to give and she to receive, and that which is more, we want her together to work, we don't want to do it alone, if we might be capable of sorrow, it would embitter our happiness if we might not hold her together with us, and from our love and working act, our always growing act rises. So that the creature, is under the rain of our love and creative, conservative, working and growing act."

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**April 9, 1933**

***The divine love is so much that it arrives to exhaust itself in its work. Jealousy of the Divine Will. The little way of the creature in Him.***

The Divine Volition always extends itself around me and inside of me, the jealousy of his marvelous light is so much that he doesn't want anything to enter in me if not that which pertains to him in order to make me complete and to raise the life of the Divine Will, and in order to make me see his divine ways, so that he might be able to copy them, to content himself with administering to me that which is needed, in order to be able to say to me: 'the works of our daughter will be little, because the creature can never reach us, but they are model of and resemble ours'; but while my mind followed the light of the Divine Will, my sweet Jesus visiting my little soul, all love said to me:

"My daughter, one act then says it's finished when one who works exhausts in it all that which was necessary in order to complete it, if it lacks anything, or something can be added, it can never be called (a) completed work. This has always been our way of working, we have exhausted everything, love, power, mastery, beauty, in order to make the work gone forth from us full, perfect, complete. Not that we exhaust ourselves, because the Supreme Being is never exhausted, but in that work that we have done nothing more enters in order to make it complete, and if we wanted to put forth more, the more that we could put forth would have been useless, and not advantageous. And we have done

this in the work of the Creation, of the Redemption, and with the designs that we do with the sanctity of every single creature. Who can say that there lacked something to the Creation? who can (say) that our working love did not exhaust itself in the Redemption, that it was so much that there are yet interminable seas, that creatures can take and that they have not taken, and these seas regurgitate around them, because they want to bring forth their fruit, to hide them in their waves, in order to make that the love, the works, the infinite sufferings of the Humanized God might take life in them? If we don't exhaust ourselves we are not content, exhausted love brings us rest and happiness, but if we have other to give, to do in our works, it makes us as awake, we are all eye, our Divine Being is in all motion over that which we are doing, in order to give so much, even to such that he doesn't find the completed act with the fullness of our exhaustion. Now in the Creation and in the Redemption, there were no struggles to our love nor impediments of exhausting ourselves in order to make our works complete, because we work independent from everyone, not one human will entered in midst, in order to impede us from being able to exhaust ourselves as we wanted, the whole struggle comes from the part of creatures, for every single design of sanctity that we want to complete with them, and oh to what straight they put us, if the human will is not united with ours, if she doesn't give herself into our hands, in a way that we can handle her as we want, in order to give her the form established by us, in order to complete our designs and thus exhaust ourselves, with forming our completed act Ah! we can not give that which we want, hardly the crumbs, the sparks of our love, because the human volition is always in (the) act of rejecting us and of moving us (to) struggle. Therefore when we find a will that lends herself, we abound, we super-abound so much in giving, that we put ourselves over her more than (a) mother over her baby, in order to raise him beautiful and attractive, in order to be able to form of him her glory, the honor of the baby and the good of the entire world, thus we, we don't leave her one instant, we give always, in order to not only hold her busy, but in order to not give her time to be able to occupy herself with other, in a way that we can say: 'everything is ours', we can exhaust ourselves over this creature, and since our love is suitor, it is with justice, he wants that he, in all his acts puts forth all that which he can, his love, all his life, in order to be able to say: 'you have exhausted yourself for me, so much so that I can not contain that which you have given me, I also exhaust myself for you'; and thus she goes modeling herself with our works, and she copies our divine acts. Behold therefore the jealousy of the Divine Will, the light that always beats upon you inside and out, because he wants everything for himself, and that your will while you feel it alive, it must not have life, so that mine forms his life in her and completes his divine acts. Thus being able to give the boast that all that which he wanted to give he has given, I have exhausted myself in this creature, and she has exhausted herself for me. There is no happiness more pleasant, or greater fortune, than the exhaustion on both parts, of God and of the creature. But who produces all this? One act of our working and completed Will."

Whence after this I continued my acts in the Divine Fiat and following his, I arrived in Eden where the Divine love had stopped me, and Sovereign Jesus added:

"My blessed daughter, our Divine Being is most pure light, and our Attributes so many distinct Suns the one from the other, but united together and inseparable, that make themselves crown for us. Now in creating the creature she became put in these immense Suns in order to form her little way. Now who comes to form this little way? one who lives of our Will, our divine attributes line themselves up to the right and to left of her, they make for her the breadth in order to give her the step and make her walk, in order to make her form her little way, and while she walks she doesn't do other than

collect drops of light, with which she remains all impearled, that it is an enchantment to see her, hence she feeds herself with light, the light embellishes her, and she does not understand, nor does she know how to speak other than light. My Attributes shut themselves around, and they love this creature as the pupil of their eyes, they feel the life of her in them, and their life in her, and they give themselves the assignment to raise her how much more beautiful they can, and to not let her put one step from the way that they have formed in their interminable light. So that one who lives in our Will one can call the little way in our Divine Will, this in time. But in Eternity it won't be the little way, but long, rather they will never stop, because this light doesn't have (an) end, and they will always hold (a) way in order to walk, in order to take new beauties, new joys, new knowledges, of this light that never ends. Our love more than ever, showed off in this Eden in creating man, and for conclusion of our show and to hold him more secure we formed the way by beating him in the light of our Attributes; but he went out, because he didn't want to do our Will; but our goodness was so much, that it didn't close this way, but left it open to one who wants to live only of Divine Will."

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**April 16, 1933**

***How God in all things created always holds to tell us 'I love you'. How Jesus in all the acts of his life enclosed love, conquests, triumphs.***

I was making my round in the Divine Volition; I feel that I am the little tiny butterfly, that always turns around and within his light, and his ardent love, hoping so much that I should turn even to such, that I might remain burnt and consumed by his divine light, as to feel myself one sole thing with his Most Holy Will, and since the first point of departure is the Creation, upon which while I turn, I always find new surprises of love, whence I remain amazed by it, and my Highest Jesus, in order to make me understand all the more said to me:

"My daughter, as you appreciate your sojourn in the acts that our Supreme Being did in the Creation, and therefore I feel as enraptured and constrained by my love to narrate our story of love that we had in the Creation, and in all the rest that we have done for singular and pure love toward creatures, with coming in our acts it is the same as coming into our house and to not say anything of the so many things that we hold to say, it would be as to send you away fasting, that which our love doesn't know how to do and neither wants to do. Hence you should know that our Fiat pronounced itself and extended this azure vault, and our love embroidered it with stars, putting in every star an act of continuous love toward creatures, so that every star says: 'your Creator loves you, nor can he ever cease loving you, we are here nor do we move ourselves a little bit in order to always hold to give you 'I love you, I love you' ... but pass ahead, our Fiat created the Sun, he filled it with so much light as to be able to give light to all the earth, and our love, putting itself in competition with the Sun, filled it with so many effects that are innumerable; effects of sweetness, variety of beauty, of colors, of tastes which the earth only because touched by this light receives these admirable effects as life. It says its admirable and incessant little song, I love you with my love of sweetness, I love you and I want to make you beautiful, I want to embellish you with my divine colors and if I embellish the plants for you, I want you more beautiful yet. Know in this light I descend even to you in order to tell you I love with gusto, I take gusto to love you, and I am all ears in order to hear said to me by you 'I love you'. I can say that the Sun is filled with my continuous and repeated 'I love you'. But alas! The creature does not give it any thought, nor does she pay attention to receive this incessant

love of ours in so many ways and various forms, that it would be enough to drown her and to consume her with love, but we don't stop, we go ahead (with) our Fiat, I created the wind, and our love fills it with effects, so that the freshness, the billows, the whistle, the groans, the shouts of the wind are repeated 'I love you', that we say to the creature and in the freshness we give her our refreshing love, in the billows we breathe (on) her with our love, even to groan and to howl with our ruling and incessant love, and so on. The sea, the earth was created by our Fiat, the fishes, the plants that the sea and the earth produce are the effects of our love that powerfully and repeatedly says I love you in all things. I love you as through everything, I love you in you, and so much (is) my love oh! Don't deny me your love. And yet it seems that they don't have ears in order to listen to us, nor heart in order to love us, and therefore when we find one who listens to us we hold her as vent of our love and as little secretary of the story of the Creation."

He said this (and) became silent, and I continued in the acts of the Divine Will and arrived to those of the Redemption, my beloved Jesus added:

"My blessed daughter, listen still to my long story of love, I could say that it is an interminable chain of incessant love, not ever interrupted, after all I created the creature in order to love her, in order to hold her united with me, and not loving her I would go against my own Will, I would act against my own nature that is all love, and then I created her because I felt the need to express my love, and to make her feel the sweet continuous whisper, 'I love you, I love you, I love you'. Now, you should know that since I was conceived, and in the whole course of my life, in all the acts that I did, I enclosed within love, conquest, triumph, my work was very different from that of creatures, the doing and not to do, the suffering and not to suffer, it was in my power, my omniscience didn't hide anything from me, and I first put my Will in my acts, I enclosed (the) fullness of sanctity, (the) fullness of love, (the) fullness of all goods, and then with all knowledge I exhibited myself to work or suffer, according to what I myself wanted, and with this I became conqueror and triumphator of my acts, but do you know for whom I made these conquests and these triumphs? for creatures, I loved them too much, and I wanted to give, I wanted to be the conquering Jesus, to give them my conquests and my triumphs myself in order to conquer them. So that my life down here, was none other than a continuous act of heroic love, that never says enough to conquests and triumphs, in order to make my children happy, and I did this in everything, if I put myself to walk, I held the virtue to be able to find myself from one city to the other without making use of my steps, but I wanted to walk, in order to put in every step my love, in every step that raced, raced, and I made myself conqueror and triumphator of my steps, oh! if creatures might pay attention to me, they would have felt in my steps the continuous cry: I race, I race in search of creatures, in order to love them and to be loved. Thus if I worked with St. Joseph in order to procure the necessities of life, it was love that raced, they were conquests and triumphs that I made, because one Fiat was enough for me in order to have everything at my disposition, and making use of my hands for a little profit, the Heavens were stupefied, the Angels remained enraptured and mute in seeing me abase myself to the humblest actions of life, but my love had its outlet, it filled, overflowed in my acts, and I was always the divine conqueror and triumphator. For me taking food was not necessary, but I took it in order to make love race more and make new conquests and triumphs. So that I gave course to the most humble and base things of life, that was not necessary for me, but I did it in order to form so many distinct ways in order to make my love race, and form new conquests and triumphs over my Humanity, in order to make a gift of them to whom I loved so much, and therefore, one who doesn't receive my love, and doesn't love

me, forms my hardest martyrdom, and puts my love on (the) cross. But I pass ahead, in order to form the Redemption one tear of mine, one sigh was enough, but my love would not have remained content, being able to give and to do more, my love would have remained impeded in itself and would not have been able to give the boast of saying: 'I have done everything, I have suffered everything, I have given you everything, my conquests are superabundant, my triumph is complete'; I can say that I arrived even to confound human ingratitude with my love, with my excesses and with unheard of sufferings, hence I myself in every suffering put the intensity of the most intense and bitter sorrow, the most humiliating confusions, the cruelest barbarities and afterwards I equipped it for me with all the most sorrowful effects, that only a man and God could suffer, I exhibited myself to suffer it, and oh, the admirable conquests in my sufferings and the full triumph that my love made, no one would have been able to touch me if I might not want it, and here there is the whole secret, my sufferings were voluntarily wanted by me, and therefore they contain the miraculous secret, the conquering strength, the love that moves one to remorse, and they hold the virtue to sweep away the whole world and change the face of the earth."

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**April 23, 1933**

***How the life of Jesus was a continuous abandonment in the hands of the Father. One who lives in the Divine Will never interrupts her walk. Example of the clock. She takes Heaven in fist and with assault.***

I continue to think on the sufferings of my impassioned Jesus, and arriving at the last gasp of his life, I felt resound in the depth of my heart: "into your hands Father I commend my spirit"; it was the most sublime lesson for me, the recall of all my being into the hands of God, the full abandonment in his Paternal arms, and while my mind was lost in so many reflections, my suffering Jesus visiting my little soul said to me:

"My blessed daughter, my life down here as it commenced, thus it finished, from the first instant of my conception my one act was continuous, I can say that in every instant it put me in the hands of my Celestial Father, it was the most beautiful homage that his Son gave him, the most profound adoration, the most heroic and complete sacrifice, the most intense love of progeny that my full abandonment into his hands gave him, it rendered my Humanity speaking, and with commanding voice, that asked all, and obtained all that which I wanted, to his one Son abandoned in his arms, my Celestial Father can deny nothing, my abandonment in every instant, it was the most pleasant act, so much so that I wanted to crown the last gasp of my life with the words, 'Father, into your hands I commend my spirit.' The virtue of abandonment is the greatest virtue, it is (a) pledge (to) God that he takes care of the abandoned one in his arms, abandonment says to God: 'I don't want to know anything of myself, this life of mine is yours, not mine, and yours is mine.' Therefore if you want to obtain all, if you want to love me indeed, live abandoned in my arms, let me feel the echo of my life in every instant: in your hands abandon all to me; and I will carry you in my arms as the dearest of my daughters."

After this I was following all that which the Divine Will had done and I felt in myself an order, one after the other, and I had to follow them. Whence I remained surprised and my sweet Jesus added:

“My little daughter of my Volition, you should know that one who does my Divine Will and lives in Him, can not do less than to always hold present all the acts done by the same. Because He holds all in himself, and always in act, all that which he has done, hence there is no wonder that in the soul where He reigns he holds all his acts with the whole order that he held in creating them, and the creature with all facility, one by one, she follows them in order to unite herself together, as if she might want to do that which my same Will has done; if one is found together, how can she abstain herself from doing that which He does? and of putting in (a) field of action, united with Him her little love, her adoration, her graces, her attentions and marvels, for works so great? Rather you should know that my Will gives the cord to the soul and she lends herself to receive it, in this cord becomes taken all our works, and she following the cord, follows and puts herself to light of all our works. It happens as to the clock, if one gives the cord the little wheels move, it marks the minutes, the hours, and one who possesses it has the good to know all the hours of the day, but if one doesn't give the cord, the clock marks nothing, it is as if it might not have life, and one who possesses it doesn't have the good to know the distinct hours of the day. Now one who lets our Will reign, we can call her our clock, that giving her the cord she marks the minutes and the hours of our works, and she has the good to know the hours of the day of our Divine Will. Now, if one gives the cord, the clock (ticks) even to (the) end (of the) cord, nor does it interrupt its march, thus the soul if she receives the cord of my Will she must make her walk, and if she wants to stop she can not do it, because the cord moves the small wheels of her soul and makes them go ahead in the great day of the hours of our works. Therefore be attentive to receive the good of this Divine cord, if you want to know the hours of the day of the Supreme Fiat.

“More so that when the soul disposes herself to do my Will and follow him, all that which He has done makes competition to enter into that act, because being one act alone, he doesn't have detached acts, and therefore all that which he has done in the order of the Creation, of the Redemption, in the Angels, in the Saints, it encloses all in the work of the creature that works in Him, because if he gives, he doesn't give half, but all entire, and as the Sun if it gives itself to the earth, it doesn't give half but all entire, with the fullness of its light, and therefore marvels happen upon the face of the earth. Thus my Will, if the creature calls him as life in her acts, He gives himself with the whole fullness of his light, sanctity, power and his works, if he might not bring everything, he would enter in the creature and in her acts as a King without cortege, without army, without creative power, and hence hold our wonders that we can do inoperative, Ah no! no! One who works in our Will must be able to say: I take Heaven in fist, I take Heaven with assault and I enclose it in my act.”

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**April 29, 1933**

***One who does the human volition takes earth, and one who does the Divine takes Heaven. How Jesus knows how to do all the arts. Gusto that he takes in working. How the creature is the noble Princess that descends from the heights of Heaven.***

My abandonment in the Divine Fiat continues, I feel that living in Him is an extreme necessity for me, and if I might not do this, I would feel (that) I lack the earth beneath (my) feet, the Sky over (my) head, the air in order to breathe, the Sun that illuminates and warms me, the food that feeds me, hence how could I live? and if I might live, what (an) unhappy life would be mine? My God, free me from living one single instant outside of your Will. But while I thought this my always amiable Jesus,

making his brief little visit with me, said to me:

“My daughter, living outside of my Divine Will is to live without the connection with the Divine Life, set apart from Heaven, as if she might not have friendship, knowledge, relations with her Celestial Father, one can say that while she knows that she has her Father, but she doesn’t know him, she lives as distant, and therefore she doesn’t participate in his divine goods, much more so that every act of human will that she does always takes earth, and she knows, and loves this, and participates in the unhappiness that produces the ground, that she goes acquiring with her human acts. So that the human will without the connection with the Divine, knows how to produce much earth, that sows the passions, the thorns, the sins, and gathers miseries, sadnesses, that embitter her life. So every act of human will, does none other than to take a little earth. Instead every act that she does of my Will, the creature loses the human ground, and acquires the ground of Heaven, therefore every act that she goes doing of Divine Volition takes Heaven and goes enlarging her celestial properties and I myself administer to her the seed, making myself Celestial Farmer, I sow together with her the most beautiful virtues and I form there my sojourn, my refuge, my delights, and I don’t find much difference in being in Heaven together with the Saints in the Celestial regions, as in being in the Heaven of this creature. Rather I experience more pleasure in being in the Heaven of the human will in earth, for the reason that in her I have work to do, in order to be able to magnify this Heaven more, hence I can make new acquisitions, receive new love and although the work is sacrifice, it holds however the virtue to produce new inventions, new beauties, new arts, it is from work that the most amazing things arise, the highest and most profound sciences, and I who understand all the arts, all the sciences, I work in this Heaven and form there the most beautiful works, the most artistic and new inventions, and I communicate the highest and most profound sciences. So that now I make myself Teacher and I teach the most sublime sciences, now Craftsman and I form the living statues in this Heaven, now I do as Farmer and my creative hands change, transform the little earth of the creature into Heaven, I experience so much pleasure in using all the arts, and I entertain myself so that now I do one work and now another, and now invent new things, and the novelties always bring more pleasure, more gusto and more glory, and these terrestrial heavens will also serve as new surprises and contentments to the whole Celestial Court; where my Divine Will reigns as life in the creature, I can do everything, she becomes in my hands prime matter in order to be able to develop my Divine works, and for me to be able to work is the most pleasing thing, it is the sweetest rest, it seems that work and rest alternate together. Now in Heaven, in my Celestial Country there are no works, neither on my behalf, nor on the part of creatures, one who enters in those Celestial regions, puts there her enough, and says to herself: ‘my work is finished, that which I have done is done, nor can I add on not even one more comma to my work, to my sanctity; and I can not make new conquests in their souls, because death says confirmation, nor can they make one more step ahead, therefore there are no works in the Celestial Country, but everything is triumph and glory, I can say that I show off (in) everything because I give new joys, new happiness and continuous beatitudes, that I hold all Heaven enraptured, everything is on my part, but in them it is not given to me to acquire anything more. Behold therefore they please me more, because the conquests, the works, the tastes that I find in these terrestrial Heavens of the human volition, they can not be there where everything is triumph and glory, even in the regions of my Divine Country. Therefore be attentive and never go out from my Will, and I promise you to never stop my Divine works in your soul.”

Whence I continued to think of the great good that the Divine Will brings to the creature, and my

Sovereign Jesus added:

“My blessed daughter, you should know that our love is so much, and the ardent desire to hold the creature together with us, that hardly created (and) we assign them the regal post in our Divine Will. So that every creature holds her post of honor in our Divine Palace, hence her beginning, her first act of life, as much in eternity as in time, is in our Fiat, she was not in the world, and we loved her and not only contemplating her with pleasure we gave her the post, but we put at her cortege our love, our sanctity, our power, light and beauty, she is the noble princess that descends from the heights of the Heavens in order to cross over the exile, but our Volition doesn't leave her, he descends there together, he shuts (himself) there around, he crosses over the exile together with her, in every act that she does, sufferings or joys, or meetings, he puts there his divine act first, so that she maintains her nobility and her state of princess, and when he has filled her with all goods, so much so that she doesn't have anymore space where to put other goods, she re-ascends to Heaven, in the heights of the spheres, and as triumphator he shows her off to the whole Celestial Court. Behold that which my Divine Will wants to do and knows how to do with the creature. But with our sorrow we see, that as she descends in the exile, she doesn't think anymore of her regal post, nor to the nobility of her origin, and she would like to slip away from our Will, that more than tender Mother carries her between his arms, and making use of the doors of the senses that we have given her, she descends into the depths of her human will, these doors we had given her to re-ascend to us, so that from the exile she might be able to make her little escapes into the bosom of her Creator, instead she makes use of them in order to make her little escapes into miseries, into weaknesses, into the passions that ignoble her, she recognizes herself no more as the princess of Heaven, but the servant of the earth. But in spite of this, we don't close our doors, those are our love, our Paternal goodness, our compassionate mercy, the expectations that we make, and no sooner than we see that she closes her doors in order to come into our Will, (than) we go toward her, we open wide our [doors] and looking at her as beautiful brute, with the dresses of Princess, torn, dirty, we don't make a reproach of her, but with compassion all Paternal we say to her: 'where have you been? poor daughter, how you have been reduced, have you seen how much evil you have done with living in the depths of your human will, disunited from ours? you have walked without guide, without light, without food, without defense, therefore do not do it anymore, so that re-tracing yourself you redo the lost good.' We know that the creature without our Divine Will can not do any good, it is as if she might want to see without eye, walk without feet, live without food. Therefore be attentive and never go out from my Divine Volition if you want to find the strength, the light, the support and your Jesus himself at your disposition.”

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**May 7, 1933**

***Will symbol of the puff, that now inflames, now extinguishes. The Divine Will provider of his acts in the act of the creature.***

My abandonment continues in the Divine Volition and many times my poor mind is under the empire of two currents, that is the great good of the Divine Will, that elevates the soul over everything and carries her in the arms of her Dear Celestial Father, where everything is joy, feast and divine smiles, with which the inebriated soul forgets everything, the earth, the miseries, because in the Divine Will not even the memory can have of evil, otherwise happiness would not be full; and in the other current



the abyss of the human volition, that casts the soul into all miseries and almost carries her in arm to the demons, so that they tyrannize her as it pleases them. But while I thought this, my Sovereign Jesus, making himself felt nearby, said to me:

“My blessed daughter, as the soul enters into my Volition, He with his empire says to her: ‘forget everything, even the house of your mother earth, herein live of Heaven’, nor is there post for the miseries and for unhappiness, my light destroys everything and the evils transform into good. You should know that the will is symbol of the puff, which holds the virtue to inflame and to extinguish; if the will is to inflame, blowing over a little spark, it can inflame a great fire, if then the will is to extinguish it, blowing on it it steals the life from it, and reduces it into ash; such is the human will, if it wants mine, it blows in all her acts, my Will with his power animates this puff, and her little acts, as little sparks are changed into flames, and as she repeats the acts, thus she repeats the puff, in a way as to form the little creature all (into) one flame of light of Divine Will. Instead if she wants to do her will, as she does it she blows and extinguishes everything, and remains in a profound night, without even the good of the little sparks. So that one who lives in my Will acquires the light in (her) nature, and in all her acts she sees light and they speak to her of light. Instead one who does hers, acquires the darkness and the night in (her) nature, and darkness springs forth from all her acts, that speak to her of miseries, of fear, of apprehensions, that make life unbearable.”

Whence my mind continued to think of the Divine Will, and I felt him inside and outside of me, all attention, so much so that he wanted to give me everything, and do everything together with me, and my sweet Jesus added:

“Little daughter of my Will, you should know that as the soul decides to live in my Will, so much is his love toward her, that as she is about to do an act, thus my Fiat offers his [act] in that act, in a way that the human volition remains as field, and my act as life. So that as she palpates, he offers his divine heartbeat, as she breathes he offers his breath, as she is about to speak he offers his word in the voice of the creature, as she thinks he offers his thought, and thus if she works, if she walks, he offers his motion and his steps. Hence my Divine Will is the provider of his acts in the acts of the creature. Behold therefore his incessant love, his untiring attentions, because he wants to form his entire life for how much it is possible to (a) creature, he wants to find in her his sanctity, his heartbeat, his breath, his word and so on, and how can he find it if she doesn’t give it and he offer it continually? Therefore (there) passes such identification between the Divine Will and the creature that wants to live in Him, that it renders them inseparable the one and the other, neither would my Volition tolerate the least separation in one who lends herself to let him form his life. Whence be attentive, and your flight be continuous in my Divine Will.”

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**May 14, 1933**

***Little post of love that the soul holds in her Creator, and little post that God holds in the soul. How sanctity becomes formed by the degrees of love. Seed that Jesus casts, how first he does deeds and then words.***

I felt all immersed in the Supreme Fiat and repeating my round in Him, as I united myself to his acts, thus I felt his waves of love come that pouring themselves over me, they brought me the love of my

Creator. Oh! how happy I felt [in] feeling myself loved by God, I believe that there is no greater happiness, neither in Heaven, nor in earth, than the creature occupying a post in the bosom of the Celestial Father, whom makes his waves of love arise in order to love her. But while I felt under these waves, my sweet Jesus, visiting my little soul, all goodness said to me:

“My blessed daughter, turning in our acts that we have done, as much in the Creation as in the Redemption for love of creatures, it makes arise new love from within our Divine Being, and invests she who is united with our divine acts; she with uniting herself with our works, prepares the little post where to receive our waves of love, and as she receives them she also loves us with new love, and forms her waves of love to her Creator, in a way that she holds her little post of love in our Divine Being, and we hold our post in the creature. You should know that true sanctity becomes formed by the degrees of love with which you are loved by God, and this love, the creature then takes possession of when she loves; when she receives his divine love and she loves, God disposes himself to love her more with new love, to be loved by God with new love is the greatest act that God does toward the creature, and all the sanctity, the glory becomes constituted by how many times she has been loved by God, and by how many times she has loved him. Because you should know that our Supreme Being loves everyone and always, in a universal and general way, to this is added on a special and direct love, toward one who loving us gives us her love. Whence if the creature has been loved by God with special love, one time, three, ten, one hundred, according to the number, she acquires so many degrees of sanctity, and hence glory. You see therefore turning in my Will, uniting yourself to his acts, it calls us to love you with special and new love, and God calls you in order to make himself loved with your new and special love, and God himself will be your witness who will say to all, to Heaven and to earth: it is true I have loved her, but she has loved me, I can say that my love called hers and hers called mine to love each other. Therefore one who lives in our Will puts our love in security, nor do we have the sorrow that we can be rejected, rather in (a) sign that she has received him she responds to us with giving us her love.”

Whence I was thinking of the Divine Will and a thousand thoughts crowded in my mind, of doubts, of anxieties, of certainties, of longings, of wanting the Divine Will as primary life of my life, I wanted his sweet empire inside and outside of me. Now while I did this, always amiable Jesus added:

“My little daughter of my Volition, you should know that when I manifest a good, a truth, it is the most certain sign that I want to give that good or the gift of a truth of mine, as property of the creature, if this might not be so I would deceive her, I would seduce her, I would make her waste time in a thousand useless desires, without the possession of the good that I have made her know. I don’t know how to deceive anyone, nor do I do useless things, rather first I decide to give that good, and then I manifest the nature of that good, and while I manifest it I already put the seed in the depth of the soul, so that she starts to feel the beginning of the new life of the good that I have made her know, and the succession of my manifestations that I make her know serves to make the seed germinate, to bedew it and water it in order to form the entire life of the gift that I want to give her, and the sign that the soul has accepted and appreciated the new life of the gift that I want to give her is that I continue to manifest the different qualities, the beautiful prerogatives, the immense value that my gift possesses, and after that it is certain that she already possesses the whole entire life of the gift that I wanted to give her, then I make her know my aims, the work that I have done in her and the gift that she already possesses; my Wisdom is infinite, my industries of love are innumerable, first I

do the deeds and then the words, which serves to teach the creature, how to receive, to conserve and to make use of the good that has been given to her and made known to her. To give a good without making it known is as if one might want to give food to corpses, and I have never had (anything) to do with corpses, but with (the) living, to make her know it and not give it would be it a joke, nor would it be a way of our divine nature. Hence if I have manifested to you so many truths on my Divine Will it is because I want to give you the gift of his working life in you, if this might not be so, I would never have told you so much, my speaking alone is messenger and carrier and depositary of the great gift of my Divine Will, not only to you, but to the whole entire world. Therefore be attentive so that my seed is dusted in you, even to change into nature, and then you will feel with deeds the good of my Will reigning in your soul.

“In fact didn’t I do thus with my Celestial Mother? First I formed her, prepared her, endowed her, prepared the post, extended my Sky in the depth of her soul, I made her know so many things, and as she knew them, thus it was made a gift, I could say, Mother and Son we did the deeds first; when nothing lacked to my sanctity, to my divine decency, to the new Heaven that she came to inhabit upon the earth, then I manifested the secret, that I had already elected her for my Mother, and as I manifested the secret, thus she felt herself Mother of her Creator. You see therefore, the necessity to manifest that which I want to do with the creature, so that God and the creature want the same thing, that my incarnation itself happened not before, but in the act itself that she knew that I already wanted her for my Mother, and She accepted to be it. Therefore there is needed great attention when I make known a good that I want to make the creature, she doesn’t know my aims where they go to finish, I don’t make everything known in the beginning, but I go hand in hand, manifesting and working in order to arrive to the point where I want, and if she is not attentive and doesn’t follow me, she can be left in the middle of the road and I will have the sorrow to not being able to give my gifts and of not being able to complete my designs.”

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**May 25, 1933**

***How the Divine Will is permanent miracle. One who lives in Him is the bearer of the divine works, and his fields are the Creation and the Redemption.***

I am always around the Supreme Fiat, his sweet empire, his powerful attractions, his kiss of light, with which he makes all my acts met in order to depose in them and enclose himself within in order to form his life, it is the sweetest enchantment to my little soul, and between the wonder and the amazement I exclaim: Oh! Divine Will, how much you love me even to abase yourself in my little act, in order to enclose there your working life, and while my mind was lost in Him, my sweet Jesus, whom also enjoyed the charm, the admirable ways of his Volition, all tenderness and goodness said to me:

“Dearest daughter of my Divine Will, my Divine Volition is by himself a continuous miracle, to descend into the baseness of the act of the creature in order to form there his act, his life, it is the greatest of miracles, that has been given to no one to be able to do, his investing virtue penetrates everywhere, with his kiss of light he enraptures the act of the creature, moves it, transforms it, conforms it and with his miraculous virtue forms there his act in that of the creature and without destroying that of the creature, rather he makes use of the space, as to install there his act, and he

makes use of the void, as to form there his life, so much so that from outside one sees the human act, from inside the wonders, the sanctity, the great miracle of the divine act. Therefore one who does my Will and lives in Him, she doesn't have need of miracles, she lives under the rain of the miracles of my Volition, and she possesses in herself the font, the source that transforms the creature in the miraculous virtue of my Divine Will, in a way that one sees in her (the) miracle of unconquered patience, miracle of perennial love toward God, miracle of continuous prayer without ever getting tired, and if one sees sufferings, they are miracles of conquests, of triumphs, of glory that he encloses in her sufferings. For one who lives in my Will, He wants to give to the soul the miracle of divine heroism, and in the sufferings he puts the infinite weight and value, he puts the imprint, the seal of the sufferings of your Jesus.

“You should know my daughter, that our love is so much towards one who lives in the Divine Will, that we make her (a) gift of all that which we do in the Creation and Redemption, and she makes hers all that which is ours, and since it is hers and ours, as a thing connatural in her acts, and she seeks the Divine Will, now she finds herself in the Sky, in the Sun, in the sea, and so on, she feels in herself all the sanctity of our works, that are also hers, and feeling herself identify with them, she understands what it means to hold a Sky always extended, a Sun that always gives light, a sea that always murmurs, a wind that with its billows carries to everyone the caresses of her Creator, and she feels herself Sky, stars, Sun, sea, wind, and oh! how she loves us, and with the enrapturing forces of her love that is our love, she comes to depose everything before our Divine Throne and oh! how we feel enraptured by her notes and currents of love that she makes us, we can say that if we keep this creature in earth, we keep her in order to make her bearer of our works, we have scattered them in the Creation and it seems that she collects them in order to come to us to say how much you have loved me, and how much she loves us. But it is more beautiful when she passes into the kingdom of my acts of the Redemption. With how much love she passes from one act to the other, as she kisses them, she embraces them, she adores them, thanks them, encloses them in her heart and all love she says to me: ‘Jesus, your life ended upon the earth, your works, your words, your sufferings remained, now touch me to continue your life, therefore all that which you did should serve to my life, otherwise I can not form another Jesus of myself, if you don't give me everything I am not able neither to form, nor to continue your life in earth.’ And I all love say to her: ‘My daughter, everything is yours, take of me that which you want, rather how much more you take, more content I will be and more I will love you.’ But the most beautiful (thing) of this happy creature [is] that while she wants everything, she takes everything, she feels that she can not contain that which she has received, she comes to her Jesus, gives me everything, pours herself into me, even her littleness, her little volition, and oh, how content I am with it, I can say that they are continuous exchanges of life that we do, I to her and she to me. It is so much the strength of the union of one who lives in our Will between her and us, that neither can we put her apart from us in all our works, nor can she put herself apart, if this could be, it would happen as if she might want to divide the light of the Sun into two, that which is impossible, to divide the unity of its light, and if one might want to try to divide it, she would remain humiliated, and the light with the strength of its unity would laugh at her, or yet to split the Sky, to separate the strength of the wind, the unity of the air, all impossible things, because all their life, the strength that they possess is in the unity, in such conditions one finds one who lives in our Will, all her strength, her merit, her beauty, her sanctity, is in the unique and united strength with her Creator. Therefore be attentive and your life be in us, with us and with our works.”

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**May 28, 1933**

***Precipice, doors and living hell of the human volition. Doors, staircases and living Paradise of the Divine Will. Necessity of his knowledges, royalty that she acquires. The daughter of the great King.***

My poor mind debates many times between infinite beauty, Power, value and innumerable prerogatives of the Eternal Volition, and between the precipices, ugliness and evils of the human volition. My God, what contrast, if everyone might be able to see it they would put forth (their) life rather than do their own will, and while I felt all trembling for the serious evils in which my will could precipitate me, my beloved Jesus, surprising me said to me:

“My blessed daughter, courage, it is necessary that you know where one can arrive with holding my Divine Will for life, and into what an abyss is fallen one who lets oneself be dominated by ones own volition, indeed every evil that I make you know on it, it is a door that I make you close to the human will, it is a watch that I give you, so that if you might want to enter again, and descend in the precipice of the human volition, the watch rejects you and holds the door closed to you and every time that I add on to make you know other evils of the human volition, they are none other than defenses and watches that I add on so that they might not let you descend into the depths of its abyss. Because you should know, that every evil of human will, is none other than so many distinct doors that she possesses in order to descend into the kingdom of evils, of vices, of the gruesome terrors of the living hell, even to render one nauseated, unbearable to God and to oneself, and I with making its evils known, I do none other than wall up the doors and put there my seal and say: this door can not open anymore. Now as the human will holds its doors, its staircases in order to descend into the abyss of evil, not in order to ascend, thus my Divine Will holds his doors, his staircases in order to ascend, his Heavens, his immense goods and it forms the living Paradise for one who possesses him, and every knowledge that regards him is as a door that is opened, it is a staircase that is formed, it is a way that opens before you, that you should cross, in order to possess with facts that which you have known. You see therefore the great good of so many knowledges that I have manifested to you, they are so many doors that facilitate your entrance into his kingdom, and in every door I have put an Angel at guard, so that he might give you a hand and might conduct you securely into the regions of the Divine Will, every knowledge is an invitation, it is a Divine strength that I surrender to you, and it makes you feel the extreme need, the absolute necessity, to live of Divine Will. As He makes himself known, thus he extends in you the arms in order to take you up, and conducts you between his arms in that same knowledge that has been manifested to you, he adapts it to your capacity, moulds your soul, so that it enters in you as vital humor, as blood, as air, and he produces in you the life, the goods that his knowledge possesses, and making himself conductor, more than (a) Mother at watch, in order to see when his daughter has absorbed the last drop of good that he has made her know, in order to open his bosom again to her and to pour himself out into his daughter and make her know other values, other effects that the life of my Volition contains, and he repeats his work, because he wants to see in her the value of his life, the effects, the substance of his goods. Now the knowledges on my Divine Will instruct the human volition and she acquires science and reason, that not only is it justice to let him reign and dominate as primary life in her soul, but it is the highest good that she receives, honor and great glory that this Holy Volition, with dominating, arrives to give her the state of divine royalty, because she feels herself daughter of the Great King, hence the royalty is

also her property. When the creature has arrived to understand all this by way of knowledges and lessons that my Divine Volition has made for her, everything is done. My Will has conquered the human volition, and the human volition has conquered the Divine Will. The knowledges on Him are so very necessary, that they serve to desiccate the bad humors, and they substitute (it with) the holy humors, they are as Sun that darts the human volition, and they communicate his life, his sanctity and the ardent desire to possess the good that he knows. Therefore be attentive to listen to his lessons and correspond to such good.”

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**June 4, 1933**

***How one who lives in the Divine Will receives the creative strength of the continuous creation. Harmony with the Divine Will.***

My abandonment in the Fiat continues, I am hardly newborn and I feel the need to remain in his arms, in order to drink in long sips the milk of his truths, in order to receive the waves of his light, the sweet refreshment of his heat. I feel that the Divine Volition also wants to hold me in his arms, pressed to his bosom of light, in order to be able to infuse in me the continuous act of his working life, because life means to have acts that never cease, otherwise it could not be called life. Hence if I might not want to remain in his arms, in order to receive these continuous reflections of his life or he would not like to hold me, I could not form his life in me, so that the word life, would be reduced into words, not in reality, or even into a painted picture. My Jesus, oh! do not permit it, and make that you form the reality of his life in my soul. But while I sought to remain in the arms of the Divine Will, my Sovereign Jesus, visiting my littleness said to me:

“Daughter of my Heart, you have reason that you feel the extreme need to remain in the arms of the Divine Will, because remaining in his arms means to put herself at his disposition and to pledge to her to form his life in the creature, if she does not put herself in his arms, she puts herself as at a far distance, and life doesn’t form itself from afar, but from nearby, rather united with the same life that one wants to receive, not one mother conceives her baby from afar, but inside of her same bosom, not one seed germinates and forms its plant if it doesn’t unite itself and hide beneath the earth. Thus, to say, I want him to form the life of the Divine Will in me and to not remain united in his arms, in harmony with Him, in order to live with his same omnipotent breath, is impossible. You should know that our Supreme Being, uses the same creative power that he used in the Creation, he continues to use it in the acts that the creature does in the Divine Will. Every act that she does in Him undergoes a new creation, and my Fiat, in virtue of his creative power, remains conceived in the act of the creature. A continuous alternating happens, she lends the act, and my Divine Will creates and conceives himself in her act, and while he conceives he forms his life and raises it with the food of his light and his love. The heavens are astonished, and such is the wonder that they are struck dumb before a single act of the creature that contains within itself the creative strength of the conception of the Divine Fiat; and she with remaining in his arms, puts herself at our disposition, thus with holding her in our arms we put ourselves at her disposition and she gives us her sweet pledge, in order to do that which we want with her. So that her life, her acts, are so many pledges that she gives us, and we holding her pledges, we feel secure to be able to put forth our creative virtue, and to work as God in the act of the creature. You should know that when our Will works, as much in ourselves, as in the human act, he doesn’t ever put aside his creative virtue, nor can he put it (aside), because

it is in (his) nature that he possesses it, hence his doing is always creation, hence one who lives in ours, undergoes in her acts, his creative act, and oh how many wonders happen. Therefore be attentive and reverent and grateful, receive this creative virtue in yourself, in your acts, that wants to do great things, not little, and worthy only of our adorable Will.”

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**June 15, 1933**

***The intention forms the life of the action, it forms the veil in order to hide the divine action. The hidden Actor.***

My poor mind is always occupied by the Divine Fiat, that not only wants to make himself life, but also food, because life is not enough without having something to satisfy the hunger, one would die of hunger. Behold therefore often, very often, he gives me the delicious and celestial food of some other truths that require the Divine Volition, so that he not only feeds me, but he raises this life of his in me, and oh, how many times I feel the need that blessed Jesus says something to me that regards his Volition, because I feel myself die of hunger and my amiable Jesus, because He himself wants and gives me this hunger, in visiting my little soul he said to me:

“My daughter, your desire of being fed by my nourishing word, it wounds my heart, and I wounded, race forth from you, in order to give you my divine food that I alone can give you. My word is life and forms in you Divine life, it is light and illuminates you, and the illuminative virtue remains in you that always gives you light, it is fire that makes the heat arise in you, it is food and feeds you.

“Now, you should know that I don’t look at the external action of the creature but the intention that forms the life of the action, it is as the soul of the action, this becomes as the veil of the intention. It happens as the soul to the body, that it is not the body that thinks, that speaks, that beats, that works and walks, but the soul that gives life to the thought, to the word, to the motion, so that the body is veil of the soul, that while it covers it and makes itself bearer of it, but the vital part, the action, the step is of the soul. Such is the intention, true life of the actions. Now if you call my Divine Will as life of your mind, as beat of your heart, as action of your hands and so on, you will form the life of the intelligence of my Will in your mind, the life of his actions in your hands, his divine step in your feet, in a way that all that which you will do, will serve as veil to the Divine life, that with your intention you have formed in the interior of your acts. But what is this intention? It is your will that appealing to mine, empties itself of itself, and forms the void in its act, in order to give the post to the action of my Will, and she making herself veil, hides even in the most ordinary and natural actions, the extraordinary action of a God, so much so that from outside one sees common actions, but if one takes away the veil of the human volition one finds enclosed the operative virtue of the divine action, and this forms the sanctity of the creature, not the diversity of actions, not the works that make noise, no, but common life, the necessary actions of life, of which the creature can do no less, they are all veils that can hide our Will, and make itself field, where God himself abases himself, in order to make himself (the) hidden actor of his divine actions. And as the body veils the soul, thus the will veils God, it hides him and forms through means of ordinary actions the chain of the extraordinary actions of God in her soul. Therefore be attentive, call in all that which you do my Will and He will never deny you his act, in order to form in you, for how much it is possible, the fullness of his sanctity.”

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**June 25, 1933**

***If the Divine Will reigns in the soul, God searches (for) himself and finds himself in the creature, she searches (for) herself in God, and finds herself in his Divine center.***

My poor and little intelligence I felt it as crowded by so many thoughts that regarded the Divine Will, and I thought to myself: and why does Jesus have such interest, he insists, yearns, prays and wants that one prays that his Divine Will come to reign? It is true that for the creature it will be the greatest acquisition, to have in (her) power an immense Volition, a power that is never exhausted, a love that always burns, a light that never extinguishes itself, a sanctity that gives of the incredible and always grows, one can say that other doesn't remain for her to desire, nor to possess, because she possesses everything, but for God, what can be his profit, his glory, his honor? Whence while I thought this and other, my Sovereign Jesus, visiting my little soul, all goodness said to me:

“My daughter, dearest daughter of my Will, the reason, the cause, the purpose that, I long so much that my Divine Will takes his post, his dominion and does as Sovereign in the creature, it is because our Supreme Being goes in search of finding himself in the human littleness. Think well (of) what it means that a God goes in search of himself, but where? maybe in the extensions of the Heavens? no; in the breadth of the light, that occupies all the earth? no; maybe in the multiplicity of the waters of the sea? no, but in the little human heart, we want to hide our immensity, our power, our wisdom and all our Divine Being in the creature; hiding ourselves in great things is not great, but in the little ones we show off more in love, power, et cetera, and since we are able to do all, and do all, it delights us more and we take more gusto, in hiding ourselves in the human littleness, rather than in great things, and if we don't find our Will in her, we are not able neither to search for ourselves, nor find ourselves in her, we would lack the post where to put ourselves, all our Divine Attributes would feel impotent to hide our Divine Life where there is not our Will. You see therefore the reason why we want, long for, and that the creature longs for and prays that she live of Divine Volition, it is because we go in search of ourselves in her, and we want to find ourselves as in our own center; and it seems little to you the great profit that we make, the glory, the honor that we receive, that the little human heart hides our Will and our same life, in order to give us double love, double power, wisdom, goodness, in order to put ourselves in competition with ourselves? If you don't understand this it means that you are still blind, in the interminable ways of my Divine Will. Now if we with wanting that our Fiat reigns in creatures, we search and we find ourselves in her, the creature with wanting it, searches (for) herself in God, and finds herself in Him. You see therefore what exchanges, what work on both parts, what stratagems and loving genius, God who continually searches for himself in the creature, but where does he find himself? in the center of her, so that he searches and re-searches (for) himself, calls and recalls, where his same love calls him, where his same life resides, the creature imitates her God, turns and re-turns, searches and re-searches, calls and recalls, but where does she find herself? in the Divine center. This speaks of the exchange of life between the one and the other, the same Will that dominates the creature and God, the same love with which they are animated, hence it is no wonder that that which the one does, the other does. And only our Will knows how to do these prodigies, without Him everything is sterile, everything is impeded on the part of God and on the part of creatures, we feel that we are prisoners of ourselves, and she feels imprisoned by her human will, without flight and all impeded in herself, and without Divine Life. Therefore being all this, is it not therefore just that we don't want other than that our Will be dominant and reign?”



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**June 29, 1933**

***How in the Divine Will there are no stops, making oneself repeater of our Life. Assignment that becomes entrusted to her. How God adapts himself to the human littleness.***

My flight in the Divine Volition continues, I feel that if I might not continue I would lack life in order to live, food in order to satisfy my hunger, light in order to see, feet in order to walk, alas! I would remain immobilized, wrapped up in a profound night, I would lose the way and I would remain in the middle of the road. My God, my Jesus, Holy Mama, free me, and when you see me in peril of stopping, come to my help, give me (your) hand, so that I don't stop; or else carry me to Heaven, where these perils of stopping are not there, and I can give the boast to say: I never stopped, and therefore I never lacked, neither food, nor light, nor He who while he conducted me, with his sweet sayings he instructed me and enraptured me. But while my mind was all sunk in the Divine Will, my Wise Teacher Jesus, surprising me with his brief little visit, said to me:

“My blessed daughter, one who lives in my Divine Will feels the need to never interrupt her walk, nor are there perils of stopping herself, neither in earth, nor in Heaven, because He being eternal, his ways and his steps are interminable, and one who lives in Him receives in nature the good of being always able to walk. To stop oneself in my Will it would make our divine life lack an act of life, which he goes forming in her soul. Because you should know, that one who lives in my Divine Will arrives to such, and is able to do such, even to repeat our Divine life, our Fiat gives all the necessary materials to the creature that lives in Him, that with her acts she makes herself repeater of the same life of God, and if you might know what it means to repeat our Life, the glory, the honor, the love that she gives us, the good that she makes descend on all the generations, it is incalculable that which she does, and only our Will holds this power, to make this prodigy so great, that to no one is it given to make herself repeater of our same Divine Life in the creature.”

Whence I in hearing this said: “My love, what are you saying? How can one arrive to so much? It seems to me that it gives of the incredible”, and Jesus interrupting me added:

“My daughter, do not wonder, everything is possible to my Will, even to repeat our life. You should know that our Supreme Being, holds the virtue in his nature, to be able to repeat how many times he wants, as in fact we repeat our Divine life all entire for every individual, for every created thing, wherever, in each place and everywhere, our immensity carries us, our power forms us, and of our single life that we possess he repeats, bilocates, multiplies our Divine lives, (so) that only one who doesn't want it doesn't take it. Otherwise that which one says, where is God? in Heaven, in earth and everywhere, it would be reduced into words, but not with deeds. Now one who lives in our Will, with her acts she concurrently does with our life, that which is repeated continually for love of creatures and therefore we feel it repeated by her littleness. And oh, the contentment, the happiness that we feel, and how our love finds his vent, his exchange in feeling his same life repeated, by his beloved creature and in his emphasis of love and indescribable joy, that we experience we say: we have given her everything, and she has given us everything, nor can she give us more, because we feel that she carries our immensity everywhere to us, she emerges from all sides, there is no point where she is not felt, and oh! how sweet and pleasant to feel her everywhere in our life that she possesses, ‘I love you, I adore you, I thank you, I bless you.’ So that the assignment that we entrust to one who

lives in our Volition is to repeat our same Divine Life. Therefore be attentive and let your walk be continuous.”

After this I continued to think of the Divine Will and my always amiable Jesus added:

“My daughter, if you might know the sweet and pleasant surprises that the creature makes for us in our Will, she is tiny and finding herself in our Fiat, she finds herself surrounded by an immensity that doesn’t have an end, by a power that doesn’t have limits, by a love that not only involves all of her, but she feels that she herself is none other than love, our beauty invests her and she remains enraptured. So that the little one moves (her) little feet and looks (at) the immensity that surrounds her, and while she moves the step, she wants to take who knows how much of our immensity, but that, it doesn’t succeed her to take but a few drops of our power, our love and beauty, which although drops, but they are enough to fill her so much, even to overflow outside, even to form around her little rivers of our love, power and beauty, and the little one gets embarrassed, she becomes tired, because she wants to take more, but she can not, because she lacks the space where to be able to enclose that which she wants to take, and our Supreme Being, we make her do it, rather we enjoy her efforts and her embarrassments, it delights us, we smile at her and the little one looks at us asking us for help, because she feels the need to extend herself more in our immensity, power and love, but do you know why? She wants to give us more, she wants the contentment that she wants to say to us: my efforts, my embarrassments are, that I want that I say that I love you more, oh! if I might be able to possess all your love, how content I would be, in order to be able to say I love you how much you love me. This tiny one with her efforts, with her embarrassments, with her sayings, she wounds us, enraptures us, enchains us, and then do you know what we do? We take up the little one and we adapt ourselves to her, with a prodigy of our omnipotence, we make flow our immensity, our power, sanctity, love, beauty, goodness, in a way that our Divine Being remains inside and outside of her, inseparable from her, and she sees that everything is hers and the little one in her emphasis of love says to us: how content and happy I am, I can say that your immensity is yours and mine, and I love you with immense love, with powerful love, to my love there lacks nothing, neither your sanctity, nor your goodness, nor your beauty that enraptures, conquers and obtains all; not to content the human littleness in our Will, proves impossible to us, and since with her littleness she can not adapt herself to us, God adapts himself to her, and it proves easy to us, because there are not extraneous elements to us, but everything is ours, at the most she will be little, but this says nothing, she will be more to our care to make her how much more beautiful we can. Instead one who doesn’t live in our Divine Will, in the human littleness there are so many extraneous elements to us, will, desires, affections, thoughts, that are not ours, and it can be said that she should adapt herself to us with removing that which is not ours, otherwise she could not understand our Will, much less could she climb and enter into his celestial spheres, and hence she will remain empty of God, full of miseries in the straights of human life. How many human lives will be found without growth of Divine life, because they have not done my Will, nor are they occupied with understanding what it means to live of Him, and the great good that they can receive. Therefore they will be so many little ignorant ones and illiterate of their Creator...”

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**July 8, 1933**

***Every act done in the Divine Will is a ring of union, bond of stability, perennial fecundity. What***

***a completed act in the Divine Will means.***

My abandonment in the Divine Volition continues, I am always little and I have need of my Eternal Mama, that is the Divine Will, that carries me always in his arms, that makes use of all cares for me, defends me, assists me, feeds me, and with his sweet empire holds my human volition repressed, I live but without life, receiving in his acts the attitude of the Supreme Will. But while I rested in his arms I felt arcane delights and the repose of the Celestial Country. And my Sovereign Jesus, making his brief little visit with me, all goodness said to me:

“My blessed daughter, how content I am to find you in the arms of my Divine Will. I am secure and you also, when you are in his arms, and while you rest He works on your account, and his works are divine and of infinite value, and I in seeing you possessor of his works, I rejoice and I make festive saying: oh! how rich is my family. You should know that every act of Divine Will that the creature undergoes and voluntarily lends herself to receive, is a ring of union that she forms and acquires with her Creator, one can say that this ring encloses within, God and the soul, it connects them together, it makes them live with one single life and forms the inseparability of the one and the other. So that how many acts of my Will, so many rings, in a way that one sees a long chain in which they remain on both parts linked and joined together, and not only is she linked but she is bound with Divine stability and immutability, so that the creature is not subject to change anymore, so that she feels firm and stable in the bosom of her Celestial Father. So that she can say with all security: my sojourn is in God, neither do I know anything, nor do I know another, if not my Creator. Now this ring of union and this bond of stability produces perennial fecundity. The creature with this fecundity generates continual love, goodness, fortitude, grace, patience, sanctity, all the divine virtues, which possess the bilocative virtue, in a way that while the creature possesses them, she is able to bilocate them giving them to whom she wants, and to whom wants them. Instead one who doesn't let my Divine Will work, her acts are as broken rings, which don't have the virtue to enclose God and the creature, and since they are broken, they escape from inside of her, and hence they can not form neither bond of stability, nor fecundity, but they are sterile acts that don't produce generations of good.”

After this I continued to think of the Divine Will, but thought to myself: but how does one complete an act of complete Divine Volition and what does it mean? And my beloved Jesus, always good with this little tiny ignorant one added:

“My daughter, how does one complete a complete act of the Divine Volition[?] You should know that in order to form this complete act, there is needed the power of my Will, the creature alone can not do it, therefore, it happens that my Will invests the human littleness, and the human one lends itself to let itself be invested, making itself the one prey of the other. Now in this investment the power of my Fiat empties the creature of all that which doesn't belong to Him, and fills her up even to the brim with the Divine Being, in a way that she feels the fullness of the Life of her Creator, there is no particle, even the slightest that doesn't remain filled, in a way that she feels flow as in torrents, the Divine Life in all her being, so that she feels in herself the fullness and totality of the Supreme Being, for how much a creature is capable. Whence holding in herself this fullness and totality, she doesn't have neither something to add, nor something to remove from her act, because from all sides she possesses God, whom doesn't know how to do incomplete acts, and the creature possessing him puts

herself in the divine conditions of not being able to do if not completed acts. You see therefore what it means and how one can do a complete act, one must possess God with all fullness, and God works in her act. These complete acts, have such power that they call the attention of everyone, and the Heavens bend themselves, in order to see what their Creator works of greatness in the act of the creature. Now possessing this Divine fullness and totality, it happens that all that which she does, going forth from a depth that she possesses all and lacks nothing, if she prays, her prayer possesses the fullness of the Divine Value, her virtues are complete and fed by the life that she possesses, so that if she wants to give her acts now to God as homage, now to creatures as help, God himself will give it in her acts. Imagine yourself what will be the great good that these complete acts in my Volition will produce.”

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**July 30, 1933**

***One who does the Divine Will, forms her residence, which serves as custody, as defense and as comfort to the Divine Will himself. His knowledges form his life.***

I am always in prey of the Divine Volition, I feel his palpating life in me, as bearer of goodness, of speaking light, that while he is mute he speaks with deeds, speaks with always loving me, speaks with forming his Life, speaks with making him grow, speaks with making himself be felt, oh! blessed muteness that knows how to convert into arcane voices your motion, your sanctity, your love, all your Being into working voice, but while my mind lost itself in the Fiat, my sweet Jesus, surprising me with his brief little visit said to me:

“My blessed daughter, you should know that one who does my Divine Will forms the residence to my Supreme Volition, and as a residence does not have right, nor is it mistress to do that which it wants, and only serves as custody, as defense and as comfort to one who lives there, thus the soul loses her right in the Divine right, she surrenders the rights of command voluntarily to my Divine Will and remains as custody, as defense and comfort to my Divine Volition, which develops his life as it more pleases him. Now the human will with doing mine, not only changes into the residence for mine, but she will be an honorable residence, which my Fiat will decorate with divine friezes, this residence of his will form his Palace by which the Angels themselves will remain astonished, there he will make a display of his love, of his sanctity, of his light, of his uncreated beauty, he will form there his life and his working life in the will of the creature; to work great things in us, they are rights that we hold in our nature, our power has no limits, it can do all, and can arrive everywhere, and if we don’t do so many things it is because we don’t want them, not because we are not able to, but to arm our power with making us work in the brief circle of the human will, we can say that we put forth more love, more divine art, more power, because in her we must restrict that which in us is immense, therefore our love shows off more in making us work in the creature, and She will feel my Will living in her, in a way that she will feel his Divine life flow everywhere, in her works, in her steps, in her heart, in her mind even in her voice, he will form of her being so many rooms in order to give ease to my Divine Will now to let him speak, now to work, now to walk, now to love, in short that which he wants.”

Whence I continued to think of the so many truths that Jesus had said to me on his Divine Will, and my beloved Good Jesus added:

“My daughter, every life has need of food, not only, but of suitable adaptable matter to form that life, it must hold its beginning, its growth; only in us things don’t have beginning, in the creature every thing has its beginning. Hence in order to have the beginning of the working life of my Divine Will in the creature, he must administer the prime materials in order to form it, but do you know what these prime materials have been? the first knowledges and truth that I have manifested to you on my Divine Will, they have formed the humor, the heat and the first act of life in order to give beginning to his life. Now after having formed the beginning of this life, it was necessary to form it, to raise it and to feed it. So that as you have followed my manifestations on my Volition, some have served to form him, some to raise him and some to feed him. If I might not have continued my speaking on Him, he could be suffocated, or yet a life without growth, because he is not fed with other, but only with truth and knowledges that pertain to him. You see therefore the necessity of my long speaking on my Fiat, it was necessary in order to make him known to the creature, it was necessary in order to form his life and to not let him lack the divine food of his own truths that alone can serve in order to feed him, because outside of the creature, my Will doesn’t have need of anything or anyone, by himself in his nature he is life, food, nourishment and everything, instead in the creature wanting her part concurrent, by way of knowledges and truth that pertain to him, he forms his life more or less (of) what she knows, and these knowledges form an indissoluble marriage between the one and the other, the substance, the heat, the growth, the food of the life of my Will in the creature. Behold therefore I return to my speaking, because it serves to my same Will in you, and to you in order to make you know, love and appreciate him more.

“Hence, when creatures will hear that my long speaking, my almost continuous visits, my so many graces, will serve to form the life of my Divine Will in you, won’t they marvel of the ways that I have held, of the graces that I have done, of the so many truths that I have said, it was life that had to be formed, and life has need of continuous acts, what life can say that it doesn’t need continuous acts? not one, works don’t have need of continuous acts but life, it requires the breath, the heartbeat, the continuous motion, a food that sustains it every day, an attire that covers it, a residence that holds it secure. You see therefore what all that which I have done and will do was necessary for me, in order to form this Life of my Divine Will, it was necessary for you in order to receive it and to possess it, and to not let him lack anything of that which is appropriate to a Divine life. When I act, I act with wisdom, order and divine harmony, should I say to you that he wanted to form this life of my Divine Will in you without making you know him, without giving you the divine materials in order to form him and the continuous food in order to make him grow? I don’t know how to do these things, if I say that I want it, I must give all that which is needed, and in a superabundant way, in order to make that the creature might be able to do that which I want. And since creatures don’t know my way of acting, some marvel, they doubt it, and certain ones arrive to condemn my work and the creature that I have made the aim in order to complete my great designs, that will serve to the whole entire world, because the life of my Divine Will working in the creature, is not subject neither to die, nor to finish, but he will have his perpetuity in the midst of the human generations. Therefore leave me to do it and you always follow your flight in my Divine Will.”

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**August 6, 1933**

***How the Celestial Queen grew together with the Divine Will and how she possessed the speaking Sun. Joys of God in the Creation of man. Power that he gave him.***

I am always in the arms of the Divine Fiat, which now stops me in one work of his, and now in another, it seems that he wants to make me understand well that which he has done for our love, therefore while I turned in his works, he stopped me in the act of the conception of the Virgin, how the Divine Will had his first post and grew, and diffused himself in those little members, as the little Queen herself grew they grew together on both parts, what happy growth, what great prodigy, the Divine Will abasing himself, to enclose himself in the littleness of the Holy Virgin, in order to grow together, but while I remained astonished, my Dear Divine Teacher surprising me said to me:

“My good daughter, making the Celestial Queen live in the Divine Fiat was the greatest act, most heroic, most intense that our Supreme Being did of love, and for as much as our goods are immense and innumerable, giving our Will to live in Him, we can not give more, nor add on other, because with Him we gave her everything, and it formed in herself the font and the source of all the divine goods, for as much as it is possible for the creature. Now the Sovereign Tiny One, with growing together with our Will, as she grew, thus formed in her soul, in her heart, in her works and steps, so many speaking Suns, that with voices of light and irresistible love spoke to us, they spoke to us so much, they spoke to us of love, they spoke to us of our own Divine Being they spoke of mankind, her steps spoke to us, her little hands, the heartbeat of her heart, that with voices of light arrived even in our Divine bosom and spoke even inside of ourselves. Her speaking never ceased, because our Volition living in the Celestial Queen, she had all his speaking being, that not with human voices, but with arcane and divine voices always holds to say, never becomes exhausted, much more so that the Divine Fiat is word, is working word, creative word, how could she stop his speaking if she had him in her power? Hence her speaking held us besieged, enraptured, surrounded on all sides, occupied, in a way that rendered herself irresistible and invincible, as to give her that which she wanted, her word was power and made our power surrender, it was suave and sweet and subdued our justice, it was light and so imposed itself over our Supreme Being, over our love, over our goodness, in short there was nothing of ours that was not subdued tenderly to the powerful voices of this Celestial Creature.”

But while my sweet Jesus said this, he made me see the Celestial Queen, that from within her Heart went forth a Sun, that invaded the whole Celestial Court, all the earth, and its rays were formed with the most refulgent light, with speaking voices, that spoke to God, to the Saints and Angels, to all the creatures of earth. So that my Celestial Mama still possesses her continuous speaking, her speaking Sun that with voices of light she speaks to her God, and loves and glorifies him divinely, she speaks to the Saints and does as Mother beatifier and bearer of joy to all the Celestial Court, she speaks to the earth and as Mother makes for us the road in order to conduct us to Heaven; and my beloved Jesus added:

“You see therefore what it means to live of Divine Will, she acquires the doing, the speaking, the continuous love, that goes forth from within my Will she holds operative, illuminative and continuing virtue, and therefore they are triumphant acts that conquer God.”

After this I continued my round in the acts of the Divine Fiat and I stopped in the Creation of man, and offered the same divine acts that he did in creating man, and those of innocent Adam, in order to impetrate the Kingdom of the Divine Will, my Highest Good Jesus followed to say to me:

“My blessed daughter, as you offered our acts in creating man, and those of innocent Adam, in order to impetrate the kingdom of my Divine Will, thus you have repeated joys that we experienced in creating man, and you have formed new bonds of union between the Divine Will and man, they are our same acts that formed the place where to create man and they administered life to him in order to animate him, thus our same acts will form the way to make him reenter into our Will. Therefore the offering of our acts are armed with power, that make us decide to give that which the creature asks, more so that they are carriers of joys, but so much so that it put us in feast, and who does not know that in feasts one abounds in giving gifts not ever given? Now you should know that in not one other thing created by us did we experience such joy as in creating man, but do you know why[?] we gave power to be able to give our heartbeat, our life, our love, if we gave, we gave ourselves, but neither the Sky, nor the Sun, nor the stars, nor the wind nor all the rest had any power to give us anything, therefore the joy of receiving, no, it didn't exist in the other created things, at most the joy of giving, that (there) not being the exchange, the joy remain isolated and without company. Instead in creating man we gave him the power of giving us our life, our eternal heartbeat, that beats and gives love, such was our joy to give this power to man, to feel our heartbeat in him and to give our life at his disposition in order to be able to love us with a Divine life, so that man could felicitate us and exchange us with his joys, and joys that can remain equal with ours. Now in seeing our life in him, in feeling our heartbeat beat in him, we felt such joy that we remained ecstatic before a portent so great as the creation of man, and now offering us these our acts we feel repeated the joys and the sweet memory of his creation. Therefore repeat your offerings if you want to give us joys and to incline us to give our reigning Will upon the earth.”

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**August 13, 1933**

***Divine delirium and passion of the Divine Volition of wanting to live together with the creature. His new act and the Divine Painter. What it means to live in the Supreme Volition.***

I am always returning in the arms of the Divine Will, it seems that He longs to always have me with himself, in order to give me his continuous life, and I long in order to receive it, I would feel myself lacking life under (my) feet without Him, the heartbeat in my heart and I would suffer a tremendous hunger, without which not one other thing could even give me a crumb in order to satisfy my hunger. Oh! Divine Will, live together if you want to make me happy, and find in me the happiness of your same life. But while my mind was lost in the Fiat, my beloved Jesus making his brief little visit with me said to me:

“My blessed daughter, you could say that it is a delirium, a divine passion of my Will, that wants to have life together with the creature surrendering hers, in order to have the human littleness. But do you know why? you should know that my Divine Volition always holds ready a new act to give to the creature, but if she doesn't live together, has not become accustomed to do her acts united with my Volition, in order form one alone, I can not give it, because first she would not be worthy to receive it, second she would not understand the value of the great gift that she receives, and she would not have the virtue to absorb it in herself as proper life. With living together with my Divine Will, she acquires new life, divine ways, celestial science, penetration of the most profound things, in short, since my Fiat is the Teacher of teachers, it is He who creates the highest science, makes known things not veiled, but as they really are. Hence living together with the creature he doesn't

want to keep her ignorant, he instructs her, makes for her his surprises, recounts to her his divine story, and this transforms [her] and makes her capable to receive his new act that my Volition wants to give her, and in every act that the soul does united with Him, she acquires a new prerogative of Divine likeness. With living together with my Volition, the soul becomes refined, embellished and becomes in our creative hands as suitable cloth in the hands of the painter, that how much more beautiful, more fine is the cloth, so much more beautiful the image becomes that he wants to paint on that cloth, it seems that his brush strokes and his colors acquire more art, they are more capable, more so that they make the colors (come) alive over a most thin cloth. So that the cloth changes in image that it becomes alive and acquires such value, as to become admired by who knows how many people. Now my Will is more than a Divine Painter and he is never tired of giving new beauty, sanctity and new science and is waiting (for) an act to be done together with Him, in order to enrich it, in order to make himself more known and to make use of his divine brush strokes, in order to elevate her to such height and rare beauty as to make her be admired by who knows how many generations, in a way that everyone will call her blessed, and one will feel happy who has the good to look at her, (at) all the new acts received by God, in virtue (of) what she has worked in my Volition, they will praise her and extolling her they will make her known as the most beautiful work of my Divine Fiat; his wanting to abase himself to live with the creature, his divine delirium is (a) sign that he wants to do great things with her and worthy of his creative power. Therefore living together with my Fiat is the greatest fortune and should be the delirium, the vehement passion and the ambition of everyone.”

After this I felt inside and outside of myself the murmuring sea of the Divine Fiat, oh! how sweet it is, suave, his murmur, he murmurs and speaks, murmurs and caresses his beloved creature, murmurs and kisses her, and squeezing her between his arms says to her: “I love you and I ask love”; there is no thing more beautiful, more pleasant than the “I love you” being said by a Volition so holy, and he asks for exchange the little love of the creature, and I felt this Divine murmur flow as life in all my being and my sweet Jesus added:

“My daughter, do you want to know what it means to do and live in my Divine Will, to know where she finds herself, what she has to do with us, what she can receive, not to forget the good that she has received, these are all signs that the soul lives in my Divine Will. Because to say that she lives in Him, and to not know where the divine Palace is that lends itself to make her a residence, would not be to appreciate it, because things, persons, places when they don’t know each other they don’t appreciate each other, to say I live in the Divine Volition and to not know him is absurd, and if one doesn’t know him it is not a reality, but a way of saying, while the first thing that my Will does is reveal himself, to make himself known to one who wants to live together with Him. Hence knowing where she finds herself, she knows what she has to do with a Volition so holy, that wants all, in order to give her all. Whence she puts herself in act to receive his sanctity, his light, and she puts herself in act to live of the goods of He who cohabitates together, because knowing him, she does not feel that she abases herself in her human will anymore, more so that it is hers no more. With this knowledge the creature acquires the hearing in order to listen to him, the voice in order to speak of him, the mind in order to understand him, the trust in divine ways in order to ask (for) all and to receive all. So that she doesn’t ignore the goods that she possesses, rather she is all eyes in order to guard them and thanks He who abases himself so much to live with her. Now if someone will read these lines that I have made you write, not understanding that which is written, and wondering she



will put in doubt truth so sacrosanct, and where the creature can arrive with living together with my Volition, it is a sign that she doesn't live with Him, how can she understand him if she doesn't hold in herself this life so holy, she has never tried his delights, she has never listened to his beautiful lessons, her palate has never tasted this celestial food that my Will knows how to give? Therefore they ignore that which my Fiat knows how to do and give, and if they ignore him, how can one understand him, when one doesn't know a good, if one don't feel at least the dispositions of wanting to believe, one carries the blindness of the mind and the hardness of the heart, and one can arrive to also despise that good but for one who knows him and possesses him it forms her fortune and her glory, and she would give her human life in order to possess the life of my Fiat and his goods that she has known, and knowing him she is all ears in order to listen to him, she is all eyes in order to look at him, she is all heart in order to love him, she is all tongue in order to speak of him, indeed she would like to have who knows how many tongues in order to say the good that she knows, the prerogatives of He who she possesses as life, because hers is not enough to be able to say all that which she knows. Therefore when I want to give a good, a gift, especially the great gift of my Will as life in the creature, the first thing that I do is that of making her know, I don't want to give the light and to put it under the bushel as if she might not have it, nor my gifts in order to hide them and as in order to bury them in her, to what profit in order to give them? and if she doesn't know them how could the poor creature correspond with me, to love them and appreciate them? If I give it is because I want that we might have life together and united we enjoy the good that I have given her. Rather your Jesus makes himself vigilant sentinel in order to guard that which I have given to my beloved creature. Whence to know means to possess, to possess means to know, for one who doesn't know the truths they make themselves difficult and without life. Hence be attentive and enjoy that which your Jesus has given you and made you know."

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**August 20, 1933**

***How the Divine Majesty inclines himself toward the creature when he sees her disposed to do an act of his Will. Difference that passes between one who lives in the Divine Will. How she remains kneaded in the Fiat.***

My poor mind continues to cross over the sea of the Fiat, it seems that I am always inside, but embracing it all is not given to me, I am too little (and) incapable and while I walk, oh! how much there remains for me to walk and to understand, all Eternity won't be sufficient to cross over it all, but while my mind lost itself in his immensity, my beloved Good Jesus surprising me said to me:

"My blessed daughter, (it is) certain that all the Eternity won't be enough for you to cross over the immense sea of my Volition, much less however the few hours of your life, it's enough for you to be within us in order to make you happy, and you will be all attentive to take the drops that your little capacity can take. Because you should know, that so much is our contentment when we see our creature who is within our sea of the Fiat, and who more so wants to understand and to enclose in herself another (of) his knowledges, in order to be able to form one more act of life of our Will, that our Adorable Majesty inclines himself even into the depths of the creature and touching her little intelligence with our creative hands, we makes her capable, and with our power we form the space where she should enclose the new act of our Will, because there [is] no greater act that more glorifies us and loves us than a completed act of our Will in the creature, so much so that the Heavens abase

themselves, the Creation is all inclined and they adore my completed Will in the little creature. He himself invades all, and there is no point where one doesn't find him, he calls everything, sky and earth to do honor to his completed acts in the human littleness."

Whence I continued to think of the Divine Will and I thought to myself: but what difference passes between one who does the Divine Will and between one who lives in Him? and my amiable Jesus all goodness added:

"My daughter there is great difference between the one and the other, one who lives in my Will possesses the life of Him and receives continuous life from God in order to conserve, feed and make this life of my Will grow in the creature, life possesses and life receives. Instead one who does my Divine Will receives the effects of Him, and there is such distance, that there is no comparison that stands up between life and effects, is there not difference between life and work? Life palpates, thinks, speaks, loves, walks and repeats how many times it wants (for who) possesses it as life. Instead work being an effect of life, it doesn't palpate, doesn't think, doesn't speak, doesn't love, doesn't walk, nor is it capable of repeating itself, and it can happen that the work itself with time is consumed, and one doesn't find it anymore, how many works done who knows with how many rumors they don't exist anymore, instead life is not consumed, and if the body is consumed through death it is for a little time, but the soul doesn't die, nor can it be consumed although one might want it to. You see therefore what great difference there is between life and effects that he can produce life, effects are produced by time, by circumstances, by places, instead life is not ever interrupted, it always palpates and holds in its power to be able to produce different effects according to the circumstances. Now one who lives in my Will possessing the life of him, holds in her power and always, not at interval, sanctity, grace, wisdom, goodness, everything and since it is life that she possesses, as much in the soul as in the body, in a way that all the littlest particles of her being contain the omnipotent Fiat, and he flows more than blood in all the creature, so much so that if she palpates, (the) Fiat palpates, if she thinks, in her thoughts is impressed the Fiat, if she speaks, she feels in her voice flow my Fiat and she speaks of Him, if she works her works are kneaded with my Fiat, and if she walks her steps say Fiat, he is life my daughter, and as life she must feel him in all her being, nor can she do less than to not feel him; not so for one who does my Will, in order to feel him she must invoke him, pray, but when does she invoke him? in the sorrowful circumstances of life, in the needs, when she sees herself pressed by enemies, almost as those that call the physician when they are sickened, but if they are well the physician is always a stranger for them, hence the perennial life of my Divine Volition doesn't exist in them, and therefore they are mutable in good, patience, prayer, they don't feel the light as life in them, and hence they don't feel the need to possess him as one's own property, nor do they love him with true love, because when the acts are not continuous, he doesn't have the dominion over them, nor have they in their own power, hence the love remains broken. Therefore the difference is great between life and effects, life makes felt the need to live of Divine Will, instead the effects no, if they have, they have each other, if they don't have each other, they remain indifferent. Whence always wanting my Will means that one possesses the life of him."

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**September 2, 1993**

***Channels, commerce between Heaven and earth, traffic of the soul that lives in the Divine Will.  
Competition of love between creature and Creator.***

I am always the little atom in the Divine Volition, hardly newborn, and I feel the extreme need to be fed and raised in his Paternal arms, otherwise the human volition rises in me in order to form its unhappy life. My God have pity on me and do not permit that I know nor acquire other life, if not that of your Divine Will, and feeling afflicted, oppressed for the almost continuous privations of my sweet Jesus, that hold me sacrificed on the stake of a sorrow that only God is witness to a martyrdom so hard, hence I had fear that my unhappy human volition might make some draw for me, and my beloved Jesus in order to infuse courage in me, sustaining me in his arms because I could not endure anymore, said to me:

“My blessed daughter, courage, banish every fear from your heart, this is the weapon that now kills, now wounds love, and makes familiarity lost with your Jesus and I neither know how to remain, nor do I want to remain, without intimacy with one who wants to live of my Will, it is as if she might not be one sole thing with me, if this were so, I could not say that the Will is one that animates us, and that forms your life and mine, but I would have to say: you hold your will and I hold mine; and I don’t want this, because living in my Volition would not exist anymore in you. Rather I want that in every suffering that you suffer, be it even my privation, every thing that you do of all your being, you always call my Will, so that all your acts form the channel, where He can find the way, the place, where to enclose his goods and to make them flow in abundance according to the channel that you have prepared, every act that you do can be a channel of graces, of light, of sanctity that you lend to my Will, which will make you proprietor of the goods that he encloses in your acts, and he will make them flow to (the) good of everyone. You see therefore to what your being, your sufferings, your acts should serve me, as so many little channels in which I can always put of mine, depositing mine is for me happiness, it is giving me to do, it is feeling myself loved and known. And therefore it so much my desire to deposit my divine properties in the acts of the creature in order to make her mistress, that I remain to spy, I do as a vigilant sentinel, I use all my loving attentions, in order to see if her acts are void of human volition, and if she makes the call to my Divine Will, which finding the void in the human acts, makes use of them as channels in order to deposit in them the greatest graces, the most sublime knowledges, the sanctity that more resembles him, and with this he forms the divine dowry for his beloved creature.”

After this he became silent, and then he added with a more tender accent:

“My daughter, you should know that for one who lives in my Divine Will, there is no time to lose, nor can she mind to certain trifles, to fears, to oppressions, to agitations, to doubts, one who holds the most to do, must put aside the lesser, (for) one who must take the Sun and enjoy herself with it, it is necessary that she doesn’t mind the little lights, and one who possesses the day, must not mind the night, because the Sun is more than the little lights and the day holds more value than the night, and if she wants to mind the one and the other, (there) passes (the) peril that she doesn’t enjoy the whole fullness of the light of the Sun, nor does all that which the day can do, and it can be that by minding the lesser she loses the most. More so, that my Divine Will for one who lives in Him, wants to always be in the act of giving, and the creature must be always in the act of receiving and if she wants to mind to other, my Will is constrained to pause in giving, because he doesn’t find her attentive in receiving that which he wants to give, and this breaks the Divine current, and if you might know what it means, how attentive you would remain.

“Beyond this, you should know that as the creature does her acts in my Divine Will she enters into the divine banks, and there makes her traffics/(transactions) of infinite value, since she comes in our Volition, although she is little, but she comes as mistress and makes herself mistress of that which our divine banks possess, and she takes how much more she can take, and since she can not enclose within herself that which she takes, she leaves them in deposit, together with our own treasures, and we let her do it, we enjoy her traffics/(transactions), and such is our goodness that we give her the interest of the acquisitions that she has made. So that every time that she does her acts in our Volition, she opens the commerce between Heaven and earth, and puts in traffic our sanctity, power, goodness, love, and we in order not to remain behind our beloved creature, she climbs and we descend into the depths of the human volition, and opening our commerce we make the acquisition of the human volition, traffic so very wanted and pleasant to us, and thus we make competition and we conquer each other. Good daughter, to live in our Volition and to not have she who works with us and we with her, nor to have to say, nor to make ourselves felt, proves impossible to us; if this might be, it would not be our life anymore that we develop in the creature, but a way of saying, not a reality, life feels the absolute need to move itself, to make itself be felt, to breathe, to palpate, to speak, to give heat, how can a life be suffocated, to be, to live, and to not make itself be felt? This is impossible to God and the creature. Therefore do not alarm yourself when you feel that everything is silence in you, they are brief incidents, because it is I myself that feels the need to make myself felt, that my life exists in you. To be and not to make myself felt, it would be my cruelest martyrdom, I can do it for a little, but not always, hence do not give thought to yourself, live all abandoned in me and I will think to everything.”

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**September 10, 1933**

***How Our Lord disburses the price in order to buy his Divine Will in order to give him to creatures. The bath in the Divine Volition. The little sea of the soul and the great sea of God.***

I was following the Divine Will in his acts, as much the Creation, as the Redemption, how everyone had a connection with the human will for the Divine one to have his post and since many human acts escaped receiving the sanctity of the divine act, not giving the first post to him, I thought to myself: how difficult it is that the Supreme Fiat extends his kingdom in the human acts of creatures because it seems that they don't even recognize the divine act that races in them, hence they don't appreciate him, nor do they give him the due supremacy, rather it seems that the human acts are as a people without king, without order and many, enemies of the divine acts who want to give life, that while he races in them, they don't recognize him. My God, I said to myself, how can it be that your Will will form his kingdom? And my always amiable Jesus surprising me all tenderness, drowned with love, as if he might need of an outlet, said to me:

“Blessed daughter of my Will, and yet there is no doubt, it is more certain that my Volition will have his kingdom in the midst of creatures, as my descent from Heaven in earth was certain. Doing as king he had to constitute the kingdom to my Fiat, which man had rejected. Hence my Divinity united to my Humanity, descended from Heaven in order to buy my Divine Will for creatures; every act that I did, was a disbursement of the price that was needed, and that it gave to the Divine Majesty, in order to repurchase that which man had rejected and lost. So that my every act, suffering, tear and the death itself of (the) cross was none other than to disburse the sufficient price, in order to buy my

Divine Will and to give it to creatures. Hence if the purchase was made, the price disbursed, the Divinity accepted it, the payment concluded with the sacrifice of my life, how shouldn't his kingdom come? Rather you should know that as my Humanity worked, suffered, prayed, thus my Divine Fiat descended in the depths of my human acts and formed his kingdom, and since I was the head, the greatest brother of all the human generations, the kingdom passed to my members and my smaller brothers. However first the Redemption was necessary, because this had to serve to till the ground of the human wills, to purify them, to prepare them, to embellish them, and to make them know how much they have cost this Man and God, the purchase that this divine Will has made in order to give him to creatures, so that they can receive the grace to be able to receive the great gift of being dominated by my Will; if there might not have been the Redemption first, it would lack the disbursement of the price, and the preparatory act for a good so great. Rather I say to you that first the Divinity had decreed the Redemption, that I might descend from Heaven, and the kingdom of my Will, the one having to serve to the disbursement of the other, because He being Divine and of infinite value, there was needed a Man God that might be able to pay and to acquire a Divine Volition, in order to give him again to whom had lost him, and if this were not so, I would not have moved from Heaven in order to come only to redeem, more so I took an interest to restitute the rights to our offended and rejected Will, than to the Redemption itself, and then I would not have done as God if I put in safety my creatures, and put my Will aside not giving him the rights due him and of restituting to him his kingdom in the midst of creatures. Therefore be certain, you suffer and pray for a purpose so holy."

After this I continued to immerse myself in the Divine Fiat, I felt the need to enter in his sea, in order to take the necessary foods in order to feed and conserve his same Will in my soul, the new act that He holds, and that also in me feels the need to have his continued new act, his infinite refreshments. Hence while I bathed in his divine sea my Dear Jesus added:

"Blessed daughter, your little tiny river of my Volition enclosed in you, feels the need to plunge itself in the great and immense sea of my Will. So that for one who lives in my Volition she holds for her littleness the little sea of my Volition inside of herself and the immense sea outside of herself, and the little one feels the need to plunge herself into the great one, in order to always enlarge her little sea more, and she does this every time that she wants to do acts in my Will, she comes to make her bath in the great one, and while she baths she takes the foods, the divine refreshments, our freshness, in a way that she feels all renewed to new divine life, and since my Will holds the communicative virtue, he doesn't let the creature go out from his great sea, if he has not filled her up even to the brim with new acts of his Will. You see therefore He is awaiting your acts in order to give you his bath and to communicate to you his new prerogatives that you didn't possess. And if you might know what it means to take a new bath in the sea of my Divine Volition; every time that one feels reborn to new life, she acquires new knowledge of He who has created her, she feels more re-loved by her Celestial Father, and arises in her new love for He whom she loves, in short it is the daughter that knows and wants to know her Father more and doesn't want to do anything without his Will, it is the Divine Father that calls his daughter in order to hold her together with Him, in order to form one (of) his models. Therefore be attentive and do not let any act escape that does not take possession in my Supreme Fiat."

**September 17, 1933**

***How the Divine Will is the engine and the assailant, he gives life, he recalls to life and makes arise the memory of all. Divine encampment. How the motion of the Divine Will forms his life in the creature.***

I am under the eternal waves of the Divine Volition and it seems to me that he wants that I might pay attention to these waves, recognize them, receive them in myself, love them, in order to say to me: I am the eternal Volition I am over you, I surround you everywhere, I invest your motion, your breath, your heartbeat, in order to make it mine, in order to make for me the breadth and thus be able to extend my life in you, I am the immense one that wants to restrict myself in the human littleness, I am the powerful one that delights to form my life of created weakness, I am the Holy one, that wants to sanctify everything, pay attention to me and you will see what I know how to do, and what I will do in your soul; but while my mind was all occupied with the Divine Volition, my always amiable Jesus, repeating his brief little visit, said to me:

“My blessed daughter, my Will is the engine that with iron constancy assails the creature from all sides, inside and outside in order to have her to himself, and to form the great prodigy of forming his divine life in the creature; It can be said that He has created her, in order to form and to repeat his life in her, and at whatever cost he wants the intent of it. And in all things he turns around her, and it seems that he says to her: ‘look at me it is I, know me, I come in order to form my life in you’; and doing as (an) assailant to her he assails her inside and outside, in a way that one who pays attention, feels my Divine Will regurgitate inside and outside of herself, that is forming the prodigy of his divine life which is not given to them to resist his power, and do you know what this Divine Will of mine does? he re-gives life, recalls everything to life, makes arise in this life all that which he has done, and what has been done of good by all creatures, he arouses the sweet remembrance of his works, as present and in act, as if he might repeat them, nothing escapes from this life, she feels the fullness of everything, and oh! how the creature feels happy, rich, powerful, holy, she feels outfitted with all the good acts of the others, and she loves for all, glorifies the Divine Fiat as if they might be hers, and my Volition feels his works re-given to him by her, hence the love, the glory of his divine works, and repeats with the memory the glory and the love of the other creatures. Oh! how many works put in oblivion, how many sacrifices, how many forgotten heroic acts, that have been done by the human generations, that they don’t think of anymore and hence there is neither the continuous repetition of the glory, nor one who renews the love of those acts, and my Divine Will forming his life in the human littleness, makes arise the memory of everything, in order to give and in order to receive everything, centralizes everything in her and forms his divine encampment. Therefore be attentive to receive these waves of my Volition, they re-pour themselves over you in order to change your fate, and if you receive them, you will be his fortunate creature.”

After this I continued to think of the Divine Will and I thought to myself: but how can this divine life be formed in the soul? and my sweet Jesus added:

“My daughter, human life is composed of soul, of body, of distinct members the one from the other, but who is the primary motion of this life? the will, so that without it she could not do beautiful works, nor acquire science, nor be capable to teach them, therefore all the beauty of life would disappear from the creature, and if she possesses beauty, dowry, value, talent, it must be attributed

to the motion of order that the will holds over human life. Now if my Divine Will takes this motion of order over the creature, he forms there inside of her divine life. So that provided that the creature submits herself to receive the motion of the order of my Will inside and outside of herself, as first motion of all her acts, already this divine life of mine becomes formed, and takes his regal post in the depth of the soul. Motion says life, and if the motion has beginning from a human will, one can call it human life, if instead the beginning is of my Will, one can call it divine life. You see how easy it is to form this life, provided that the creature wants it, I not to want it, nor do I ever ask impossible things from the creature, rather first I facilitate it, make it adaptable, practicable, and then I ask (for) it; and while I ask (for) it, in order to be more secure that she can do that which I want, I offer myself, to do together with her that which I want that she might do, I can say that I put myself at her disposition, so that she finds strength, light, grace, sanctity not human but divine, I don't go there, nor (give) that which I (can) give, nor (do) that which I (can) do, (but) when the creature does that which I want, I abound her so much, as to make her feel not the weight, but the happiness of the sacrifice, that my Divine Will knows how to give.

“And as the human life holds its life, its distinct members, its qualities, thus our Supreme Being, holds his most pure qualities, not material, because in us there doesn't exist matter that forms our life; united together sanctity, power, love, light, goodness, wisdom, omniscience of everything, immensity, et cetera, they form our Divine life, but who constitutes the motion, who rules, who develops with an incessant and eternal motion all our Divine qualities? our Will, He is the engine, the manager, that gives to each one of our qualities working life. So that if it were not for our Will, our power would be without exercise, our love without loving, and so on with all the rest. You see therefore how everything is in the Will, and therefore with giving it to the creature we give everything, and since they are our little images created by us, our breaths/[*fiati*], the little tiny flames of love scattered by us in all the creation, behold therefore we gave them a free will united to ours, in order to form our facsimiles wanted by us, there is no thing that glorifies us more, that loves us more, that makes us content, than to find our life, our image, our Will in our work created by us. Therefore we entrust all to the power of our Fiat, in order to obtain the intent.

“My daughter, you should know that as much in our Divinity, in the supernatural order, as in the natural order of creatures, there is a virtue in nature, an innate prerogative to want to produce life, images that resemble it, and hence a yearning of love, an ardent desire, to re-pour oneself into life and work that produces itself, in all the Creation there is no thing that doesn't resemble us, the Sky resembles us in the immensity, the stars in the multiplicity of our joys and infinite beatitudes, in the Sun there is the likeness of our light, in the air the likeness of our life, that gives itself to everyone, is of everyone, and no one can escape it, although they might want to, in the wind that while it makes itself felt now with vehemence, now as sweetly caressing creatures and all things, but they don't see it, our power and omniscience that we see all, we hear all and as in fist we enclose all, yet they don't see it, in short there is no thing (in) which there is not a similarity of ours, all our works give of us, they praise us, and each one holds the office to make known each quality of their Creator. Now in man, it was not only work that we made, but human life and divine life that we created in him, therefore we yearn, we want, we long to reproduce in him our life and image, we arrive even to drown him with love, and when he does not let himself be drown, because he is free by himself, we arrive to persecute him with love, not letting him find peace in all that which escapes from us, not finding ourselves in him, we stir them (to) incessant war, because we want our beautiful image, our

life reproduced in him. And since all things are made and grafted by us, also in the natural order there is this virtue of wanting to produce things and similar life, you see a mother generates a child, all her anxieties and desires is that she wants it similar to herself, and she longs to see it in the light, similar to its parents, and if the child is similar to them, oh how content they are, they make a boast of it, they want to make it seen by everyone, they raise it with their customs, in their ways, in short this child becomes their preoccupation and their glory, but if instead it is dissimilar from the parents, ugly, deformed, oh how they remain embittered, tormented, and they arrive to say with highest sorrow: it seems that he is not our child, of our blood; they would almost like to hide it in order to not to let him be seen by anyone, feeling humiliated and confused, and this baby will be the torture of their parents for all life. All things possess the virtue to reproduce similar things, the seed produces other seeds, the flower other flowers, the bird other little birds, and so on with the rest, not producing similar things is to go against divine and human nature. Therefore not having the creature similar to us, is one of our greatest sorrows, and only one who lives of our Will, can be joy, and bearer of glory and of triumph for our creative work.”

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**September 24, 1933**

***Our Lord’s humanity, sanctuary and custodian of all the works of creatures. How love never says enough.***

My abandonment in the Fiat continues, nor can I do less than to feel the murmur of his life, it would be to not have life anymore, not feeling his murmur, that murmurs and gives light, murmurs and strengthens, murmurs and makes you feel his Life, that warms and transforms you in his. Divine Will how very amiable, admirable you are, how not to love you? Whence I followed his works, which as I followed them thus they re-flowed over me in order to give me love, and in order to say to me we are your works, done for you, take us, possess us and make them yours, so that in that which you do you hold ready the model of ours; and while I followed the works of the Redemption, my sweet Jesus detaining me, said to me:

“My good daughter, in all our works there was always an excess of love toward man, and an excess gave me the push to make another of it. Hence it was not enough to me to descend from Heaven in earth, in order to do it again; every act that I did, every suffering, I can say also every breath, it was directed to her, I called her in my omniscience, I squeezed her in my arms, I molded her again in order to renew her, and giving them the new life that I had brought from Heaven, I united her with me, in order to put her in the progeny of my Celestial Father. But this was not enough for me, in order to hold her more secure I made of my Humanity the depositary of all the works, sacrifices, and steps of man. Look at me how I hold everything enclosed in me, and this brings me to love them doubly in every act that she does. With incarnating myself in the bosom of the Immaculate Queen, I formed this Humanity of mine and constituted myself head of the human family, in order to unite all creatures with me, and to make them my members, hence all that which they do is mine, in the sanctuary of my Holy Humanity I enclose everything, I guard the little goods as well as the great, but do you know why? passing through me, I give them the value as if they might be my works, prayers and sacrifices, the virtue of the Head descends in the members, it makes a mixture of everything, and I give the value to them of my merits. So that the creature finds herself in me, and I as head find myself in them. But do you believe that my love said or says enough, Ah! no, it will never say



enough, the nature of the Divine love is to always form new inventions of love, in order to give love and receive love, if this might be it would put forth a limit, and enclose in our divine circle our love; but no, ours is immense, and by his nature he must always love, behold therefore to my Humanity I want to make followed the large field of my Divine Will, which will do incredible things for love of creatures. Behold therefore his knowledges, his volition to reign, if he doesn't reign, how can he lavish, show off in his surprises of love. Therefore be attentive and you will see what my Will knows how to do."

\* \* \*

**October 1, 1933**

***Enchanting scenes that Jesus enjoys in the soul that lives in his Will. Continuous call that they make (to) God and the creature.***

The Divine Volition never leaves me, it seems to me that he is always inside and outside of me, as in (the) act of surprising me, that he wants to put his act in all that which I do, if I pray, if I suffer, if I work and even if I sleep, he wants to give me his divine rest in my sleep, he wants to always give himself (something) to do, and in every thing he calls me with saying to me: make me descend into the depths of your acts, and I will make you climb into the heights of my acts, we will make competition, you to climb and I to descend; but who can say that which the Divine Will makes felt in my soul? his excessive love, his condescension, his continuous occupying himself over my poor soul; but while I was under the empire of the Divine Volition, re-pouring himself over me, my Highest Good Jesus, surprising me said to me:

"My good daughter, there is no scene that more moves me and enraptures me than to see the human littleness under the empire of my Will, the Divine in the human, the great in the littleness, the strong in the weak, that hiding themselves the one in the other, to conquer each other, it is so beautiful, so enchanting, that I find the pure joys, the divine happiness that the creature can give me, although I see that underhandedly, she hands me my same Will, and she hands me it through means of the channel of the human will, if you might know how much I delight myself, in order to make me pleased you would make yourself conquered always by my Will, I can say that I leave Heaven, while I remain in order to come to enjoy the pure joys that my Divine Will in the little circle of the creature in earth knows how to give me. You should know that one who does my Divine Will, and lets him flow his Life in her acts, continually calls God and all his attributes, God feels himself called always by the creature, now she calls him because she wants his power, now because she wants his love, now because she wants his sanctity, his light, his goodness, his imperturbable peace, in short she always calls him because she wants of his, and God is always waiting in order to give that which she asks for, and in order to repay her, he feels called and calls her in order to entrust her and say to her: 'what else do you want of my Divine Being, take that which you want, rather as you call me already I prepare (for) you my power, my love, my light, my sanctity, what is needed in your act.' So that God calls the soul and the soul calls God, and this always calling each other in order to ask and receive and God in order to give, it forms the life of my Will in the creature, matures her, makes her grow and forms the sweet enchantment of her Creator himself. A continued act encloses such power that God doesn't know how to release himself from the creature, nor she from God, rather they feel the irresistible need to remain bound the one with the other, and only my Will knows how to produce these continuous acts that never cease, and they form the true character of the living in my Will.

Instead a mutable character, a broken work, it is the true sign of living of human volition, which doesn't know how to give neither firmness, nor peace, and doesn't know how to produce anything other than thorns and bitterness."

\* \* \*

**October 15, 1933**

***Mastery and Divine art. The little Paradise of God. Labyrinth of love, generative virtue of the Fiat. God in the power of the creature.***

My abandonment in the Fiat continues, I feel his omnipotent puff that blowing (on) me wants to make his life in me grow, magnify, he wants to fill me so much as to not let my human being (be) but only the veil that covers him. Whence I thought to myself: but what comes to this Holy Volition, that has such interest to form his life in the creature, that he moves Heaven and earth in order to obtain the intent, and what difference is there between the Divine Will as life, and between Divine Will as effect? And my always amiable Jesus, squeezing me between his arms, with an indescribable goodness said to me:

"My blessed daughter, there is nothing more beautiful, more holy, more pleasant and that more pleases and glorifies us, than forming the life of our Divine Volition in the creature; in her becomes formed a little Paradise, where our Supreme Being is delighted to descend in order to make his sojourn there. You see, instead of one Paradise we hold two, in which we find our harmonies, beauty that enraptures us, pure joys that double our happiness because of having formed one more of our lives in the little circle of the creature. In this Paradise for how ever little, for how much (a) creature can be capable, we find everything, everything is ours, indeed we find the littleness that enamors us more, and we contemplate our Divine art, that in the little one, we have with the virtue of our power, enclosed the great one, we can say that with our labyrinth of love we have transmuted things, the great in the little and the little in the great, without a divine prodigy of ours we could not form, neither our life, nor our Paradise in the creature, and does it seem little to you to have one life more of ours, and a Paradise doubled at our disposition in order to felicitate us all the more? You should know that neither the Sky, nor the Sun, nor all the Creation costs us so much, nor have we put forth neither so much mastery and art, nor so much love, as much as we put forth in forming our life all of our Will in the creature, in order to form for us one Paradise more, where to master our beautiful ease, and to enjoy our delights. The Sky, the Sun, the sea, the wind and everything, narrate He who has created them, they show us, they make us known, they glorify us, but they don't give us one of our lives, nor do they form for us another Paradise of ours, rather they serve she or he, that our Paternal goodness has taken the pledge to form our life in her, and it costs us so much, that our Fiat uses his working and repetitive virtue of his continuous Fiat over his fortunate creature in order to overshadow her with his power, in a way that one Fiat doesn't await the other, in a way that if he blows on her he says Fiat, if he touches her he repeats Fiat, if he embraces her he uses his working Fiat and goes molding her and as kneading in her his divine life. One can say that with his breath he forms his life in the creature and with his creative virtue regenerates her and forms there his Little Paradise, and what don't we find in Her? It is enough to tell you that we find all that which we want, and this is everything for us. You see therefore the great difference that there is between the Divine Will as life, and that as effect; as life all the goods, the virtues, the prayer, the love, the sanctity, they convert themselves in the creature into nature, they are risings that form in her, that always rise in a

way that she feels in herself the nature of love, of patience, of sanctity, as she naturally feels the mind that thinks, the eye that sees, the mouth that speaks, (with) not one effort in this, because God has given them in (her) nature, and she feels herself mistress to do with them whatever use she wants. Thus with possessing the Divine Will as life, everything is holy, everything is sacred, the difficulties finish, the inclinations to evil don't exist anymore, and in spite that she changes action, and now does one thing, and now another, the unitive virtue of my Will unites them together and they form one act alone, with the distinction of so many varied beauties for how many acts she has done, and she arrives to feel that her God is all hers, even to feel that in the excess of his love he has given himself into the power of the creature, in virtue of the Divine Will that she possesses as life, she feels him as her birth and raises him with such finesse of love and profound adoration, that she remains as naturally absorbed in her Creator, that is already all hers, and such is the fullness of love, the happiness that she feels, that not being able to contain it she would like to give the Divine Will to everyone as life in order to render everyone happy and holy.

“Not so, for one who doesn't possess him as life, but only as virtue and effect, everything is difficulty and she feels the good by time and circumstances, the circumstance ceases and she feels the void of the good, and this void produces inconstancy, variety of character, tiredness, she feels the unhappiness of the human volition, she neither enjoys peace, nor does she know how to give peace to anyone, she feels in herself the good as if she might feel dislocated limbs or partly detached that she is not mistress with them serving her, and she must be subject to the others in order to make herself serve, not living of my Will is making oneself enslaved and to feel the whole weight of slavery.”

\* \* \*

**October 22, 1933**

***Jesus finds his Heaven in the creature; his Celestial Mama and everyone in the All and the All in everyone. The Divine Will makes himself revealer and surrenders his Divine Being to the creature.***

I felt little, little, so much so as to not know how to move a step, and having made holy Communion, I felt the need as child to shelter myself in the arms of Jesus, in order to tell him “I love you, I love you a great deal”, not knowing how to say other, because too little an ignorant one but my sweet Jesus waited that I might say other, and I added: “Jesus I love you together with the love of our Celestial Mama”. And Jesus said to me:

“How sweet, refreshing it is to me, to feel myself loved together with the love of the daughter and our Mama, I feel her maternal tenderness, her enthusiasms of love, her chaste embraces, her ardent kisses, that pouring themselves in the daughter, Mama and daughter love me, they kiss me and they squeeze me between their arms with one single embrace, to find the daughter together with my Celestial Mama, that wants to love me, and she loves me as my Mama loves me, they are my most dear delights, my outlets of love, and I find the most pleasant exchange to the so many excesses of my love. But tell me, together with whom else do you want to love me?”

And he became silent, waiting that I might tell him together with whom else I would like to love him. And I, almost a little embarrassed added: “My divine Jesus, I want to love you together with the

Father and with the Holy Spirit”; but it seemed that he was not yet content, and I: “I want to love you together with all the Angels and Saints”; and He: “and with whom else?” “With all the wayfarers and even up to the last creature that will exist upon the earth, I want to bring everyone and everything to you, even the Sky, the Sun, the wind, the sea in order to love you together with everyone.” And Jesus all love, that it seemed that he could not contain the flames, added:

“My daughter, behold my Heaven in the creature, the Sacrosanct Trinity, who surrenders his love in order to love me together with her, the Angels and Saints, who make competition to surrender their love in order to love me together with her, this is the great act, to bring everyone in the All that is God and the All in everyone. Your littleness, your infantile ways in my Divine Will, embrace everything and everyone, (and) you want to give me everything, even the same adorable Trinity, and since you are little, no one wants to deny you anything, rather they unite themselves with you and they love together with the tiny little one. And with bringing me everyone in the All and with loving me, you diffuse the All in everyone, my love being bond of union and of inseparability, I find everything in the soul, my Paradise, my works and everyone, and I can say nothing lacks to me, neither Heaven, nor my Celestial Mama, nor the cortege of the Angels and Saints, all are with me, and all love me. These are (the) stratagems and loving industries of one who loves me, that calls everyone, to ask love from everyone, in order to love me and make me loved by everyone.”

After this I continued to think of the Divine Volition and my sweet Jesus added:

“My blessed daughter, one who possesses my Will as Life, feels in herself the Divine motion, God moves in the Sky, and she feels his motion, our motion is work, is step, is word, is everything, and since our Will is one with that which the creature possesses, she feels flow inside of herself the same motion with which God moves himself, and hence divine the work, the step, the word, that which my same Will does in ourselves, he does in the creature. In a way that she not only feels inside of herself the life, but the nobility and the way of He who has created her, so that she doesn’t feel the need of asking him, because she feels herself possessor, our Will occupies her so much that he gives her his love in order to make her love, his word in order to make her speak, his motion in order to make her move and work, and oh how easy it is that she knows that which he wants from her, there are no secrets, nor curtains for one who lives in our Will, but everything is revealed, we can say that we can not hide ourselves from her, because our same Will already reveals us, who can hide themselves from themselves? not to know his secrets and that which he wants to do? no one, from the others he can hide himself, but from himself, it will be impossible (with) them. Such is our Will, he makes himself revealer and puts to light the creature of that which he does, of that which he wants to do, and he makes for her the great surprises of our Divine Being. But who can tell you where the creature can arrive, and what she can do with possessing our Will as life? The true transformation and consummation happens with the creature in God, and God takes the active part, and says: ‘everything is mine and I do everything in this creature.’ It is the true Divine wedding in which God surrenders his Divine Being to his beloved creature. Instead one who lives of human will it happens as (to) one who descending from the nobility of his family takes for a bride a rude, rough, badly brought up one, this one little by little will lose his noble and polite ways, and will acquire boorish and rough ways, as not to recognize himself anymore. What distance between one who lives of Divine Will and between one who lives of human will, the first ones form the celestial kingdom upon the earth, enriched with goodness, with peace, with graces, they can be called the noble part. The second

ones form the kingdom of revolutions, of discords, of vices, that don't have peace, and they don't know how to give peace."

\* \* \*

**October 30, 1933**

***The Divine Will guide of the soul and she the gatherer of the works of her Creator. How one who lives in the Divine Will receives the transmission of that which has been done first in God and then communicated to her.***

I was doing my round in the Creation and it seemed to me that all created things wanted the great honor of being offered as homage and glory to their Creator, and I passed from one thing to the other and I felt so rich, that I had so many things to give to He who so very loves me, and that while he had done everything for me, I could give everything to God, in order to be able to say to him: 'I love you through means of your works, which are pregnant with your love and they teach me to love you'; but while I did this my Highest Good Jesus surprising me, all goodness said to me:

"How beautiful it is to find our daughter in the midst of our works, we feel that she wants to put herself in competition with us, we have created everything for her in order to love her, and we have given her everything, so that she might possess them and might enjoy them and they might be the narrators of our power and the bearers of our love, and therefore she in every created thing, feels our love that embraces her, kisses her and that molding her tells her strongly and tenderly 'I love you', she feels our embraces of love that we (take) her to our Divine bosom, and she in the midst of so much love loses herself, is confounded and in order to make competition does our same way, that we do in creating so many things in order to descend to her, and putting herself *en route* in every created thing, she feels what we do for her and how we love her, and she repeats for us that which we do for her, she repeats our loving embraces for us, our ardent kisses, our enthusiasms of love, and oh, our contentment in seeing that the creature climbs to us, and brings us that which we gave her and give her with so much love. Our Will does for her (as) guide and carries her even to us, in order to make the exchange given of that which we have given her. So that one who lives in our Will is the gatherer of all our works and she carries them to us in our womb in order to say to us: 'I love you with your same love, I glorify you through means of your power, you have given me everything and I give you everything.'"

Whence I continued my round in the Divine Will and arrived in Eden I thought to myself: oh how I would like the love, the adoration of innocent Adam, in order to be able to also love my God with his same love with which the first creature created by Him loved him; and my sweet Jesus surprising me said to me:

"My blessed daughter, for one who lives in my Divine Will, she finds in Him that which she wants, because all that which one does in Him, nothing goes forth outside, but everything remains inside together with Him, inseparable from Him rather they form his same life. Hence all that which Adam did in my Divine Will, he could carry nothing with himself, at the most the happy memory of how he had loved, of the seas of love that inundated him, also of the pure joys that he had enjoyed, and of that which he had done in our Fiat, that served to embitter him more; one act done in our Will, one love, one adoration formed in Him, is so very great that the creature doesn't hold the capacity, nor

(the) post where to put it, therefore only in my Will can these acts be done and possessed. Whence one who enters in Him, finds in act all that which innocent Adam did in Him, his love, his tenderness of son toward his Celestial Father, the Divine Paternity that overshadowed his son from all sides in order to love him, she makes everything hers and loves, adores and repeats that which innocent Adam did, my Divine Will does not change, nor does he mutate, what was, such it is and will be, provided that the creature enters in Him and has life together with Him, he doesn't put forth limits, nor does he assess the confinements, rather he says: 'take that which you want, love me as you want, in my Fiat that which is yours is mine', only outside of Him begins the divisions, the separations, the distances and the beginning of life of yours, and mine. Rather you should know that all that which the creature should do in our Will becomes done first in God, and she in the act of doing them receives the transmission of the love and of the divine acts in her, and continues to do that which has been done in our Supreme Being. How beautiful are these lives that receive the transmission of that which is done first in us, they are our most beautiful works, the magnificences of the Creation, the Sky, the Sun remains behind them, they surpass all, they are absolute sanctities decided by us, that can not escape us, we give them so much of ours, that we drown them with our goods, in a way that one doesn't find the void to think if she should correspond or not, because the current of Divine light and love hold her besieged and as fused in her Creator, and we give her such knowledge of things, that serves the free will so that she does nothing forced but of spontaneous and resolved will. Therefore these celestial creatures are our occupation, our continuous work, they hold us always occupied because our Will doesn't know how to be in idleness, because He is Life, work and perennial motion. Hence one who lives in Him always holds to do, and always gives her Creator to do."

\* \* \*

**November 10, 1933**

***How the Divine Will doesn't change neither action, nor way, that which he does in Heaven, he does in earth, his act is universal and unique. One who doesn't live of my Will, reduces the Divine craftsman into idleness, and escapes from his creative hands.***

My poor mind it seems that it doesn't know how to do other than to think of the Divine Will, I feel a powerful strength over me, that doesn't give me time to think and to want other, than only that Fiat that is everything for me. Whence I thought to myself: oh how I would like to do and live of Divine Will, as one does and lives in Heaven; and my sweet Jesus surprising me with his brief little visit said to me:

"My blessed daughter, in my Celestial Country (there) reigns the unique and universal act, one is the will of everyone, that which the one wants the other wants, no one changes action nor will, every blessed feels my Volition as their own life and with everyone having one will alone it forms the substance of the happiness of all Heaven. More so that my Divine Will doesn't know how to do, nor can he do, broken, but continuous and universal acts, and since in Heaven He reigns with his full triumph and with the totality of his dominion, everyone feels as in nature his universal life, and they are full even to the brim with all the goods that He possesses, at most there can be according to the capacity of each one, and of the good that they have done in life, but no one can change, neither will, nor action, nor love. The power of my Divine Will holds all the blessed absorbed, unified, fused in himself, as if they were one alone. But do you believe that the universal act of him and his palpating

life and communicativeness to every creature extends itself only in Heaven? no, no, that which he does in Heaven, he does in earth, he neither changes action, nor way, his universal act extends itself to every wayfarer, and one who lives in Him feels his Divine life, his sanctity, his uncreated heartbeat, that while he constitutes himself life of the creature, with his incessant motion he re-pours himself always in her, without ever ceasing, and the happy creature that lets him reign, she feels him everywhere, inside and outside, his universal act holds her surrounded from all sides, in a way that she can not go outside of my Will, and his continuous giving holds her always occupied to receive, so that wanting him she also doesn't have time to do and think of other. Hence the creature can say and can be convinced, that as one lives in Heaven thus she lives in earth, only there is the difference of place, but one is the love, one is the will, one the action. But do you know who doesn't feel the life of Heaven in her soul, and doesn't feel the universal act, the unique strength of my Will? One who does not let themselves be dominated by Him, not giving him liberty to let him reign, this so that action, love, will, change every moment; but it is not my Will that changes, He can not change, but it is the creature that changes, because living of human will she doesn't hold the virtue, nor the capacity to receive the universal and unique act of my Will, and (the) poor little one feels mutable, without firmness in the good, always an empty reed that doesn't hold strength to resist every little puff of wind, the circumstances, the meetings, creatures serve as wind in order to turn her around, now to do one action, now another, now to love one thing, now another, and therefore one sees her now sad, now happy, now all fervor, and now all coldness, now inclined to virtues, now to the passions, in short, as the circumstance ceases thus ceases the act in them. Oh! human will, how weak, changeable, poor you are, without my Will, because there is lacking to you the life of the good that should animate your will, therefore the life of Heaven is distant from you. My daughter, there is no greater disgrace, nor evil that merits more weeping, than doing one's own volition."

Whence I followed to think: but why does God have such interest that one does the Divine Will? and my always amiable Jesus added:

"My daughter, do you want to know why I have such interest that one does my Will? because this was the purpose why I created the creature, and her not doing it destroys for me the purpose for which I created her, she takes away from me my rights that with all reason and Divine wisdom I have over her, and she puts herself against me, doesn't it seem grave to you that the children put themselves against the Father? and then I created the creature so that she might be and might form the prime material in my hands, in order to be able to delight and form of this material my greatest works and my most beautiful works, so that they might serve me in order to adorn my Celestial Country and to receive from them my greatest glory, now this material of the creature escapes from my hands, she put herself against me and with so many materials that I have formed, I can not do my established works, and they reduce me into idleness, because my Will not being in them, they do not lend themselves to receive my works, they become as hard stones, that for how many blows can be given, they don't have the softness to receive the form that one wants to give, they are shattered, they are reduced into dust under the blows, but it is not given me to form the littlest object, and I remain as that poor craftsman, that having formed so many prime materials, gold, iron, stone, takes them in his hands, in order to form the most beautiful statues that he had established, and these materials don't lend themselves, rather they put themselves against him, and is it not given him to develop his beautiful art, so that the materials serve only to encumber the space, but not to complete his great designs, and oh, how the idleness weighs on this poor craftsman. Such am I, because my Will not

being in them, she is not capable of receiving my works, there is no one who makes them soft, nor one who cooks them well in order to receive my creative and operative virtue, and if you might know what it means to know how to do, to be able to do, to have materials in order to do, without being able to do anything, you would you cry with me for a such sorrow, and for an affront so grave, does it seem little to you to see so many creatures that encumber the earth, and because lacking in them the working life of my Will, it is not given me to develop my art and to do that which I want? Therefore take to heart to make only my Divine Will live in your soul, because He alone knows how to dispose souls to receive the whole ability of my art, and thus you won't put your Jesus in idleness, but I will be the diligent worker, in order to form of you that which I want."

Thanks be to God always and forever



*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 33**



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## Volume 33

J.M.J.

Fiat!!!

In the Will of God! Thanks be to God

[*In Voluntate Dei! D. Gratias*]

**November 19, 1933**

***How one who disposes herself to do the Divine Will forms the passport, the way, the train/retinue, how Jesus wants to re-make himself in the creature. The Signer and the Celestial motor.***

My Sovereign Celestial Jesus and my great Lady Queen of Heaven, come to my help, put this tiny little ignorant one in the midst of your Most Holy Hearts and while I write, my dear Jesus do as (a) prompter to me and my Celestial Mama as her daughter, carry my hand on the paper, in a way that while I write, I will be in the midst of Jesus and my Mama, so that, not even one word more will I write, of that which they say to me and want.

With this trust in heart, I give beginning to write in (the) thirty-third volume, perhaps it will be the last, but I don't know, although I have all hope, that all of Heaven might have compassion on the little exiled one, and that soon they will repatriate her with them, but of the rest Fiat! Fiat!

Whence I continued to think of the Divine Will, life and center of my poor existence and my sweet Jesus repeating his fugitive little visit, said to me:

“My good daughter, you should know, that as the soul is disposed to do my Divine Will, it forms the passport in order to enter into the interminable confines of the kingdom of the Fiat; but do you know, who lends you the material in order to form it, and who lends himself to sign it and to give it the value of passage into my kingdom?

“My daughter, the act of disposing oneself to do my Will is so very great, that my life itself, my merits, form the paper, the characters, and your Jesus makes the signature in order to make it known, and to give her free entrance. One can say that all Heaven races in help of whom wants to do my Will, and I feel such love that I take (the) post in the fortunate creature and I feel loved by her, by my same Will. Now seeing myself loved by her, by my same Will, my love makes itself jealous, and not wanting to lose not even one breath, one heartbeat of (the) love of this creature. Imagine yourself my (solicitude)[*premuta*], the defenses that I take, the helps that I give, the loving stratagems, who uses them, in a word I want to remake myself with her, and in order to remake myself I expose Myself, in order to form another Jesus in the creature, therefore I put forth all my Divine art, in order to obtain the intent; I don't spare anything, I will do everything, give everything, where my Will reigns, I can not deny anything, because I would deny it to myself.

“Now disposing oneself to do my Will, forms the passport, the beginning act forms the way, that one must cross in Him, way of Heaven, holy, divine, therefore to one who enters in Him I whisper to the ear of (her) heart: forget the earth, already it is yours no more, from now on you will see (none) other than Heaven, my kingdom has no confines, hence your walk will be long, therefore it is

appropriate that with your acts you expedite the step, in order to form (for) you many ways and thus take many of the goods that are in my kingdom. Whence the beginning act, it forms the way, performing it forms the train/retinue and when I see the train/retinue formed, I do as (a) motor in order to put her in (a) fast walk, and oh how beautiful it is, delightful to walk in these ways, that the creature has done in my Will. These acts done in my Will are centuries that contain merits and incalculable goods, because there is the Divine motor that walks, which has so much speed that in the minutes it encloses the centuries, and renders the creature so rich, beautiful and holy, as to give boast to us, before the whole Celestial Court, showing her as the greatest prodigy of his creative art.

“Beyond this as the creature goes forming her act in my Divine Will, thus the veins of the soul are emptied of that which is human and I could say there flows a Divine blood, which makes felt in substance, the Divine virtues in the creature that hold (the) virtue to flow almost as blood in the same life that animates her Creator that renders them inseparable the one from the other, so much so that who wants to find God, can find him in his post of honor in the creature and who wants to find the creature, will find her in the Divine center.”

\* \* \*

**November 26, 1933**

***How the works of God prepare the table to the creature and living in his Divine Volition she does as (a) queen in the seas of the Supreme Being. How one who does her volition is set apart by everyone and remains alone, and remains the (abandoned one)[deleritta] and the (lost one) of the Creation.***

I was doing my round in the works of the Divine Fiat, and since I am too little, I feel the need to be carried between his arms. Otherwise now I lose myself in his immensity and the multiplicity of his works, now I don't know how to go forward, but since he wants to make his works known to me, where one finds his speaking and working love, and it says how much and how he has loved me, therefore he carries me between his arms, and conducts me through the interminable ways of his Holy Will, but this is not enough. In his every work he encloses it in me, for how much I can contain of it, the love of every single work, he wants to hear in me the sound of the love that every work contains, I am also a work of his, an act of his Will, and having done everything for my love, he wants that I enclose in myself all the sounds and keys of love that his works contain.

Whence while I turned in his works, beloved Jesus surprising me said to me:

“My blessed daughter, you can not understand how much pleasure it gives me to see you turn in the works created by us, they are pregnant with love and as you turn in the midst of them, they pour forth love, and give you the love with which they are filled, and this is one of the reasons for which I want you to turn in our works. They prepare the table of our love to creatures, and they felt honored that they have one little sister of theirs in their midst, that she feeds on it, and that it forms in her so many sounds of love to their Creator, for how many works were created. But this is not everything, my Divine Will is not content to make her turn in our works, but after he has made her turn, making so many things of the Creation known and filling her to the brim with love, he conducts her between his arms into the bosom of the Supreme Being, which casts her as a little pebble into the interminable seas of his attributes, and the little daughter of our Volition what does she do? As a little pebble cast

in the sea, she makes all the waters of the sea rippled, thus she moves the whole sea of our Divine Being, and while she swims in Him she drowns with love, with light, with sanctity, with wisdom, with goodness, and so on. And oh! How beautiful it is to see her, to hear her, what she says while she feels drowned: all your love is mine, and I put it in act to pray (to) you that you make the kingdom of your Will come upon the earth, your sanctity is mine, your light, your goodness, your mercy is mine, it is not my littleness that prays (to) you no, but your seas of power, of goodness, that pray (to) you, that press you, that assail you, and want your ruling Will upon the earth. So that one sees the littleness of the creature do as queen in our Divine Being, to reunite our immensity and power together and she makes us ask of ourselves, that which she wants and we want, she understands well that there is no other good than our Will alone, and in order to obtain the intent, she makes asked through the infinities of our Divine qualities and one sees the tiny little one, little and powerful, enriched with the prerogatives of our Divine qualities, as if they might be hers, that gives such charm of beauty as to enrapture us, weaken us, in order to make us do that which she wants, and we want, she becomes our echo, and she doesn't know how to say other to us, nor to ask for other than (that) our Will might invade everything and might form one Will alone with all creatures. So that, when the creature has understood what Divine Will means and she feels his life flow in her, she doesn't feel the need of anything anymore, because possessing my Volition, she possesses all the possible and imaginable goods, (there) remains for her only the delirium, the yearnings, the sighs that she wants that my Will embraces everyone and (that) he constitutes himself life of everything and this is because she sees that my Will wants this, and her littleness wants this."

Whence I followed to think of the Divine Will and the great evil that doing the human will brings, and my beloved Jesus sighing added:

"My daughter, one who does their own will sets themselves apart from everyone and works alone, there is no one who helps her, nor one who gives her strength, nor one who gives her light, in order to do the best of that which she does, so that everyone leaves her in the power of herself, isolated, without support, and without defense. One can call her the (abandoned one)[*deleritta*], the lost one in the Creation, just suffering for one who wants to do her will, to feel all the weight of solitude, in which she has put herself, and the lack of all the helps, and oh the sorrow that I feel in seeing so many creatures set apart also by Me, and I in order to make them touch with (their) hand, what it means to do without my Will, I am as far away, making them feel the whole weight of the human volition, which never gives her rest and becomes her most cruel tyrant. All to the contrary for one who does my Will, all are with her, Heaven, the Saints, the Angels, because for honor and respect of my Divine Volition everyone is obligated to help that creature and sustain her in those acts where my Will enters. He himself puts her in communication with everyone, and commands everyone that they help, defend, and make her the cortege of their company, the grace, the shimmering light already smiles at her in her soul, and he administers the best to her, the most beautiful in her act, I myself remain busy in one who does my Will and I will make flow in her acts, mine, in order to have the honor, the love, the glory, of my acts in the act of the creature, that has worked in my Will, behold therefore she feels the connection with everyone, the strength, the support, the company, the defense of everyone. So that one who does my Will and lives in Him can be called the re-found one of the Creation, the daughter, the sister, the friend of everyone. She does as the sun that from the heights of its sphere rains light, and enlarging itself encloses all in its light, gives itself to everyone, doesn't deny itself to anyone, and as faithful sister embraces all things, and gives as pledge of its love to every created thing, its

beneficent effect, constituting itself life of the effect that it gives. In some it forms the life of sweetness, in other created things the life of perfume, in others the life of the colors and so on. Thus my Will, from the heights of his throne, rains his light, and where he finds the creature that wants to receive him in order to let him dominate, he surrounds her, embraces her, warms her, moulds her in order to make her mature, and thus encloses his admirable life as if he might be life of the creature and with this life everything and everyone are with her, as everything is of my adorable Will.”

\* \* \*

**December 10, 1933**

***The first word that Adam pronounced, that was the first lesson that God gave him. The Divine Will working in man.***

I am always the little tiny ignorant one of the Supreme Being, and when the Divine Will plunges me in his seas, I see that hardly the vowels, if yet, I know of his adorable Majesty, my littleness is so much, that hardly some drop I know how to swallow of so much that the Creator possesses.

Whence turning in the works of the Divine Fiat I detained myself in Eden, in which was made present to me the Creation of man and I thought to myself: what could be the first word that Adam said when he was created by God, and my Highest Good Jesus, visiting me with his brief little visit, all goodness, as if He himself wanted to tell me it said to me:

“My daughter, I also feel the desire to tell you what was the first word pronounced from the lips of the first creature created by Us. You should know that no sooner than Adam felt life, motion, reason, he saw his God before himself and understood that He had formed him, he felt in himself, in all his yet fresh being the impressions, the touch of his created and thankful hands, in an impetus of love he pronounced his first word: ‘I love you my God, my Father, author of this my life’, but it was not only the word, but the breath, the heartbeat, the drops of his blood, that raced in his veins, the motion, all his being, united together they said as in chorus: ‘I love you, I love you, I love you.’ So that the first lesson that he learned from his Creator, the first word that he learned to say, the first thought that had life in his mind, the first beat that formed in his heart, it was I love you, I love you, he felt himself loved, and he loved. I could say that his I love you never ended, it was so long that then it was interrupted when he had the misfortune to fall into sin. Whence our Divinity felt wounded in hearing on the lips of man I love you, I love you, it was the same word that we had created in the organ of his voice, that said to us I love you, it was our love created by us in the creature, that said to us I love you, how not to be wounded? How not to repay him with a larger love, stronger(,) worthy of our magnificence, as we heard said I love you, thus We repeated to them I love you, but in our I love you, we made it flow in all, his being, the working life of our Divine Will. So that we enclosed in man, as within one of our Temples, our Will, so that he was enclosed in the human circle, while he remained in us, so that he might work great things and He might be the thought, the word, the heartbeat, the step and the work of man, our I love you could not give a thing more holy, more beautiful, more powerful, that alone could form the life of the Creator in the creature, than our Will working in Him, and oh how pleasant it proved to us to see that our Will held his post of actress, and the human volition dazzled by his light, enjoyed his Paradise, and giving him full liberty, let him do that which he wanted, giving him supremacy in everything, and the post of honor that is appropriate to a Volition so holy.

“You see therefore the beginning of the life of Adam was an act full of love toward God with all his being, what sublime lesson, as the beginning of love should race in all the work of the creature. The first lesson that he received from our Supreme Being, in the exchange of his I love you, was that while he loved tenderly responding to him I love you, he gave him the first lesson on our Divine Will and while he instructed him he communicated the life to him of Him and the infused science of what our Divine Fiat means and every time that turn he said to us I love you, our love prepared for him other more beautiful lessons on our Volition. He remained enraptured and we delighted ourselves in conversing with him and we made flow over him rivers of love and perennial joys, so that the human life became enclosed by Us in love and in our Will.

“Therefore my daughter, there is no greater sorrow for Us, than to see our love as broken in the creature and our Will impeded, smothered, without his working life and as subject to the human volition. Hence be attentive and in all things have for beginning love and my Divine Will.”

\* \* \*

**December 18, 1933**

***How the creature has been formed by God ab eterno, beloved with eternal love. How the human will is the deranged one of the works of her Creator.***

My poor mind continues to cross the infinite sea of the Fiat and for how much one walks one never finishes, the soul in this sea feels her God, whom fills her up even to the brim all with his Divine Being in a way that one can say: God has given me all of himself and if he has not given me his immensity by enclosing it in me, it is because I am little. Now in this sea I found in act the order, the harmony, the arcane mysteries of how God has created man and the prodigies are unheard of, the love is exuberant, the mastery is insuperable, there is so much of the mysterious, that man himself nor the sciences can repeat with clarity on the formation of man. Whence I remained surprised by the magnificence and prerogatives that the human nature possesses. And my beloved Jesus in seeing me so surprised said to me:

“My blessed daughter, you will cease your wondering if looking well in this sea of my Volition you will see where, who, how and when every creature was fully formed. Hence where? In the Eternal bosom of God. Who? God himself gave them origin. How? The Supreme Being himself formed the series of her thoughts, the number of her words, the order of her works, the motion of her steps, and the continuous palpation of her heart. So that God gave such beauty, order and harmony as to be able to find Himself in the creature with such fullness that she would not find place where to put some of hers, that had not been put (there) by God(.) We in looking at her remained enraptured in seeing that in the little human circle, our power had enclosed our Divine work, and in our emphasis of love we said to her: how very beautiful you are, you are our work, you will be our glory, the stornello/sonnet of our love, the reflection of our wisdom, the echo of our power, the bearer of our Eternal love, and we loved her with eternal love, without beginning and without end, and when was this creature formed in us? *Ab eterno*, therefore she didn't exist in time, but in eternity she always existed, she had her post in us, her palpating life, her Creator's love. So that the creature has always been for us our ideal, the little space where to develop our creative work, the knoll of our life, the vent of our eternal love. Behold therefore so many things humans don't understand, they don't know how to explain, because it is the work of the Divine incomprehensibility, they are our arcane celestial

mysteries, our Divine fibers, for which we alone know the mysterious secrets, the keys that we must touch when we want to do new and unusual things in the creature and since they don't know our secrets, nor can they understand our incomprehensible ways that we have put in the human nature, they arrive to judge by their ways and they don't know how to give reason of that which We go working in the creature, while she is obliged to bow before that which she doesn't understand.

“Now who doesn't have our Will puts in disorder all our acts, ordered *ab eterno* in the creature, therefore she disfigures herself and forms the void of our Divine acts, formed and ordered by Us in the human creature. We loved ourselves in her, the series of our acts formed by our pure love and putting her forth in time we wanted her as concurrent to that which we had done, but in order to have this ability the creature needed our Will, that giving her his Divine virtue it made them do in time that which had been done by us, without her, in eternity, nor is there any wonder if the Divine Being had formed her in eternity, the same Divine Volition confirmed and repeated it in time, that is I continued his creative work in the creature. But without my Divine Will how can she ever elevate herself, conform herself, unite herself, resemble herself to those same acts, that we with so much love have formed and ordered in her? Hence the human will doesn't do other than to derange our most beautiful works, break our love, empty our works, which remain in Us because We lose nothing of that which we have done, all the evil remains for the poor creature, because she feels the abyss of the Divine void, her works are without strength and without light, her footsteps are shaky, her mind confused. So that she remains without my Will, as a food without substance, as a paralyzed body, as a ground without cultivation, as a tree without fruit, as a flower that sends forth a bad odor. Oh! If our Divinity might be subject to tears we would regret bitterly she who does not let herself be dominated by our Will.”

\* \* \*

**January 2, 1934**

***When the soul does the Divine Will, God can freely do that which he wants in her, work the greatest things, because he finds capacity, space to that which he wants to give to creatures.***

My little soul, although it swims in the sea of the Divine Will yet I feel the transfixing nail of the privation of my sweet Jesus. My God what agonizing suffering, what torture (is) my sorrowful existence! Oh! How I would like to pour forth rivers of tears, I would like it if it might be possible to transform the immensity of the Divine Will himself into bitter weeping, in order to move my sweet Jesus to pity, that he steals away from me, without even telling me the place of his abode, nor lets me see the way, the imprint of his steps, in order to be able catch up. My God! My Jesus! How aren't you moved to compassion for this little exiled one heartbroken only for you, and for your cause? But while I was delirious for his privation, I thought to myself of the Divine Will and I feared that his dominion, his life might not be in me, and therefore my Eternal Love Jesus, leaves me, hiding himself and does not take care of me and I asked heart felt pardon of him and my beloved Jesus, after much difficulty having compassion on me that I could endure no more, he returned for a little and looking at me with love, all goodness he said to me:

“My little daughter of my Volition, one sees that you are little and it is enough that I make a little standstill, that you lose yourself, you fear, you doubt, you oppress yourself, but do you know where you lose yourself? In my Will and seeing you in Him, I don't rush in coming, because I know that

you are in a secure place. Now you should know that when the soul does my Divine Will I can freely do in the soul that which I want, to work the greatest things, my Volition empties her for me of everything and forms (for) me the space where I can put the sanctity of my one infinite act, and the soul puts herself at our disposition, our Will has matured her and has made her adaptable and it feasible (for her) to receive the creative and operative virtue of our Supreme Being. Instead when my Divine Will is not done, we must adapt ourselves, restrict ourselves, nor can we be lake/sea according to our Divine way, we must give sip by sip our graces, while we can give rivers. Oh! How it weighs on us to work in one who doesn't have our Will, if we want to make ourselves known she makes us incapable, because the human intelligence, without our Will is like a cloudy Sky, that obscuring the beautiful light of reason is as blind before the light of our knowledges, so that she will be in the midst of the light, but incapable of understanding anything, she will be always illiterate before the light of our truths, if we want to give her our sanctity, goodness, and love we must give them in little doses, as minced, because the human volition is encumbered with miseries, with weaknesses and defects, hence it makes her incapable, and also unworthy to receive our gifts, and that which we want to give, poor human volition, without our Will she doesn't know how to adapt herself to receive the virtue of our creative works, the strong embraces of her Creator, our loving stratagems, the wounds of our love and many times she tires our Divine patience and constrains us to not be able to give her anything, and if our love constrains us to give something, it is for her as a food that she doesn't know how to digest because not being united with our Will, she lacks the strength and digestive virtue, to digest that which pertains to us. Therefore one immediately sees when there is not our Will in the soul, true good is not for her, before the light of my truths, she has gone blind and becomes more stupid, nor does she love to know them, rather she looks at them as if they didn't belong to her. All the opposite for one who does and lives in my Will."

\* \* \*

**January 14, 1934**

***Sweet, enchantment, on both parts of God and of the creature. How she acquires the power to make hers the Divine Will. The sufferings smile before the glory, the triumphs, the conquests. Jesus hidden by the sufferings.***

I am under the rain of the Divine Fiat, that bathing all of me, inside and outside and penetrating even in the marrow of the bones, it says to all my poor being, Fiat, Fiat, Fiat. I feel between his arms and as I call him with my incessant saying that he might form his life in my acts, his heartbeat in my heart, his breath in mine, his thought in my mind, thus a flash of light emitted itself from me and would have wanted to tie the Holy Divine Volition in order to make him all mine, so that (he) himself might have been in my power, to form his life in me, all of Divine Will. Whence I felt worried by my this way of doing and my Highest Good Jesus repeating his brief little visit said to me:

"My little daughter of my Volition, you should know that as the creature invokes, calls my Fiat, imploring his Life in order to form it in hers, thus she emits light and forms there the enchantment to God that enraptures his Divine pupil, which enraptured, looks at the creature and forms there the exchange of his sweet enchantment and the void in the act of the creature, in order to be able to give and enclose in her act the Divine Will, which while he forms it, he develops his life, the happy creature acquires the power to make it hers, and since it is hers, she loves it powerfully more than her own life. My daughter, even to such that my Will is not kept as (one's) own life, exclusively hers, that no one

can take away, in spite that she knows that it is a gift received by God, but in spite that it is already received she is fortunate and victorious to hold the possession of it, never can she love as is appropriate (to) my Divine Will, nor feel the need of his life, nor can He fully develop with all liberty his Divine life in the creature. Therefore calling him disposes you, making him yours makes him known and you will feel the great good of possessing his life and you will love him as he merits to be loved, and you will be jealous to guard him with such attention, as to not lose even a breath of Him.”

Whence finding myself suffering a little more than usual, I thought to myself: oh, how I would love that my sufferings might form wings in order to make me fly to my Celestial Country, and instead of afflicting me my little sufferings would make for me a feast, and I felt worried by this, and my beloved Jesus added:

“My daughter, do not marvel, sufferings before the glory smile, they feel triumphant in seeing the conquests that they have acquired, the sufferings confirm and establish the greater or lesser glory in the creature, and according to the sufferings, thus one feels painted the most beautiful and varied shades of beauty, and seeing themselves transformed into the rarest beauty, they celebrate. So that the sufferings in earth cry, at the doors of Heaven they commence their eternal smile, that doesn’t end anymore; the sufferings in earth are bearers of humiliation, at the eternal doors they are bearers of glory. In earth they make the poor creature unhappy, but with the miraculous secret that they possess, they work in the most intimate fibers, and in the whole human being, the eternal kingdom, in a way that every suffering takes its distinct office, some make themselves chisel, some hammer, some files, some brush, some color, and then they leave the creature entrusted to them, when every suffering has completed its work and triumphant they conduct her to Heaven, and then they leave when they see exchanged every suffering into distinct joys, and into perennial happiness, however provided that the creature receives them with love and they feel and receive in every suffering the kiss, the embraces and the strong holds of my Divine Will the sufferings then possess this miraculous virtue. Otherwise they become as if they might not have proper tools in order to complete their work. But do you want to know who the suffering is? The suffering am I, that hiding me inside of it in order to form the dark/deep works for my Celestial Country and exchange to usury the brief abode that they have given me upon the earth. I am imprisoned in the poor jail of the creature in order to continue my life of sufferings down here, it is just that this life of mine receives its joys, its happinesses, its exchange of glory in the Celestial Region, therefore cease your wondering in feeling that your sufferings smile before the victories, the triumphs and the conquests.”

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**January 28, 1934**

***Fraternization between the Supreme Being and the creature in earth, fraternization in the glory. Power over Jesus himself. How one who works in the Divine Will acquires the united, communicative and diffusive strength.***

I was making my round in the Divine Fiat and my poor mind, now it stopped at one point of his Divine acts(,) now at another, in order to look at in some the beauty, in some the power, in some the interminability and other, of the creative Divine Will. There seemed (to be) all the Supreme qualities exposed in all the Creation, in order to love creatures, in order to make himself known, to unite



themselves with them and take them up as in womb and bring them into the bosom of the Creator, from where everything had gone forth. So that all the acts of the Divine Will are powerful helps, revealers and who lets himself be dominated by Them, they make themselves carriers of souls to the Celestial Country. Whence I came to stop when the Divine Fiat made the solemn act of the creation of man and my beloved Jesus surprising me said to me:

“My blessed daughter, stop together with us to look at with how much mastery, sumptuousness, nobility, power and beauty man was created, all our Divine qualities flowed over man, each one of them wanted to show off and to flow more than dense rain over him, that wanted to unite themselves with them. Everyone put themselves to the work, our light poured itself over him in order to form his brother of light, goodness poured itself out in order to form his brother all goodness, love poured itself out in order to fill him with love and form his brother all love, power, wisdom, beauty, justice, poured itself over him, in order to form his powerful brother, wise, just and with an enchanting beauty, and our Supreme Being rejoiced in seeing our Divine qualities all at work, in order to unite themselves with man. And our Will, that taking life in man, maintained the order of our same Divine qualities in order to make him how much more graced and more beautiful they could. So that our occupation was man, our look was fixed over him in order to let us imitate, copy and unite him with Us, and this not only in creating him, but for the whole course of his life, our qualities exhibited themselves to the continuous work of maintaining the fraternization with he, whom they so very loved, and after having him united in earth they prepared the great feast of the fraternization to the glory in the Celestial Country, fraternization of joy, of beatitude, of perennial happiness. Therefore I love him so much, because he was created by Us, hence he is all ours, I love him because our Divine Being always races over him and re-pours itself out over him, more than (an) impetuous torrent, and to leave of ours, and to re-take the new course in order to always give, hence because he possesses of mine, therefore I love myself in him, I love him because he is destined to populate Heaven and being my brother of glory we will glorify each other. I will be his glory as life, and he will be my glory as my work. Behold therefore I love so much that one does and lives in my Will, because with Him my Divine qualities find their place of honor and they can maintain the fraternization with the creature, without Him they don't find the post, nor do they know where to put themselves, the fraternization remains broken and my life remains smothered. My daughter, what deadly change, when the creature withdrew from my Will, I don't find my image anymore, nor my life growing in her, my qualities are ashamed to be united with her, because the human volition disunited from the Divine one, everything has been upset and becomes numbed. Therefore take to heart to not go out from my Will, with Him you will be united with all that which is holy, you will be the sister of all our works, and you will hold in (your) power your Jesus himself.”

After this I continued my acts in the Divine Volition and my Sovereign Jesus added:

“My daughter, all that which one does in my Will, remains identified with Him, she acquires the united, communicative and diffusive strength, and since our Divine acts extend themselves to everyone, there is no creature that becomes put aside, thus one who works in our Volition, together with our act, extends themselves to everyone, she wants to do good to everyone and remains honored and glorified to have been (the) universal carrier of good to everything and everyone.”

And I: My love, and yet one doesn't see in creatures the fruit of such a universal good, oh if

everyone might receive it, how many transformations there would be in the base world. And Jesus repeated:

“This means that they don’t receive it with love, and their hearts are as sterile earth, that they don’t have any generative seed (with) which our light can bring forth the fecundity. It happens as to the Sun, that in spite that it illuminates and heats all earths, but if it doesn’t find the seed in order to fecundate it it can not communicate its generative and productive virtue and in spite that with its light and heat it has shaped that earth, not one good have they received, they remained what they were, in their sterility, but with this the Sun has remained honored and glorified, that to all it has given its light, no one has been able to escape, and it remains triumphant only because, it has given its light in a universal way to everyone and over everything. Such are our works, our acts, only because they possess extensible virtues to be able to give themselves in a universal way to everyone, and to do good to everyone, it is the greatest honor, it is the greatest glory for us. There is no greater honor, greater glory, to be able to say I am the Carrier of good to everyone, in my act I take everyone in fist, I embrace everyone and I hold (the) virtue to generate good over everything. And since my ideal is the creature, therefore I call her in my Will, so that together with Him, she becomes extended to everyone and knows with how much love and how my Will works.”

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**February 4, 1934**

***Love of God hidden in the Virgin. The Divine Paternity gives her the Divine Maternity and generates in Her the human generations as her children. How the Divine immensity renders all his works inseparable.***

My abandonment continues in the Divine Volition and finding all that which had been done in Him, the little atom of my soul turns and returns in order to also give my little I love you, for all that which in the turn of Eternity he had done for love of all creatures, and my beloved Jesus stopped me, in the waves of the interminable love of the Conception of my Celestial Mama and all goodness he said to me:

“Little daughter of my Volition, your I love you, for how very little wounds our love and from those wounds that it makes us, it gives us the occasion to make our hidden love go forth and to make himself revealing of our intimate secrets and how we have loved creatures. Now you should know that We loved all mankind, but we were constrained to hold hidden in our Divine Being all the immense enthusiasm of our love, because we didn’t find in him neither beauty that enraptured our love, nor love that wounding us might make our love emerge in order to flood them in order to make himself known, to love them, and to make himself loved. Rather they were immersed in the lethargy of the faults as to make us horrified only to look at them. But our love burned, we loved him and we wanted to make our love arrive to everyone. How to do it? We had to use a great contrivance of our love in order to arrive to this and behold how. We called to life the Little Tiny Virgin Maria, and creating her all pure, all holy, all beautiful, all love, without stain of original sin, and making our own Divine Will conceived together with Her so that between Her and Us there might be free access, perennial union and inseparability. Now the Celestial Queen with her beauty enraptured us and our love raced, raced, with her love she wounded us and our love overflowing hid itself in Her, and looking through her beauty, and with her love (of) all creatures our love vented itself, and I loved all

creatures with hidden love in this Celestial Queen. So that we loved everyone in Her, through her beauty they don't seem ugly to us anymore, our love was not restrained in Us anymore, but diffused in the heart of a creature so holy, that communicating our Divine Paternity to her, and loving everyone in Her, she acquired the Divine Maternity in order to be able to love everyone as her children, generated by her Celestial Father, as she felt that we loved all creatures in Her, thus she felt that our love, formed the new generation of mankind in her Maternal heart. Can one say greater contrivance of love, stratagems more loving, than our Paternal goodness in order to love creatures, and even those that offended us, to elect from this same stock a creature, to form her how much more beautiful we were able to, so that our love might not be able to find obstacles in order to be able to love everyone in Her and to make her love everyone? In this Celestial Queen everyone can find our hidden love in Her, much more so that possessing our Divine Will she dominated us, to make us love everyone and We with our sweet empire we dominated Her to be the most affectionate Mother of everyone. True love doesn't know how to be without loving, and uses all the arts, takes (the) occasion from the littlest things, as (well as) from the greatest in order to love, our love now is hidden, now it is made clear, now direct, and now in an indirect way, in order to make itself known that we love with incessant love She whom we brought forth from the depth of our love. Greater gift we could not give to all the generations, (than) in giving this inimitable creature as Mother of everyone, and as bearer of our hidden love in Her, in order to take it to all her children."

After this I continued to think of the Divine Will, the thought that my Celestial Mama possessed in her Maternal Heart the hidden love with which my Creator loved me, it filled me with joy, and to think that I was looked at by God, from inside my dear Celestial Mother, through her Sanctity and with her enrapturing beauty, oh! How happy I felt with all trust that I no more had to be loved and looked at alone, but loved and looked at together with my Mama. Oh! She in order to make me loved more by my Jesus, will cover me with her virtues, will dress me with her beauty and will hide my miseries and my weaknesses, but a thought wanted to devastate my joy, that Our Lord might do this as long as the Queen of Heaven lived upon the earth, but when she was carried into Heaven, this contrivance of Divine love ended, and my sweet Jesus returning added:

"My blessed daughter, our works always continue and they are inseparable from Us, so that our hidden love continues in the Queen of Heaven and will always continue, it would not be (a) work from God, if all that which we do might be able to separate from Us, and not have perennial life. Therefore We love, we flow over creatures, it seems that our love departs from Us, but no, it departs and remains with Us and the love that flows over creatures is inseparable from Us, and renders inseparable She who has received our love. So that all our works, Heaven and earth, creatures that went forth to the light of day, it seems that they depart from Us, but no, they are all inseparable from Us, and this in virtue of our immensity, that involving everything, there is no point where he doesn't find himself and he renders inseparable all that which We do, hence neither our works can be separated from Us, nor We from them, one can say that they form one single body for Us, and our immensity and power it is as circulation of blood that maintains everyone and all life, at the most there can be distinct works the one from the other, but separable not ever."

Whence I in hearing this was amazed I said: "And yet my Love there are the reprobates already separated from you, they are also works gone forth from you, how is it therefore that they don't belong to you anymore?" And Jesus:

“You are wrong my daughter, they don’t belong to me by way of love, but by way of justice, my immensity that involves them holds his power over them, and if they might not belong to my punitive justice it would not have to punish (them), because if things might not belong to me at the instant they lose life, but if this life exists there is one who conserves it and who justly punishes it. Therefore our hidden love toward every single creature in Heaven, the Sovereign Lady possesses it still, rather it is her greatest triumph and contentment that she feels all creatures loved by her Creator in her Maternal Heart, and doing as true Mother how many times she hides them (from) me in her love, in order to make them loved, in her sorrows in order to make them forgiven, in her prayers in order to make given to them the greatest graces. Oh! She is the copier who knows how to cover and to excuse her children near the throne of our Majesty, therefore let your Celestial Mama cover (you) who will think to the needs of her daughter.”

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**February 10, 1934**

***One who lives in my Divine Will becomes raised in his arms, which with his fortitude forms her the little victor. She is the little Queen, that repeats his life with her Jesus in (her) heart.***

I feel (as) the little daughter, but so very little that I feel the extreme need that the Divine Will more than my Mother, carries me between his arms, feeds me the words, administers to me the motion to my hands, sustains my step, forms for me the heartbeat in (my) heart and the thought in my mind. Oh! Divine Will how much you love me, I feel your life re-pour in me, in order to give me life, and how he remains in expectation to want the atoms of my acts, in order to invest them with his creative strength and say to me: the atoms of my daughter equalize me, because they possess my invincible strength. But while my mind remained surprised in seeing the loving and maternal contrivances of the Divine Will, my always amiable Jesus, who always remains at watch in order to be spectator of that which the Divine Volition does in me, said to me:

“My little daughter, you should know that my Supreme Volition looks (for) who wants to live in Him as his birth, who wants to grow in his arms, with his maternal cares, and as he sees that his little one wants to give of herself, with her little works in order to say to him that she loves him, this Divine Mother presses his daughter to breast, and strengthens with his fortitude the motion, the word, the step of his daughter, this fortitude, it invests everything, transforms her, and although little she sees herself little and strong, little and victor, and this Mother takes gusto to make himself won over by his little daughter. So that this creature sees herself strong in love, strong in suffering, strong in the work, the fortitude and the aureole, she is the invincible one near God, over herself, her weaknesses and passions tremble before this little victor, God himself smiles and changes justice into love, into pardon before the infantile fortitude of this creature, and the fortitude of her Mama, his perennial care, that they render her strong and invincible.

“Therefore if you want to be the victor over everything grow in the arms of my Will. He will pour himself in you and you will feel his palpating life in you and he will raise you to his likeness, and you will be his honor, his triumph and his glory.”

Whence I continued to think of the Divine Will and before my mind was made the most beautiful scenes of the Divine work, as all in act of giving itself to me, in order to make itself known, in order

to receive my little love, my gratitude and my thanksgiving, and my beloved Jesus added:

“My blessed daughter, for one who lives in my Will all times are hers, and I love to hear repeated to me by her, that which creatures have not done for me, because with so much love I have worked for them, and that which they have done to me, therefore one who lives in my Will finds the Creation in act, and she in the azure Sky, in the radiant Sun, in the twinkling stars, gives me her kisses, her filial love, and oh, how content I feel that in so many created things, I find the love, the kisses, the thankful act of my daughter and I convert all things for her, into joy, into defense, into her property. Oh! How beautiful it is to be recognized, loved in those same works, because we have done them, and we have loved. She finds the little epoch of innocent Adam and she together with Him, gives me his innocent embraces, his chaste kisses, his love as child, and I oh, how happy I feel that I see my Paternity recognized, loved, honored, oh, how beautiful it is to feel myself Father and as such to feel myself loved by my children, and I reciprocate my kisses, my paternal embraces and I give them as right of her property, the infinite joy of my Paternity. What won't I give to my children after I have been loved and recognized as Father? Everything, I won't deny them anything, and they give me the right, the joy of my children. For one who lives in my Will, I don't know how to deny her anything, if I might do this I would deny it to myself, therefore I give everything, and she repeats the scenes to me to give me everything. Therefore in Him there are exchanges of works, reciprocal love, which forms such moving scenes as to form the Paradise of God and of the soul. Oh! Thousands and thousands of times blessed (is) one who comes to live in the Celestial sojourn of my Will.

“You should know that one who does the Divine Will, enters in Him as Queen, and as such comes before Us, courted by all our works. So that she makes hers the conception of the Virgin and uniting herself with Her, and with Us, she gives Us that which We give to Her, and that which She gave Us, and we feel given to us the love, the glory, of the immense seas with which we endowed this Virgin, and to re-move/(re-do) all her acts, as if in act she was repeating them, and oh, what abysses of grace are renewed between Heaven and earth. The soul in our Will puts him in (the) condition of letting him do (as) the repeater of his works, and while he repeats them he endows she who has given him the occasion. And since the creature is incapable of giving us everything in one act, that which by Us is formed in one act alone, her littleness goes spacing in our Will, and she now takes one work of ours, and now another, and with the dominion that our Will gives her, she descends in the Incarnation of the Word, and oh how beautiful it is to see her invested with his love, pearled with his tears, adorned with his wounds, possessor of his prayers, all the works of the Word surround her inside and outside, and that which is more, it converts for her, into joys, into beatitude, into fortitude with the inseparability of her Jesus as in (a) sacred temple held in her heart in order to make her the repeater of his Life. And oh, what moving scenes she does before God, with her Jesus in (her) heart, she prays, suffers, loves together with Jesus, and in her infantile littleness she says: I possess Jesus, He dominates me and I Him, indeed I give him that which He doesn't hold, my sufferings in order to form his complete life in me. He is poor of sufferings because glorious, he can not have any, and I supply him in that which he doesn't hold, and He supplies me in that which I lack. So that in our Will the creature is the true queen, everything is hers, and she makes us such surprises with our works, that it enraptures us, and forms our happiness, that the creature can give to us in our Most Holy Will.”

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**February 24, 1934**

***The creature with doing her will loses the head, the divine reason, the order, the regime. Jesus is head of the creature.***

While I continued my round in the Divine Will, his sweet empire, his irresistible strength, his love and his inextinguishable light, it re-poured over my littleness, which as enraptured found itself in the sea of the Divine Will, and oh the sweet surprises, his always new ways, his enrapturing beauty, his immensity that carries as in his womb everyone and everything; but that which more strikes one is his love for the creature, it seems that he is all eye in order to watch her, all heart in order to love her, all hands and feet in order to carry her pressed to his bosom, and in order to give her the step. Oh! How he longs to give his life to the creature, so that she might be able to live of his, it seems that it is a delirium that he holds, a pledge that he has taken, a victory that at whatever cost he wants to do, that his life might form the life of the creature. Hence my mind was lost in the midst of this spectacle of love of the Divine Will, and my sweet Jesus all tenderness said to me:

“My daughter, man with doing his will lost the head, the divine reason, the regime, the order of his Creator, and since he lost the head, all the members wanted to do as head, but it not being (the) office of the members to hold (the) virtue and ability to do as head, they didn’t know how to hold the regime, nor the order between themselves and one member put itself against the other, and they were divided between themselves, so that they remained as scattered members, because they didn’t possess the unity of the head. But our Supreme Being loved man and seeing him without (a) head, it made us suffer and it was the greatest of dishonors to our creative work, nor could we tolerate a torment so great, in he whom we so very loved. Behold therefore our Divine Will dominated us, and our love conquered us and making me descend from Heaven in earth he constituted Me Head of man and reunited all the scattered members under my Head, and the members acquired the regime, the order, the union and the nobility of the head. So that my Incarnation, all that which I did and suffered and my death itself, was none other than (the) way that I made in order to search out these scattered members, and in order to make flow by virtue of my divine Head, the life, the heat and the resurrection of the dead members, in order to form of all the human generations one single body, under my divine Head; how much it cost Me, but my love made me overcome everything, to face all the sufferings and to triumph over everything. Now my daughter you see therefore what it means to not do my Will, to lose the head, to divide oneself from my body and as detached members, with difficulty and gropingly, to walk down here as so many monsters, as to make one pity. All the good of the creature is centralized in my Divine Will and it forms our glory and that of the human generations. Behold therefore our delirium, our pledge, and we want to conquer by way of love and unheard of sacrifices, that the creature live in our Will. Hence be attentive and content your Jesus.”

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**March 4, 1934**

***The acts done in the Divine Will form the ways, they embrace the centuries. Who forms the prison. The Divine Engineer and the insuperable Craftsman.***

My poor intelligence always turns in the Divine Fiat in order to meet me with his acts, uniting myself with Them, to court them, love them, and to be able to say to him: I have the love of your acts in my power, therefore I love You, as You love me, and that which You do I do. Oh! How beautiful to

be able to say(:) I have disappeared in the Divine Will and therefore his strength, his love, his sanctity, his work is mine, we make one step alone, we have one motion alone and one love alone, and the Divine Will all in feast it seems that he says(:) how content I am, I am not alone anymore, I feel in myself one heartbeat, one motion, one will that races in me, and fused together, she never leaves me alone, and does that which I do. Whence while my mind was lost in the Divine Volition I thought to myself: but what do these acts of mine do in the Divine Will, while I don't do anything, He does everything and since I am together, inside of Him, he tells me I do that which He does, and says it with reason, because being in Him, and to not do that which He does is impossible, because his power is so much, that he invests my nothing and does that which the All does, nor can he do, nor does he know how to do otherwise.

Hence my sweet Jesus surprising me with his brief little visit said to me:

“My little daughter of my Will, how beautiful it is, the creature can not receive greater honor than to become admitted inside of Him, the instances, the littlest acts done in Him, they embrace centuries, and since they are Divine they are invested with such power, that that which one wants to do with them, one can do everything, and obtain everything, the Divine Being remains tied in these acts, because they are his acts, and he must give them the value that they merit. Beyond this you should know that the acts done in my Will, form the ways that must serve souls, in order to let them enter in Him, and they are so very necessary that if first heroic souls don't go forth that live in Him, in order to form the principal ways of his kingdom, the generations not finding the ways, won't know how to do it, in order to enter into my Will. My daughter, in order to form a city first the ways are formed that form the order that must hold a city, and then the foundations are cast in order to construct it; if the ways are not formed, the exits, the communications, that it must hold, (there) passes (the) danger that instead of a city, the citizens could form a prison, because not being equipped with ways they don't know from where to go out. You see how very necessary are the ways. Now the city without way(s) is the human will, that in its prison has closed all the ways in order to enter into the celestial city of my Divine Will. Now the soul that enters in Him, breaks the prison, knocks down the unhappy city without ways, without exits and united with the power of my Volition, the Divine Engineer forms the plan of the city, orders the ways, the communications, and doing as (an) insuperable Craftsman, he forms the new citadel of the soul, with such mastery, as to form the ways of communication in order to make the other souls enter and to form so many citadels, in order to be able to form a kingdom, the first one will be the model of the others. You see, therefore what the acts done in my Will will serve (to do), they are so very necessary that without them, I would lack the way in order to make him reign. Therefore I want you always in my Will, do not go out ever, if you want to make your Jesus content.”

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**March 11, 1934**

***How one who doesn't live in the Divine Will it puts him in solitude and reduces him into silence. Who is the Temple of God. The Divine Will Temple of the soul. The little Host. Sign in order to know if one lives in the Divine Will.***

It seems to me (I) feel the continuous echo of the Divine Fiat, that booms in my soul, that with his invincible power, calls my little acts, in his acts to make of them one alone, and it seems he delights

himself with his creature, he doesn't feel alone, he holds someone to tell his joys and his sorrows, in short he doesn't feel, neither solitude, nor reduced to silence. Instead for one who doesn't live in the Divine Volition he feels the weight of the solitude and if he wants to speak and entrust his secrets, he is not understood, because there lacks the light of his Will, that makes her understand his Celestial language, and oh, how he remains sorrowful from it, that while he is all voice and all word, he doesn't have one to whom to say a word.

Oh! Adorable Will, make me always live in You, so that you break your solitude and I might give you the field to let you speak. But while my mind was lost in the vast horizons of the Divine Fiat my sweet Jesus, repeating his little visit, all goodness said to me:

“My little daughter of my Volition, it is really true that one who doesn't live in our Will, it puts him in solitude and reduces him to silence; you should know that every creature is a new and distinct work that we hold to do, and hence new things to say; if she doesn't live in our Volition we feel that that creature is distant from Us because her will is not in ours, therefore apart from her, we feel alone, impeded in our work, and if we want to speak, it is as if we might want to speak to the deaf, to the mute. Therefore one who doesn't live in our Volition is our cross, impedes our step, ties our arms, knocks down our most beautiful works, and I who am the Word am reduced to silence. Now you should know that the soul in grace is the Temple of God. However when the soul lives in our Will, God makes himself Temple of the soul, and oh, the great difference between the creature Temple of God and between God Temple of the soul; the first one is a temple exposed to perils, to enemies, subject to passions, many times our Supreme Being, finds himself in these temples as in temples of stone, not cared for, not loved as is appropriate, and the little lamp of her continuous love, that she should hold as homage to her God that resides in her, without pure oil is extinguished, and if ever she were to fall into grave sin, our temple collapses and she becomes occupied by thieves, ours and her enemies, that profane her and they make her foolish.

“The second Temple, that is God Temple of the soul, is not exposed to dangers, enemies can not draw near, the passions lose life, the soul in this Divine Temple of ours is like the little Host that holds consecrated in Herself her Jesus, which with the perennial love that she draws, she receives and is fed, forms the little living lamp, that always burns, without ever going out, this Temple of ours occupies its regal post, his complete Volition and she is our glory and our triumph. And the little Host what does she do in this Temple of ours? She prays, loves, lives of Divine Will, substitutes for my Humanity upon the earth, takes my post of sufferings, calls the whole army of our works to make cortege, the Creation, the Redemption, she holds it as hers, and does (as) the commander above, and now puts it as army around in act of prayer, of adoration, now as army in act of loving us and glorifying us, but she (is) always at (the) head, to do that which she wants that our works do, and she always finishes with her little refrain so very appreciated by Us: your Volition be known, loved and reign and dominate in the entire world. So that all the anxieties, the sighs, the interests, the solitudes, the prayers of this little Host, that lives in our Divine Temple, that our Fiat embraces everyone, puts apart all the evils of creatures, and with his almighty puff he makes his the post in the hearts of everyone, in order to make himself life of every creature.

“Can one ever do (a) more beautiful office, more holy, more important, more useful to Heaven and earth, (than) this little Host that lives in our Temple? Beyond this our love, our power makes all the



shows, all the industries, all the stratagems, with one who lives in our Will, he makes himself little and encloses himself in the soul, in order to form his life, and of this remains only the castoffs in order to remain covered, he makes himself immense that is, and he forms (of) himself (a) sumptuous Temple, in order to hold her secure within, and to enjoy her company. For one who does our Will she is always occupied with Us, and We are always occupied with her, therefore watch well to make yourself found always in our Will.”

After this I continued to think of the Divine Volition and my beloved Jesus added:

“The sign if the soul lives in my Will is if all things interior and external are bearers of my Will, because to say that they bear his life and to not feel him is impossible, hence she will feel him in the heartbeat, in the breath, in the blood that circulates in her veins, in the thought that formulates in her mind, in the voice that gives life to her word, and so on. Whence the interior act making echo to the exterior, makes my Will found in the air that she breathes, in the water that she drinks, in the food that she takes, in the sun that gives her light and heat, in short the interior and the exterior give (a) hand and they form so many acts, in order to form the life of my Will in them, one act alone doesn’t form life, but continuous and repeated acts form life. Then in my will everything is present as in act of doing all that which has been done by Us, and the creature in Him enters in the power of our present acts and does that which We do, she remains invested by our creative strength, by our love that always rises, she understands that it is really for her that he does everything and oh, how she loves, and how she wants to do everything for her Creator. Instead outside of our Fiat, that which We have done they are seen as past things, done for everyone, not for her alone, hence the love doesn’t awaken (in) her, she sleeps, remains as in lethargy and they think (as) to a distant love, not in act.

“Therefore there is such difference between one who lives in my Will and between one who lives outside of Him that there is no comparison that holds up. Therefore be attentive and thank me for the great good that I have done (for) you (in) making you know what it means to live in my Volition.”

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**March 25, 1934**

***How prayer in the Divine Will makes itself spokesman of the acts of the Divine Fiat. How the humanity of Our Lord possesses the generative virtue. How Divine Love consists in this to be reproduced in everyone and in each one.***

My poor mind, it seems that it doesn’t know how to be without going in search of the acts done in the Divine Will, if it might do this it seems to me that it lacks the palace where to reside, the food in order to feed me, the air in order to breathe, the step in order to be able to place me in his interminable confines. Ah! They are the acts of the Divine Will that while I search, they call me, and uniting themselves with me, it seems that they whisper to (my) ear: we are in your power and with the power of these acts you have sufficient coins in order to ask and to impetrate the Kingdom of our Supreme Fiat, in order to obtain a Divine Volition there is needed divine acts, and the creature as she comes in Him, our acts extend themselves around hers, and our act takes, as in triumph the act of them, and asks together with them the triumph, the dominion of our Will upon the earth.

But while my mind enjoyed the enchanting sight of my little acts surrounded by the seas of the divine acts, my little love surrounded by the sea of the Divine Love that with (an) arcane and incessant voice, didn't know how to ask for other than the *Fiat Voluntas Tua*, as in Heaven so in earth, my Sovereign Jesus surprising me all love said to me:

“My blessed daughter, how sweet, comforting, powerful it is, to hear my Will with all his acts, in the little act, love, adoration of the creature to ask the reigning Fiat upon the earth. He makes use of the little love of the creature, as spokesman in order to make it resound in all her acts, in order to make her ask for his kingdom, he doesn't want to do it alone, but wants the intermediary of her in order to do this. But do you want to know to what this prayer serves that contains power, value and divine weapons that wage war on us with incessant ways? It serves to call God upon the earth, to make life in every single creature, it serves to make my same Divine Will, and all his works pray, that he comes to reign upon the earth, it serves to prepare the post in God himself for the creature, it is a divine prayer, prodigious, that knows how to obtain everything.”

After this I continued my abandonment in the arms of Jesus, his Divine Heart jumped so very strongly with love, with joys, with happiness and with sorrow and my sweet Jesus added:

“My daughter, all the acts of my Humanity (possessed) the generative virtue, hence the mind thinks and generates holy thoughts, thinks and generates light, science, wisdom, divine knowledges, new truth, and while it generates, it flows as (a) torrent in the mind of creatures, without ever ceasing to generate. So that every creature holds in her mind the storeroom of these my children generated by my mind, with the difference that some hold them honored, courted, giving them the liberty to let him produce the good that they possess, and some hold them without taking care of them and as suffocated. My looks generate looks of love, of compassion, of tenderness, of mercy, I never lose sight of anyone, my looks multiply themselves for everyone, and oh, the power of my looks, with how much pity is re-poured over the human miseries, it is so much that in order to put them in safety, he encloses the creature in my pupil in order to hold her defended and surrounded with affection and with inexpressible tenderness as to make all of Heaven stupefied. My tongue speaks and generates words that give life, sublime teachings, it generates prayers, speaks and generates hurts and arrows of love in order to give the generation of my ardent love to everyone and to make me loved by everyone. My hands generate works, wounds, nails, blood, embraces, in order to make me work of each one, balm in order to sweeten their wounds, nails in order to wound them and to purge them, blood in order to wash them, embraces in order to embrace them and bring them as in triumph in my arms. All my Humanity continually generates in order to reproduce him in every single creature, our Divine Love consists really in this, to reproduce himself in everyone and in each one and if we might not have the generative virtue it could not be a reality but a way of speaking, while in Us first we do the deeds and if we use the speech, it is in order to confirm the deeds. Much more so that my Humanity is inseparable from the Divinity, which possesses in nature the generative virtue and is over creatures as a Mother with open arms and he generates in an admirable way his life in them. But do you know who receives the effects, the complete fruit of this my continuous generation? In one in whom my Will reigns, which not only receives the generation of my acts, but reproduces them in an admirable way.”

**April 28, 1934**

***How the Divine Will in every act that he does, calls all creatures in order to give the good that his act contains. Example: the sun.***

I am always in my dear inheritance of the Fiat, I feel his sweet empire that holds me absorbed and so very invested, that he doesn't leave me time to sorrow for the privations of my beloved Jesus, for me, alas, too sorrowful. The multiplicity and infinity of his continuous acts impose themselves over me, in order to make present to me and participate me (in) the good that they contain and to say to me how much he loves me. And you how much do you love us? Whence my mind was lost and remained enraptured in seeing that he always wanted to give me of his, and therefore he wanted to present his acts to me. What goodness! What love! Hence my Sovereign Jesus, surprising me said to me:

"My little daughter of my Volition, your Jesus holds the assignment to manifest the secrets of my Divine Will, his love that arrives that he doesn't know how to be, nor can he be, if he doesn't give of his, in a continuous way, to the creature. You should know that when my Will does an act, he calls in his act all creatures, he wants her all to himself, in order to give to each one the good that that act possesses. So that everyone is contained in his act, and they receive the good of the divine inheritance, with this difference, that one who is in our Will voluntarily and for love, remains possessor of it, and (for) one who is not the good doesn't remain lost, but awaits its heiress, one who knows how to decide to have life in our Will, in order to give the possession of it and for liberality all Divine, we give her the interest of the good assigned to them, that is the effects, in order to have that she might not die of hunger of the goods of her Creator. Therefore our Will possesses in nature the universal virtue, and therefore in his every act, he calls everyone, embraces everyone, involves everyone, and hands to everyone his divine goods.

"Symbol and image the Sun, that having been created by my Fiat with his universal virtue, it hands its light to everyone, it doesn't deny it to anyone, and if someone might not want to take the good of its light, the Sun doesn't destroy the light that belongs to that one, nor can it destroy it, but it awaits when that one decides to take the good of the light, it doesn't deny it, immediately it gives itself and even to such that one doesn't directly decide to take the good of the light, it gives the interest by means of the other created things, in which the Sun holds its first act, in all created things, to some it gives, the fecundity and the maturation, to some the development and the sweetness, there is no created thing which the Sun does not give of its (own), hence the creature taking the food, making use of the plants, takes the effects and the interests that the light gives that belongs to it and that voluntarily she doesn't take.

"More than Sun is my Will in all the acts that he does, he calls and holds present all creatures and hands his divine goods to everyone.

"Now one who lives in our Will, since she possesses as her property, the good that my Volition has given her in every act, she feels in herself the nature of the good, since the good is in her power. The goodness, the patience, the love, the light, the heroism, of sacrifice, is at her disposition, and if she has the occasion to practice them without effort she practices them, and if she doesn't have the occasion to practice them, she possesses them always, as so many noble princesses, that form the

honor, the glory, of the property that my Will has given her. It happens as to the eye that possesses the sight, if it is necessary that it must look, that it must help with the sight it does it, if it is not necessary she doesn't lose the sight, but keeps her eye, as glory and honor that she possesses her eye that sees. To possess my Will and to not possess the virtues, as in her nature is almost impossible, it would be as a sun without heat, as a food without substance, as a life without heartbeat. Therefore one who possesses my Will possesses everything, as gifts and property that my Divine Volition brings with himself!"

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**May 6, 1934**

***First purpose of the Redemption, to restore the life of the Divine Will in the creature. How God does the minor things before giving the post to his greater works.***

I am beneath the highest waves of the Divine Fiat, which makes seen and touched with (the) hand that things and all his Divine acts everyone has origin of the Divine Volition and all are bearers of a Volition so holy. So that (the) primary aim of God, as much in the Creation, as in the Redemption, his purpose was none other than to form his palpating life of Divine Will in every creature, and in everything, he wanted his regal post and transfusion of all things and every act in his Will, and with justice and with reason, being He the Author of everything, and of everyone, what wonder that he wants his post with right in everything?

Whence following the Divine Will in his acts, I arrived at the Redemption, and my beloved Jesus detaining me and sighing said to me:

"My daughter, and yet (the) primary aim of the Redemption, in our mind, was reviving the kingdom of the Divine Will in the creature, it was this of (the) Divine, our working Will, that we had put in her, the most noble act, most beautiful, and that in virtue of this we loved the creature even to folly, because she had of ours, we loved Ourselves in her, and therefore our love was perfect, full and incessant, and as if we might not be able to undo ourselves of her, we felt our same Will that from within the creature imposed himself to love her, and if I descended from Heaven in earth, it was the empire, the power of my Fiat, that called me, because he wanted his rights, and to revive and to put in safety, his noble and Divine act. There would have lacked the order and we would have acted against nature, if descending from Heaven, I might have put creatures in safety and our Will; that which of Divine, our most beautiful act put in them, beginning, origin and aim of everything, not to put him in safety, and restore to him his kingdom, in them. But who is it that doesn't think of saving oneself first, and then the others? No one, and if he can not save himself, it is a sign that he wouldn't hold neither virtue, nor power to be able to save the others. With restoring the kingdom of my Will in the creature I did the greatest act, act that only a God can do, that is to put in safety my life itself in the creature, and saving myself, everyone was put in safety, no more dangers, because they held a Divine life in their power, in which they would have found all the goods that they needed. Hence my Redemption, my life, my sufferings, my death, it will serve to dispose creatures to such a good, and as preparation to the great portent of the kingdom of my Will in the human generations, and if they don't yet see the fruits, the life of Him, this says nothing, because in my Humanity there is the germ/seed, the life of my Fiat, hence this germ/seed possesses the virtue to form the long generation of so many other germs/seeds in hearts, in order to regenerate in them, the revival of the life of my

Will in creatures. Therefore there is no act done by the Supreme Being, that doesn't go forth from our Will, and so much is his love, that he puts himself as life in our act and as life, he demands his rights, that he wants to develop his life; hence how could I come to redeem if I didn't restore these rights to my Will? These rights in order to come to redeem they were restored in my Celestial Mother, in my Humanity, and only because he had these rights first could I come to redeem, otherwise I would not find neither the way, nor the place where to descend, and my Humanity was compromised with Him, by way of sufferings, to restore to him these rights, to make him reign in his time in the human family. Therefore pray, and united with me, do not spare the sacrifice of your life, for a cause so holy and divine, and for love more heroic and great towards all creatures."

Whence I remained worried of that which is written above and I thought to myself: how can it be, that while he says that his primary aim with his coming upon the earth, was in order to establish the kingdom of the Divine Will, although the Redemption might be connected together, while the fruits of the Redemption are seen abundantly, and those of his reigning Fiat one sees almost nothing yet?

And Jesus added:

"My daughter, it would be absurd and against the Divine order, to not give the primacy to our Will, as in fact we gave it. I can say that first commenced the kingdom of the Divine Will in my Celestial Mother, then in my Humanity itself, which possessed the whole fullness of the Supreme Will, and then the Redemption came, and since I and the Queen of Heaven, we represented the whole human family, in virtue of this kingdom that we possessed in his full vigor, as heads in order to reunite all the scattered members, therefore the Redemption could come. It was truly from within the kingdom of my Will that the Redemption went forth, if I and my Mother might not have possessed him, it would have been a dream and remained in our Divine mind. Now being the Head, the King, the Savior and the true sacrificiary of mankind, that which there is in the Head, the members have the right to, that which the Mother possesses, the children have the right to inherit, behold therefore the Redemption; the Head wants to heal the members and bind them by way of sufferings and death in order to enjoy in them the virtues of the Head. The Mother wants to reunite the children, to make herself known, in order to constitute them heirs of that which she possesses, behold the necessity of time, in a way that from the kingdom of my Will went forth the Redemption as first act, and the Redemption will serve as (a) powerful means in order to communicate to the members the kingdom that the Head possesses, the one and the other will give the hand/(assistance). And then if I love so much, want, insist, that creatures in all things have for sole beginning my Will alone. I then who possesses the life of him and that I should descend from Heaven in earth, and that it should cost me so much, should I not give the primacy to my Will? Oh! My daughter, this says, that one doesn't thoroughly know in depth, while an act of my Will has more value, than all creatures united together, and it is so very certain, that the Redemption had life from my Will, while the Redemption didn't hold the virtue of giving life to my Will. My Fiat is eternal, he didn't have beginning neither in eternity, nor in time, while the Redemption had its origin in time, and since my Volition doesn't have beginning and is the only one that can give life to everything hence he possesses in his nature his primacy over everything and there is nothing that we do that we don't have our primary aim that our Will doesn't have his dominant, working and reigning life; but you say that the fruits of the Redemption are seen, while those of the Kingdom of the Divine Will one doesn't see anything, this says that they don't understand our divine ways, we do the minor things in order to give the post to our greater works

and in order to effect our primary aim. Listen to me my daughter, in the Creation our primary purpose was man, but instead of creating man first, we created Heavens, sun, sea, earth, air, winds as habitation where to put this man, and making him find all that which was necessary in order to let him live, in the creation of man himself first we made the body and then infused in him the soul, more precious, more noble and that contains more value than the body; many times it is necessary to do the minor works first, in order to prepare with decency the post to our greater works. What wonder, therefore, that in descending from Heaven in earth, in our divine mind, our primary aim was to constitute the kingdom of our Will in the midst of the human family? Much more so that the first offense that man did to us, was really direct to our Will, hence with justice, our first aim, should be directed to consolidate the offended part of our Will and to restitute to him his regal post, and then the Redemption came, and the Redemption came in a superabundant way with such excesses of love as to make Heaven and earth astounded. But why first? Because it had to serve to prepare with decency, with decorum, with sumptuousness, with the outfit of my sufferings and my death itself, as kingdom, as army, as habitation and as cortege to make my Will reign. In order to heal man there was needed my sufferings, in order to give him life there was needed my death, and yet one tear of mine, one sigh of mine, one single drop of my blood would have been enough in order to save everyone, because all that which I did was animated by my Supreme Will. I can say that it was Him in my Humanity that raced in all my acts, in my most excruciating sufferings, in order to search (out) man and to put him in safety; how therefore can one deny the first purpose to a Volition so holy, so powerful, that embraces everything and in which there is no life, nor good without Him? Therefore it is absurd to even think it. Hence I want that in all things you recognize him as (the) first act of everything, thus you will put yourself in our Divine order, that there is nothing in which we don't give the primacy to our Will."

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**May 12, 1934**

***Extreme need of the abandonment in the Divine Volition, virtue of It. How everyone turns around God; only the human will goes wandering and is the disturber of everyone.***

My abandonment in the Fiat is for me an extreme need of my poor heart, because I feel his Divine Paternity and Maternity, that with his arms of light, he holds me pressed to his bosom, in order to pour himself into me, as a most tender Mother, that loves his daughter with inseparable love, but so much so that he wants to generate his life in his daughter. It seems that it is a delirium, a Divine passion of this Holy Mother, that makes him all eyes, all attention and solicitude, all heart, and in (the) continuous act of working, in order to conceive, to (make) born and raise his life in his daughter, all abandoned in his arms. So that the abandonment in the Divine Will facilitates the cares, and makes practicable the solitudes of this Celestial Mother to form his life all of Divine Will in the creature.

My beautiful mama, oh! Don't detach me from your bosom of light so that I can feel your life in me, that brushing me continually makes me know how much you love me, who you are and how very beautiful, amiable and adorable you are.

But while my mind was lost in the total abandonment of the Divine Volition, my sweet Jesus, repeating his brief little visit, said to me:

“My blessed daughter, how much more one understands of my Volition, so much more one enjoys his beauty and sanctity, and so much more one participates in his goods, and the abandonment in Him destroys all the obstacles and keeps the soul so very pressed in his arms, that without effort, my Fiat, can regenerate his Divine life in the creature. True and full abandonment says with deeds: do with me that which you want, my life is yours, and of mine I don’t want to know anything more of it. So that the abandonment holds (the) virtue to put the creature in the power of my Divine Will. Because you should know that all things and the human nature itself takes from the Eternal motion of God, in a way that everything turns around him, all the Creation, the breath, the heartbeat, the circulation of blood, they are under the empire of the Eternal motion, and since everyone and everything, have life from this motion, they are inseparable from God and as they have life, thus with an unanimous course, they turn around the Supreme Being. So that the breath, the heartbeat, the human motion it is not in their power to breathe, to palpitate, to move themselves, if they want, or don’t want, being incessant the motion of the Eternal they also feel the incessant act of the breath, of the heartbeat and of the motion, one can say they have life together with God, and with all created things, that they turn around him without ever stopping. Only the human will, having created it with the great gift of free liberty/will, so that she might be able to say to us that freely she loved us, not because she is constrained as is constrained the breath to breathe, the heart to palpitate and to receive the motion of her Creator, but with wanted will, not forced she can love us and be together with Us in order to receive the working life in our Volition, it was the honor and the greatest gift that we gave to the creature and she ungrateful drew away from our union and inseparability, and hence from the union of everyone and everything, and therefore lost herself, degraded herself, weakened herself, lost the unique strength, and is the only one that in all the Creation, who lost her course, her post of honor, her beauty, her glory, and she goes wandering moved from her post, that she holds in our Will, that calls her, longs for her to her post of honor, so that everyone has a post, also the breath and the human heartbeat, and since everyone and everything have a post, they never lose the life and their incessant motion, no one feels poor, weak, but rich in the Eternal motion of their Creator. Only the human will, because she doesn’t want to be in the regal post of our Divine Volition she is the lost one and the poorest of everyone, and since she feels poor, she feels unhappy, and is the disturber of the human family. Therefore if you want to be rich, happy, never descend from your post of honor, that is inside of our Will, then you will have everything in your power, strength, light, and also my Will himself.”

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**May 20, 1934**

***How the Divine Will devours everything as within a single breath/[fiato] all the acts done in Him and of it he forms one alone. How the Divine Will forms the cast-offs of the Humanity of Our Lord, and makes it present to creatures.***

I felt very poor of love, but with the will of wanting to love him a great deal, a great deal, I had received sweet Jesus Sacramentally and He was as drowned with love and I as hardly some little drop, and yet he asked me (for) love, in order to give me love, but how to be able to equalize him in some way? Then I thought to myself: my Celestial Mama, she wants that I love my and her Jesus a great deal, hence these drops of my of love, I want to pour them into her seas of love and thus I will give to him and I will tell him: I love you so much that I love you as your Mama loves you. Now it seemed to me that the Sovereign Lady rejoiced and felt happy that her daughter loved Jesus with her

love, and He still more content, that he felt himself loved by me with the love of his Mama. And all content, he said to me:

“My little daughter of my Volition, you should know that one who lives in my Fiat is never alone in her acts, she is incorporated in all that which he has done, does and will do, as much in herself, as in all creatures. So that I felt in the love of my Mother the love of my daughter, and in the love of the daughter, the love of my Divine Mother. Oh! How beautiful were your little drops of love, invested by the seas of love of my Mama. For one who lives in my Volition I feel Heaven flow in her acts, in her love, in her will, and I feel the creature in Heaven and her acts, her love, her will invests the Empyrean, to invade everyone and forms one act alone, one love alone and one will alone, and all Heaven feels itself loved, glorified in the creature, and she feels herself loved by all Heaven. In my Will everything is unity, inseparability doesn’t exist, nor exists distance of places, or of times, the centuries disappear in my Volition and with his power he devours everything in one single breath/[*fiato*], and forms one single continuous act of everything. What fortune for the one that lives in my Volition that can say: I do that which one does in Heaven, and my love is not dissimilar from their love. Only for one who doesn’t live in my Volition, her acts are separable, they suffer solitude, and are dissimilar from our acts, because not being invested by his power, that holds (the) virtue to convert into light that which one does in Him, hence not being light, they can not incorporate themselves with the acts of our Will, that being inaccessible light knows how to convert everything into light, and no wonder that light and light incorporate themselves together.”

Whence I abandoned myself in the arms of the Baby Jesus, thus he made himself seen, and He, drowned with love abandoned himself in mine, in order to enjoy the love that I gave him of his and my Mama and then he added:

“My daughter, if you see me (a) little Baby, it is (in) virtue of my Divine Will that possesses in himself all the periods of my life down here, my tears, my sufferings, and all that which I did; hence He in every instant repeats different periods of my life, in order to give his admirable effects to creatures, and now he forms Me (as) Baby in order to give her the fruits of my infancy, my most tender love that I arrive to cry in order to have love from them, and to let me receive the tenderness, the compassion for my tears. He now forms me (as) little boy, with an enchanting beauty in order to make me known and to enrapture her to love me. Now young, in order to enchain her with inseparable union, now Crucified, in order to have me repair and sympathize and thus with all the rest, of the life of my Humanity down here. Oh! Power and insuperable love of my Will, that which I did in the little round of thirty-three years, and settling Myself I went to Heaven, He will do it for centuries and centuries, holding my Life ready in order to give it to every single creature.

“Now you should know that if the Holy Church has the great honor to have souls that have the good of seeing me, of hearing me speak, as if I was again living together with them, everything owes itself to my Divine Will, it is He that forms my castoffs and makes Me as present to creatures. My Humanity is enclosed in his immensity and holds in virtue of Him the present act as if in act I am born and he gives Me the castoffs of Baby, I grow and he gives Me the castoffs of little boy, all my Life is in his power, and forms it because he wants to give it to Me, in whatever age he wants to show Me, he forms the castoffs for Me and maintains all my life as present act in the midst of creatures. My Will holds your Jesus living, and according to their dispositions thus gives Me the castoffs and I give



them and it makes them feel that I cry, suffer, I continue, to be born and to die, and I burn with love because I want to be loved. What doesn't my Will do? He does everything, there is nothing that doesn't hold his supremacy, the conservative virtue and the perfect and continuous equilibrium without ever ceasing all our works. My daughter, with my sorrow I say that that which lacks is the knowledge of that which my adorable Will does, the great good that he continually hands to creatures and therefore he wants to be known. And because not known, he is neither appreciated, nor loved, and she doesn't give the supremacy to all our works. While my Will is the primary font and all our works they are like so many little fonts that receive and draw the life and the goods that they give to creatures. Oh! If one might know what it means Will of God, the good that he offers to creatures, the earth would remain transformed and so very attracted, that one would remain with one's gaze fixed to look at him and to receive his perennial goods, but since he is not known, they don't even think of it and they partly lose his goods, because now they want it, now they don't want it, now they know(,) now they don't know, now they believe(,) now they don't believe, it is my Divine Fiat that gives life, motion and everything, he is the motive of all the Creation. And therefore he loves so much that he be known (in) that which He does and can do, all his Divine story in order to be able to lavish with new gifts, and to show off in love with more abundance toward creatures, that in order to do this I have wanted the sacrifice of your life, sacrifice that I have not asked of anyone, sacrifice that costs you so much, although you calculate this sacrifice when the obstacles, the circumstances arise, but I calculate it all days, I measure the intensity, the hardness and the loss of daily life to which you submit yourself from it. Good daughter, your sacrifice was necessary to my Will in order to make himself known, in order to give his knowledges he needed to make use of you as (a) channel in order to make himself known, and your sacrifice as powerful arms in order to conquer, in order to reveal himself, to open his bosom of light and to manifest who He is. More so that the creature with doing her human will rejected and lost the life of the Divine Will, hence it was necessary that a creature might submit herself to the sacrifice of losing her life, losing the mastery of herself, in order to have that my Volition might move himself to make himself known, in order to restore his Divine life. It is always so in our work, when we want to superabound more toward the creature, we ask the sacrifice of one creature, as pretext, and then we make known the good that we want to do, and the good becomes given according to the knowledges that they acquire. Therefore be attentive, and do not want to occupy yourself with useless thoughts of the reason for your state, it was necessary to our Will and (that is) enough, and you should be content and thank him."

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**June 16, 1934**

***The human will (was) created Queen in the midst of Creation. How all flows between the fingers of our Creator.***

I continue my abandonment in the Divine Fiat, his acts are for me as so many foods that feeding me I feel the growth of his life in me, his strength that imposing itself over my human will conquers it and enraptures it in his in order to say to it: we live together and you will be happy with my same happiness, you have gone out to the light of day, not in order to hold you distant, but together with Me, in my same Will, if I have created you it is because I felt the need to love you and to be loved, so that your creation was necessary to my love, the knoll of my Will, as my little tiny field. I want to make a show of my works, of my mastery, and this in order to form and give vent to my love.

Oh! Adorable Will, how very amiable and admirable you are, so that you want me in You, in order to give life to your vent of love and you so very love that the creature lives in your Divine Volition because you didn't create us as the Sky, the sun, without will, so that you might be able to do that which you want. But while I thought this my sweet Jesus surprising me, all goodness said to me:

“Blessed daughter, you should know that the most beautiful thing created by Us was the human will, among all created things it is the most beautiful, that which resembles Us more, therefore one can call it the queen among everyone, as in fact it is. All things are beautiful, beautiful is the sun that with its vivifying light gladdens, smiles at everyone, with its light it makes itself eye, hand and step of everyone, beautiful is the Sky that covers everyone with its starry mantle. But for how very beautiful all created things are, no one can boast of having made for us the littlest act of really loving us, there is not one vent of exchange, everything is mute silence and all that which we do, we do it alone, no one echoes Us to respond to the so many seas of love that there are, in all created things not even the littlest vent becomes given to Us, because the vent becomes formed between two wills that have reason and know if they do good or bad. Therefore the human will was created queen in the midst of the Creation, queen of herself, outlet of love with her Creator, queen of all the created things, freely she can do a world of goods, prodigies of valor, heroism of sacrifices, if she puts herself on the side of good, but if she puts herself on the side of evil, as queen she can do a world of ruin and can precipitate from the highest place even into the base of the greatest miseries. Behold therefore among all things we love the human will, because we made her queen, she can say that she loves Us, she can feed our outlet of love, she can put herself in competition with Us, We to love her and she to love us, therefore we endowed her with such prerogatives, even to give her our similarity, she is none other than a simple act, and yet she is the hand, the foot, the voice of her human being. If the creature might not have will she would be similar to the beasts, slave of everyone, without the imprint of Divine nobility, our Divinity most pure spirit, there is no shadow in Us of material, and yet we invest everyone and everything and we are the life, the motion, the foot, the hand, the eye of everyone, the human life flows in the midst of our fingers as actor and spectator, breath and heartbeat of every heart and that which We are for everything and for everyone, the human will is for herself; one can say that for the prerogatives that she possesses, she can mirror herself in Us, and We find our little mirror in her, our power, wisdom, goodness, love, can form its reflections in the simple act of the human will. Oh! Human will, how beautiful you have been created by your Creator, beautiful is the Sky, the sun, but you surpass it, and even if you might not have other beauty, only because you alone can say to us that you love Us, you possess the greatest glory, the enchantment that you can enrapture your Creator.”

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**June 24, 1934**

***One who lives in our Will feels the Divine heartbeat in her works, knows his designs, works together and is the welcome one in our Fiat.***

I feel between the arms of the Divine Will, which with an insuperable goodness makes present to me all that which he has done for love of creatures, in order to receive the pleasure of making me know them and in order to renew the glory, of all that which he has done for our love, and since he has done everything for pure love, it seems that he is not content if he does not feel himself known and re-loved by whom was (the) cause of making him work, work so great and of indescribable

magnificence. But while my mind was lost in the multiplicity of so many Divine works, my always amiable Jesus, repeating his brief little visit said to me:

“My little daughter, our love, our works, they want to have life in the creature, they want to make themselves be felt palpating, in order to give her the love and the fruits that our works contain, which as giving birth in them they also produce love and Divine fruits.

“All that which We have done is always in act, and We call the creature in the act proper that we are working, in order to make her know our works, how much love they contain, with how much wisdom and power they have been formed, and how in all that which we do our aim is always toward them. We have brought forth nothing of us, if It didn't palpitate love and called the heartbeat of the creature and to make her love us, We have no need of anything, because we possess in Ourselves, in our own Divine Being, all possible and imaginable goods, and possessing the creative virtue, how many goods we want to create, they are in our power. Therefore all our external works were done for them, in order to give them love, in order to make known who it is that has loved them so much, and as staircases in order to have them climb to Us and give us their little love, who doesn't know Us we feel Ourselves robbed, and who doesn't love Us, We feel Ourselves betrayed. Now my daughter, do you want to know who receives our heartbeat of created things, our design, the knowledges, and (who) gives Us her heartbeat, her exchange of love? One who lives in our Will. As the creature enters into Him, with his wings of light as arms, he presses her to his bosom and since she possesses his incessant act he says: watch me how I am working, rather lets do it together so that you know that which I do, my love (is) distinct one created thing from the other, and you receive all these degrees of my ardent love, in a way as to cover yourself and to make you drowned with love but so much so that you won't know how to say to me but you love Me, you love Me, you love Me, if you don't know, you won't be able to receive the fullness of the love, nor taste the fruits of our works. Now I want to tell you another surprise, as the creature enters into our Will not only to that which we have done in the Creation, in the Redemption, in everything, and she remains in an admirable way enriched by the works of her Creator, but she gives Us the new glory, as if our works might be repeated anew. All that which we have done passes through the channel of the creature, that is our Will, that which might happen, and We feel Ourselves repeat in virtue of Him the glory as if we might extend a new Heaven, we might work a new creation. And as we feel her come into our Volition we welcome her, and overflowing with new love we say to her: come, touch with (your) hand that which we have done, our works are alive for you, not dead, and with knowing them you will repeat the new glory and the new exchange of love. It is true that our works praise Us and glorify Us by themselves, indeed it is We ourselves that praise and glorify Ourselves continually. But the creature in our Will gives Us something more, she gives Us her working will in our works, her intelligence in order to know them, and her love in order to love us, hence we feel the glory that a human will repeats the glory for Us, as if our works might be repeated. Therefore I want you always in my Divine Fiat, in order to receive his secrets and to drink in large sips his admirable knowledges. With being known the life is communicated, the works are repeated, and one obtains the purpose.”

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**June 29, 1934**

***The attention, eye of the soul. How in the Divine Will there are no blind ones. The magnet, the mintage of the Divine image in our acts. How God, makes himself Prisoner of the creature.***

The Divine Volition never leaves me alone, it seems to me that he always watches me in order to invest my thought, my word, the littlest of my acts, but he wants my attention, he wants that I know that he wants to invest my acts, and that watching each other, He gives and I receive and if I don't keep attention he reproaches me, but with such a sweet way as to feel (my) heart break and he says to me:

“The attention is the eye of the soul that knows the gift that I want to make, and she disposes the action to receive my investment. I don't want to give my goods to the blind, I want that you see and know it, but do you know why? With seeing it you appreciate my gift, and with knowing it you know and love it, and I make you feel my light, my power alive, my love and I feel repeated in your little thought, word and action that which he knows how to do, as my same Divine Will knows how to love. Therefore the first thing that he does to one who wants to live in Him is give the eye in order to look at us and know us, when we are known everything is done, the living in my Divine Will is assured with his full rigor.”

Whence my mind was lost in a sea of light and thoughts and my sweet Jesus surprising me said to me:

“Ah! My daughter, the living in my Will is the living of Heaven, it is to feel in the soul the life of the light, of the love, the life of the Divine action, the life of the prayer, that which she does, for her everything is palpating life in her acts. You should know that one who does the Divine Will and lives in Him becomes the magnet of the Divine acts, her little motion, thought and works are magnetic, with such a powerful magnet, as to magnetize her Creator, in a way that, this magnet attracts Him so much that he can not move himself away from the creature. Our Supreme Being feels the look magnetized and he is always fixed in looking at her, he feels the arms magnetized and tightly holds her to his bosom, the magnet to our love and we pour forth so much that we arrive to feel that she loves Us as we Ourselves love.

“Now, when the creature has formed for Us this magnet, our love arrives to the excesses, as she forms her acts, even the least, she impresses our Divine mintage and we make them pass as our acts, with the imprint of our supreme image and we put them in our Divine treasures as our coins, that the creature has given Us; and if you might know what it means to be able to say that our Supreme Being has received our coins from creatures, has our image coined by ourselves, they ensure them, it would burst your heart with pure love. To give Ourselves to creatures is power that we hold, that possessing everything, to give is none other than an outlet of our love, but to put the creature in (the) condition to be able to give Us and to give us our acts not hers, coins coined with our image, and the love that overcomes everything that not being able to contain it in our emphasis of love we say: you have wounded Us, the magnet of your acts has enraptured Us, and has made Us sweet prisoners in your soul and we will make for you the equivalent to wound you, to enrapture you and to imprison you in Us. Therefore, my daughter I want you all eyes, so that you look and you know well that which my Divine Will wants to do in you.”

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**July 8, 1934**

*What is needed in order to form the life of the Divine Will in the creature. Veil that hides him, exchange of life.*

The Divine Volition it seems to me that with inquiring eye he goes always watching me, if in all my interior flows as first act his adorable Will, and with an admirable and Divine jealousy invests all, surrounds all, watches the act whether it is little or great, but watches, if there races the life of his Will, because all the value and the greatness of an act, becomes confirmed if there is his Will within, all the rest reduces itself for when it might be great, to a most thin veil, that it is enough to cover and to hide the great treasure, the inimitable life of the Divine Will. Now while my mind was all occupied by the Divine Will, my Highest Good Jesus that it seems that he takes inexpressible gusto, when he wants to speak of his Will, all goodness said to me:

“My blessed daughter, in order to have that an act might be pleasant to Me and my Will might be able to form entire life in it, the whole interior of the creature must be centralized in my Fiat! The will must want it, the desire must ardently desire that which the volition wants, the affections, the tendencies, must desire it and be inclined only in order to receive the life of my Will in their act, the heart to love and to enclose in her heartbeat, the life of my Will, the memory to remember him, the intelligence to understand him. So that everything must be centralized in the act in which my Will wants to form his life. Since in order to form a life there is needed will, desire, heart, affections, tendencies, memory, intelligence, otherwise one could not call it whole and perfect life, thus my Divine Will wanting to form life in the act of the creature, centralizes in her act, now life, that he wants to form, otherwise one could not say whole and perfect life. Behold therefore my Will voids everything, in order to be able to reciprocate the life of his love in the love of the creature, his desires and Divine tendencies, in those of them, his uncreated heartbeat in the created heartbeat, his eternal memory in the finite memory, in short everything, he wants to be free with everything, in order to be able to form whole life not half, and as the creature surrenders hers, thus my Divine Will makes exchange of his. And then his life is fecund and generates in the veil of the creature that covers him, love, desires, tendencies, memory all his, and forms there the great prodigy of his life in her. Otherwise one could not say life, but simple adherence to my Will, not yet in everything, but partly, hence it would not bring either the effects, or the goods that He possesses. (An) image would be the sun if its light might not possess heat, sweetnesses, tastes, perfumes, heats, it could not form the beautiful tints of the colors, the variety of sweetnesses, the softness of the tastes and perfumes, if it gives them to the earth it is because it possesses them, and if it might not possess them, it would not be true life of light, but sterile light without fecundity. Thus the creature, if she doesn't surrender the post of all her interior to my Will, she could not possess his love that never extinguishes itself, the sweetnesses and Divine tastes, and all that which composes the life of my Will. Therefore do not keep anything of you and for you, and you will give Us the great glory to have a life of our Will upon the earth veiled by your mortal castoffs, and you the great good of possessing him, you will feel flow in your castoffs, as rapid sea, the happiness, the joys, the firmness of good, the love that always loves, the sweetness, the tastes, the conquests of your Jesus will also be yours. Your castoffs will continue the office of sufferings down here, but they will have a life of Divine Will that will sustain him, and he will make use of them to develop the life of his conquests and Divine victories in the human castoffs. Hence always ahead in my Will.”

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**July 15, 1934**

*One who lives in the Divine Will puts herself in (the) condition of receiving and of being able to always give to her Creator. How one who prays disburses the coin, forms the void, and acquires*

*the capacity to possess that which she asks.*

I was making my round in the Divine Will and my little human volition, lost in Him, burned from the desire to weave all his acts, in order to make them mine, in order to be able to master over everything, and have in my power an infinite glory, an eternal love, innumerable acts, distinct the one from the other, that never finishes in order to be able to always give love, glory, works to my Creator. As daughter of his Will I feel the need to possess everything, in order to hold the love, that never says enough, and Divine acts worthy of the Supreme Majesty. And my always adorable Jesus, almost in order to confirm that which I thought he said to me.

“My daughter, for one who does my Will and lives in Him everything is hers, if He gives to the Creature He doesn’t give as alone, but brings all his works, because they are inseparable from Him, and he makes use of them in order to make space, to feed, to felicitate, to enrich, with his immense riches, she that lives in Him, and he puts the creature in (the) condition to be able to always receive. If my Divine Volition might not be able to give all, and always give and always receive from one who lives in his Volition, it would not be (a) true happy life in him, because the substance of happiness becomes formed by new surprises, by the exchanges of gifts, by the various and manifold works, possessing every source of various joys that the one makes gift to the other, and to each other they attest their love, the one flows into the other, and in this pouring of themselves they communicate the secrets and the creature makes new discoveries of the Divinity and acquires other knowledges of the Supreme Being. Life in my Will is not a joke, but working life and continuous activity. Rather you should know that there is no thing that has been done by God, by the Saints and by everyone that is not given to one who lives in my Volition, because there is nothing of good that to Him doesn’t belong, and as you feel the need to possess everything, thus everyone feels the need to give themselves to you. But do you know why they want to pass through the channel of the human volition? To order to give the good that they possess and to duplicate the good, the glory of the their acts to their Creator. So that as you desire to re-trace them, thus our works and those of all Heaven, they desire to be re-traced, it seems that they say the one behind the other: to me it is not given to go ahead, take me up in your power, unite everyone together, so that one is the love of everyone, the glory to that Supreme Will that has given birth to us in his womb and has given life to us. Therefore the living in my Will is the prodigy of prodigies, it is the unity of everything, it is to possess everything, to receive and to give everything, and since I always want to give to the creature, ardently I long for her in my Fiat, in order to give that which I want and to make my desires completed.”

After this I thought to myself: but what good comes to me, what glory do I give to my God, with always asking that his Will be known, and take his regal post that awaits him in creatures? It seems to me that I don’t know how to ask for other, it seems to me that Jesus himself is tired of hearing me say the same story, I want your Fiat as life, for me and for everyone, but while I thought this my sweet Jesus added:

“My blessed daughter, you should know that when the creature prays incessantly to obtain a good, she acquires the capacity to possess that good, and possessing it she will hold (the) virtue to make it possessed by the others. The prayer is as disbursement of the coin in order to buy the good that she wants, the prayer forms the respect, the appreciation, the love that is needed in order to be able possess it. The prayer forms the void in the soul where to be able to enclose the wanted good,

otherwise if I wanted to give it to her, she will not have where to put it, and then you can not give me greater glory, than to ask me that my Will be known and reigns. This is my same prayer, it is the longing and the heartbeat of my Heart, they are my ardent anxieties, and you should know that my love is so much, that I want to make my Will known, that not being able to hold it back it flows over you, and I make you say: your Fiat come, your Will be known. So that it is I that prays in you, it is not you, they are my outlets of love, my loving vents, that feel the need to unite me with the creature in order to not be alone to pray for such a good, and in order to give more value to this prayer, I put in your power my works, all the Creation, my life, my tears, my sufferings, so that it not be a prayer of words alone, but (a) prayer confirmed by my works, life, sufferings and my tears. Oh! How sweetly your refrain sounds to my hearing, your loving sing-songs in which is made my echo: come your Fiat, your Will be known, and if you might not do this, you would suffocate my prayer in you, and I would remain embittered and I would remain alone, alone to pray. But I must still tell you, you should know that I feel the need to re-trace all my works and sufferings in order to ask me that my Will be known and reign; who has known him and loves him in sight of the great good, can not abstain from asking repeatedly that everyone knows and possesses him, therefore think that I am with you and I pray together with you, when you feel that you can not do less than to pray for the triumph of my Will.”

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**July 20, 1934**

***All that which goes forth from God is all innocent and holy. How the Creation is one single act of Divine Will. Who is the triumphant one in the space of the universe.***

My little intelligence feels the irresistible strength of the Divine Volition that calls it, he wants her in the midst of all the Creation, in order to make them see and understand the harmony, the order, of all created things and how each one gives its tribute to its Creator. Not one created thing, for however little or great, destined to occupy the great space of the atmosphere, it doesn't give its distinct tribute to He who has created it, and in spite that they have no reason they are mute, yet with never changing action, with never moving from the post in which God has put it, it is perennial glory.

Whence I thought to myself: I also occupy space in the great void of the Creation and can I say that I am at my post wanted by God? Does my will always do one act alone of Will of God as all the Creation does? But while I thought this my beloved Jesus surprising me, all goodness said to me:

“My blessed daughter, all that which goes forth from our Supreme Being, everything is innocent and holy, nor can go forth from our Sanctity and infinite Wisdom beings or things with (a) shadow of stain and that don't contain the utility of a good, all created things feel in their nature creative virtue, and hence the continuous tribute and the glory that is due Us, because we have put them forth to the light of day, nor do We know how to do things in the least stained, nor useless things. So that all that which became created by Us is all holy, pure and beautiful, and we receive from everyone the tribute and our Will his completed act. My daughter there is no created thing animate and inanimate that doesn't commence life with completing our Will and giving us their tribute, already all the Creation is none other than one act alone of our Will, already it is at its regal post, and although unconscious, yet He holds his working life of light in the Sun, his working life of fortitude and empire in the wind, working life of immensity, in the immensity of the space, in every created thing he develops his life,

and holds in his womb everyone and everything, in a way that no one can move themselves, nor make a motion, if he doesn't want it, and the veils of created things give Us the continuous tribute and the great glory of the great honor, that they are dominated by our Will. Now the creature remains, one can say (that with) original sin taken away that the newborn is not innocent and holy? And if one adds Baptism, a period of the life of the baby, even to such that the actual sin doesn't enter in her soul, is not the baby an act of my Will? And if she moves the step, if she speaks, if she thinks, if she makes her little hands act, all these little acts wanted and disposed by my Will, are they not tributes and glory that we receive? Perhaps they will be unconscious, but my Will receives from that little nature, that which He wants, it is only sin that makes one lose the Sanctity and puts the working life of my Will outside of the creature, because if there is no sin, We carry her in womb, we surround her with our Sanctity, and hence she can do no less than feel in herself the working life of my Will. You see therefore everyone and everything have beginning and are born together with my Will, innocent, holy and worthy of He who has created them, but who conserves this innocence and sanctity, one who is always at her post in my Will, she alone is the triumphant one in the space of the universe, she is the standard-bearer and she gathers the whole army of the Creation, in order to bring it to God with speaking voice and with full knowledge, the glory, the honor and the tribute of everything and everyone. Therefore one can say that my Will is everything for the creature, and her first act of being born is the continuation of his conservation, nor does he ever leave her not by way of love, nor by way of grace, nor by way of operative work, as who lives by will and know(ledge) to live in Him, and if the sin sweeps her away, he doesn't even leave her, he involves her with his dominion in his punitive justice, so that the creature and all things are inseparable from my Will. Therefore be to your heart my Will alone, recognize him as life, as Mother that raises you and feeds and wants to form of you his greatest glory and honor."

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**July 24, 1934**

***How it is established, by God the truths that must be manifested on the Divine Will. How He bilocates, repeats, traps Divine life. How the Creation didn't finish, but continues.***

I felt myself all immersed in the Divine Volition, all the truths manifested to me that regard him crowded in my mind and they wanted to say and to re-say, in order to make themselves known. But alas! Their saying was of Heaven, too high, there lacked many words in order to be able to repeat their Celestial lessons, only that I felt that they were bearers of the sanctity of Heaven and of Divine joys. But while I felt all immersed in the Fiat my always amiable Jesus with an indescribable love said to me:

"My little daughter of my Will, as his daughter, I feel the need of love that the daughter knows his secrets, if I might not do this often, I would remain suffocated by the highest waves of love that issues forth from Me, so that speaking to you of my Will is for Me refreshment, it is relief, it is balm, that mitigates my flames, in order not to make me remain suffocated and burnt by my love. I am Jesus all love and I manifest my greatest love in speaking of my Divine Volition. But do you know why? The essence of our Life becomes recognized with speaking of Him and my Fiat in my word bilocates and repeats our life, in the midst of creatures, nor is there greater glory for Us, nor fullness of vent of our excessive love, than to see our life bilocated in order to give himself, to install himself, to make him our place of center, for how much the creature is capable it is a kingdom more of love and of our



Will that we acquire. Hence our creative work didn't finish, but continues, but not with creating new skies and suns in the universe, no, no, but our Divine Fiat is reserved to continue the Creation in virtue of his creative power, that as he pronounces his Fiat to create, to bilocate, to repeat our Divine Life in the midst of creatures, there can not be (the) continuation of (a) more beautiful Creation, therefore pay attention to me and listen to me. Our Supreme Majesty holds established *ab eterno*, all the truths of the Divine Will, that he must manifest, which are as so many queens in our Divine Being, waiting with unconquered love to make the way for earth, in order to bring as queens the great good to creatures, of these knowledges of our Fiat, which will bring the office of teacher in order to form her according to the truths that they announce. These queens of my truths will give the first kiss of the life of the Fiat and will be endowed with the virtue of transformers and of transforming into truth itself those people that will listen and will remain with them, ready to their needs, in order to help them and instruct them, we will be all love for them, disposed to give them that which they want, provided that they listen to them and let themselves be conducted and managed by them. Now all the truths on our Will, have not all gone forth yet, and those that remain wait with anxiety to depart from within our Divinity, in order to complete their office and be bearers and transformers of the good that they possess, and when all the truths that we have disposed to go forth will be manifested, all together these noble queens, they will give the assault to Us to our Divine Being and as (an) invincible army with our same Divine weapons, they will conquer Us and obtain the triumph of the kingdom of the Divine Will upon the earth, resisting them will be impossible to Us and with conquering God, they will also conquer creatures. Behold the reason my speaking continues yet, because all the queens have not gone forth from our Divinity, in order to complete their office and since the speaking of my Will is (the) continuation of the Creation of the Fiat that created the universe, and as then the Creation of the universe, it was preparation to the creation of man, thus today my speaking on my Fiat is none other than (the) continuation of Creation, in order to prepare the sumptuousness, the decency to my kingdom and those that will possess it. Hence be attentive and do not let anything escape, otherwise you would suffocate an act of my Will and you would constrain Me to repeat my lessons."

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**August 5, 1934**

***Story of the love of God, the Creation enclosed in man. Sorrowful notes in the Divine love.***

I was doing my round in the acts of the Divine Will, and passing from one work to the other, I arrived at the Creation of man and my sweet Jesus detaining me with an inexpressible love, that he could not contain, said to me:

"My daughter, my love makes Me feel the need to speak of the Creation of man, already all the Creation is pregnant with our love and speaks, although in mute language, and if it doesn't speak, it says with deeds and it is the greatest narrator of our love toward man, and when our love was extended in everything, in a way that she should find no point (in) which our love might not cover her, and might race toward her and more than Sun might dart her. When in everything the Creation was completed, we created man, but before creating him listen to the story of our love toward Him. Our adorable Majesty had established to construct man king of all the Creation, to give him the dominion over everything and to make him master over all our works, but in order to say true king with deeds, not with words, he had to possess in him(self) all that which we had scattered in the

Creation. So that in order to be king of the sky, of the sun, of the wind, of the sea and of everything, he had to possess inside of himself a Sky, a sun, and so on, in a way that the Creation should reflect in him, and he should possess the same qualities, to reflect in the Creation and to master it. In fact, if he might not have an eye full of sight, how could he enjoy the light of the Sun and take of it when he might want some? If he might not have feet and hands in order to cross the earth and take that which the earth produces, how could he call himself king of the earth? If he might not have the respiratory organ in order to breathe the air, how could he make use of it? And thus with all the rest. Hence before creating man we looked at the whole Creation in our emphasis of love and we exclaimed: how very beautiful are our works, but among all the most beautiful we will make man, we will centralize everything in him, in a way that we will find the Creation outside and inside of him. And as we went molding him, thus we enclosed in him the Sky of reason, the sun of intelligence, the rapidity of the wind in the thought, the extension of the space, the fortitude, the empire in the will, the motion in the soul in which we contained the sea of graces, the celestial air of our love and all the senses of the body, as the most beautiful flowering. Oh! Man how very beautiful you are, but not content with this we put in him the great Sun of our Will, and giving him the great gift of the word, so that he might with deeds and with words be the eloquent narrator of his Creator, it was our image with which We delighted ourselves to enrich him with our most beautiful qualities.

“But not content with of all this, we were taken with love so exuberant toward him, that our immensity involved him anywhere, everywhere, and in every instant, our omniscience looked at him in every thing and even in the fibers of his heart our Power sustained him, bringing him everywhere in our Paternal arms; our life, our motion, palpated in his heartbeat, breathed in his breath, worked in his hands, walked in his feet, and arrived to make himself footstool even under his steps; our Fatherly goodness in order to hold this dear son of ours secure, put forth (the) conditions that he could not be separated from Us, nor We from him. What else couldn't we do and didn't we do? Behold therefore we love him so much, because he cost us much, we disbursed for him our love, our power, our Will and we put in attitude our infinite Wisdom, and we didn't want other than he might love Us, and that freely he might live in all in our Will and might recognize how much we have loved him and done for him. These our loving pretensions, who (so) cruel will want to deny them? But alas! There is unfortunately some who denies them and forms there his sorrowful notes in our love. Therefore be attentive and your flight in our Will be continuous.”

After this I continued my round in the Creation, and not knowing how to do other I offered the extension of the Sky to God in order to adore him, the twinkling of the stars for profound genuflections, the light of the sun in order to love him, but while I did this I thought to myself: but the Sky, the stars, the sun, they are not animate beings, they have no reason, how can they do that which I want? And my beloved Jesus always benign added:

“My daughter, in order to create the Creation first there was needed our wanted and decided Will to create it, and when this Will of ours wanted, then he converted into work that which he wanted. So that in every created thing is our wanted and working Will, which always remained in act to want and to work. Hence offering, to our Supreme Majesty, the Sky, the sun, and other, one offers not the material and superficial thing that one sees but the same wanted and working Will of God that there is inside of every created thing, and if they don't have reason there is inside a Divine reason, and a wanted and working Will of God that animates everything, and offering them one offers us the

greatest act, the most holy Will, the most beautiful works, and not interrupted, but continuous, in which there are the most profound adorations, the most perfect love, the greatest glory that the creature can give us through means of our wanted and working Will in all the Creation, and if the Sky, the stars, the sun, the wind, don't intend anything, my Will and yours intends that we want to make use of them, and it is enough."

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**September 24, 1934**

***How one who lives in the Divine Will becomes members of Him and acquires the inseparability of all the works of her Creator.***

I feel as if I might swim in the immense abyss of the Divine Will, and since I am too little, I go in order to take and it doesn't succeed me other than to take some little drops of Him, and that little that I take, they remain in me, and inseparable from the Supreme Fiat, and they make me feel the inseparability of Him and all his acts. Oh! Divine Will you love so much one who lives in You, that you don't want to do anything, nor do you know how to do anything, if you don't put in part She who already lives in you, it is so much your enthusiasm of love that says: that which I do you who lives in me must do, it seems to me that you would become unhappy if you might not be able to do and say that which the creature does I do, that which I do she does.

But while my mind was lost in Him and I felt the strong ties of his inseparability, my sweet Jesus repeating his little visit to my soul, said to me:

"My little daughter of my Volition, you should know that the inseparability from Him is such and so much for one who lives in my Will, that there is no thing that he does in Heaven and in all the Creation that he doesn't make one who lives in Him part of. As the body possesses the inseparability of its members, and that which one member does, all the other members centralize themselves in the member that works, they are to light of everything, and all take part, thus one who lives in my Will becomes (a) member of Him, and as connatural on both parts they feel such inseparability, and that which one does the other does. Whence my Volition in Heaven felicitates, beatifies, with his smiles of love he enchants the whole Celestial court and makes one experience unheard of joys, in earth to one who lives in his Volition, he develops his working, sanctifying, strengthening life and doing as (a) conqueror he makes so many conquests for how many acts, heartbeats, words, thoughts, footsteps, she does in Him. Now (in) Heaven, the blessed feel and take part in the working and conquering life that my Will does upon the earth in the souls that live in Him, they feel the inseparability of their acts, breaths and heartbeats, and the happiness of my conquering Will, through which they feel new joys, the beautiful surprises that my conquering Fiat knows how to give in creatures, and since they are conquests of a Divine Will the blessed that already live of Him feel them, conquerors of his goods and his works, and oh, how many new seas of happiness they enjoy. And behold Heaven feels itself inseparable even from the breaths of the creature that lives in my Will upon the earth, and the creature feels in virtue of Him, the inseparability of the joys and happiness of Heaven, the peace of the Saints and his, the firmness and confirmation in the good are converted into nature, the life of Heaven one feels flow in her members, more than blood in her veins. Everything is inseparable for one who lives in my Will, from the sky, from the sun, from all the Creation, there is no thing that can separate itself from her, it seems that everyone and everything says to her: we

are inseparable from you, my same sufferings suffered upon the earth, my life, my works, they say to her: we are yours, they surround her, invest her, and take the post of honor and they bind themselves with inseparable ways (to) her. Behold therefore that the creature who lives in my Volition always feels little, because feeling the inseparability from my so many works, great and innumerable of my love, of my light and sanctity she is the true tiny one in the midst of all my works, but tiny fortunate one, loved by everyone, that she arrives even to give beauties, new conquests, new joys to Heaven. Therefore if you want everything, live always in my Volition and you will feel yourself (to be) the happiest creature.”

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**October 7, 1934**

***Reciprocal love between God and the creature exchange of action, labyrinth of love, in which one becomes put who lives in my Fiat. God sower of the field of souls.***

I am beneath the eternal waves of the Divine Fiat and my poor mind feels his sweet enchantment, his Power and operative virtue, that investing me makes me do that which He does, it seems to me that with his eye of light, he gives life and makes everything rise, and with his empire, he reigns over everything, keeps track of everything, not even a breath escapes, he gives everything, and wants everything, but with so much love that it gives of the incredible, and what stupefies one more is that he wants that the creature knows that which he does, in order to have her inseparable with himself, and have her do that which the Divine Will himself does. I remained spellbound and my littleness lost itself and if it were not that my sweet Jesus shook me making me his little visit, I would have remained there, who knows how long, and all goodness and love he said to me:

“My good daughter, do not wonder, everything is possible to one who lives in my Will. There is a reciprocal love on both parts, between God and the creature, but so much so that the human littleness arrives to want and to do her acts of God, and as hers she loves them so much, that she would she put forth (her) life in order to defend, love and give him all the glory, the first place of honor, to one of these Divine acts alone. God for exchange, makes his the acts of the creature, he finds in these acts himself, the vent of his love, the height of his sanctity, and oh, how he loves them, and in this reciprocal love, they love each other so much, that they remain imprisoned the one in the other, but voluntary imprisonment, that while it makes them inseparable, they feel happy that God feels loved and he finds his post in the creature, and she feels loved by God and holds her post in the Supreme Being. There is no greater happiness for the creature to be able to say, and to be certain of being loved by God, and there is no greater happiness for Us, (than) to be loved by one who was created by Us, only in order to love us and to complete our Will. Now the creature, while she finds herself in her Creator, she would like that everyone might love him, that they might recognize him, and in virtue of the Divine Fiat with which she is animated, she wants to make arise and recalls all the acts of creatures in God, in order to tell him(,) I give you everything, and for everyone(,) I love you, hence she makes herself together with the Divine Volition thought for every intelligence, look for every eye, word for every voice, heartbeat for every heart, motion for every work, step for every foot, what thing doesn't one want to give Me who lives in my Will? Everyone and everything. Therefore she says to my Will: I feel the need to possess your love, your power, in order to be able to have a love that says to you for everyone I love you. So that in her our Will makes us find the love and the exchange of all the acts of creatures. Oh! My Will, in what power you cast the soul, and a labyrinth

of love, one who lives in you, and such and so much that the human littleness feels drowned by love and as refreshment she feels the need of retracing everything, in order to say her continuous little refrain, I love you, I love you, as vent, of the great love that my Divine Will gives her. This is our life, all of love, our story woven *ab eterno* all of love, such must be one who lives in our Will, there must be such accord between her and Us, as to form one act alone and one love alone. Now my blessed daughter I want to make you know how we love creatures and our continuous outlets of love that we pour over them, our first act of our happiness, is love and to give love, if we don't give love there lacks us the breath, the motion and the food to our Supreme Being, if we don't give love, and with deeds we love, we would halt the course to our Divine life, that which can not be. Behold therefore our contrivances, the industries, the stratagems of love, they are innumerable, and to love not only with words, but with deeds and works working without ever ceasing. Now as in the Creation we created a sun that with its working light and heat it gives light to everyone, it transforms the face of the earth and goes sowing in every single plant to some the color, to some the perfume, to some the sweetness there is no thing in which the Sun doesn't cast its effect, almost as seed of maturation, in order to make all plants suitable in order to feed man and give him pleasure with so many tastes, almost innumerable. Thus our Supreme Being keeping for himself the noblest part of man, that is the soul, more than sun, we fix his interior, we dart it, mould it, and as we touch it more than solar light, we cast the seed of the thought in the intelligence, the seed of our memory in the memory, the seed of our Will in his, the seed of the word in the voice, the seed of the motion in the works, the seed of our love in the heart, and so on with all the rest. Now if she is attentive to Us working the field of her soul together with Us, because we never withdraw our Divine sun, at night and in the daytime we are above her, more than (a) tender mother, now to feed her, now to warm her, now to defend her, now to work together, and to cover her and hide her in our love. Hence we will make a beautiful harvest that will serve to feed them with Us, and to praise our love, our infinite power and wisdom and if she doesn't stay attentive to Us, our Divine seed remains suffocated, without producing the good that it possesses and she remains fasting, without the Divine foods, and We remain fasting of her love. How sorrowful it is to sow without harvesting, but with everything our love is so much, that we don't leave, we continue to dart her, to warm her, almost as sun that is not tired of making its little pass of light, in spite that it doesn't find neither plant, nor flowers, where to cast the seed of its effects. Oh! How many more goods would the sun do if it might not find so many sterile earths, stones and abandonment by man. Thus We, if we might find more souls that might give Us attention, we would give so many goods as to transform creatures into living saints and our faithful copies. However in our Divine Will there is no danger that she doesn't receive our daily sowing, and that she doesn't work together with her Creator in the field of her soul. Therefore always in my Fiat I want you, nor give thought of other, thus we will make a beautiful harvest, and you and I we will have abundant foods, to be able to furnish the others, and we will be happy with one sole happiness."

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**October 21, 1934**

***How the characteristic and property of the Divine Will is spontaneity. How all the beauty, the sanctity, the greatness is in It.***

I am always *en route* in the Divine Fiat, my little intelligence never stops, it races, races always in order to be able to find myself, for how much it is possible for me, together with the course of the

incessant acts that the Divine Will does for love of creatures, to think that He always loves me, nor does he ever cease loving me, and I not to race in his love, in order to love him, I can not do it, I feel that I do him a wrong, indeed I feel myself in the labyrinth of his love, and without effort I love him and I want to investigate his love in order to see how much more he loves me(.) And I remained surprised in seeing his immense seas of love, and my love, hardly (a) little drop and what is more, drawn from his same sea.

Hence it is worthwhile to me to remain in his same sea and say to him: your love is mine, therefore we love each other with one love alone, thus I calm down, and the Divine Volition is content, it is necessary to take his, to be bold, otherwise one remains without giving anything, with a love so tiny that it dies on the lips. But while my mind blundered, my sweet Jesus, the dear (of) my Life, making his brief little visit, that it seemed that he took gusto to listen to me, said to me:

“My little daughter, the love, the acts, the spontaneous sacrifices, without force, that the creature does for Me are so pleasant to Me, that in order to enjoy Myself more I enclose them in my Heart and so much is my contentment that I go always repeating: how beautiful they are, how sweet is her love. Aye! I find in them my Divine way, my spontaneous sufferings, my love that, always loves, without anyone forcing Me, (or) praying Me. You should know that one of the most beautiful characteristics, and as his legitimate property is that my Divine Will possesses in nature the virtue spontaneity. Everything is spontaneous in Him, if he loves, if he works, if with one single act he gives life and conserves everything, he doesn’t put forth not one effort, nor is he prayed by anyone, his motto is I want and I do, because effort says necessity and We don’t have (to) neither by any need, nor by anyone. Effort says lack of power, while we are powerful by nature and everyone hangs from our power and in one instant we can do everything, and in another instant if we want we can knock down everything, force says lack of love, while our love is such and so much that it gives of the incredible. Behold therefore we created everything without anyone praying to us, or saying anything to Us, and in the Redemption itself, not one law was over Me, no one could obligate me to suffer so much even to die, but my law was love and the operative virtue of my Divine spontaneity, so much so that the sufferings were first formed in Me, I gave them life, and then investing creatures they re-gave them to me, and with that spontaneous love with which I had given them life, thus I received them, no one could have been able to touch me, if I might not have wanted it. So that all the beauty, the good, the sanctity, the greatness, is in working with spontaneous ways, while one who works and loves forced, loses the most beautiful (thing), and they can be called and are works and love without life, and accordingly subject to a mutable way, while spontaneity produces the firmness in the good.

“Now my daughter, the sign that the soul lives in my Divine Will is to love, to work and also to suffer spontaneously, force doesn’t exist. My Will that she holds with herself communicates his spontaneity to her, in order to have her with himself, in his love, that races, in his works that never ceases, otherwise it would be (an) annoyance to hold her in his womb of light without the characteristic of his spontaneous way; rather the creature is all eyes in order to look at my Divine Fiat that she doesn’t want to remain behind, but she wants to race together, in order to love with his love and in order to find herself in his works, in order to repay them and to praise his power and creative magnificence. Hence race, race always, and make that your soul without force plunges itself into my Divine Volition in order to cross together his loving ways and floods of stratagems for love of creatures.”

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**November 5, 1934**

***True love in the creature forms the little post in the Divine works, in order to be able to enclose the life of the Divine Will.***

I feel an irresistible force that never allows me to stop, and it seems that every created thing, all that which my sweet Jesus has done, has done and suffered, says to me: “For you I have created it, for your love, and you nothing, you want to put forth for my love, nothing of yours in that which I have done for you? I have cried for you, I have suffered, I am dead for you, and you want to put nothing in my tears, in my sufferings, in my death, my whole Being searches you, and don’t you want to invest and search all my things in order to invest them and enclose in them your I love you? I am all love, and don’t you want to be all love for Me.”

I remained confused and my poor mind took the course of the acts done by the Divine Will in order to be able to say: I also have put there mine in your acts, it might be a little I love you of mine, but in my I love you I put all (of) myself. But while I made my course, my sweet Jesus surprising me with his brief little visit, all goodness said to me:

“My blessed daughter, you should know that true love in the creature puts Me in the conditions of making me forget everything and disposing myself to concede that my Will comes to reign upon the earth, not that I suffer forgetfulness, this can not be in Me, it would be (a) defect, but rather I experience so much gusto in the true love of the creature, when I find that all the particles of her being says to Me that they love Me, and this love of hers for me flowing outside, invests Me and races in all my Being, in my works, and as kneading itself with Me, it makes Me feel her love anywhere and everywhere. In order to enjoy this love of the creature I put everything aside, and as if I might forget she inclines Me so much that she disposes Me and imposes herself over Me, to give her surprising things and that which she wants, and finish the kingdom of my Will. True love holds such power that it calls my Will as life in the human being. You should know that when I extended the Heavens, I created the sun, since from them in my omniclairvoyance, I saw your love race in the Sky, investing the light of the sun, and in all created things you formed a little post in order to love me, and oh, how I rejoiced and my Will even from then raced toward you and of those that would have loved Me, in order to give himself as life, in that little post of love. You see therefore, my Will crossed the centuries, assembled them into one single point, all in act, and I found the post of love where to put his life, in order to continue it with all his majesty and Divine decorum. I came upon the earth, but do you know in whom I found the little post to enclose my life? In the true love of the creature, even from then I already saw your love, that crowning me invested all my Humanity and flowed in my blood, in all my particles, almost kneading itself with Me. Everything was in act for Me and as present, and my tears found the little place where to pour itself out, my love, my sufferings, my life, the refuge where to be able to be in a secure place, and my death found even the resurrection in the true love of the creature, and my Divine Will found his kingdom where to reign. Therefore if you want that my Divine Will comes to reign as life in creatures, make me find your love everywhere, anywhere and in every thing, make me feel it always, with this you will form the fire where to burn everything, which consuming all that which is not of my Will, you will form the post where to be able to enclose my Will, and then all my works will find (their) post, their hideaway where to be able to continue the good and the working virtue that they possess, and thus we will do it on both parts (the)

exchange of post, you will find your little post in Me and in all my works, and I will find it in you and in all your acts. Hence always ahead in my Divine Will in order to form the fire of love where you will burn yourself and all the impediments that impede his reign in the midst of creatures.”

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**November 18, 1934**

***Love of God, in the Creation, the glory that it would have given if it might have reason. Sacrifice that love makes of his glory, his continuous cry. The army, armed with love, exchanges of love between God and the creature.***

I am always in search of the acts that the Divine Will continually does, and since he is not ever found without doing anything, but always in (the) working act, oh, how beautiful it is to be able to say to my Creator that his Divine Fiat loves me so much that he is extending the Sky, creating the sun, giving life to the wind and to all the other things, because he loves me, and so much is his love that he says to me with deeds and with words: for you I do this, I didn't do but I do for Us, as much as it costs Us creating so much conserving our works. Whence I turned in the Creation, and the Sky, the stars, the sun and it seemed that everything came to meet me with their little refrain: for you our Creator has created us, because he loves you, therefore come to love (He) who so very has loved you. I dispersed myself in the created things and my always amiable Jesus making himself met, detaining me said to me:

“My little daughter of my Divine Volition, our love was so much and is still in the Creation, that if the creature might pay attention she would remain drowned by our love, and she would not know how to do other than love us. Do you feel my daughter, where our love for the creature arrives, We created all the Creation without reason, oh, if we might have endowed it with reason what glory wouldn't it have given Us, a Sky always extended without ever moving from its post, because such was our Will? A sun that does faithfully without ever changing itself (as) the administrator of our light, of our love, of our sweetness, of our perfumes and of all our goods, without ever changing (the) action and only because we wanted it thus? If it might have reason what glory wouldn't be given Us? A wind that always blows ruling in the great void of the universe, a sea that always murmurs, if they might have reason what glory wouldn't they have given Us? But no, the cry of our love cried out more strongly than our glory and almost impeded Us from giving reason to the Creation, and crying out strongly said to Us: it is for love of the creature that we have created everything, hence to her the reason, so that she comes in the Sky, in order to reciprocate us in incessant love and in perennial glory, because we extended a Sky over her head, and in every star we feel her cry of love that loves Us with immovable love. She comes in the sun and transforming herself in it as if it were hers, she reciprocates Us with love of light, with love of sweetness and gives Us the exchange of love of the administration of our goods that the sun gives her. Therefore we want the creature in all created things with right of justice, because she gives Us the exchange that they would have given Us if all the Creation might have reason. Behold therefore we endowed her with reason, and we want that our Will might dominate her and might have his regal post as he holds it in the Creation, so that uniting her with all created things she might understand all our notes of love toward her, and she might exchange Us with her notes of incessant love and of perennial glory. We never stop loving her with deeds and with words, and she is obligated to always love us and to not remain behind, but to come to meet us and to put her love over our same loving notes.



“Beyond this, our love that never says enough, always wants to give to the creature, nor does he remain content, if he doesn’t find new inventions of love in order to tell her I have always loved you and with working love, hence in every single created thing our Fiat put within and invested them with a distinct love the one from the other, in order to tell her I love you powerfully, in another it put the sweetness of our love and there the amiability and there the gentleness and there our love that enraptures, that binds, that conquers, in a way that the creature would not have been able to resist Us, in short in every created thing we put the weapon of our distinct love. We can say that our Fiat put in the Creation an army armed with love, with weapons one more powerful than the other, and endowing the creature with reason she should understand and receive all these weapons of love through means of created things, and she remaining invested by these specialties of weapons of love, should be able to say to us, not only with words, but with deeds, as we do: I love you with powerful love, my love is sweet, is amiable and gentle for you, so much so that I feel myself languish, I come to less, I feel the need of your arms in order to sustain me, and supported by you, I feel that my love enraptures you, binds you, conquers you, they are your same weapons of love, with which you have armed me that love you, that move to battle to love each other. My daughter, how much hidden love the Creation contains and since the creature does not elevate herself in our Will, she doesn’t come to live in Him, with all that she has her reason, she doesn’t understand anything, and We remain without the exchange to Us with owed justice. And our love does what? With unconquered patience he waits and continues his cry, that he wants to be loved by the creature, because for her love he would have sacrificed an interminable glory, if he had given reason to all the Creation, for love of creatures. Hence be attentive to live in our Divine Volition, so that making himself revealer of our love he surrenders the weapons to you in order to let us each other love, with the quality of our same love, and oh, how I will be content and also you will be content from it.”

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**November 25, 1934**

***Living in the Divine Will is as one might live between Father and child. Her acts are visits to the Celestial Father. Divine abyss in which one who lives in the Divine Will is put.***

I am always returning in the celestial inheritance of the Divine Fiat, every act that I do it seems to me that I return in the arms of my Celestial Father, but in order to do what? In order to receive a look, a kiss, a caress, a little word of love, one knowledge more of his Supreme Being, in order to be able love him more, and not only in order to receive, but also in order to give the exchange of his Paternal tenderness to him. In the Divine Volition none other is done than, God develops his Paternity with a tender and indescribable love, as if he himself awaits the creature in order to cradle her in his arms, in order to say to her: know that I am your Father, and you are my daughter. Oh! How I love the crown of my children around Me, with them around Me I feel more happy, I feel myself Father, and there is no greater contentment than to possess numerous offspring, that attest the love, the progeny to their Father. And the creature with entering in the Divine Volition doesn’t do other than do (as) daughter to her Father. Instead outside of the Divine Volition the rights of Paternity and progeny cease. But while my mind was lost in the crowd of so many thoughts on the Divine Fiat, the Sovereign Celestial Jesus, the dear (of) my Life, surprising me with a love more than Paternal in (the) act of taking me up between his arms, said to me:

“My daughter, my daughter, if you might know what are my anxieties, my sighs, and how I await and

re-await to see you return in my Will, you would be more attentive to return there more often, my love arrives to render me restless, when I don't see you jump into my arms, in order to give you my love, my Paternal tenderness and to receive yours, but do you know when you jump into my arms? When seeing you tiny, tiny you want to love me and you don't know how to love me, you tell Me an I love You, and your I love You forms the jump in order to fling you into my arms, and since you see that your I love You is little, boldly you take my love and you tell Me an I love You, great, great, and I enjoy that my daughter loves Me with my love, and I delight so much to exchange my acts with that creature, in my Will after all; it is not to strangers that I give, that I must use the weights, the measure, but I give to my children, therefore I let them take that which they want. So that every time that you remember to make your acts flow in my Will, your prayer, your sufferings, your I love you, your work, they are little visits that you make your Father, in order to ask whatever thing, and He in order to say to you: tell me what you want? And be certain that you will always obtain other gifts and favors."

Jesus became silent, and I felt the extreme need to rest between his arms, in order to reassure myself from his so many privations, but with my surprise, I saw sweet Jesus with a brush in hand, and with an admirable mastery he painted in my soul alive, the acts of the Divine Will done in the Creation and Redemption and then taking up the word he added:

"My Will encloses everything, inside and outside of oneself, and where He reigns he doesn't know how to be, nor can he be without the life of his acts, because one can call his acts the arms, the step, the word of my Will, hence (for) my Will to be in the creature, without his works, it would be as a broken life, that which can not be, therefore I don't do other than paint his works, so that where there is the life his works becomes centralized, you see therefore in what (a) Divine abyss one finds the creature that possesses my Will, inside of herself she feels his life, with all his works, centralized in her littleness, for how much it is possible for a creature, outside of herself she feels his interminability of which one doesn't see the confinements, which possessing the communicative strength, one feels as under a copious rain that rains on her his works, his love, the multiplicity of his Divine goods. My Divine Will encloses everything and wants to give everything to the creature. He wants to be able to say I have denied her nothing, I have given everything to one who lives in my Will."

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**January 20, 1935**

***Living in the Divine Volition makes the Paternity of her Creator felt and she feels the right to be his daughter. Three prerogatives that one acquires who lives in Him.***

My poor mind loses itself in the Divine Volition, but so much so that I don't know how to repeat that which it understands, nor that which I experience in that celestial sojourn of the Divine Fiat, I know how to say only that I feel the Divine Paternity, that awaits me between his arms in order to say to me with all love: we are as children and Father, come to enjoy my Paternal tenderness, my loving traits, my infinite sweetness, allow me to do for you as Father, there is no greater gusto that I experience, than to be able to develop my Paternity, and you come, without fear, come to give me your progeny/(daughterhood), give me the love, the tenderness of daughter. Being my Will (is) one with yours, to Me is given the Paternity toward you, and to you is given the right of daughter. Oh! Divine will how very admirable and powerful you are, you alone have the virtue to unite whatever

distance and dissimilarity with our Celestial Father, it seems to me that this living in You is truly, to feel the Divine Paternity and to feel oneself daughter of the Supreme Being. But while my mind was crowded by so many thoughts over Him, my sweet Jesus making me his brief little visit said to me:

“My blessed daughter, it is really this to live in my Will, to acquire the right of daughter, and God acquires the supremacy, the command, the right of Father, only He knows how to unite together the one and the other, and form one life alone. Now you should know that one who lives in my Divine Volition acquires three prerogatives. First: the right of Divine life. All that which she does is life that she feels, if she loves she feels the life of love, and as life she feels it flow in the mind, in the breath, in the heart, in everything she feels the vital virtue that forms in herself not the act that is subject to cease, but the continuation of an act that forms life, if she prays, if she adores, if she repairs, she feels the incessant life of the Divine prayer, adoration, reparation, not human, that is not subject to interruption. So that every act done in my Will is a vital act, that the soul acquires, in Him everything is life and the soul acquires the life of the good that she does in Him, what great difference between a good that possesses life and a good or act that as she does it, the life of that act finishes, as life she holds it in her power, and feels the continuation of the life of that good, instead as act, she won't hold it in her power, nor will she feel the continuation of it, and that which is not continuous, can not be called life. And only in my Will are these acts found full of life, because they have for beginning the Divine life which is not subject to finish, and therefore can give life to everything and everyone, instead outside of Him all things, even the greatest works, find the end, and oh, what (a) beautiful prerogative that only my Will can give, to feel her acts changed in the soul into perennial Divine life.

“Now to the first prerogative goes out in field the second, that is the right of property. But who is it who endows her? Who constitutes her proprietor? My Will himself, because in Him there is not poverty, everything is abundance, abundance of sanctity, of light, of graces, of love, and since he possesses these as life, it is just that she possesses as hers these Divine properties, so that she feels herself mistress of the sanctity, mistress of the light, of the grace, of the love and of all the Divine goods, and only in my Will there is this Mastery outside of Him, (the human) one gives everything by measure and without making them owners, what difference between the one and the other. From the second is born the third prerogative: the right of glory. There is no thing that she does, little or great, natural or supernatural, that is not given the right of glory to her, right to glorify their Creator in every thing, even in the breath, in the heartbeat, right to be glorified themselves, in the glory of He from whom there is no glory that doesn't come forth. Therefore in my Will you will find all and all at your disposition and with right, not human but Divine, of which my Will himself loves to surrender these Divine rights of his to you, loving the creature as his true daughter.”

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**February 24, 1935**

***The reason, the eye of the soul, and light that makes known the beauty of her good works. What are the rights of the Divine Will, how in Him, there are not intentions but acts.***

I am always between the arms of the Divine Will and although between the intense bitterness of the privations of my sweet Jesus, that more than sea inundates my poor soul, his light is inaccessible and it is not given me neither to enclose it all in my soul, nor to understand it, he doesn't leave me ever, rather overcoming the sea of my bitteresses, he makes use of it as victory and conquest that which

he does over my poor human will. Whence I thought to myself that the whole value, the whole good it seems to me that it is all of the Divine Will, and to me (there) remains nothing (else), but while I thought this my sweet Jesus, the dear (of) my life, making for me his brief little visit, all goodness said to me:

“My blessed daughter, you should know that We endowed the creature with reason, so that she might know the good and the evil that she might do, and in every act that she might do, if good she might be endowed with new merit, new grace, new beauty and greater union with her Creator, if bad, she might undergo a suffering from it, which (as) she suffers, it makes her feel the weakness and distance from He who had created her. The reason is the eye of the soul and light that while it makes (its) way to the creature, it makes known the beauty of her good works, the fruits of her sacrifices, and when she does evil she knows how to tear it to pieces. The reason holds this virtue, if the creature works good she feels herself at her post of honor and as king of herself, she holds the order, and in virtue of the merit that she acquires she feels the strength and the peace, and if she does evil she feels all thrown into confusion and enslaved by her same evils. Now if the creature does good acts in my Divine Will in virtue of the reason that she holds, we give her the merit of Divine acts, the merit becomes given to her according to what she knows and according to whether the human volition wants to work, if in ours, she elevates herself so much that she doesn't remain in the depths of human actions although good but she comes into our Divine Volition, as sponge she plunges herself within and impregnates her acts with light, with sanctity, with love, in a way that her act disappears in ours and our Divine act reappears, hence with justice the Divine merit should race, and since in our Divine Will she loses the human prestige, one believes that the creature doesn't do anything, but this is not true. If He works it is in virtue of the thread of the human volition that he has received in his hands, that forms his triumph and conquests over the act of the creature, and the human reason that voluntarily comes to surrender her received rights, as homage and mastery to He who has received her, and this is more than to do, because God has received the exchange of the most beautiful gifts that he gave to the creature, that is the reason and the will, with this she gives Us all that which she can give us, she recognizes Us, she strips herself of herself, she loves Us with pure love, and our love is so much, that we dress her with Ourselves, we give her our works, in a way that We and she we can say that we do it together, we will put Ourselves in the conditions that the creature can not do anything without our Will. And so much is our goodness, that even when the creature does good humanly, since in the good always races the reason, we give her the human merit, because it is our usual way to not leave without reward not one good act of the creature. One can say that we remain all eyes over her in order to see in what we should credit her?”

After this he became silent, and I continued to think how this Divine Will is all eyes over us, he loves us so much, and doesn't leave us one instant and my sweet Jesus resumed to speak:

“My daughter, my Divine Will is everything for the creature, without Him, she could not even live not even a minute, all her acts, motions and steps can be called fed (to her), parts that my Volition makes them and the creature receives them, she feels them in herself and doesn't know neither who feeds her, nor who gives the life to her life, therefore for many it is as if my Will isn't for them, and she doesn't give Him the owed rights that is appropriate to give him. Hence it is necessary to know what these rights of my Divine Volition are in order to have that she knowing them, she might be able to exchange it and know who He is that is life of their life, and that they are not other than the naked

ones, the animated statues animated by Him. Now, the rights are innumerable, right of creation, right of conservation, of continuous animation, all that which he had created and that serves to the well-being of man, constitutes one of his rights over her, therefore the sun, the air, the wind, the water, the earth and everything, have been created and given to man by my Will, hence for how many things he has given her so many rights more he holds over man, my Redemption, the pardon after sin, my grace, the good to work, they are greater rights that he acquires over her. One can say that she is as kneaded in my Will, and yet not known. What sorrow to not be recognized! Now in order to have the triumph, the life of my Will in the creature, it is necessary that she knows what he has done, what he does for love of them, and what are (his) just rights and, when she will have known this she will put herself in order with my Volition, she will feel who it is that forms her life, who moves in her motion, who beats in her heart, and while she will receive from Him the life that forms her life, she will re-give to Him as homage, love and glory that same life that he forms in her, and my Will will receive his rights, and she will return in his bosom of light, all that which is his, that he had given her with so much love, in short he will feel reborn anew in his arms she who with so much love he had created. Oh! If everyone might know the rights of my Will, his ardent and constant love, that is so much that while he gives her life, he puts her forth to the light of day, more than Mother, his jealousy of love is so much, that he doesn't leave her an instant, he invests her inside and outside, above and below, to the right and to left, and although the creature might not know Him, nor love Him, He with Divine heroism continues to love her and makes himself life and provider of the acts of the creature. Oh! My will, You alone know how to love with heroic, strong, incredible and infinite love, she whom you created and doesn't even recognize you. Human ingratitude how very great you are."

Whence I felt that I touched with (my) hand the great love of the Divine Fiat and I thought to myself: how can one live in Him, perhaps (by) always putting forth the intention to live in Him? And my amiable Jesus added:

"My good daughter, living in my Will, there are no intentions, the intention serves when the acts can not be done, because it lacks one who holds the virtue to give life to all the good that the creature wants to do, and this is outside of living in my Volition, and I give the merit to them not as acts, but as holy intentions. Instead in my Will there is the vivifying, active and operative virtue, in a way that all that which the creature wants to do, she finds one who forms the life to her acts, she feels the vivifying strength that vivifies her act and converts it into work. Therefore in my Will all things change, all things possess the life, the love, the prayer, the adoration, the good that one wants to do, all the virtues are full of life, hence not subject to finish, to change, because who administers life to her, holds them with himself because they have life together and I give her the merit of works animated by my Will. What difference between the intention and the works, the intention symbolizes the poor, the sick, that not being able to they would like, at least with good will, to exercise charity, to propagate good, to do who knows how many beautiful things, but the poverty, the infirmity, impedes them and renders them almost prisoners without being able to effect the good that they want. Instead working in my Divine Will symbolizes the rich, that holding the riches at his disposition, the intention doesn't have value, because if he wants he can do charity, he can go where he wants, he can do good to everyone, help everyone. They are such and so many the riches of my Volition, that the creature loses herself in Him, and with full hands she can take that which she wants in order to help everyone, and much more so without making neither shout, nor rumor, almost as tacit light, she offers the help and withdraws."

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**March 10, 1935**

***That which one does in the Divine Will doesn't remain in the depths of the earth, but departs for Heaven, in order to take the regal place in the Celestial Country.***

I am always returning in the interminable sea of the Divine Will, in order to take his drops, that feed, conserve and make the life of the Divine Will grow that I feel in me. So that every truth that regards Him, is a lunch that Jesus gives me all Celestial and Divine, in order to feed me and the Supreme Fiat, every truth is an edge of Heaven that descends in me, and surrounding me awaits until I complete my acts in order to carry them to the Celestial Country. Whence while I dispersed myself in his Divine light my beloved Good Jesus repeating his brief little visit said to me:

“My blessed daughter, Heaven is always opened for one who lives in my Will, He abases himself and does together with the creature that which she does, loves together, works, prays, suffers, adores, repairs, and loves so much these acts done together with Him, that he doesn't leave them in the depths of the earth, but brings them into the Celestial sojourn, in order to have them take up their regal post, as conquests done in the base world, that belong to Him and to his beloved creature. That which one does in my Volition belongs to Heaven, the earth is not worthy of possessing it, and oh, the security, the happiness, that the creature acquires, thinking that her acts are in (the) power of the Divine Fiat and they find themselves in Heaven as her property not human but Divine, that they await she who they want to court and form her throne of glory. So much is the love, his jealousy, the identification that he feels with these acts done in his Volition, that he doesn't even leave them in the creature, but holds them with himself, as parts of his life and parts of the creature, in order to enjoy them and to feel the gusto of being loved, and as an advance that he should give her of glory in the Celestial Country. These acts done in my Volition do as narrators of the story of love that passes between the Creator and the creature, and there is no greater gusto than to feel narrated how much I have loved, how my love arrives to the excesses, even to abase myself, to want to do together that which the creature does, not only but it narrates to Me her love, that she has received my act in hers, therefore a reciprocal love forms between the one and the other, that felicitates each other. Oh! How beautiful it is to see that while she yet crosses the exile, her acts are in Heaven as my conquests, that I have done in the human will, and they each taking their office, some love Me, as I know how to love, some adore Me, with Divine adorations, and some form for Me celestial music, in order to extol me, praise me and thank me for the great portent of the work of my Will. Therefore be attentive and do not let anything escape, in which you don't call mine, so that that which you do remains animated by my Divine Will.”

Whence I continued to think of the Supreme Fiat, (a) thousand thoughts crowded in my mind and my amiable Jesus added:

“My daughter, the creature was created by Us, all in order to Us, hence it is her sacrosanct duty, that in her every act that she does, with calling He who has created her, in order to give him the dominion and the regal post, in her act, that he is by right due them, and thus the act of the creature would receive the honor, that in her act she possesses a strength, a light, a Divine act, it is our Will that it should be all filled with the Divine Being and if this isn't done she denies us a right of ours, she puts Us outside of her acts, and her acts remain human acts emptied of strength and of Divine light, with

a darkness so dense, that her intelligence sees so many black shadows, that gropingly she makes some step, just suffering for whom can turn on the light and doesn't turn it on, for whom can call the strength and doesn't call it, and while she makes use of the act and conservative and active work of God, she puts it outside of her act. Now it is our decree that no one enters into Heaven, if her soul is not filled even to the brim, all with our Will and with our love, it is enough a little void of this, that Heaven is not opened for her, behold therefore the necessity of Purgatory, in order to empty herself by way of sufferings and fire, of all that which is human and to fill herself by ways of anxieties, longings and martyrdoms, with pure love and with Divine Will, in order to be able to enter into the Celestial Country and without acquiring with so many sufferings, neither merit, nor great glory, but only for the conditions that they want to be admitted to the Celestial sojourn. Instead if they might have done in earth with calling our life in their acts, every act (would) be one greater glory, one beauty more sealed by the works of her Creator. Oh! With how much love these souls are received that in them they have given the post to the Divine act with Us, We recognize Ourselves in her, and she recognizes herself in Us and recognizing each other, the happiness is such and so much on both parts that all Heaven remains surprised in seeing the joys, the glory, the beatitudes that the Supreme Being pours over this fortunate creature. Therefore I want you always in my Will and in my love, so that the love burns that which doesn't belong to Me, and my Will with his brush of light forms there our act, in your act."

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**March 19, 1935**

***The Divine Will and the human volition, two spiritual powers, facility of whom wants to possess as life; how Jesus doesn't teach, nor wants impossible things.***

I feel as swept away in the eternal waves of the Divine Volition, I feel his continuous motion that as life murmurs continually, but what does he murmur? He murmurs love and gives love to everyone, he murmurs and felicitates, he murmurs and strengthens, he murmurs and gives light, he murmurs and gives life to everyone, conserves everyone, and forms the act of everyone, invests everything, involves and hides everything in himself in order to give himself to everyone and to receive everything. Oh! Power of the Divine Volition, oh, how I would like to possess you as life in the soul, to live of you, in order to not know other life than yours, but oh, how very distant you are, too much is needed in order to arrive to live of Divine Will. But while I thought this, my sweet Jesus, my dear Life, surprising me all goodness said to me:

"My blessed daughter, tell me what you want? Do you want that my Will reign and live in you as life. If you truly want it, everything is done, because so much is our love and the ardent desire that the creature possesses our Will as life, in order to have her live of him, that as her human will truly wants it, thus ours fills the human volition with our Supreme Volition in order to form there his life and live in her as, in his own center. You should know the Divine Will and the human one are two spiritual powers, the Divine one, immense with an inarrivable power, the human one, little power, but for however little, it has its power, and both being spiritual, the one can pour itself into the other and form one life alone, all the power is in the volition, and being spiritual power, it holds (the) space to be able to put inside of its will, the good that she wants, and also the evil. So that that which the will wants she will find within herself, if she wants self-esteem, glory, the love of pleasures, riches she will find within her volition the life of self-esteem, of glory, the life of the pleasures, of the riches and if

she wants sin, also sin will form its life. More so if she wants the life of our Will in hers, wanted, commanded by Us, with so many sighs, if indeed she wants it, she will have the great good to possess our Will as life, and if this were not so, the sanctity of living in my Volition, it would be a difficult sanctity and almost impossible, and I don't know how to teach neither difficult things, nor do I want impossible things, rather it is my usual way to facilitate, for how much it is possible to the creature, the most arduous things and the hardest sacrifices, and if needs be I put there of mine, in order to make that the little power of her volition, becomes sustained, helped, animated by the invincible power of mine, and thus render easy the good, of the life of my Volition, that the creature wants to possess, and so much is my love, that in order to facilitate it all the more I whisper to the ear of her heart: if you indeed want this good, I will do it together with you, I won't leave you alone, I will put at your disposition my grace, my strength, my light, my sanctity, we will be two to do the good that you want to possess. Therefore there is not needed much to live of my Will, the too much is in the volition, if this is decided and she wants it firmly and perseveringly, already she has conquered mine and has made him hers. Oh, how many things the human volition can enclose being (a) spiritual power that more so gathers and loses nothing, it resembles the light of the Sun, how many things doesn't the Sun enclose while one doesn't see other than light and heat, and yet the goods that it encloses are almost innumerable, and one sees that as it touches the earth, thus it communicates admirable goods, and yet one doesn't see other than light; such is the human will, how many goods can't she enclose if she wants, she can enclose love, sanctity, light, reparation, patience, all the virtues and also her Creator himself. Being (a) spiritual power she holds (the) virtue and capacity to enclose all that which she wants and not only, she holds the power to enclose the good that she wants, but of transmutating herself into the good that she encloses. So that the human will changes into the nature of good that which she wants, and although many things that she truly wants, she doesn't do them, in the will they remain as done and one sees that at the occasion to do that good that she wanted, possessing the life of it, with promptness, with all love, without a point of hesitating, she does that good that from so much time (ago) she wanted to do, symbol of the sun that not finding neither the seed, nor the flower, it does not give neither the good of maturing the seed, nor the good of the color to the flowers, but no sooner than it is given it to touch them with its light, possessing the life of it, immediately it gives maturation to the seed, color to the flowers. The human will possesses with indelible characters all that which it does and that which it wants to do, and if the memory forgets, but the will loses nothing, it contains the deposit of all her acts without losing anything. Therefore one can say that all (of) man is in the will, if this is holy, also the most indifferent things are holy for him, if then he is bad, perhaps also the good is changed for him into perverse act, hence if you truly want my Divine Will as life there is not needed much, more so that united to yours there is mine that wants it, there is a power that can do everything, and on your behalf one will see with facts, if in all things you will be involved as possessor of a Divine Will. Therefore be attentive my daughter, and your flight be always continuous in the Supreme Fiat."

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**April 12, 1935**

***One who lives in the Divine Will leaves her cast-offs, reduces herself into nothing, and the All forms her life in the nothing. How the Celestial Queen loves us in her conception, prodigies that the Divine Volition did in Her.***

I feel my little atom, rather the nothing is lost in the All of the Divine Volition. Oh, how I feel this



All in the nothing of the creature, his Life frees his working Power, his creative virtue that can do all that which he wants inside of this nothing. One can say that this nothing is the game of the Divine Fiat that with his dominion, he entices her, enraptures her, fills her and the nothing lets him do everything, and she loses nothing of the good that she receives. Now while I thought this my sweet Jesus, making his brief little visit with me, said to me:

“My daughter, when the soul lives in my Divine Will, she leaves her cast-offs, she empties herself of everything, in a way that she remains the pure nothing, and my Volition invests her, fills her with the All, dominates her and forms there prodigies of sanctity, of grace, of beauty, worthy of his creative power. But what is more, in this void of the nothing, he generates his love and forms there his Divine life and rendering himself dominator of the nothing and of his same Divine Life formed in her, and oh, his love for this nothing, arrives to so much that it renders her in the meanwhile dominant together with the Supreme Fiat, and since her dominion comes from the All that she possesses, she feels his same dominating virtue and, dominates the Divine Will himself. So that they are both dominant, but with highest accord, possessing one love alone and one Will alone. The human volition feels her life in mine and does nothing, if she didn't feel my working act that wants to work in order to do it together, and mine, feels my life in hers and, with his dominion, imposes himself over the nothing, in order to make her work in the All. So that as the creature is decided with a firm will to live in mine, my Volition gives the beginning to form his life in her, there is no will that not possessing his life, through means of which, he develops his goodness, his power, his sanctity, the fullness of his love. The life is the manifestation of the will that she possesses, it is the attire that covers him, it is the sound of his voice, it is the narrator of his wonders, of his infinity, of his power, hence my Divine Will is not content to have the creature live in Him, the nothing in the All, no, no, he is then content when he encloses the All in the nothing and forms there his working and dominate life and gives in the nothing that which he wants. Behold therefore when I speak to you of my Will, it is your Jesus that speaks to you, because I am his life, his representative, the narrator of my Fiat, that hides in me. Whence the greatest prodigy is to form my Divine Life in the nothing of the creature, that only my Volition holds this virtue, because possessing the creative strength, he can create himself, his life in whom wants to receive him. Now, possessing my life, the soul takes part in my sanctity, in my love, and oh, how beautiful it is to hear that the nothing says together with the All, love, glory, and with the dominating strength that she feels, diffuses herself in the Divine acts and dominates together with my Will. For Us there is no greater contentment, (than) to feel the nothing working and dominant in our Divine Being. Therefore be attentive to always live in my Will.”

After this I continued with my round in the Divine Will and arrived at the Immaculate Conception, my sweet Jesus, stopped me saying to me:

“My daughter, I want to make you penetrate more within the Immaculate Conception of my Most Holy Mother, her prodigies, how she loved her Creator and how for our love she loved all creatures. The Little Queen, in the act of (the) conception commenced her life together with the Divine Will, and hence together with her Creator, whence she felt all the strength, the immensity, the enthusiasm of the Divine love, and it was so much that she felt lost, drowned with love, that she didn't know how to do other than love He who loved her so much, she felt loved, but so much so even to give her Will in his power to hold as proper life, that one can call the greatest love of God, the most heroic love, the love that alone can say: I have nothing more that I can give you, I have given you everything.

And the little Queen made use of this life in order to love him for how much she was loved, she didn't lose an instant without loving him and sought to equal him in loving him. Now our Divine Will that possesses the omniscience of everything, nothing was hidden to her, it made present to this Holy creature all the human generations, every fault that they had done and that they should do, and even from the first instant of her conception the little Celestial one that didn't know other life than the Divine Will alone commenced to sorrow with Divine sorrow, for every fault of the creature, so much so that she formed around every fault of them a sea of Divine love and sorrow. My Will that doesn't know how to do little things, formed in her beautiful soul seas of sorrow and of love for every single fault and for every single creature. Therefore the Holy Little Virgin even from the first instant of her life was Queen of sorrow and of love, because our Will that can do all gave Her such sorrow and love that if he might not have sustained her with his power, she would have died for every fault and so many times consumed with love for how many creatures should exist. And our Divinity commenced to have, in virtue of our Will Divine sorrow and Divine love for everyone and for each one. Oh! How We feel Ourselves satisfied and repaid for everyone, and in virtue of this sorrow and Divine love we feel ourselves inclined toward everyone. Her love was so much that mastering us she made Us love those people that she loved, so much so that the Eternal Word, as this Sublime Creature came to the light, races in order to come to search out man and save him. Who can resist the working power of our Will in the creature, and what thing can't she do and obtain when she wants [? pg.200]? Oh if everyone might know the great good that we do to the human generations with giving them this Celestial Queen, it was She who prepared the Redemption, who conquered her Creator and who was the bearer of the Eternal Word upon the earth. Oh! Everyone would press themselves around her Maternal knees, in order to implore from Her that Divine Will, of which she possesses the life."

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**May 14, 1935**

***One who does the Divine Will doesn't have need of laws, one who lives in Him gives work to everyone, to the Celestial Father, to the Celestial Mother, and to Jesus himself.***

I am in the arms of my adorable Divine Volition although immersed in the sorrow of the privation of my blessed Jesus, the hours are centuries without Him, what suffering, what continuous death, without piety and mercy, justly he punishes me because I have been too ungrateful and incorrespondent. But ah! My love, hide my miseries in your wounds, cover me with your blood, my sufferings I unite them to your sufferings, so that they cry out together pity, pardon, for this poor creature, but without You I am not able to endure anymore. But while I vented my sorrow, my sweet Jesus moved to compassion over my long martyrdom, as (a) lightning flash that flees me he made his brief little visit and said to me:

"My blessed daughter, courage, do not alarm yourself, my Divine Will gives everything in your power, in a way that you can say everything is mine, my sufferings, my wounds, my Blood, everything is yours, so that you don't need to ask them of me, but take them in order to make use of them for your needs, so very true that in whom my Divine Will reigns she doesn't have need of laws, but feels in herself the nature changed into Divine law, as in nature she feels the strength of the breath, of the heartbeat, thus she feels the strength of the law as substantial of her life. And since my law, is law of love, of sanctity, of order, therefore she feels in herself the nature of love, of sanctity, of order. Where my Will reigns so much is his love that it transforms into nature the goods that he wants to

give to the creature, so that she be proprietor of it, no one can take them away and I myself make Myself the custodian of the gifts in nature conceded to this creature.”

Sweet Jesus became silent and my mind swam in the sea of the Divine Will, and resuming his speaking he added:

“My daughter, you should know that one who lives in my Will gives work to everyone, my Celestial Father seeing the creature in his Divine Volition puts himself around in order to form the work of his image and likeness, more so that finding his Will in her he finds the adaptable material that lends itself to receive his work, in order to form the most beautiful image that resembles him. And oh, his contentment that with his work he can produce his images, give work to the Celestial Mother, because finding my Divine Will in the creature, She finds one who keeps her company, who receives her Maternity as daughter, She finds one to whom she can communicate her fecundity, her acts done in my Volition, She finds one in whom she can make her model and her faithful copy, and oh, the contentment of this Celestial Mother, her diligent work, her cares, her Maternal solitudes, that She can do as true Mother and that She can give her inheritance, and the Will being one of the Mother and the daughter, She can make herself understood and put in common her graces, her love, her sanctity, in her work she feels happy because she finds one who courts her, who resembles her and lives with her same Divine Will. Who lives in Him they are her favorite daughters, her darlings, her secretaries, one can say that in virtue of my Divine Volition they possess a powerful magnet that so attracts this Celestial Mother that she can not remove her gaze from over them. And the great Lady in order to hold them secure, works with putting around them her virtues, her sorrows, her love and the life itself of her Son. But this is not everything, your Jesus(.) as I see that the soul has put her will aside in order to live of mine, I put Myself to work in order to form my members, my Head is Holy and I feel the need of holy members in order to lean my Head on and thus be able to communicate his virtue in them and who can ever form for me Holy members if not my Will? Hence my work is incessant for one who lives in Him, one can say that I put Myself to watch inside and outside of her, so that no one enters there in order to interrupt my work and in order form these members, I repeat the work of completing again, in order to regenerate them, I am reborn in order to make them be reborn, I cry, I suffer, I preach, I die, in order to communicate my vital and Divine humors in these members, so that they are strengthened and divinized worthy of my Most Holy Head. And oh, my contentment, that although I work, I repeat my life and form the repeaters of It, but what thing wouldn't I do and wouldn't I give in one who lives in my Will? He encloses me in the creature in order to make me work and make me form worthy members with my creative hands and as the soul receives my work thus I feel happy and repaid for the work of the Creation and Redemption. Now the Angels, the Saints, seeing the Celestial Father, the Sovereign Queen and their King, all intent working in this creature, they also want to help us in the work and lining up around the fortunate creature, they work with defending her, they remove the enemies, they free her from the perils and form walls of fortitude, so that no one can molest her. You see therefore how one who lives in my Divine Volition gives work to everyone, and everyone occupies themselves with her.”

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**May 26, 1935**

***Fear(.) human virtue, love (.) Divine virtue. How trust enraptures Jesus. Who does the Divine Will is found with all the Divine works and remains confirmed in Him.***

Although I feel abandoned in the arms of the Divine Volition, I feel my mind flooded with apprehension and with fears, but I offered them to my sweet Jesus so that he might invest them with his Fiat and might change them for me into peace and love and He making his brief little visit with me all goodness said to me:

“My blessed daughter, fear although it might be holy is always human virtue, it breaks the flight to love and dread and difficulty becomes born, in walking in the way by making one always look to the right and to the left and one arrives to fear He who so very loves her, it removes the sweet enchantment of trust that lets one live in the arms of her Jesus and if she fears too much, she loses Jesus and lives by herself. Instead love is Divine virtue and with its fire holds the purifying virtue to purify the soul from whatever stain, it unites her and transforms her in her Jesus, and gives her such trust as to make her enraptured by her Jesus, the sweet enchantment of trust is such and so much that they enrapture each other that the one can not remain without the other, and if she looks, she looks only if she loves He who so very loves her. So that all her being becomes enclosed in the love and since love is the inseparable child of the Divine Volition, therefore it gives the first post of dominion to my Divine Will. He extends himself in all the acts of the creature human and spiritual, ennoble everything, and although the human acts remain in the form and material with which they are formed, they don't undergo any external change, all the change remains in the depth of the human will, all that which she does remains, even the most indifferent things, to change into Divine and confirmed by the Divine Will. His work is incessant and over all that which the creature does he extends his sojourn of peace, and as true Mother he doesn't do other than to enrich with Divine conquests his dear daughter. Therefore scatter every fear, in my Volition neither dread, nor fears, nor mistrust have any right to exist, they are not things that belong to Us, and you should not do other than to live of love and of my Will. You should know that one of the purest joys that the creature can give Me is trust in Me, I feel her (as) my daughter to Me and I do that that I want with her, I can say that trust in Me makes known who I am, that I am the immense Being, my goodness without end, my mercy without limits, and when I find more trust, I love her more and I abound more toward creatures.”

Whence I followed my abandonment in the Divine Volition and I prayed Him that he might pour himself into my little soul and might make Me re-arise all in the Divine Fiat. Oh, how I would like to be one act alone of Divine Will and my sweet Jesus resuming to speak said to me:

“My daughter, you should know that all created things and all that which I did and suffered in the Redemption, they race after the creature in order to say to her: we bring you the love of your Creator in order to receive yours, we are his messengers that while we descend into the baseness of the earth, we re-arise on high, in order to bring as in triumph your little love to our Creator. But do you know the great good that comes to you? You remain confirmed in love and in his works, in his life, in his sufferings, in his tears, in everything. So that my daughter, you find yourself and race in all our works, our Will carries you everywhere and We find Ourselves confirmed in you, an exchange of acts and life happens, the creature in the Creator and the Creator in the creature, she makes herself repeater of the Divine acts. Greater grace I could not do, nor the creature receive, this confirmation in our works reproduces in her all our goods. Our Sanctity, goodness, love, our attributes become transmitted in her, and We enraptured contemplate her and in our emphasis of love we say: beautiful, holy, perfect is our Being in our immensity, light, power, wisdom, love, interminable goodness, but beautiful yet to see enclosed in the creature this immensity of our attributes. Oh, how she glorifies

Us and loves Us, it seems that she says to Us: I am little nor is it given me to enclose and to contain all your immensity, but what You are, such am I, your Divine Will has enclosed you in me and I love You with your same love, I glorify You with your light, I adore you with your sanctity, I can give you everything because I possess my Creator. What thing can not my Divine Will do in the creature, when she lets herself be dominated by Him? Everything. Therefore be attentive, if you want everything and to give everything.”

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**May 31, 1935**

***How the Divine Power has no limits. Certainty that the Kingdom of the Divine Will must come. How the Redemption and his kingdom are inseparable.***

I am between the arms of my amiable Jesus, whom surrounds me so much with his Holy Volition that I would not know how to live without Him, I feel Him inside of me, that with his sweet empire dominates over all my interior, and with an indescribable love, makes himself life of my thought, of my heartbeat and breath, and he thinks, palpates, breathes together with me, and it seems that he says to me: “How happy I am that you feel, know that the life of your thought, of your heartbeat, of all of you, am I, you feel Me in you, and I feel you in Me, we are both happy to do with one sole thing all and two. This is my Will that the creature feels, she knows that I am together with her, I abase myself to all her acts and I do them together with her, in order to give her the simile of my life, and of my Divine acts, how much I grieve when they put Me aside and don’t recognize my dominion and that I am really He who forms their life.”

In this while I thought to myself: it seems impossible to me that the Kingdom of the Divine Will can come, how can it come if evils abound in a horrifying way? And my sweet Jesus being displeased said to me:

“My blessed daughter, if you doubt this, you don’t believe and recognize my power that doesn’t have limits and when I want I can (do) everything. You should know that in creating man, our life was put in him, and he was our residence, now if we don’t put in safety this Life of ours, with his decorum, with his dominion, with our full triumph, making ourselves known that we are in this residence, and that she feels honored to be dominated and lived (in) by a God. If we don’t do this it means that our power is limited, it is not infinite power, who doesn’t have (the) power to save oneself, even less can save the others, rather the true good, the power that has no limits, first it serves and puts in safety oneself and then it flows into the others. Now, with coming upon the earth, to suffer and die, I came to put man in safety, that is my residence, does it not also seem strange to you, if while I put in safety the residence, the Proprietor, the dweller of it, without his rights, without dominion and without power to put himself in safety? Ah, no, no, my daughter, it would have been absurd and without the order of our infinite wisdom. The Redemption and the kingdom of my Will are all one, inseparable between themselves. My coming upon the earth I came to form the Redemption of man and at the same time I came to form the Kingdom of my Will in order to save myself, in order to retake my rights that with justice are due to Me as Creator. And as in the Redemption I exhibited Myself to so many humiliations, to unheard of suffering, even to die Crucified, I underwent everything, in order to put in safety my residence and to restitute her with all the sumptuousness, beauty, magnificence with which I had formed her, so that she again might be

worthy of Me. Now, when it seemed that everything was finished and my enemies satisfied that they had taken away (my) life, my power that has no limits, it recalled to life my Humanity and with re-aring, everything re-rose together with Me, creatures, my sufferings, the goods acquired for them, and as the Humanity triumphed over death, so my Will re-rose and triumphed in creatures, awaiting his Kingdom. If my Humanity might not have re-arisen, if I might not have had this power, the Redemption would be bankrupt and it could be doubted that it might not be work of a God, it was my Resurrection that made Me known who I was, and it put the seal to all the goods that I came to bring upon the earth. Thus my Divine Will will be the double seal, the transmission in creatures of his Kingdom, which my Humanity possessed, more so that for creatures I formed this Kingdom of my Divine Will in my Humanity, why then should you doubt I give it? At the most it will be a question of time and for Us the times are one single point, our power will make such prodigies, he will abound man with new graces, new love, new light, that our residences will recognize Us, and they themselves with spontaneous will, will give Us the dominion and our life will be secure, with its full rights in the creature. With time you will see that which my power knows how to do and can do, how he knows how to conquer everything and knock down the most obstinate rebellious ones, who ever can resist my power, that with one single breath I knock down, I will destroy and I remake everything, as pleases Me more. Therefore pray and your cry be continuous: come the Kingdom of your Fiat and your Will be done, as in Heaven so in earth.”

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**June 6, 1935**

***How who lives in the Volition of God holds God himself in her power. The Queen of Heaven turns through all the nations in order to put in safety her children.***

My poor mind continues its flight in the interminable light of the Divine Volition, there is no thing, neither in Heaven, nor in earth, that is not his birth, and everything and everyone have that to say of He who has generated them. Rather they are never tired of narrating his eternal origin, his inarrivable Sanctity, his love that always generates, without ever ceasing, his Fiat that always speaks, speaks to the mind, speaks in the heart, speaks on the tongue, and now speaks with articulate voices, now with groans, now suppliant, now with rule, now with such sweetness as to move the hardest and most obstinate hearts. My God what power your Volition contains. Oh! Make it that I always live of Him, but while I thought this my sweet Jesus making for me his brief little visit with an indescribable goodness said to me:

“My daughter, my Will! My Will! He is everything, does everything, gives (to) everyone. Who can ever say that she has not received everything from Him? You should know that the creature herself possesses so much sanctity for how much she is in order, in rapport with my Will, so much more she elevates herself to the union with God, for how much more she is united with Him, her value, her merits without measure by the relations that she has held with my Will. So that the whole foundation, the base, the substance, the origin of the goods in the creature, depends on how many acts she has done of my Will, by how much she knows of Him. So that if in all her acts she has made my Volition enter, she can say everything is holy, everything is pure and Divine in me, we can give her everything, even our life in her power. Instead if she has done nothing of my Will and knows nothing, we have nothing to give her, because she merits nothing, because she lacks the seed to generate the good that belongs to Us. Hence she doesn’t receive one right of the pay from her Celestial Father, if she has

not worked in our field, we can say: I don't know you. Therefore if in everything, or at least partly, she has not done anything of my Will, Heaven is closed for the creature, she doesn't have any right to the Celestial Country. Behold the cause why we insist so much that one always does our Will, that he be known, because we want to populate Heaven with our beloved children, and since everything has gone forth from Us, we want that everything returns in our Divine womb."

Whence after this, I continued to think of the Divine Will and I prayed that it might be expedited, and that with his omnipotence that can do all, he might conquer all the obstacles and might make his Kingdom come and that his Will might reign as in Heaven so in earth. But while I thought this, before my mind, my sweet Jesus made seen so many deadly and horrifying things before which the hardest hearts were shaken, and the most obstinate were knocked down, everything was terror and fright, I remained so afflicted as to feel myself die and I prayed that he might spare so many scourges. And my beloved Jesus as if he had pity on my affliction said to me:

"My daughter courage, everything will serve to the triumph of my Will, if I strike it is because I want to restore health, my love is so much, that when I can not conquer by way of love and graces, I seek to conquer by way of terror and fright, human weakness is so much that many times she doesn't care for my graces, she is deaf to my voices, laughs at my love, but it is enough to touch (her) skin, to take away the necessary things to natural life, that she abases her arrogance, feels so humiliated that she makes herself a rag, and I do that which I want with her, especially if they don't have a perfidious and obstinate will, it is enough one chastisement, to see herself on the edge of the sepulcher, that they return in my arms. You should know that I always love my children, my beloved creatures, I would eviscerate Myself in order not to see them stricken, so much so that in the deadly times to come, I have put them all in the hands of my Celestial Mama, to Her I have entrusted them, so that she holds them for Me under her secure mantle, I will give (to Her) all those that She will want, death itself won't have power over those that will be in (the) custody of my Mama."

Now while he said this, my dear Jesus made me see with facts that the Sovereign Queen descended from Heaven with an indescribable Majesty, and a tenderness all Maternal, and turned in the midst of creatures, in all the nations and marked her dear children and those that should not be touched by the scourges, whomever my Celestial Mama touched, the scourges didn't have power to touch the creatures. Sweet Jesus gave the right to his Mama to put in safety whom She pleased. How moving it was to see the Celestial Empress turn in all the parts of the world that she took between (her) Maternal hands, she assembled them to her breast, hid them under her mantle, so that not one evil might be able to harm those people that her Maternal goodness held in her custody, guarded and defended. Oh! If everyone might be able to see with how much love and tenderness the Celestial Queen did this office, they would cry from consolation and would love She who so very loves us.

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**June 10, 1935**

***Rain of love that Our Lord pours from within created things over creatures, and how he bilocates himself in her and sees himself equaled in his love.***

I was doing my round in the acts of the Divine Will, but while I did this I felt rain on me a rain of acts of love that my sweet Jesus made me. So that as the Sun turned in the Sky, in the wind and in all the

other created things, thus rained on me a multiplicity of acts of love. To be loved by God is the greatest of happinesses, it is the most beautiful glory that can be found in Heaven and in earth and I also felt the extreme need of loving him, and oh, how I would like to be Jesus himself in order to also make for him my rain of love. But alas, I felt the great distance, because in Him were done real works, but me poor little one I had to make use of his works in order to tell him that I loved Him, so that all my love was reduced into will and hence I felt afflicted because I didn't love Him as Jesus could love me.

But while I thought this my Highest Good Jesus with an indescribable love and goodness said to me:

“My blessed daughter, do not afflict yourself, don't you know that I have the power to make up for everything and to make myself equalized by the love of the creature? When one deals with her wanting to love, I don't ever render her discontent, because love is one of my passions, and do you know what I do in order to make one who loves Me content? I bilocate Myself and I take (the) post in every created thing and I rain love, then I take (the) post in the creature and I give her (the) virtue to make her love rain over Me, the love that I give her I make it hers and with right she can give it to me as if it were hers, and I feel the contentment that she loves Me as I have loved her and although I know that it is mine, I don't mind to this, I am not stingy, but I mind if in her will she wants to love me as I love her and if she might be able to do that which I have done for her, this is enough for me and I am content to be able to say to her: You have loved Me as I have loved you. Beyond this you should know that I created the entire universe in order to make it (a) gift to the creature and I remained in every created thing to rain love over them. Now who recognizes this gift as a great love that her Creator does for her, the gift is hers, the rain of our love is hers, hence re-giving it to Us, with all her being she loves Us, We feel Ourselves equalized by the love of the creature and conquered by her love, we re-give it again to her in order to find the continuous exchange of our love and hers. And if you might know how very content I am with it and my love remains wounded in feeling you repeat that you want to love me and you love Me in every created thing, you love Me in my conception, in my birth, in every infantile tear, I feel it pearled for Me with your love, every suffering, every drop of Blood, I feel the life of your love, and in order to exchange you in every thing that I did in my life down here, I don't do other than to form rain of love. Oh! If you might be able to see how much love I pour on you, it is such and so much that taken by the enthusiasm of my love itself, I embrace and kiss my love in you, and in seeing that you feel my embraces and my kisses, how content I am and I await yours as in order to be paid and reciprocated for such a love.”

Whence I followed my abandonment in the Supreme Volition and turning in the extension of the Sky that serves as floor and footstool of the Celestial Country and as vault to the wayfarers down here, that blue vault seemed to me that it made (a) double office, it served as (a) sumptuous floor to the comprehenders and as regal vault to the wayfarers, uniting the one and the other together in order to make that one might be the will and the love of everyone. Therefore prostrating myself together with the Sky, I called those of up there and those of the earth to adore my Creator prostrating ourselves all together, so that one might be the adoration, the will, the love of everyone. Whence, while I did this my sweet Jesus added:

“My daughter, the first duty of the creature is to adore He who has created her, the first act that says sanctity is duty; duty calls the order and the order makes arise the most beautiful harmony between



the Creator and the creature, harmony of will, harmony of love, of ways and of imitation, duty is the substance of sanctity, and since all created things possess and hold as in nature the imprint of true adoration, the creature united with them can lend the most perfect adoration to He who has created her. Whence every created thing is a profound adoration that they send to He who has created them and the creature uniting herself together, in virtue of our Volition, puts them all in adoration, giving to God the duty of each one, and elevating herself over everyone brings Us everyone and comes to palpate in our heartbeat and breathe in our breath. Oh! How sweet and pleasant (is) this heartbeat and breath in ours and We in order to exchange it we palpate in her heart and breathe in her breath, giving her Divine heartbeat and breath, as life, heritage and growth of our Supreme Being in her. And behold that to the duty of adoration rises the first duty of the act of the (creature) of giving life to her Creator in her own soul, giving him the dominion, the liberty of forming himself, to palpate and breathe, to fill her with love, in order to be able to say with facts: this creature is the bearer of her Creator and she lets Me do that which I want, so very true that I possess her heartbeat, nothing she holds is hers, that which is hers is mine and that which is mine is hers, I hold my post of love in her and she holds the post of honor in mine. So that Heaven and earth give the kiss of peace and permanent union.”

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**June 17, 1935**

***How God, with giving us free human will put himself at our disposition, to feel him to her, to adapt himself with her, as if he might have need of the creature. Loving conditions in which God put himself for love of creatures.***

I was doing my round in the Divine Volition and I stopped in all that which my Celestial Mama had done in the Divine Will; my God what surprise this Divine Fiat bilocated, multiplied, worked, that formed such enchantment of beauty, of grace, of works, as to make not only Heaven and earth stupefied, but God himself, seeing himself enclosed in the Sovereign Queen and work as God in Her as he worked in Himself. And oh, how I would have liked to give, on my part, to give to my God, all that glory that the Sovereign Lady gave Him of all those acts that the Divine Will had done in the sanctuary, in the hide-a-way, within the veils of the Immaculate Lady. But while I thought this my Highest Good Jesus surprising me with his brief little visit said to me:

“My little daughter of my Divine Volition, there is no greater prodigy, nor goodness and love more great, nor magnanimity on our part that has no limits, than to descend into the depths in the human will and work as (the) God that we are in her, as if we might work in ourselves. Behold therefore our infinite Wisdom, taken by (an) excess of love toward the creature, we gave her little free human will, independent from everyone; with giving her this free will we put Ourselves at her disposition, if she might want that we might descend in her littleness and baseness and work as God, and our Will to do in her that which he can do in our Supreme Being. This was the greatest prodigy and the love that no other love can equalize, to give the human will to the creature, almost in order to remain subject to her, as to want to depend on her, the good that we want to work in her, the works that we should develop, is this not a finesse of insuperable love and then to give this will at her free arbitration, so that the creature might be able to say to Us: you have come into my house and I must come into your house, therefore You do that which you want in me, and to me you will let me do that which I want in You. It was the accord that we put between her and Us, and giving her free will, she could say to

us that she gave Us some thing that she held in her power, is this not a magnanimity, a love that exceeds everything, that only our Supreme Being could and wanted to do? But this is not everything, our love contemplated this free will of the creature with pleasure and formed so many centers in order to bilocate himself in them and form so many kingdoms of dominions where we should show off in our Divine works, multiplying them to the infinite, without restriction, without limits, working in these centers as God, as if we might work in ourselves. More so that in the little human wills our love showed off more, he used more power, because it needs more art to restrict our immensity in the little circle of the human wills, almost to put a limit to our Power, in order to abase ourselves in the depths of the human volition, and then to feel her to us with her, in that which we should do, because we want it worked together with Us, as if she adapts herself to Us, and We must adapt ourselves to her, and our love is so much that it also adapted to her human ways, this gave Us more to do, our love is discharged more and loves even to the excesses this human will that gives him his regal post, his free dominion. Instead working outside of the human circle, who knows what we can do and we have an immensity that can arrive to everything, a power without limits, and if needs be can do everything, a wisdom that can dispose everything, a love that loves everyone, involves everything and although he might not be loved. Our Supreme Being is free, he doesn't have need of anyone and can do that which he wants, and since we are capable of everything we don't work in doing the greatest works, but it is enough that we want it, that in an instant we do everything. Instead when we want to work in the creature, almost that we have need of her, we must entice her, we must tell her the good that we want (for) her and that which we want to work, we don't want a forced will, therefore we want that she know it and spontaneous opens the doors to Us, feeling herself honored to give us the working post in her will. In these conditions our love put Us in the creation of man, it loved him so much that it arrived to give him free will so that he might be able to say: I can give to my Creator; he could love him more. Therefore the glory, the honor, that the creature gives Me when she lets Me work in her will is so very great that no one can understand it, it is our same glory and honor that she gives Us, in all her acts our life races, our love can say: I give God to God; it is the highest point where the creature can arrive, it is the most excessive love where a God can arrive. Oh! If creatures might understand the love, the great gift that we gave them with giving them a free will, it elevated her above the Sky, the sun, the entire universe, I can do over all that which I want, without anyone knowing anything, instead with the creature I abase Myself, I ask them with love a little spot in their will, in order to be able to work in them and to do some good for her. But alas! Many deny it to Me and render my Will inoperative in the human will, my sorrow is infinite to so much of their ingratitude. Now what would you admire more a king that works in his palace where he holds everything in his power, commands over everyone, does good to everyone, his palace lends itself to all that which the king wants, or else a king that descends into the depths of a hovel and does the same action that he would do in his palace? Would not one admire more, would it not be more sacrifice, more intensity of love, to work as king in the little hovel than in the palace? In the palace all things lend themselves to let him work as king, instead in the hovel the king must adapt himself to the hovel and strive so much to do the same actions that he would do in his palace. Such are We, to work in the Palace of our Divinity, to do great things, in Us it is nature; but to do them in the hovel of the human volition, it gives of the incredible, it is the excess of our greatest love."

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**July 8, 1935**

***Inseparability of one who lives in the Divine Will with her Creator. The Queen of Heaven***

***together with Jesus in instituting the Most Holy Sacrament, the children of the Divine Will will be suns and stars that will crown the Sovereign Celestial Lady.***

It seems to me that I don't know how to find rest if I don't abandon myself in the arms of the Divine Will, which flings me in his interminable sea where I find that which he has done for love of creatures, and I now stop at one point and now at another of his manifold works, and I admire them, love them, kiss them and thank Him for so much magnificence and so many loving industries toward us, miserable creatures. But while I turned, with my surprise I found myself before the Great Queen Lady and our Mama, the most beautiful work of the Sacrosanct Trinity, I remained to contemplate her, but I don't have words in order to say that which I understood, and my amiable Jesus with a sweetness and indescribable love said to me:

“My daughter, how beautiful is my Mama, her empire extends itself everywhere, her beauty enraptures and enchains everyone, there is no being that doesn't fall on its knees in order to venerate her. My Divine Will made her such for Me, he made her inseparable from Me, in a way that there was no act that I did that the Sovereign Queen didn't do it together with Me. The power of that Divine Fiat pronounced by Me and by Her, that made Me conceived in her Virginal Bosom, giving me life to my Humanity, that Fiat always [identical? pag.236], and every time that I worked, the Divine Fiat of my Mother hold the right in my Divine Fiat to do that which I did. Now you should know that when I instituted the Sacrament of the Eucharist, her Divine Fiat was together with mine, and together we pronounced the Fiat that the bread and wine might be transubstantiated into my Body, Blood, soul and Divinity. Ah! As in the conception I wanted her Fiat, thus I wanted it in this solemn act that gave beginning to my Sacramental Life; who would have had the heart to put my Mama aside, in an act in which my love showed off with excesses so exuberant that it gives of the incredible! Rather, not only was she together with Me, (but) I constituted Her Queen of love of my Sacramental Life, and She with (the) love of my true Mother, offered her bosom again to Me, her beautiful soul in order to hold me defended and repaired from the horrendous ingratitude and enormous sacrileges that I unfortunately would have received in this Sacrament of love. My daughter, this is my purpose, I want that my Will be life of the creature, in order to hold her together with me, in order to make her love with my love, work in my works, in short the company that I want in my acts, I don't want to be alone, and if this might not be to what advantage to call the creature in my Will if I should remain as (the) isolated God and she alone, without taking part in our Divine works? And not only in instituting the Most Holy Sacrament, but in all the acts that I did the whole course of my Life, in virtue of the unique Volition with which we were animated, that which I did, my Mama did, if I did miracles, she was together with Me to work the prodigy, I felt in the power of my Will the Sovereign Lady of Heaven, that together with me, we called to life the corpses, if I suffered she was together with Me to suffer, there was no thing in which I didn't have the company of Her, and her and my work fused together. This was the greatest honor that my Fiat gave Her, the inseparability with her Son, the unity with his works. And the Virgin, the greatest glory that attested to Me, so much so that I deposited it and She received the deposit of the completed works, in her Maternal heart, jealous of guarding even the breath. This unity of Will and of works, ignited such love between the one and the other than it was enough to set afire the whole entire world and to consume it with pure love.”

Jesus became silent and I remained in the seas of the Celestial Sovereign Lady, but who can say that which I understood? And my Highest Good Jesus resumed his speech:

“My daughter, how beautiful is my Mama, her Majesty is enchanting, before her Sanctity the Heavens abased themselves, her riches are interminable and incalculable, no one can say themselves (to be) similar to Her, therefore She is Lady, Mother and Queen; but do you know what are her riches? Souls. Every soul is worth more than an entire world, no one enters in Heaven if not through her means and in virtue of her Maternity and of her sorrows, so that every soul is a property of hers, therefore one can give (Her) with fact the name of true Lady. You see therefore how rich she is, her riches are special, they are full of speaking lives, lovers that extol the Celestial Lady. As Mother she holds her innumerable children, as Queen she will hold her people of the Kingdom of the Divine Will. These children and this people will form her most radiant crown, some as sun and some as stars they will crown her august Head with such beauty as to enrapture all Heaven. So that the children of the Kingdom of my Divine Will will be those that will render Her the honors of Queen and transforming themselves into suns they will form for Her the most beautiful crown. Therefore yearn so much that this Kingdom comes, because to her radiant crown with which the Most Holy Trinity crowned Her, she awaits the crown of her people, that extolling her as Queen, they offer Her their lives transformed into Suns as testament of love and of glory. Oh! If one might understand what it means to live in my Volition, how many Divine secrets would be revealed, how many discoveries they would make of their Creator. Therefore be content to die rather than to not live of my Will.”

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**July 14, 1935**

***Certainty of the Kingdom of the Divine Will upon the earth. Impetuous wind in order to purify the generations. The Queen of Heaven put at (the) head of this Kingdom.***

My mind is always returning in the interminable sea of the Divine Volition, which as it murmurs smiles with love at the creature and wants her smiles of love, he does not want that she remains behind and doesn't make her pairing. Not to do that which the Divine Will does while one lives in Him, is almost impossible, but who can say what the creature feels in this Divine sea? The purity of his kisses, his chaste embraces that infuse Celestial peace, Divine life, such fortitude as to conquer God himself. Oh! How I would love that everyone might experience, might come to live in this sea, certainly they would never go out anymore. But while I thought this I said to myself: but who knows who will see when this Kingdom of the Divine Fiat will come? Oh! How difficult it seems, and my beloved Jesus, making his brief little visit with me said to me:

“My daughter, and yet it will come, you measure the human one, the sad times that involve the present generations and therefore it seems difficult to you, but the Supreme Being holds the Divine measures, which are so very long that that which to the human is impossible to Us it is easy. We should not do other than (as) an impetuous wind which will be so very strong that they will make carried by the currents of the wind, that will purify the unhealthy air of the human will and of all the sad things of these times, it will make of it a heap and will disperse it as dust invested by an impetuous wind. Our wind will be so very strong, impetuous and working that it will not prove easy to resist him, more so that his waves will be stuffed full of graces, of light, of love that will drown the human generations and they will feel themselves transformed. How many times doesn't a strong wind remove (an) entire city and transports men, trees, earth, water, to other places and perhaps also distant, without them being able to oppose it? More so our Divine wind, wanted, decreed by Us with our creative strength. And then there is the Queen of Heaven that prays continually with her empire

that the Kingdom of the Divine Will comes upon the earth, and when ever have we denied Her anything? Her prayers are impetuous winds for Us, that we can not resist her and the same strength that She possesses of our Will is for Us empire, command, She holds the whole right to impetrate it, because she possessed him in earth and possesses him in Heaven, hence as possessor she can give that which is hers, so much so that this Kingdom will be called the Kingdom of the Celestial Empress, she will do as Queen in the midst of her children in earth, she will put at their disposition her seas of graces, of sanctity, of power, she will put in flight all enemies, she will raise them in her womb, she will hide them in her light, covering them with her love, feeding them with her own hands, with the food of the Divine Will. What won't this Mother and Queen do in the midst of this her Kingdom, as her children and as her people? She will give unheard of graces, surprises never seen, miracles that will shake Heavens and earth, we will give Her the whole field free, because she will form for Us the Kingdom of our Will upon the earth, she will be the guide, the true model, the Kingdom of the Sovereign Celestial Queen will be pure. Therefore you also pray together with Her and in her time you will obtain the intent."

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**July 21, 1935**

*The most intimate and most sorrowful sufferings of Jesus are the anticipations, his inventions, deliriums, contrivances of love.*

I am between the arms of the Divine Will but with (a) nail in (my) heart for the privation of my sweet Jesus, I wait and re-await and only to wait it is the suffering that most tortures me, the hours seem centuries to me, the days interminable and if may it never be the doubt presents itself that my dear Life, sweet Jesus won't come anymore, oh, then I don't know what happens to me, I want to undo myself of me, of the Divine Will himself that holds me imprisoned on this earth, and with enraptured flight go myself from it to Heaven but even this is not given me, because his chains are so very strong that they are not subject to break and I feel myself tied more strongly, so much so that as soon as it is given me to think it I finish with a most intense abandonment in the Supreme Fiat. But while I was delirious, not being able to endure anymore, my always amiable Jesus returned to his little daughter making himself seen with a wound in the Heart that poured forth Blood and flames, as if he might want to cover all souls with his Blood and burn them with his love and all goodness he said to me:

"My daughter, courage, your Jesus also suffers and the more sorrowful sufferings that they give Me are the intimate sufferings, that make Me pour forth Blood and flames, but my greater suffering is the continuous anticipation, my looks are always fixed on souls and (as) I see that one creature is fallen in sin and I await and re-await her return to my Heart, in order to pardon her and not seeing her come, I wait with pardon in my hands, that waiting (makes) the suffering renewed for Me and forms for Me such a torment, as to make me pour forth Blood and flames from my transfixed Heart, the hours, the days that I wait seem years to Me, oh, how hard it is to wait. We pass ahead, my love so very loves the creature that in putting her forth to the light of day, I established how many acts of love she should do (for) me, how many prayers, how many good works she should do and this in order to give her the right that I might always love her, that I might concede her the graces, the helps in order to work good, but creatures make use of it in order to form for me the suffering of waiting. Oh, how many anticipations from one act of love to the other, even if they do it for Me, how much slowness in working good, in praying, even if they do it, and I wait for it, re-await, I feel the

restlessness of my love that gives Me delirium, yearnings and forms for Me such (an) intimate suffering that if I might be subject to die, I would have died so many times, for how many times I am not loved by creatures. Beyond this there is the long anticipation in the Sacrament of my love, I await everyone, I arrive to count the minutes, not at all, I await many of them in vain, others come with a glacial coldness, as to put me (on) the height of the hard martyrdom of my waiting, few are those that we await each other and only in these that I feel encouraged, I feel as repatriated in their hearts, I vent my love and I find a refreshment to the hard martyrdom of my continuous waiting, to some it seems that is nothing this suffering, instead it is the maximum which constitutes the hardest martyrdom, and you can say how much it costs you to wait for me, so much so that if I might not come to put (an) end to it and sustain you, you would not have been able to last. And then there is another anticipation more sorrowful yet, the longing, the ardent desire, the long anxieties of the Kingdom of my Divine Will, it is around six thousand years that I await that the creature reenters into Him, I love her so much that I want, I long to see her happy, but in order to obtain this we must live with one Will alone, so that every act opposite to mine is a nail that transfixes Me. But do you know why? Because it renders her all the more unhappy and dissimilar from Me, and seeing myself in the immense sea of my happiness, and my children unhappy, oh, how I suffer, and while I wait and re-await, I am around them, I abound them with graces, with light, in a way that they themselves can race, in order to have life together with Me, and with one Volition alone, it will change their fate, we will have common goods, happiness without end, the other sufferings they give me some respite, but the suffering of waiting never ceases, it always holds Me in sentinel, it makes Me use the most excessive contrivances, it makes Me form the inventions of love, to make Heavens and earth astounded, it makes Me arrive to pray to the creature, to beg her that she might not make Me wait anymore, that I can do no more, it weighs on Me too much. Therefore my daughter, unite yourself together with Me, to await the Kingdom of my Will and to all the anticipations that creatures make Me suffer, at least we will be two, and your company will give Me a refreshment to a suffering so hard.”

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**September 28, 1935**

***The Divine love invests every act of the creature. How God, in all his works calls everyone and does good to everyone. How one forms the Divine life in the creature, how one feeds him and makes him grow.***

I was following the acts of the Divine Will, which transported me into a sea of interminable light in which he made present to me with how much love God had loved the creature, and so great that if one might be able to understand, her heart would burst of pure love, not being able to resist beneath the enthusiasm, the stratagems, the industries, the finesses of this love of God. Being too little, these flames devour me, and my beloved Jesus visiting my little soul, in order to sustain me said to me:

“My blessed daughter, let me relieve my love, listen to me, you should know that the creature has been always with Us in our Divine mind, she has always held her post in the bosom of her Creator, and *ab eterno* her every act, thought, word, work and step was decorated with a special love of ours. So that in every act of hers there is the chain of so many of our acts of love that, involves the act, the thought, et cetera, of the creature, and this love of ours gives life, feeds the repetitions of all her acts, and oh, how beautiful she is in our Divine mind, because she becomes formed by the continuous puff of our love, wanted love, not forced, love not of necessity, but rather generative virtue of our

Supreme Being, which always generates and puts there its continuous love over her works, virtue of our omnipotent Fiat that if he might not generate new works and might not hold the continuous act of love, he would feel as suffocated in his flames and paralyzed in his continuous motion. Now wanting the creature to go forth from our Divine bosom, we make her do her little way in time, and our love doesn't leave from assailing, investing, courting, all her acts with his special love, if she might lack this, she would lack the generative, vivifying strength and engine of the human being. Oh! If creatures might know that in their every thought races a distinct love of ours, words and works, also in their breath and heartbeat, oh, how they would love Us and would not profane with unworthy acts our love so great. You see therefore how I love you and (how) your Jesus knows how to love, therefore learn from Me to love me. This is the prerogative of our love, to always love all that which has gone forth from Us, to make all the acts of the creature rise from within our love."

Jesus became silent, and I remained to think of the excesses of the Divine love and my beloved Jesus added:

"My daughter, listen still to me, so much is our love that in every single work that we do we call everyone, as if they might be one alone, in order to give to each one the good of the work that we do, we would not work as God if our acts might not have (the) virtue to be able to give itself to everyone in order to give the good that they contain. You feel therefore, my conception in the bosom of a Virgin was the greatest work of the whole story of the world, only that our Fiat wanted it and it become incarnate, without anyone forcing Us, meriting it, without Us having need (of) anyone, the need was our love, and only because he wanted it, it was such a great act that enclosed and embraced everyone and contained so much love that it gives of the incredible, so much so that Heavens and earth are stupefied by it and still enraptured and everyone feels invaded by so much love, as to be able to feel my Life conceived in everyone. You see therefore, where my love carries Me to conceive in every single soul, in every instant, it is always conceived one time, conceived always. Is it not as if I might be conceived in the consecrated Host, in every act of creature that loves Me and does my Divine Will? Now it is not yet everything, if my love does not give in excesses to be able to say: 'you see how much I have loved you, I have nothing more to do and give you in order to love you', it is not content. You feel where I arrive, as in the bosom of the Holy Virgin I breathed through her breath, warmed by her heat, fed by her Blood, thus I await from the creature that possesses Me the breath, the heat, the growth in order to develop my Life. But do you know in what straits my love puts Me? When the creature loves Me, gives Me the breath, gives Me the heat, every good that she does, if she prays, if she suffers for Me, she adores and glorifies Me, she makes Me grow, gives Me the motion, contributes to form me in her soul, so that if she does not love Me she gives me nothing, I feel I lack the breath, the heat, the food, and I don't grow; alas, in what conditions my love puts Me and the ingratitude of the creature. Now if she gives Me the good of making me grow, in a way as to have me fill all her soul with my Life, then my Life develops in her, I walk in her feet, I work in her hands, I speak in her voice, I think in her mind, I love in her heart, and I have my contentment. How happy I am with the creature, she doesn't remain other than a veil that covers Me, I am the Proprietor, the Actor, I form my field of action, I can do that which I want, my Divine Will repeats his omnipotent Fiat, continually, my love has received its conception, it goes into follies, that it has formed its life in the creature. Hence there is nothing that I do as much in the Creation, in the Redemption, in the Sanctification, in my Sacramental Life, in Heaven, and in earth, (in) which my love with rapid flight, (doesn't) race in order to give to everyone the good that I do, the sanctity of my

works, whence no one can say he has not done this for me, I have not received this good, that then ungrateful they don't receive it, the fault is all theirs, on my part it lacked to no one. But do you see where my love arrives, in spite that they don't let Me grow, making me lack the breath of their love, the food of my Will, they make Me numb with cold because their wills are not with Me, I arrive to remain without attire, as the most perverse and abject, because their works are not upright, holy, and distant from pleasing Me alone, that they should serve Me in order to cover me, yet I don't depart, supporting so much human ingratitude and awaiting with unconquered patience and preparing a surprise of love, a grace that strikes her more, in order to make me give that which is necessary, in order to make me grow in her soul, because at whatever cost I want to form my life in the creature, use all the arts in order to obtain my intent and many times I am constrained to put (my) hand to the scourges, in order to make myself known that I am in her soul. My daughter, compassionate me and repair me (for) so much human ingratitude, that I am everything for them, I give them the breath and continuous heartbeat, the motion, the heat, the food and they ingrates deny Me that which I give them, after having given them the great honor of forming them, my living temple, my palace upon the earth. What suffering, what pain. Therefore I recommend to you not to let Me lack the breath of your love, give me at least that which is necessary to Me in order to let me grow, make that my Will be your life, in order to have me remain in your palace with decorum and with the sumptuousness that your Jesus merits."

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**October 4, 1935**

***All the glory, the love, is in the power to say with facts: I am a continuous act of Will of my Creator. Necessity of diversity of offices and action.***

I was doing my round in the Divine Will in order to trace all his acts done in the Creation, in order to put my little I love you and to unite myself with all created things, in order to glorify my Creator and to be able to say: I am at my post of honor, I do my office, I am a continuous act of Divine Will, I can say that I am nothing, I do nothing, but I do everything, because I do the Divine Will. But while I thought this my Highest Good Jesus, making me his brief little visit, all goodness said to me:

"My blessed daughter, every created thing is a distinct office that it occupies, and although the will of all is one, not all however do the same thing, it would not be order, nor virtue of Divine Wisdom, that one created thing might repeat that which the other does, but since one is the Will that dominates them, the glory that one receives, I give the other, because all the substance that they possess and the good and the value with which they are invested, is that they can say: I am one continuous act of Will of my Creator, glory, honor, virtue more great he could not give me, than to be one single act of Divine Will, so much so that the little blade of grass, with its littleness, the little space that it occupies of the earth, it seems that it does nothing, no one looks at it, and yet, because thus my Will wanted it, nor does it seek to do more than that which a blade of grass can do, in order to do my Will equals the glory that the sun gives Me, that rules with so much majesty over the earth, that one can call it continuous miracle of all the Creation. And since all created things are united between themselves, the sun with all its majesty, with its light kisses and warms, the little blade of grass, the wind caress it, the water waters it, the earth gives the little spot where to form its little life, and yet what thing does a blade of grass do? One can say nothing, but since it possess my Will, it will hold its virtue of doing good to the human generations, because having created everything for love, and in order to do



good to creatures, all hold a secret virtue to give the good that they possess.

“You see therefore that everything is in doing my Will, to never go out from his Divine and interminable enclosures; already with doing my Will, although it seems that one does nothing, it is not true, already one finds oneself together with the Divine work and one can say: that which God does, I do. And to you it seems little? God does everything and the soul takes part in everything. So that it is not the diversity of the actions or of the offices that the creature can say that she does great things, but my Will that confirms, annuls them, puts them in the Divine order and puts there his image, as seal of his works.

“In regards to the diversity of offices and of action instead it is order, harmony of my infinite Wisdom, also in Heaven there is diversity of choirs of Angels, diversity of Saints, one is martyr, one is virgin, one is confessor. Upon the earth my providence maintains so many diverse offices, one is king, one is judge, one priest, one is people, one commands, one is under, if everyone might do one single office, what would be of the earth? A complete disorder. Oh! If everyone might understand that only my Divine Will knows how to do great things, and although they might be little and insignificant, oh, how content everyone would be, and each one would love the little spot, the office in which God has put her, but since they let themselves be controlled by the human volition, they would like to give of themselves, to make great actions, that they can not do, therefore they are always discontent with the conditions or posts in which the Divine Providence has put them for their good. Therefore content yourself to do the little united with my Will, and not the great without Him, more so than being immense you will find yourself in all his acts, and you will find yourself in his love, in his power, in his works, in a way that you can not do anything without Him, and He can not do anything without you. Behold therefore that with living in my Volition such prodigies race together that it gives of the incredible, the nothing of the creature in the power of the all, the nothing in prey of a Will that can do everything. What thing wouldn't this nothing do? She will do works worthy of a Supreme Fiat. Hence the most beautiful act, most solemn, most pleasant for Us is the nothing of the creature, giving us freely in order to let us do that which we want.”

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**October 7, 1935**

***One who doesn't live of Will of God forms his living Purgatory upon the earth, and in prison. The Divine love. An impetuous tempest, excruciating scenes.***

My poor mind, feels the need to flow in the Divine Volition as its center, in which flinging itself it feels the breath, the heartbeat, the love, the Divine life as its own. Who can say who can live without breath, without heartbeat, no one, thus the poor soul would form the most excruciating Purgatory without the Fiat and my human will would cast me in the abyss of all evils. But while I thought this my beloved Jesus surprising me all tenderness said to me:

“Blessed daughter of my Volition, how happy I feel that you have understood that you can not live without my Fiat, for the one who doesn't live in Him, it not only forms her living Purgatory, but impedes all my prepared goods for her, she closes them for Me in my Heart and makes me racked with spasms of pain, she forms the Purgatory to my love, suppresses my flames without the relief of being able to communicate my breath, my life, hence I feel my breath suffocated, my Life impeded,

without the good of being able to communicate myself to the creature. Now you should know that there is no thing done by me in which there is not my primary purpose of making her live of my Will. The Creation truly serves to this, to make the creature live of my Will and not living she suffocates this life of mine in created things and my coming upon the earth was the life of Him that I came to give her. Rather you should know that no sooner than the soul decides to want to live in my Volition, my Most Holy Humanity takes post in her, my Blood as copious rain rains on her, my sufferings as impregnable wall surround her, strengthen her, embellish her in an admirable way as to enrapture this Divine Will of mine to live in her, my death itself forms the continuous resurrection of the soul to live in Him. So that the creature feels continually regenerated in my Blood, in my sufferings, in my love, even in my breath, in which she finds sufficient grace in order to live of my Divine Will, because I put all at her disposition, as my Most Holy Humanity held my Divine Volition at its disposition, thus I put him inside and outside of the creature, in order to give life to my Will in her. Now, even to such that she doesn't decide to live in Him, my Blood doesn't rain, because it doesn't have whom to regenerate into Divine, my sufferings don't form the wall of defense, because the human volition forms the continuous collapse to my works and renders my death as impotent, so that all might re-arise in my Volition. Now my Life, my sufferings, my Blood, if the soul does not live of Him, they remain at the door of the human volition, waiting with unconquered patience in order to enter, to assail her from all sides, in order to give her grace to live of my Volition, and everything not entering it remains as suffocated in Me, my Blood, my sufferings, my Life, and oh, how I suffer in seeing that she does not give Me liberty to give her the good that I want, my love tortures Me, my sufferings, my wounds, my blood, my works, as so many compassionate voices say continually to Me: this creature impedes Us, renders Us useless and as without life for her, because she doesn't want to live of Divine Will. My daughter, how sorrowful it is to want to do good, to be able to do it and not do it."

After this I continued my abandonment in the Divine Volition, which had transported me outside of myself, and oh, how horrifying it was to look at the earth, I would have liked to withdraw into myself in order to not see anything, but my sweet Jesus, as if he wanted that I might see scenes so excruciating, stopped me and said to me:

"My daughter, how sorrowful it is to see so much human perfidy, one nation that deceives the other, and they drag by circumstances the poor people into the torment and into the fire, my poor children. You should know that the tempest will be so very strong that it will happen as when an impetuous wind transports with its strength stones, earth, trees, in a way that it remains emptied by everyone, so much so that with more ease new plants can place themselves. Thus this tempest will serve to purify the peoples and to make arise the serene day of peace and brotherly union. Pray so that all serves to my glory, to the triumph of my Will and to the good of everyone."

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**October 13, 1935**

***So much is the love of Jesus that he feels the need to relieve himself with the creature. He in the middle between his Celestial Father and creatures and he remains stricken with love for them.***

I felt accordingly the usual all abandoned in the arms of my sweet Jesus, whom felt the need to relieve his ardent love; to speak of his love is a relief, to make understood in what sufferings, straights,

impediments his love puts Him, it is for Him the greatest relief. And oh, how excruciating it is to hear him with a suffocated voice weeping, toiled, at half voice: love me, love me, I don't want other than love, it is the greatest of my sorrows not to be loved..., it is because I am not loved, because my Will is not done. He is bearer of my love, and makes Me loved by the creature with Divine love, and feeling my love, I feel freed from the intensities of my flames and I feel the sweet refreshment, rest, relief in my own love, that the creature gives Me.

Now, while I thought this my Highest Good Jesus visiting my little soul, made himself seen involved in his flames, he said to me:

“My daughter, if you might know in what straights my love puts Me. Listen to me, my Celestial Father was mine, I loved him with such intensity of love that I would consider Myself happy to put forth (my) life, so that no one might be able to offend Him, I was one sole thing with Him, my same Life, and not to love him I could not do it, nor wanted to, our Divine virtue, forms one sole love with my Celestial Father, hence inseparable, creatures departed from my Humanity, they were mine, incorporated in Me, I could say that they formed my Humanity itself, how (then) not to love them? It would be as not to love one's own life, and oh, in what conditions, intrigues, impediments, my love puts Me, I loved my Father, to see him offended was the greatest of my martyrdoms, I loved creatures, they were already mine, I felt them in Me, and (of) these there were no offences that they didn't do, ingratitude that they didn't commit. My dear Celestial Father justly wanted to strike them, to unmake them, and in the middle between the one and the other I remained struck by He whom I so very loved, and underwent the sufferings of those people, suffering myself for them, and while with the Father I remained offended I also, loved them even to folly, and I put forth (my) life in order to save every single creature, I could not, nor did I want to remove myself from my Celestial Father, because he was mine and I loved him, rather it was my duty as his true Son, to re-give him all the glory, the love, the satisfaction, that all creatures owed Him and although struck by indescribable sufferings, I wanted the same to make me struck, because I loved him, and I loved those people for which I was stricken. Ah! Only my love, because Divine, knows how to form such loving inventions, such impediments that it gives of the incredible, and forms the heroism of true love, so much so that one finishes with remaining burnt, consumed over the fire of love, for the one loved and holds them as incorporated in oneself, that forms one's same life. Aye! In what straights my love puts Me, it fills Me so much that I feel the need of an outlet to go forth from Me(,) works, sufferings, light, surprising graces in order to give vent to my love, and it is such and so much that I am always inside and outside of her to serve her, and now I serve her with light in the sun, in order to be able to continue this outlet of love, now I serve her in the air in order to make her breathe, now I serve her in the water in order to quench her, now in the plants in order to feed her, now in the wind in order to caress her, in the fire in order to warm her, there is no thing done by Me, as much in the Creation, as in the Redemption, (in) which my love not being able to contain itself inside of itself it went forth in order to give vent of love toward creatures. Now who can tell you how much I suffer in not seeing myself loved, how my love remains tortured by human ingratitude. I arrive even to make her faults mine in order to grieve as if they might be mine, even to do the penitence of it owed to her, I take upon my shoulders all her evils, in order to exchange them into goods, I make it mine, all mine, even to give her the post in my Humanity as a most dear member to Me, I go inventing always new contrivances of love, in order to make them feel how much I love her, and not seeing myself loved what pain, what sorrow. Therefore, my daughter, love me! Love me! When I feel loved my love finds its rest and

its loving tortures are changed into sweets refreshments.”

\* \* \*

**October 20, 1935**

*Love and the Divine Will go equal steps, the love forms the prime adaptable material in order to form the Life of God in the Creature.*

My poor mind feels the need to rest in the Divine Volition, to feel loved only by whom knows how to love it, it feels life in Him and the greatest happiness with his sweet company, but while it feels the need to be loved, it feels the ardent fever to love him, and would like to be consumed with love, to go forth from the exile, in order to be able to love with more perfect love in Heaven. My Jesus! When will you have compassion on me(?)

But while I thought this my beloved Jesus, repeating his brief little visit said to me:

“My daughter, love and Will of God go equal steps, they are never separated, and form one life alone. So that my Will created, worked so many things, but created and worked loving, nor would it have been worthy work of our infinite wisdom, if we might not love that which was created by Us, therefore every created thing, even the littlest, possesses the source of our love and has a sigh, a heartbeat, a continuous voice: love, I am Divine Will and am holy, pure, powerful, beautiful, I am love and I love, nor will I ever cease loving, even to such that I don’t convert everything into love.

“You see therefore my daughter, my Divine Will loved and then created that which he loved, love is our breath, our heartbeat, our air and since the air is communicative and there is no person or thing that can escape from the air, thus our love, true air, invests everyone, adorns everyone and everything, with right it wants to master over everything and wants to be loved by everyone, and it feels the breath, the heartbeat, the air, the life taken away, when it is not loved and they impede it, its virtue is not communicative. Now if the creature does my Will and doesn’t love, it can not be said with facts that she does my Will, it will be perhaps Will of God by circumstance, by necessity, by time, because only the Divine love holds unitive virtue, that unites and centralizes everything in my Divine Will in order to form the life, then lacking my love, that alone knows how to render and transmute the creature into adaptable material, in order to form of her the life of Divine Will, would she be as (a) hard object, that can not receive any impression of the Supreme Being my love that, as cement can fill all the lesions of the human volition, renders it soft in a way that can give it the form that is wanted, and engraves as seal Divine Life. Therefore, Will of God and love are inseparable, if you will do my Will you will love, and if you love you put in security my Will in you, the one and the other go hand in hand, my Will creates, love lends itself as material in order to undergo the creative act, in order to put forth our most beautiful works. Therefore when we are not loved, we go into delirium, We feel our arms broken, our creative hands don’t find the material in order to form our life in the creature. Hence we race together in loving each other, we always love and we will be happy on both parts, rather if you will live in my Volition, I will put at your disposition my love, and you will have in your power the heroic and incessant love that never says enough.”

\* \* \*

**October 27, 1935**

***How the Divine Will descends in the human act and creates his palpating life in it. How he anticipates the purgatory of one who lives in his Will.***

I feel in myself the power of the Supreme Volition, but so much so that he wants that I undergo in my little acts the power of his Divine act, and while he wants it, he wants to be called by the creature, he doesn't want to be an intruder, nor to enter through force, but he wants that she knows it, and the human volition giving the kiss to the Divine Volition surrenders the post to his work, and puts herself in cortege to the Divine act, feeling honored that a Divine Volition has worked in her act. My mind lost itself, and oh, how many things it understood, but incapable of being able to repeat them with words, and my beloved Jesus all goodness said to me:

“My blessed daughter, you have not yet understood what it means my Will working in the human act of the creature. He descends in the human act with his creative power, with his Majesty, with his light and with his luxury of innumerable graces, and pouring himself out again in the human act he makes use of his power and creates his act in it, and the human act remains as material with which he has made use of it in order to create his act, and to create means that he creates so many acts as many acts as he wants to create and of the times he creates so many of it, for how many creatures are disposed that can receive that act of his, in which contains unheard of prodigies of graces, of light, of love, it contains the palpating and creative life of a Divine Volition. Behold therefore, having to do an act so great, he doesn't want to do it if the creature doesn't know it and that she herself doesn't long for and want it, she calls him to undergo in the act his creative Will of a Volition so Holy and Powerful. What difference, my daughter, between one who works the good, prays because she feels the duty to do it, or that necessity imposes itself on her, or else she suffers, because she can not free herself, for however good, they are always human acts without the virtue of multiplying themselves how much they want, not possessing the fullness of goods, nor of sanctity, nor of love, and at times they are mingled with the most vile passions, because there lacks the creative strength which creates the good and knows and can undo by itself all that which doesn't belong to his sanctity. So that the soul that lets my Divine Will work in her act, gives the field to the continuous creation, and oh, how glorified, loved he feels, because he can create that which he wants in the act of her, she feels the Sovereignty, his dominion, the royalty recognized, beloved and respected. Therefore the Heavens are trembling and everyone is attentive and in the act of profound adoration when they see my Divine Will create in the act of the creature.

“Oh! If creatures might know what it means to live in my Divine Volition they would make competition in order to live in Him, and he would be populated with children of my Will, and since in mine, the human will feels incapable of working it would do none other than to undergo the continuity of the acts of Divine Volition and it is the continuation of the acts of a good that forms the order, the harmony, the diversity of beauties that forms the enchantment and the formation of the life and of the good that one needs to acquire, is not our own life perhaps continuous repetition? We love always, we repeat the conservation of the universe and with this we maintain the order, the harmony, the life of the universe. Oh, if we might not always repeat even an instant one would see the disarrangement in all things, therefore always in my Will repeat your continuous little refrains, always undergo my Will in your acts, so that you repeat in yourself his creative act, thus he will be able to form not only the act, but the fullness of his life.”

After this I thought of all that which regards the Divine Will and I said to myself: possible that the creature can arrive to so much and my sweet Jesus repeating to speak said to me:

“My daughter, you should know that no sooner than the creature truly decides to want to live in my Divine Will, and at whatever cost to not ever do hers, my Fiat, with an indescribable love, forms the germ/seed of his life in the depth of the soul, this with such power, with such sanctity, that he doesn’t grow if first he doesn’t put the soul at post, freeing her from her weaknesses, miseries and stains if there are (some), one can say that he forms the anticipated purgatory, purging her of all that which might impede that a life of Divine Will might be formed in her, because my Will and sins can not exist, nor remain together, at the most some apparent weakness could belong, that with his light and heat becomes immediately purified. He always holds the purificatory act in his hands, so that no obstacle might be in the soul, that might impede not only growth, but development of his acts in the acts of the creature. Hence the first thing that my Will does is to take away the purgatory beforehand, making it done anticipated, in order to be more free to make her live in Him and to form his life as pleases him more. Whence if the creature might die after a definite and willed act to live in my Volition, she will take the flight toward Heaven, rather my same Will will carry her in his arms of light as triumph, as his birth, and as his dear child, and if this were not so, it could not be said: be done your Will as in Heaven so in earth; it would be a way of saying, not a reality, in Heaven because He reigns there are neither sins, nor purgatory, thus in earth if he reigns in the soul, there can be neither sin, nor fear of purgatory. He knows how to clear everything, because he wants to be alone in his post regent and dominant.”

\* \* \*

**November 4, 1935**

***Who lives in the Divine Will possesses her Jesus in a perennial way and He repeats the miracle that he worked in instituting the Most Holy Sacrament of receiving Himself.***

My abandonment continues in the Divine Volition but how much more I walk in his sea, so much more I feel the need of his life in order to continue to live, and having made Holy Communion, I felt the need to love him. But my poor nothing, didn’t have sufficient love in order to love He who loves me so much, my love was so scarce, that I felt shame before the love of Jesus whom had so much, that the confines of it weren’t seen, and yet I wanted to love him. And my beloved Jesus giving me courage said to me:

“My blessed daughter, do not batter yourself, for one who lives in my Will, the nothing holds it in the all, and wanting to love me, she loves Me with my same love, I find in her my powerful, wise, attractive, immense love, in a way that this nothing of the creature takes Me from all sides, and I feel myself tied by her love that is my same love, in a way that I can not escape her, and now she wounds Me, now controls Me even to make me come to less and I feel the need to rest in the arms of her love. But this is not everything, one who lives in my Will possesses her Jesus in perennial way, because He holds the virtue to form, to raise and to feed my Life in the creature, and receiving me in the Sacrament I find another Jesus, that is myself, that she loves Me, adores Me, thanks Me, repairs Me, I can say that I repeat the great miracle that I did in instituting the Sacrament of the Eucharist, (in) which I communicated myself, that is your Jesus received Jesus, it was the greatest honor, the most complete satisfaction, the exchange of the heroism of my love to receive myself, I lacked

nothing of all that which was owed Me to my Sacramental Life, a God equalized God himself, I could say that that which I gave Myself she re-gives. Now for one who lives in my Will, not possessing her Jesus is impossible, hence receiving me in (the) Sacrament I can say: I go to find myself in the creature and I find that which I want, my Life that uniting us together forms one alone, I find my palace, I find the love that always loves Me, I find the compensation of the great sacrifice of all that which I do and suffer in my Sacramental Life. My excessive love brings Me with an irresistible strength to repeat the miracle of receiving myself, but it is given Me to do it only in the creature where my Divine Will reigns.”

\* \* \*

**November 17, 1935**

***All that which one does in the Divine Will takes its post in God.***

I feel in the arms of the Divine Will, it seems to Me that he awaits Me in order to work in the my little act, in order to give me rest in his works, and for Him to rest also, and my sweet Jesus surprising me with his brief little visit said to Me:

“My daughter, as the creature works in my Will, thus her acts take their post in our Divine Being, our goodness is so much that it holds so many voids in order to receive all the human acts, that possess the creative virtue in our Volition, they come to their Creator all festive and fill these voids that our love holds at beautiful post formed in Us in order to be able to say with facts: they are our acts, that which We do the creature does, that which one does in our Will nothing remains outside of Us, nor can they remain (so), it would be this if one might be able to give, as if our Life might be subject to separate itself, that which can not be, because we not only possess the inseparability of our Supreme Being, but of all our acts and of one who lives in our Volition we hold posts for everyone and of everything we form one act alone. Now these acts find in Us, not only their place of honor, (but) the perennial life and their rest, and We feel the happiness, the joy, that the creature enclosed in her act with doing it in our Will, we feel that our Fiat loves Us, glorifies Us, felicitates Us, beatifies Us in the act of the creature, as We merit. Oh! How happy we feel, to feel happiness in Us is nature, to feel the happiness that the creature can give us, we feel the exchange of the work of the Creation and does it seem little to you that we give the virtue to the creature to be able to felicitate her Creator? It is such and so much the joy that we experience that we abandon Ourselves in the arms of the creature and pressing her in ours, we rest in her, and she rests in Us, and then our rest becomes broken, when she surprises Us with her other acts, in order to enjoy the happiness that she brings Us. So that we don’t do other than to pass from happiness to rest, from rest to happiness, blessed creature that living in our Divine Will can felicitate He who possesses the sea of infinite joys and happiness without end.”

\* \* \*

**November 24, 1935**

***True love always calls He whom it loves and encloses Him within. How all is veiled without the Divine Will. Example.***

My poor mind found itself under the impetuous waves of the Divine Volition impetuous but pacific with happiness, so much so that the poor creature feels pressed and incapable of being able to receive everything and while I followed the acts of the Fiat, I arrived at the point of the Creation of man, and

I thought to myself with how much love could the Lord love innocent Adam, before sinning. And my beloved Jesus surprising me said to me:

“My daughter, love Me for how much it is possible for a creature. He was a complex of love, not even a fiber was empty of love toward his Creator, he felt the life of his Creator alive palpating in his heart, indeed true love calls in every instant He whom it loves and giving him with its love its life, it re-takes for its own life He whom it loves. Now my Divine Will loving found in the creature himself, he facilitates his regime, nothing opposes itself to his dominion, his noble post is as dominant King, he forms his longed for kingdom in her. When the creature loves Me how much more she can, not one void of God can one find in her, rather with her love she encloses Me in the center of her soul, in a way that I can not go out, nor can I free myself from her, and if I might be able to go out, that which I can never do, she would come after Me, without being able neither I, nor she to separate from each other, because the love is (the) same. Therefore who loves Me indeed can say: I have conquered He who has created Me, I have Him inside me, I possess Him, He is all mine, no one can take Him away from me. Now, my daughter, the love in Adam before sinning was perfect, total, my Will held his life in a way that he felt Him more than his own life, as he sinned, the life of my Fiat withdrew himself and the light remained (to) him, because He without Him could not live, he would have returned into the nothing. In creating him we did as a Father that puts his goods and his life itself in common with (his) own child. Now this disobedience, to rebel (against) one's own Father, the Father with sorrow is constrained to put him outside of his residence, not letting him possess in common anymore neither his goods, nor his life, but so much is his love that although distant he doesn't let him lack the necessary things, the means of strict necessity, because he knows that if the Father withdraws himself, the life of the child is finished. Thus my Divine Will did, he withdrew his Life but left his light, as help, support and as necessary means so that his child might not perish entirely. Now with withdrawing his Life, all things and works of God remained, veiled for man. He himself, veiled the intelligence, the memory, the will, he remained as those poor unhappy dying ones, that covering the pupil of the eye with a thin veil, they don't see clearly anymore the life of the light. My Divinity itself in descending from Heaven in earth, veiled itself with my Humanity. Oh! If creatures might possess as Life my Will, immediately they would have known Me, because He himself would have revealed who I was, my Volition in her and that same Divine Volition in Me they would have immediately known, loved each other, they would have made crowds around Me, nor would they have been able to separate from Me, recognizing me under the likeness of their cast offs as Word Eternal, He who loved them so much, that he had dressed himself as one of them. So that I would have had no need to manifest myself, my Will residing in them, would have revealed Me, nor would I have been able to hide myself instead I had to tell them who I was, and how many did not believe Me? Therefore even to such that my Will doesn't reign in creatures everything is veiled, the Sacraments themselves, that more than (a) new Creation with so much love I left in my Church, are veiled for them, how many surprises, how many beautiful secrets, and marvelous things a veiled pupil impedes (one) from understanding, from seeing, from tasting, more so that this veil is the human volition that forms and impedes her from seeing the things that are in herself. Whence my Will reigning in creatures as life will take away this veil and all things will be revealed, and then they will see the caresses that we make them through means of created things, the kisses, the loving embraces, in every single created thing they will feel our ardent heartbeat that loves them, they will see in the Sacraments our Life flow, in order to give itself continually to them and they will feel the need of giving themselves to Us. This will be the great prodigy that my Divine Will will do, to break all the



veils, to abound with unheard of graces, to take possession of souls as proper life, in a way that no one will be able to resist him and thus he will have his kingdom upon the earth.”

Jesus expedite and complete that which You say and want and your Will be done as in Heaven so in earth.

Deo Gratias!/Thanks be to God!

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 34**



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## Volume 34

Fiat!!!

*In Voluntate Dei. Deo Gratias*

In the Will of God. Thanks be to God

**December 2, 1935**

***How the Divine Will darts the creature and forms there the Divine nobility, and doing as Actor renders God and the creature inseparable. Example, the Sun.***

My King of love Jesus and my Queen Mamma my Divine one, oh! weave my Will with yours and make of it one alone, rather enclose me in your hearts, so that I write not outside of you, but rather inside of the Heart of my Jesus, (and) in the womb of my Celestial Mother, so that I can say: it is Jesus that writes, it is my Mama that feeds me the words. Therefore help me and give me grace to conquer the great repugnance that I feel in beginning another volume, you who know my poor state, I feel the need to be sustained, strengthened and all renewed by the Power of your Divine Fiat in order to be able to do in everything and always your Divine Will.

Whence I felt immersed in the Divine Volition, which took (the) aspect of Actor, in order to be able to enter in the most intimate closets of my soul, and form his working act in me, I remained surprised, and my sweet [Jesus] visiting my little soul, all goodness said to me:

“My blessed daughter, when the creature does and lives in the Divine Will, our Supreme Being darts her continually with his light, he darts her mind and casts there in her the nobility of the divine thoughts, in a way that she feels in her intelligence, memory and will, the sanctity, the remembrance of her Creator, the love, the will of He who doing as Actor forms in her the order, the divine wisdom darting her he casts there with his kisses of light the divine substance in her mind, in a way that everything is noble, everything is holy, everything is sacred in her. This Actor of my Volition, forming his seat in the created intelligence, with his power and mastery forms there his image, darts her heart and forms there the nobility of the love, of the desires, of the affections, of the heartbeats, darts the mouth and forms the nobility of the words, darts the works and the steps and forms the holy works, the nobility of the steps, and not only darting the soul, but also the body and with his light he invests the blood and ennobles it, in a way that the creature feels flow in her blood, in her limbs the fullness, the sanctity, the substance of the Divine nobility. This actor of my Divine Will takes the office of insuperable Craftsman, to transform God in the creature, and the creature in God. When my Will has arrived to this, that is the greatest act that he can do, that is forming of God and of the creature one single life, rendering them inseparable the one from the other, he rests in his work, and feels such happiness, because he has conquered the creature, he has formed his work in her, and has completed his Will. Then it seems that he says in the emphasis of his love: I have done everything, (there) remains none other to me, than to possess her and love her.”

I remained worried in hearing this, and my amiable Jesus added:

“My daughter, why do you doubt? doesn't the Sun also do this office, as it darts the flower with its light, thus it gives the substance of the color and of the perfume to it, as it darts the fruit, thus it



infuses the sweetness and the flavor to it, as it darts the plants, thus it communicates to each one the substance, the effects that they need. If the Sun does this, more so my Divine Will that can do everything, and knows how to do everything, and as the Sun goes finding the [Seed], in order to give that which it possesses, thus my Divine Will goes finding the dispositions of the creatures that want to live of my Will, that he darts immediately and communicates there the Divine substance and nobility, and forms and makes his life grow.”

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**December 8, 1935**

***Prodigies of the Immaculate conception. Communication of the divine rights. How God doesn't want to do anything without his Celestial Mother.***

I was doing my round in the acts of the Divine Will and arrived in the act that the omnipotent Fiat created the Immaculate Virgin I stopped, and oh what surprise of prodigies never heard of united together, the enchantment of the Sky, of the Sun and of all the Creation, they can not compare, oh how they remain behind before the Sovereign Queen and my sweet Jesus in seeing me so surprised said to me:

“My blessed daughter, you should know that there is no beauty, nor value, nor prodigies that can compare to the Immaculate Conception of this Celestial Creature, my omnipotent Fiat made of Her a new Creation, oh how much more beautiful, more prodigious than the first, my Divine Volition in himself doesn't have neither beginning, nor end, and the greatest prodigy was as if in this creature she might be reborn, not once, but in every instant, act, prayers that she might grow, and (in) this growth my Will multiplied his prodigies in (an) infinite way. The Creation of the universe was created by us in admirable way, and is maintained by us under the empire of our creative and conservative act, without adding on other, instead in this Virgin we maintain the creative, conservative and growing act, this is the prodigy of prodigies, the life of our Volition reborn in Her, her growth continuous in every act that she did, and our Fiat in order to be reborn in Her pronounced himself in the act of her conception, and when this was pronounced our act has such sumptuousness, sublimity, height, immensity, power that she took everyone in the net of her love, not putting anyone aside, everyone can take the good that our working Fiat possesses, except someone that might not want it. Our Divinity in seeing in this Holy creature our Will as reborn, participated his divine rights to her, in a way that she was mistress of our love, power, wisdom and goodness, and Queen of our Fiat. She with her growing act of our Volition enraptured us, loved us so much so that she arrived to love us for everyone, and covered all creatures, hid them in her love and made us feel the echo of the love of everyone and of each one.

“Oh! how we feel tied and as made imprisoned by the love of this Most Holy Virgin, more so that as she loved us, adored, prayed, worked, with the growing act of our Fiat that she possessed, she enclosed in herself her Creator, as she loved us thus we felt absorbed in Her without being able to resist her, such was her power that she dominated us and enclosed in herself our Most Holy Trinity, and we loved her so much that we let her do that which she wanted, who had (the) heart to deny her anything? rather we felt more happy to content her because a soul that loves us is our happiness, because we feel the echo, the joy of our happiness in her, and who possesses our Will as life, is everything for us. This is the great prodigy of one who possesses our Will as life to feel herself

participate in his same divine right, with this she feels that her love never finishes and she holds so much of it that she can love for everyone, and give love to everyone, with her growing act it never says enough to her sanctity. More so that the Sovereign Queen with possessing our Will as Life holds always to give us, always to say, she holds us always occupied and we always hold to give, and to communicate to her always our loving secrets, so much so that we do nothing without Her, first we sense it with Her, then we deposit it in her Maternal Heart and from her Heart it descends in the fortunate one who should receive that good.

“So that there is no grace that descends upon the earth, there is no sanctity that is formed, nor sinner that converts, there is no love that departs from our throne, that first is not deposited in her Heart of Mother, which forms the maturation of that good, fecundates it with her love, she enriches it with graces and if needed with the virtue of her sorrows and then she deposits it in who should receive it, in a way that who receives it, feels (the) Divine Paternity and the Maternity of her Celestial Mother. We can do it without Her, but we don’t want to, who will have (the) heart to put her aside? our love, our infinite Wisdom, our Fiat himself imposes himself on us and doesn’t let us do anything, that doesn’t descend through means of her.

“You see therefore where our love arrives for the one who lives of the Divine Will even to not want to do anything without Her, she is the harmony of our infinite Wisdom, that always turns around us like the Creation of the universe always turns around us and as they turn they fecundate the earth and maintain the natural life to all creatures, thus this new Creation of the conception of the Immaculate Lady always turns around God, and God always turns around Her, and they maintain the fecundity of the good, they form the sanctity of souls and the re-call of creatures to God.”

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**December 15, 1935**

***How true love wants to make itself known, spread itself out and race and fly in search of whom it loves, because it feels the need to be re-loved. Power that the creative act that it receives when it turns in the Creation.***

My poor mind is always transported in the sea of the Divine Will, which makes present to me and holds as in act all that which he has done for love of creatures, and he longs that they recognize that which he has done, how much he has loved us, and waits for us in his acts in order to say to them: we do it together, not to work as alone, so that that which I did, you do, and thus we can say with equal love we have loved each other, how beautiful it is to be able to say next to each other you have loved me and I have loved you, it is the compensation of the greatest works and the most sorrowful sacrifices. Whence my mind turned in the Creation, in that act when the omnipotent Fiat pronouncing itself created and extended the azure Sky, and my Eternal love in order to have me together with Him in this act, and my sweet Jesus made feast that I kept him company and detaining me said to me:

“My good daughter, to love and not make oneself known is against the nature of true love, because true love as by itself spreads itself out and races, flies in search of whom it loves, and then stays when finding her if it encloses her, hides her in its love and transforming her in its own flames, it wants to find its same love in her, its same works done by whom it loves for its love. And since the creature can never do that which we do for her, our love in order to make the intent, calls the creature to

himself, hides her in his own love, and makes her work together with our creative and conservative act, and thus in reality the creature can say: I have loved you, that which you have done for me, I have done for you; and we really feel re-loved by her, with our love and our same works.

“You should know, that as the creature elevates herself with her will in ours, in the things created by us, our Supreme Being renews over her the creative act, and oh the wonders that we do of graces, of sanctity, of Sky, of Suns in her soul, our act delights itself to repeat itself, and as she turns in created things our love wants to make itself known, wants to make touched with (the) hand how much he loves her, and he repeats over her our creative act that is not ever subject, to stop, in a way that she feels all the strength of our love, the power of our works and taken by stupor she loves us with our creative strength, that we have infused in her. And oh! our contentment in seeing ourselves known and loved by whom we love so much.

“Behold therefore we created so many things, because we awaited the creature in order to make ourselves known how much we love her, and in order to give her in every created thing the potentiality of our love, in order to make ourselves loved; love when it is not known becomes unhappy, and when it is not re-loved by whom it loves it feels itself lose life, impeded, the steps broken, and to put in forgetfulness its most beautiful works. Instead when it is known and loved, its life multiplies itself, behold our creative act over the creature, in order to be loved as we love her, our steps are free, rather they fly in order to take up the beloved creature, to press her to our bosom in order to love her and to make ourselves loved, our love feels the happiness of the love that she brings them.

“Therefore there is no honor greater that one can give us than to come into our Divine Will, we as we see her come we put at her disposition all the Creation, because it is hers, for her everything was done, and as she turns in every created thing, she finds our creative power that investing her communicates our love that each one possesses, and she can love us with our creative strength, that rises, and she can love us as she wants and how much she wants, and thus the love of the Creator and the creature give the kiss, the one rests in the other, and all and both feel the contentment of loving indeed. Oh! how beautiful is the company of one who loves us, so much is our contentment that our love rises and invents other more beautiful works, other loving industries in order to love and make ourselves loved...”

\* \* \*

**December 29, 1935**

***The Regal post of the creature in the union of the Divine Unity, how she remains enclosed in him and how she can form the rarest beauties and the enchantment to her own Creator.***

I am between the arms of the Divine Fiat, which attracts one so much, that my little nothing feels lost in the All, and although lost it feels its life sustained, fed, revived by the All and if may it never be, I might want to remove myself, that which can not be, because I would not even find a hole where to be able to enclose myself that I might not find my All, oh then I would feel my little nothing without life. Whence I felt that the Divine Volition blew (on) my nothing and made me feel his life, his love, his power, but while my mind swam in the All, in his interminable light, my beloved Jesus visiting my little my soul, all goodness said to me:

“My little daughter of my Will, how surprising, marvelous, sublime it is, to work in my Divine Volition, as the creature does her act in Him, her act remains stripped from the human and uniting itself acquires the union of the unity of the Divine act. Now the creature holds her regal post, her act in the unity of our single act, and hence if she loves, she loves in our unity, if she adores us, if she blesses us, she is inside of our unity, if she understands us it is inside of our unity, she sees, does and feels nothing outside of us, but everything inside of our Divine Being, she can say: I don’t know other, nor love, nor want but the Divine Volition alone, that his unity holds me enclosed within.

“Now the greatest fortune, the most sublime grace for the creature, the glory, the greatest honor for us is to possess the human will, her act in our unity, and do you know why? because we can give love when we want to give, and make ourselves loved when we desire, enrich her with grace, with sanctity, with beauty, as to feel ourselves enraptured by the goods and beauty that we have infused (in) her. In short we can do with the creature, love her, entrust the All to the nothing, since she holds of ours, and she will feel such power and love as to be able to defend the All, and we feel ourselves secure in this nothing, because we have surrendered our weapons to her in order to hold us secure and defended.

“But this is not everything, all that which the creature can do, the natural actions, the most indifferent acts, the words, the works, the steps, possessing her act in our unity they become effect of her act, united with ours, symbol of the Sun, that with the effects of its light forms the beauty, the flowerings, the enchantment to all the creation, thus invested by the light of my Fiat, everything becomes her effect, one is the act, one is the Will, but the effects are innumerable, that they can form the rarest beauties, and the most seductive enchantment to He who has created her, and who possesses her in his Unity.

“My daughter, our Supreme Being possesses one act alone, so that all the Creation, every single creature they are none other than effect of the unity of our act, so that the human will uniting itself becomes our continuous effect. And this effect do you know what it means? to always give to her and to always receive from the creature.”

Now I remained stupefied and fixed in the Divine Volition and I understood so many things of this union in the Divine unity, and while it was one it enclosed all the Creation and everyone was enclosed in this Unity, and lead by Him, but sustained, united, bound in this Unity, and since he is one, he is everything, he sustains and gives life to everything, in this while I looked (at), the Sky, and so many lights of varied beauty were seen that possessed all the variety of the colors, but with an admirable way that these lights enraptured, meandered, in the azure vault and while they were so many they formed one alone, they penetrated in the Heavens, they descended in the depths, they wanted to give life of light to everyone, they never stopped, they raced, they flew. And my sweet Jesus added:

“My daughter, these lights are the wonders of the acts done in my Divine Volition, how beautiful they are, they carry the imprint of their Creator.”

\* \* \*

**January 5, 1936**

***Who lives in the Divine Volition forms the little life of the Divine Will in the creature. How she***

*becomes loved with new and doubled love by God.*

My little and poor will feels the extreme need of the Divine Volition, without Him I feel fasting, without strength, without heat and without life, rather I feel death at every instant because lacking there is none who can substitute to feed his life in me. Therefore I go repeating: I am hungry, come oh Divine Will to give me your life in order to satiate me of you, otherwise I die. But while I was delirious that I wanted to feel in myself the fullness of the Divine Will, my sweet Jesus repeating his brief little visit with me, all goodness said to me:

“My blessed daughter, your deliriums, your hunger that you feel the extreme need that you want to feel in every instant the life of my Will, they are wounds to my heart, they are tears of love that violating me makes me race, fly, in order to come to make the life of my Will grow in you. You should know that as the creature wants to do my Will in order to live and emitting her acts in Him, she calls her Creator, which feels himself called by the power of his own Volition in the creature, which he is not given to resist or to put forth the least delay. Rather since we never let ourselves (be) conquered in love, as we see that she is about to call us, we don’t give her the time, we call her and she races in our Divine Being as in her own center, she casts herself in our arms and we press her to us so much so as to transform her in us, a perfect accord happens between the Creator and the creature, and so much is our emphasis of love that we love her anew, it is double love; but this is not enough, we give such communication of our Supreme Being as to make ourselves love with new love and doubled by her, and if you might know what it means to be loved by God with new and double love, and to be able love with new and double love, only in our Divine Will are there these wonders and prodigies. God loves himself in the creature, everything is his, hence there is no wonder that he puts in field his always new love, doubles it, hundred folds it how much he wants, and he gives grace to her to make her love with his same love, if this were not so, one would see great disparity between who can love and between who can not love, and the poor creature would remain humble, annihilated, without rush and union of love with her Creator, and when two beings can not love with equal love, the inequality indeed produces unhappiness, while our Will is Unity and freely gives his love to the creature in order to make her love, he gives his sanctity in order to make her holy, his wisdom in order to make her know, there is nothing that he possesses that he would not give her. More so that with living in our Fiat, as she puts aside her will in order to give life to ours in her acts, she has formed the little life of our Volition in her, which demands, longs for the growth, and it’s enough one act more in Him in order to grow, one sigh in order to satisfy the hunger, one total desire that my Volition races in all her being in order to form sufficient food in order to feel herself satisfied of all that which belongs to her Creator. Highest attention is needed and my Will will do all that which is needed in order to form his life in the creature.”

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**January 22, 1936**

*Who lives in the Divine Will forms the theater of the works of her Creator and repeats in her the moving scene of the Redemption.*

I was doing the round in the acts of the Divine Will and sought to invest with my little love the Sky, the Sun and all the Creation, then I turned in the acts of the Redemption, and sweet Jesus enclosed his acts in me, and repeated the most moving scenes in order to repay me my little love, I remained

surprised and my beloved Jesus, all tenderness and love said to me:

“My good daughter, daughter of my Will, you should know that my love is so much that in order to relieve myself I want to repeat my works, but in whom can I repeat them? in whom do I find (the) place in order to enclose them in order to feel myself loved? In whom lives in my Will. As the creature turns in my works, in order to know them, love them and call them in herself, they reproduce themselves in her, and it forms the theater of our works, how many moving scenes, now the Sky is extended, now the Sun rises with all its majesty, now the sea murmurs and forming its waves would like to flood its Creator with its love, and now she forms the most beautiful meadow in bloom, and to every flower she makes said her little refrain to us: I love you, I glorify you, I adore you, and your Fiat come to reign upon the earth, there is no being that she doesn't call in herself, in order to make her little story spoken, I love you, I love you. My daughter, our love is not content if it doesn't give everything, and doesn't repeat our works, in one who lives in our Will.

“But it is not everything, you feel it yet. She with turning in the acts of the Creation repeats my works and I take highest pleasure and delight in assisting in the most splendid scenes of the Creation in the creature, when she turns in the acts of the Redemption in order to make them hers, I repeat my life. So that I repeat my conception, my birth (in) which the Angels repeat the glory in the Heavens and peace to men of good will, and if human ingratitude constrains me to cry, I go to cry in her, because I know that my tears will be repaid and pearled with her I love you. Hence I pass on to repeat my life, my steps, my lessons, and when they renew to me the blows, the sufferings, the Crucifixion, the death, I don't ever suffer outside of this creature, but I go in her to suffer my sufferings, the cross, the death, because she won't leave me alone, she will take part in my sufferings, she will remain crucified with me and will give me her life for exchange of my death.

“So that in one who lives in my Will I find the theater of my life, the moving scenes of my infancy and of my passion, I find the speaking Skies, the Suns that love me, the winds that groan with love for me, in short all created things hold to tell me a little word, an I love you, a testament of thankfulness, but who is it that makes it speaking for me? who is it that takes the voice to all things? Who lives in my Will; He transforms her so much that there is no love, that does not give itself nor work that he can not repeat in her, therefore they can call them his living lives, and the repeater of the works of their Creator.”

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**March 1, 1926**

***Prodigies of the Incarnation of the Divine Word. How the Heavens are astonished and the Angels remain mute from it. Prodigies when the Divine Will works in the creature. The Divine Trinity called in counsel. How God in creating puts forth a dose of his love in the creature.***

I am beneath the press of the privation of my sweet Jesus, I feel pressed, undone, as if my life might want to finish, but the Divine Volition triumphs over my little being rising in my soul, and calls me to make my day in his Will, it seems to me that while I feel myself die without dying, He forms his victory and it is his triumph, and his life re-arises over my dying will more beautiful, all full of Majesty and double love. Oh! Divine Will, how much you love me, you make me feel death in order to centralize your life all the more in me.

Whence I continued my day in his divine acts and arrived at the incarnation of the Word such love was felt, as to feel oneself burn, consumed in his Divine flames. And my Highest Good Jesus, as drowned in his flames of love said to me:

“My blessed daughter, my love was so much in incarnating myself in the bosom of my Celestial Mother that Heavens and earth could not contain it, the act of incarnating myself happened in one act of love so intense, so strong, so great, that it was more than enough to burn everything and everyone with love. You should know, before incarnating myself my Celestial Father looked in himself and in the enthusiasm of his love not being able to contain it seas of love went forth from himself in torrents, in this enthusiasm of love he looked at his Son, and I found myself in the same flames of love and I commanded myself that I might incarnate myself, I wanted this, and in an impetus of love, without my Father leaving, nor the Holy Spirit, the great portent of the incarnation happened. I remained with my Father, and at the same time descended in the bosom of my Mother. The three Divine persons we were inseparable, nor subject to separate ourselves. Therefore I can say: I remained in Heaven, and descended in earth, and the Father and the Holy Spirit, they descended with me in earth and they remained in Heaven. Hence in this act so great our Divine Being overflowed so much in love, that the Heavens were stupefied and the Angels surprised and mute, everyone wounded in our flames of love. The incarnation was none other than an act of our Divine Will, what doesn't he know how to do and can do[?] everything; with his power and with his infinite love he arrives, even to work the prodigy not ever heard of, nor done, of making us remain in Heaven and descend in the prison of the Maternal bosom. Thus our Will wanted thus it was done.

“Now my daughter, every time that the soul wants to do my Will, my Celestial Father first looks inside of himself, calls as in counsel the Sacrosanct Trinity, in order to fill that act of our Will with all the possible and imaginable goods, then he issues it forth from himself and makes it invest the creature by his working, communicating, transforming Will, and as in the incarnation the three Divine Persons they remained in Heaven, and descended in the bosom of the Immaculate Virgin, thus my Will with his power transports with himself in his operative act the Divine Trinity in the creature, while he leaves him in Heaven, and forms there in the human will his Divine act.

“Now who can tell you the wonders that become enclosed in this act of our Will? our love rises and diffuses itself so much as to not find where to put itself, and when it has filled everything, it retires into our source, our sanctity feels honored with (the) Divine act from our same working Will in the creature and diffuses itself with surprising graces, in order to communicate his sanctity to all creatures, they are unreachable prodigies that He completes, when the creature calls him to work in her. Therefore make everything disappear in my Will, and we will give you everything in your power and you will be able to give us everything, even ourselves.”

After this I felt my little intelligence so full of the Divine Will that it could not contain it, and I followed my round in his divine acts and arrived in the act when the Immaculate Queen was conceived, I understood how the Supreme Being before calling her to life they poured so much love (in) her that as she felt life she felt the need to love her Creator, she felt in herself that love that she expressed forth, I remained surprised and my beloved Jesus added:

“My daughter, do not marvel, it is our usual (way) that to every creature when we put her forth to

the light of day in the act of creating her, we give a dose of love, thus giving her part of our Divine substance, and according to our designs that we make over her, thus we increase the dose of our love. So that every creature holds in herself the particle of the substance of the Divine love, otherwise how could she love us, if we ourselves didn't put forth of ours in order to make ourselves loved? it would be to ask that which one didn't hold, we already know that the creature has nothing by herself, therefore we must enclose as within a sanctuary our love, our Will, in order to ask that she loves us and does our Volition. And if we ask it is because we know that she holds in her power our love and our Volition, that we ourselves have put in the depth of her soul. Now if she loves us, this dose of our love rises, is magnified and she feels the need to love us more powerfully, and to live of the Will of her Creator, if she doesn't love us it doesn't grow and the human weaknesses, the passions form the ash on our love, in a way that she arrives to not feel any need to love us, the ash has covered and suffocated our Divine fire, and while the fire exists, she doesn't feel it, while every time that she loves us, she doesn't do other than to blow in order to put in flight the ash, thus she will feel the live fire that burns in her bosom, she will magnify it so much as to not be able to be without loving us.

“Now my daughter, the Immaculate Queen from the first instant of her conception, given that she felt in herself the love for her Creator and our working Will more than her own life, she loved us so much that she didn't lose an instant without loving us, and with loving us and re-loving us she magnified so much this dose of love, as to be able to love us for everyone, and to give love to everyone, and to love everyone always without ever ceasing; you should know that our love is so much, that with putting this dose of love in the creature we put the germ/seed of happiness inside of her, because true happiness must hold its royal place inside of the soul, happiness outside if it doesn't reside within, it can not be called true happiness, rather it embitters the poor creature and is as an impetuous wind, that immediately disperses it, no sooner leaving the traces converted into thorns that embitter her, not so the happiness within put (there) by us, it is lasting and always grows; and then to love felicitates oneself and felicitates us, who doesn't love can not ever be happy, who doesn't love doesn't have any purpose nor interest in completing work, nor feels the heroism of doing good to anyone, the sacrifice that gives the most beautiful tints to the love doesn't exist for her.

“Whence the Most Holy Virgin possessed the sea of happiness, because she possessed so many lives of love for how many creatures exist, not only, but with never doing her will, but always mine, she formed so many lives of my Will in Her, in a way that she can give to each creature a life of love and a life of Divine Volition. Behold therefore with right she is Queen of love and Queen of the Supreme Will. Therefore the Sovereign Queen loves, longs to bring forth these lives in order to deposit them in creatures and form the kingdom of pure love and the kingdom of our Will, and thus she will arrive to the maximum point of loving her Creator, and to the maximum point of loving and of doing good to creatures.”

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**April 21, 1936**

***Divine display for who lives in his Will; how he renders her participant of his works. How he always holds to give and to work together with the creature.***

I am always in the sea of the Divine Volition where I find strength, peace, love, rather as I enter in Him seeing my littleness that I am good for nothing, the Divinity, that loves so much to make his Will



work in my littleness, arms his sanctity, his Wisdom, goodness, strength, the divine light around me in order to have that his Will finds in me his divine qualities, in order to be able to make in me his working act. So that he puts forth his, in order to give grace to the creature to make her work in Him. Whence I followed the acts of the Divine Will and He carried me in his arms, sustained me, breathed me in order to make me receive the participation of his acts. Hence I arrived in the act of the Conception of the Virgin and I found myself in the little heart of the conceived Virgin. My God, I don't know how to say it, I don't know how to go ahead anymore, but my sweet Jesus making me understand said to me:

“Blessed daughter of my Volition, you have reason, the waves of my Volition inundate you, drown you and your little capacity remains lost and needs your Jesus in order to better explain that which you see, but don't know how to say. Now know my daughter, our love is such and so much for one who wants to live and lives in our Divine Volition that we want to make them participant with all our works, for as much as (a) creature it is possible, also giving her the merit of our divine works. As the creature enters in our Will, He calls in act his Divine work as if in that instant the same (was) operating, and uniting her in his act, he makes her see the prodigies of his work, and receives and confirms her in the good, making her feel the new life of his act; you have seen the conception of the Sovereign Queen, and how you being in my Will, you have found yourself conceived in her Maternal Heart, you see the great difference for who lives in my Volition, the prodigies of the Immaculate Conception were unheard of. My Will that animated this conception, which no one can escape from Him, called present all creatures, so that they might remain conceived in her virgin Heart, and might receive her maternity, her help, her defense, they might find the refuge, the support in this Celestial Mother.

“Now who lives in our Volition, finds herself in the act that conceives, she is the daughter that spontaneous of her will, searches her Mama, and takes her place, encloses herself in her Maternal Heart, in order to let the Celestial Queen do to her as Mama. Now this one will take part in the riches of the Sovereign Queen, in her merits, in her love, she will feel in herself the nobility, the sanctity of Her, because she knows to whom it pertains, and God will make her participant of the infinite goods and the exuberant love that was in the conception of this Holy Creature. And thus with all our works, as the creature searches them, she calls them in our Will in order to know them and love them, we call in act our works, we put her in the center of them, we make her feel and experience all our love, the power of our creative strength, and the littleness of the creature undergoes it, it fills her even to not being able to contain anymore.

“My daughter, to not make one participant of our works for who lives in our Will proves impossible to us, nor would it be our true love, because we possess in nature the communicative strength, and we will want to communicate to everyone our divine goods, it is creatures that reject them, but for one who lives in our Volition we show off in communicating our goods, we don't find in her any opposition, and if this were not so we would impede our Divine Being, rather it is one happiness of ours: to love, to give, to abound to our beloved creatures.

“Now you see therefore the great difference of whom lives in our Will, the other creatures find themselves in our works, in the conception of the Holy Virgin, in the incarnation of the Word, in my sufferings, in my death and even in my Resurrection, but they find themselves (so) in virtue of our

Power and immensity, I would almost say by necessity, not by love, nor because they know our goods, or love to make their sojourn in them in order to enjoy themselves of them, in fact it is because from our Divine Being no one can escape, while one who lives in our Volition it is the creature that searches our works, knows them, loves them, appreciates them, and comes to take her place inside of them, and she loves and works together with us, hence she accordingly participates, she acquires new knowledges and new love, while the other ones remain and don't know them, they don't love us, they don't have a word to say to us, one could say they are as encumbering our immensity, and many in order to offend us.

“Therefore it is our ardent sigh that the soul lives in our Volition, we always hold to give and to do always with her, and she holds to do together with us, we don't give each other the time, one act calls the other, and we quite know each other, our Will first makes her know us, makes her love us and then forms the perennial union of the creature in our Will.”

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**May 20, 1936**

***Difference that passes between who calls the Divine Will in her acts, and between who does good works without Him. The Ascension; how he departed for Heaven and remained upon the earth.***

My poor mind continues to turn in the acts of the Divine Will, and I thought to myself: what is the difference (between) whom calls the Divine Will in her acts, and those that do good works and don't call him. And my sweet Jesus making for me his brief little visit said to me:

“My daughter, there is no comparison (between) the one and the other, the first one with calling my Will in her acts, strips herself of that which is human and forms the void in her human volition where to give the place to mine, mine embellishes, sanctifies, forms his light in that void, then he pronounces his Creative Fiat, and calls to life his divine work in the human one and the creature not only participates, but remains proprietor of the Divine act, which possesses the power, the immensity, the sanctity and the Divine value, that never becomes exhausted. Therefore in whom lives in our Volition, we look and we find ourselves and our acts that honor us and crown us.

“Instead those that do good works, but not animated by our Volition, we don't find ourselves, but the finite act of the creature, and since we ourselves don't know where to hold anything of whatever good that they do, we give them the merit as payment, payment is not property that she can always produce, hence they symbolize those that live to the day, that live however difficultly from the payment that they have, but they are never made rich, they always feel the need of being paid (for) their works in order to live, and if they don't work, they go through perils of dying of hunger, that is to not feel the satisfaction of the good, the life of the virtues, but the squalid misery of the passions.

“Instead who lives in our Volition everything is abundance, we ourselves tell them take that which you want and how much more you can take, rather we put at your disposition our riches, our light, our sanctity, our love, because that which is ours is yours and that which is yours is ours, there doesn't remain other than to live and to work together.”

After this I was accompanying the Ascension of Jesus to Heaven, how beautiful he was, all majesty,

vested with the most refulgent light that enraptured and captivated hearts to love him, and my sweet Jesus all goodness and love said to me:

“My blessed daughter, there is not(hing) drawn from my life that doesn’t symbolize the kingdom of my Divine Will, in this day of my Ascension I felt victorious and triumphant, my sufferings were already finished, rather I left my sufferings suffered already, in the midst of my children that I left upon the earth, for help, for strength and for support, and as refuge where to hide in their sufferings, in order to draw from my heroism in their sacrifices, I can say that I left my sufferings, my examples and my Life itself, as seed that growing and maturing itself the kingdom of my Divine Will should arise. So that I departed and I remained, I remained in virtue of my sufferings, I remained in their hearts in order to be loved, afterwards my Most Holy Humanity went up to Heaven, I felt more pressed (by) the bond of the human family, hence I would not be adapted to receive the love of my children and brothers, that I left upon the earth, I remained in the Most Holy Sacrament in order to give myself continually to them and they to give themselves to me, in order to have them find the rest, the relief and the remedy to all their needs. Our works don’t suffer mutability, that which we do one time we always do.

“Beyond this in this day of my Ascension I had double crowns, the crown of my children that I brought with me into the Celestial Country, and the crown of my children that I left upon the earth, they symbolized the few that will have beginning of the kingdom of my Divine Will; all those that saw me ascend to Heaven they received so many graces, that everyone put forth (their) life in order to make the kingdom of the Redemption known, and they cast the foundations in order to form my Church, in order to make gathered in her maternal womb all the human generations, thus the first children of the kingdom of my Will, they will be few, but the graces will be such and so many with which they will be invested, that they will put forth (their) life in order to call everyone to live in this Holy kingdom. A cloud of light invested me, which took my presence away from the sight of my disciples, whom remained as statues in watching my Person, that such was the enchantment of my beauty, that it held their pupils enraptured, so much so that they didn’t know how to abase them in order to look (to) the earth, so much so that there was needed an Angel in order to shake them and to make them return to the Cenacle.

“Also this (is) symbol of the kingdom of my Volition, the light will be such and so much that it will invest his first children that will carry the beauty, the enchantment, the peace of my Divine Fiat, in a way that they will easily surrender themselves to want to know and to love a good so great. Now in the midst of the disciples there was my Mama, that assisted in my departure for Heaven, this it is the most beautiful symbol. So that She is the Queen of my Church, assists it, protects it, defends it. Thus she will sit in the midst of the children of my Will, She will be always the engine, the life, the guide, the perfect model, the Majesty of the kingdom of the Divine Fiat that is so much to her heart, they are her anxieties, her ardent desires, her deliriums of Maternal love, that she wants her children in earth in the kingdom where She lived, she is not content that she holds her children in Heaven in the kingdom of the Divine Will, but she also wants them upon the earth, she feels that the assignment given her by God as Mother and Queen she has not completed it, her mission is not finished, up to such that the Divine Will doesn’t reign upon the earth in the midst of creatures. She wants her children that resemble her and that possesses the inheritance of their Mama.

“Therefore the great Lady is all eye in order to watch, all heart in order to love, in order to help who she sees in some way disposed, that they want to live of Divine Will. Hence in the difficulties think that She is around you, supports you, strengthens you, takes your volition in her maternal hands in order to make it receive the life of the Supreme Fiat.”

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**May 31, 1936**

***How the Divine Will contains all the acts of the life of Jesus as in act to always repeat them for love of creatures. The life of Jesus symbolizes the call of the kingdom, of the Divine Will upon the earth.***

My poor intelligence followed the life of my sweet Jesus in the Divine Will, in which I found him in act of continuing his life when he was on the earth, and oh how many wonders, how many surprises of love not ever thought of. So that the Divine Fiat contains all the acts of the life of Jesus as in act of always repeating them for love of creatures, in order to give to each one his entire life, his sufferings, his ardent love. Whence my sweet Jesus all goodness said to me:

“My little daughter of my Volition, my love wants to relieve itself, it feels the need to make known to one who wants to live of my Will that which I did and do, so that he returns to reign and to dominate in the midst of creatures; you must know that all my life was none other than the continuous call of my Will in (the) midst of them, and the re-call of creatures in my Supreme Fiat, so much so that as conceived, thus it symbolized the re-call, the return to making him conceived in creatures, that with so much enormity they had put him outside of their souls, and it recalled them to (be) conceived in Him, as born thus it recalled to revive my Volition in all human works, in all my childish tears, whimpers, prayers and sighs, it recalled with my tears and sighs my Will in the tears, sufferings and sighs of creatures, so that nothing might be that they might not feel the strength, the empire of my Will that might reign in them, whom pitying my tears and theirs, it would have given them (the) grace of the return of his kingdom.

“Also my exile symbolized as the creatures were exiled from my Volition, and I wanted to be exiled in order to re-call my Will in the midst of the poor exiled ones, so that it might recall them and might convert the exile into Homeland, where they would be no longer tyrannized by enemies, by foreign people, by vile passions, but with the fullness of the goods of my Will. And my return in Nazareth, how well it symbolizes my Divine Will. I lived in him hidden, his reign was in full vigor in the sacred family, it was the Word, the Divine Will in person, veiled by my Humanity, that same Will that reigned in me diffused himself to everyone, embraced them, was motion and life of each one, I felt in myself the motion and the life of each one, of which my Fiat was the actor, that suffers, what sorrow in not being recognized, nor receiving one thanks, one I love you, one act of thankfulness neither by the entire world, nor by Nazareth itself, that not only my Will, but also my Holy Humanity lived in the midst of them, which didn’t cease giving light to whom might be able to see me and to draw near to me, in order to make myself known, but in my sorrow I always remained the hidden God.

“Such is the fate of my Divine Volition. Man was created with the creative force of the Fiat, he was born, was kneaded, soaked in Him, he administers the continuous motion to him, the heat, the life,

he will finish his life in the Fiat, and yet who knows it, who is thankful of this continuous divine act, without ever getting tired, that with so much love involves the life of the creature, in order to give her life [?] almost no one my daughter; to do good, to be (the) primary cause of conservation and to give perennial life to the creature, to maintain the order of all created things around her and only for her, and to not be recognized, it is the sorrow of sorrows, and the patience of my Will gives of the incredible, but do you know the reason this patience so unconquered and constant, because he knows that his kingdom will come, his palpating life will be recognized in the midst of creatures, and in view of the great glory that he will receive in being recognized that he is life of every single life, and while he is life, he will receive every single life in order to reign in them, he won't be hidden anymore but revealed and recognized, in view of this he supports so much refusal to recognize him and that only a Divine patience could support the prolixity of so many centuries, of so much human ingratitude.

“From Nazareth I passed to the desert where there was maximum solitude and the greatest part had ferocious animals that hardened the desert with their roars that surrounded me, symbol of my Divine Will that since he is not known it forms the desert around the creature and a solitude that makes one horror and fear, the good becomes desert and the soul becomes surrounded by more than ferocious animals, that is her brutal passions that send roars of anger, of bestial furies, of cruelty, of every sort of evil. My Holy Humanity went step-by-step retracing all the sorrows that my Divine Will had suffered in order to repair him and recall him again to reign in the midst of creatures. I can say that my every heartbeat, breath, word, footstep and suffering, was the continuous re-call of my Will in order to make himself known by creatures, in order to make him reign, and he called them in Him in order to make them know the great good, the sanctity, the happiness of living in the Fiat.

“From the desert I passed to public life, in which few were those people that believed me that I was the Messiah, the scholar types almost no one, and I wanted to use my power, seeding miracles in order to form my people so that if they might not believe my words, they might believe the power of my miracles, they were my divine and loving industries that I at whatever cost wanted to make myself known that I was their Savior, because if they didn't know me they could not receive the good of the Redemption, hence it was necessary to make myself known in order to make that my coming upon the earth might not be useless for them. Oh! how my public life symbolizes the triumph of the kingdom of my Fiat in the midst of creatures, that with surprising truths I will make him known, and in order to have the intent I will make miracles and prodigies, with the power of my Volition I will recall to life the corpses to grace, I will repeat the miracle of the resurrection of Lazarus, that in spite that they had rotted in evil, rendered (a) malodorous corpse like Lazarus, my Fiat will recall them to life, he will stop the stink of sin, he will make them re-arise in good, in short I will use all my divine industries, in order to make my Volition dominate in the midst of the people. You see therefore in every word of mine that I said, and in every miracle that I did I called my Will to reign in the midst of them, and I called the people to live in Him.

“From public life I passed to the Passion, symbol of the Passion of my Will, that for so many centuries had suffered so many rebellious wills of creatures, that with not wanting to submit themselves to Him, they had closed Heaven, broken the communications with their Creator, and they were rendered unhappy slaves of the infernal enemy. My lacerated Humanity, searched for death, crucified, it represented the unhappy humanity without my Volition before the Divine Justice, and in every suffering it called my Fiat to give the kiss of peace with creatures, in order to render them happy, and

I called them in Him, in order to make cease the sorrowful Passion of my Will.

“Finally the death, that matured my resurrection, which called everyone to re-arise in my Divine Fiat, and oh how it symbolizes the live Resurrection (of) the kingdom of my Will. My Humanity, injured, deformed, unrecognizable, re-arose healthy, with an enchanting beauty, glorious and triumphant. It prepared the triumph, the glory to my Will, calling all in Him, and impetrating that everyone might re-arise in my Volition, from corpses (to) alive, from ugly (to) beautiful, from unhappy (to) happy. My risen Humanity assures the kingdom to my Will upon the earth, it was my unique act full of triumph and of victory and this was worthwhile for me, because I didn't want to depart for Heaven if first I might not have given all the helps to creatures, in order to have her reenter in the kingdom of my Volition and all the glory, the honor, the triumph to my Supreme Fiat in order to make him dominate and reign. Therefore unite yourself with me and make that there be no act that you do, and suffering that you suffer, that you don't call my Will to take his Regal and dominant place, and as victor you will conquer everyone in order to make (him) known, loved and wanted by everyone.”

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**June 14, 1936**

***God and his Will, his Will with the Creation, his Will with the Celestial beings, his Will in discord with the human family.***

The Divine Volition with powerful strength calls me in the interminable sea of his Will, and oh how one does well in Him, how many surprises, how many beautiful things one understands, which produce infinite joys, divine life, love that never says enough, but that which is (of) more happiness is to see and to feel that everything is Divine Will, all the Creation forms one act alone of Supreme Volition. But while my mind lost itself in Him, sweet Jesus making his brief little visit with me with an inexpressible love said to me:

“Blessed daughter of my Volition, you should know that at (the) head of the kingdom of my Divine Will is God himself, our Divinity doesn't do other than one continuous act of his, we don't ever do (the) will of anyone, but always ours, the crown of our attributes are dominated by our Fiat, his kingdom is inside of us and extends outside of us in our immensity, in our love, power and goodness, in everything. So that for us everything is our Will.

“In second place comes the Creation, Heavens, Suns, stars, winds, waters, also the little blade of grass, they don't do other than a continuous act of the Fiat, between them and us there is a respiratory act, we emit the breath of our Will and the Creation receives it and emitting it gives us the breath that we have given them, that is all the effects that our Will has produced breathed by them, and it unites itself to our single unique act, how much glory and honor don't we receive, how our Supreme Being becomes exalted only because we make our Will breathed in all the Creation, and it knows how to re-give us the breath that we have given it, there is such unity of Will with all the Creation, that all that which goes forth and enters forms one act alone of Supreme Will, and the multiplicity and diversity of the things that are seen and happen, they are not but the effects that our unique and single act produces. Because our Fiat, never changes, nor is he subject to change, all his power is really in this, to make one act alone in order be able to produce all the possible and imaginable effects.

“In third place comes all the Angels, Saints and blessed of the Celestial Country. They turn around our Supreme Being and they breathe the strength, the sanctity, the love, the infinite joys, the happiness without number of the Divine Volition, they form one single life with Him, this life they feel it inside as proper life, they feel it outside in which he brings them the sea of divine happiness always new, but one is the act that he forms in Heaven, Divine Will, one is the breath, one single thing is needed, Divine Will, if ever in Heaven it might be able to enter (other than) one act alone, one breath alone that might not be Divine Will, the Celestial Country would lose all the enchantment, the beauty, the charm with which it is invested, but this can not be.

“You see therefore that my Fiat holds all the supremacy; the blessed with only breathing him remain filled with seas of joys and incomparable happiness, and while they emit the breath, our Divinity feels happiness that all the Saints enjoy, and we all magnify our Supreme Volition as beginning, font, origin of all goods.

“In fourth place comes the human family, it turns around us, but since their will is not one with ours, they don’t breathe our Volition that puts forth the order, the sanctity, the union, the harmony with its Creator, and therefore it remains scattered, disordered and as lost from us, they are unhappy beings, the peace, the happiness, the abundance of goods is far from them, and all the evil comes from that our Will is not theirs, we don’t breathe each other, and this prevents the communication of our goods, the perfect union with our Supreme Being. Our creative hand that should form its masterpiece and the most beautiful one in every single creature, because there lacks our Will, it becomes stopped, it doesn’t find their souls pre-arranged, adaptable in order to make our Divine art feasible, where there lacks our Volition we don’t know what to do with that creature.

“Behold the cause why we long so much that our Divine Will reigns and forms there his life in them, because our creative work is impeded, our works suspended, the work of the Creation is incomplete, and in order to obtain this one must be the Will of Heaven and of earth, one the life, one the love, one the breath, and this is the greatest good that we want for creatures, we still hold to do so many beautiful works, but the human volition impedes our step, ties our arms, and makes inactive our creative hands. Therefore who wants to do our Will and live in Him, gives us the work and we make of her that which we want.

“Now you should know, that as the creature decides to live of Divine Will, she puts to security her salvation, her sanctity, we are in her as in our house, and her will serves us as material in which we pronounce the Fiat in her every act in order to form our worthy works of He who lives in her, we do as a king that makes use of the stones, tufa and bricks and mortar in order to form a sumptuous Palace as to amaze the whole world, poor king if might not have the stones, the necessary material in order to form the palace, with all that he might have his good will and coins to spend in order to form it, yet lacking the prime material, he would remain without palace.

“Thus are we, if there lacks us the will of the soul, with all our power and will that we hold, lacking the material we can not form in the soul the beautiful worthy palace of our residence. Therefore when the creature gives us her will and takes ours, we are secure, we find everything at our disposition, little things and great things, natural things and spiritual things, everything is ours, and of everything we make use (of it) in order to make our omnipotent Fiat work. And since our Will

doesn't know how to be without his work, he makes the re-call of all his works, in the palace that with so much love he has formed in the creature, he surrounds himself with all the works of the creation, Heavens, Sun, stars, they make homage, he puts in order in her all that which I did in the Redemption, my life, my birth, my infantile tears, my sufferings and prayers, everything, where my Will is nothing should lack, because everything from Him has gone forth, with right everything is his, and therefore where He reigns he forms the centralization of all his works. And oh the beauties, the order, the harmony, the divine goods that become formed in this creature, the Heavens (are) stupefied and everyone admires the love, the Power of the Divine Will and trembling they adore him. Therefore leave (the) work to Him, and He will do great things as to make you stupefied.

“Beyond this our love, our eternal Wisdom has established all the graces that we should give to the creature, the degrees of sanctity that she should acquire, the beauty with which we should pearl her, the love with which she should love us, and the acts themselves that she should do, where our Fiat reigns, everything becomes realized, the Divine order is in full vigor, not even a comma becomes moved, our work is in full harmony with the works of the creature, and oh how we delight ourselves, and when we have given her our last love in time, and she will have completed our last act of Divine Will in her mortal life, our love will give her the flight into the Celestial Country and our Will will receive her in Heaven, as triumph of His working and conquering Will that with so much love conquered upon the earth. So that her last act will be the opening that she will make in Heaven, in order to give beginning in our Will so very happy, that will never have end.

“Instead where our Volition doesn't reign, the divine order doesn't exist, how many works of ours broken and no effect, how many divine voids, and filled perhaps with passions, with sins, there is no beauty, but deformity to make one pity. Therefore be attentive and make that our Volition reigns and lives in you.”

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**July 4, 1936**

***How an act of human will can spoil the Divine order and his most beautiful works. The first thing that God wants is absolute liberty. How the Divine Will will form so many Jesuses where He reigns.***

My poor mind doesn't know how to be without turning and flying in the Divine Volition, and my poor human will, felt as under the pressure of the Divine Will and I thought to myself: Ah! yes it is beautiful, victory is felt, the triumph, the dominion, the happiness, the beautiful conquests of living in the Divine Volition, but the human volition while one feels alive one must continually die, it is true that it is the greatest honor, the greatest love of God, to benign to descend in the will of the creature, and with his majesty and working power, to do that which He wants, and the human one remaining at its place, can do only that which God does, but of hers she must discontinue everything, this is the sacrifice of sacrifices, especially in certain circumstances, oh how sorrowful life feels to her and holds her as if she might not have one, because the Divine Fiat doesn't tolerate that even a fiber of human volition might act in his, and a crowd of thoughts occupied my poor mind; and my sweet Jesus, compassionating my ignorance and the sorrowful state in which I found myself, with indescribable tenderness, putting his Most Holy hand on my head said to me:



“My blessed daughter, courage, do not batter yourself, my Divine Volition wants everything, because he knows that one little act, one desire, one fiber of human volition, would spoil his most beautiful works, the divine order, his sanctity would remain impeded, his love restricted, his power limited, behold therefore he doesn’t tolerate that even a fiber of human volition might have its life, it is true that it is the sacrifice of sacrifices, no other sacrifice is able to equal the weight, the value, the intensity of the sacrifice of living without will, so much so that there is needed perennial life, the continuous miracle of my Divine Volition in order to be able to withstand this sacrifice, that before the others they can be called shadows, pictures, paintings, games of little boys, that cry for a nothing, because there is the human volition, that in the sufferings, in the sorrowful meetings, in the works one is not felt undone, without life, without satisfactions, therefore the sacrifices are felt oh how much lighter, however emptied of God, of sanctity, of love, of light, of true happiness, and perhaps not even beings/*essenti* from sins, because the human volition, without mine, can not ever do good and holy things.

“Then if my Fiat might not have the virtue to hold with himself the human volition without giving it life, rather to enclose its life in him, in order to make that it might not find neither place, nor time to be able to act, he could not work with that divine splendor, luxury and pomp (in) which, we usually do our works; if in the Creation there had been another will, it would have impeded the Divine sumptuousness, splendor, pomp that we held in all the Creation, it would have impeded the extension of the Sky, the multiplicity of the stars, the vastness of the light of the Sun, the variety of so many created things, it would have put a limit on us.

“Therefore our Volition wants to be alone, in order to be able to do that which he knows how to do and wants to do. Behold therefore he wants the human will with himself, concurrent, spectator, admirer, of that which he wants to do in her, but she must be convinced, if she wants to live in my Will, that hers can not act anymore, and that it must serve in order to enclose mine in hers, in order to let him do with all liberty his works, with all the sumptuousness, with the luxury of grace, and with the pomp of his divine varieties. The first thing that we want is absolute liberty, we want to be free my daughter, be it whatever the sacrifice that we want, and the works that we want to do, if this might not be, the living in my Will will be a way of speaking, but in reality doesn’t exist.”

Dear Jesus became silent, and I thought of all that which Jesus had said to me, and I said to myself: He has reason, that the human volition can not act before the sanctity and power of his, already by herself, she puts herself at her post of nothingness, there is needed too much [in order] to act before a Divine Will, already one feels incapable, and she herself would pray that she might not give the great misfortune of having formed one motion, one fiber of (her) own volition; but my cross and you know it, in what (a) labyrinth you have put me... I feel impeded and humiliated even in the dust, I had need and you know of whom... without being able to help myself and not a day, a year, oh how hard it is, I know that only your Volition gives me the strength, the grace, that by myself I would not have been able to withstand, and I felt such bitterness as to feel myself die. And my always amiable Jesus, compassionating me resumed, his speaking:

“My daughter, when my Divine Will wants to do a completed act in the creature, and do you know what it means a complete act of my Will? it means complete act, of God, in which he encloses sanctity, beauty, love, power and light to make Heavens and earth astonished, God himself must feel

enraptured, but so much so as to form his seat, his throne of glory in this complete act of his, which will serve to himself and will descend as beneficent dew to the benefit of all creatures. Hence in order to do this complete act, I must dispose over you a new cross, not given to any other in order to mature you and to make rise in you the dispositions that are needed there, you in order to receive and I in order to do this complete act of his Will, without anything, one does not do anything, therefore you in order to receive and we in order to give new things, we had to dispose new crosses, that united to the continuous work of our Volition should prepare all for an act so great.

“You must know that my Fiat has never left you, therefore you feel his sweet impression and ruling over every fiber, motion, desire of your volition, jealous of you and of his own complete act that he wanted to do, he held and maintained his royal dominion, but do you know why, a sweet and dear secret, listen to me: as my Volition dominated your mind, your look, your word, thus he formed your Jesus in your mind, his look in yours, his word in yours, as he dominated the fibers, the motion, the heart, thus he formed his fibers, the motion, your Jesus’s heart in you, and as he dominated you the works, the steps, all your being, thus he formed his works, his steps, all Jesus in you. Now if my Will might have given you the liberty to do your acts, even in the most little and innocent things, he would not have been able to form your Jesus in you, and I of human will am not able to, nor do I want to live, nor would my Volition have taken the appointment of forming myself in the soul, if he might not be secure that I might find my same Will, with which my Humanity was animated; it will be really this his reign upon the earth, to form so many Jesuses, for how many creatures want to live of Divine Will, with Jesus in souls, his kingdom will have its sumptuousness, sublimity, its luxury, of unheard of things, and it will be secure. And then in the kingdom of my Divine Fiat I will have so many living Jesuses that love me, glorify me, and will give me complete glory. Therefore I so very long for this kingdom, and you also long for it, nor occupy yourself with other, leave me to do, trust me, and I will think to everything.”

After this I continued to think of the Divine Will and my sweet Jesus added:

“My daughter, the light symbol of my Divine Volition, the nature of it is to spread itself out how much more it can, and whoever it finds, it doesn’t deny its light to anyone, whether they want it or don’t want it, at the most can this happen, that one who wants it uses the light and makes use of it also in order to do great works, instead who doesn’t want it doesn’t do any good, but he can not deny that he has received the good of the light.

“Such is my Will, more than light it spreads itself everywhere, invests everyone and everything and the sign that the soul possesses him is to feel the need together with Him of giving oneself to everyone, to do good to everyone, with her acts to race to everyone and she would like to make so many Jesuses in order to give him to each one. My Will is of everyone, I am Jesus of everyone, and therefore I am then content when the creature makes my Will, my life hers, and she wants to give me to everyone, she is my joy and my continuous feast.”

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**August 23, 1936**

***The tiny little field assigned to creatures in the immensity of the Divine Will. Jesus puts his life at (the) disposition of creatures, enough that he obtains that they live in the Divine Volition. The***

*great prodigy, of the Creation of the Virgin.*

I continue my abandonment in the Fiat, my poor mind swims in his Divine sea, and understands celestial arcanum, but I don't know how to repeat them, because there are not words down here, while I am in this Divine sea I look at his immensity, there is no being or thing that can escape him, everyone and everything forms (their) life and they receive it in the Divine Volition, but what can the creature take of this immensity, hardly the drops, so much is her littleness; but while she takes the drops she can not go out from this immensity, she feels it flow inside and outside, to the right and to the left, everywhere, not being able for one single instant to get rid of Him. Oh! Divine Will, how very admirable you are, you are all mine, you raise me in you, everywhere I find you, you love me always even to form the life of my life; but while my mind was lost in this sea, my sweet Jesus, all goodness went forth from inside of this sea and approaching me he said to me:

“Daughter of my Volition, you have seen how the immensity of my Fiat is unattainable? not one created mind for however holy, can embrace him and see where his confines finish, everyone holds their place in Him, rather every creature holds her little field in the immensity of my Divine Will, but who works this little field assigned to them[?], one who lives in Him, because living in Him the first worker is made, and taking the creature in his womb, he holds her busy, united in the work that he wants to do in the little tiny field that has been given them in my Will, and since she possesses his creative strength, that which the creature could do in one century, together with Him she does it in an hour, so that in one hour she can acquire a century of love, of works, of sacrifices, of divine knowledges, of profound adorations, and after the work he calls the soul to rest, in order to felicitate each other and rest together, and then seeing the beauty of the little field, the joy that she experiences, in order to felicitate each other more they return to the work, it is an alternating of work and of rest. Because between the so many qualities that my Divine Will possesses he is continuous motion and attitude, he is not idle, rather to every created thing he has given his continuous work, in order to glorify himself and in order to do good to everyone, him idle doesn't exist, in my Will, rather in Him everything is work, if she loves it is work, if she occupies herself to know it is work, if she adores, if she suffers, if she prays, it is work and divine work, not human, that converting itself into money of infinite value, they can acquire how to greater form their little field.

“Now my daughter, you should know that it is my absolute Will that the creature does my Will, how I long to see her ruling and working in him, how I want to hear said: the Will of God is mine, that which God wants I want, that which God does, I do. Now it being my Will that lives in Her, he must give her the means, the necessary helps. And behold my Humanity that puts itself at (the) disposition of the creature in the little tiny field of the immensity of my Will assigned to them, that I exhibit my strength in order to sustain her weakness, my sufferings for help of hers, my love in order to hide hers in mine, my sanctity in order to cover her, my life for support and brace of hers, and in order to make of it the model, in short my Divine Will must find so many Jesuses for how many creatures want to live of my Will, and then He won't find obstacles anymore from them, because I will hold them hidden in me, and will have that we will do more with me than with them, and creatures will find all the necessary superabundant helps in order to live of my Will. It is usual with God that when he wants a thing, he gives all that which is needed, in order to make that that which he wants might have its conclusion.

“Hence I would like that creatures know what I put at (the) disposition of those that want to live of my Will, they will find my life that will supply for all that which is needed in order to have them live in the sea of my Divine Volition. Otherwise their little field in my immensity will remain without work and hence without fruit, without happiness and without joy they will be like those that will live under the Sun, without ever doing anything, and the Sun will serve to burn them and give them an ardent thirst, as to feel oneself die. So that all creatures, through reason of creation they find themselves in this immensity, but if their will doesn’t do it with mine, they live by themselves, they will feel all goods burn, and they will be thirsty from the passions, from the sin, from the weaknesses that will torment them. Therefore there is no greater evil than to not live of my Will.”

After this I was doing my round in the acts done by the Divine Will in the Creation and arrived at the Conception of the Most Holy Virgin, my sweet Jesus stopped me and said to me:

“My daughter, the greatest prodigy of the Creation [is] the Virgin, the Divine Volition which subdued her human volition from the first instant of her conception, and the volition of this Holy Creature which subdued the Divine Fiat, the one conquered the other, they were winners all and both, and as the Divine Volition entered as dominant King in her human volition, the chains of the great divine prodigies began in this sublime creature, the uncreated strength re-poured itself in the created strength but so much so that she could sustain as if she might be a (piece of) straw all the Creation, and all created things felt created strength in the uncreated strength that sustained them and contributed to their conservation, oh how they felt more honored and happy, that a created strength flowed in everything, as their Queen in order to sustain them and conserve them, her strength was so much that she reigned over everyone, even over her Creator, she was invincible, that with the force of the Divine Fiat she conquered everyone and everything, rather everyone let themselves be conquered by this Divine Empress, because she held a powerful and enrapturing strength, that no one could withstand her. The demons themselves felt weakened and didn’t know where to hide from this insuperable strength. All the Supreme Being flowed in this created will that had been subdued by the Divine Will, and the infinite love poured itself into the finite love and everyone and everything felt loved by this Holy creature, her love was so much that more than air she made herself breathed by everyone, in a way that this Queen of love felt the need of loving everyone, as Mother and Queen of everyone; our beauty invested her, but so much so that she possessed the strength, the love, the goodness, the enrapturing grace, that while she loves she makes herself loved by everyone, also by things that do not possess reason.

“So that there was no act, prayer, adoration, reparation, that didn’t fill the Sky and earth. She mastered everything, and her love and all that which she did flowed in Heaven, in the Sun, in the wind, in everything and our Supreme Being felt loved, prayed to, in all created things by this Holy creature, a new life flowed in everything, she loved us for everyone and made us loved by everyone. It was the uncreated Will that had had the place of honor in the created will, that she was able to do everything and give us the exchange, that we had put at her disposition all the Creation. So that with the conception of this Great Queen the true life of God began in the creature, and the life of her in God, and oh the exchanges of love, of fortitude, of beauty, of light, between the one and the other. Therefore the prodigies were continuous, and never heard of, that alternated in Her, Heavens and earth were stupefied, the Angels remained enraptured, before my working Divine Will in the creature.

“My daughter, this Great Lady with living in the Divine Volition felt Queen of everyone and everything with facts, and also Queen of the Great Divine King, but so much so that She formed the door in Heaven in order to make the Eternal Word descend, she prepared the way and the room of her bosom, where he should make his abode, and in the emphasis of her ruling love she said to me: descend oh Eternal Word, you will find in me your Heaven, your joys, that same Will that reigns in the three Divine Persons; not only, but she formed the door and the way in order to make souls climb in the Celestial Country. And only because this Virgin lived in earth of Divine Will as if she lived in Heaven, the blessed were able to enter in the Celestial regions and enjoy her delights, because this Celestial Mother, holds them covered, involved and as hidden in her glory and in all the acts that she did in the Divine Will, so that the blessed feel in their joys the love, the works, the power of this Mother and Queen, that renders them happy. What can't my Will do? all possible and imaginable goods, and in the creature where He reigns he gives such power, that arrives to say: do that which you want, command, take, give, I will never deny you anything, your strength is irresistible, your power weakens me, therefore I put everything in your hands, because she does as Mistress and as Queen.

“Now you should know that this Holy Creature even from her conception felt the palpation of my Fiat in hers, and in every heartbeat she loved me, and the Divinity re-loved her with duplicate love in her every heartbeat, in her breath she felt the breath of the Divine Volition and she loved us in every breath, and we repaid her with our duplicate love in her every breath, she felt the motion of the Fiat in her hands, in her step, in her feet, in all her Being she felt the life of the Divine Volition, and that which she did, and in everything, she loved us, for herself and for everyone, and we loved her always, always, in every instant, our love raced as (a) rapid torrent, therefore she held us always attentive and in feast, in order to receive her love and to give ours, so much so that she arrived to cover all sins and creatures themselves with our love. Therefore our justice remained disarmed by this invincible Lover, and we can say that she did with our Supreme Being that which she wanted. Oh! how I would like that, everyone might understand what it means to live in the Divine Volition to order to render everyone happy and holy.”

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**November 3, 1936**

***Reflections between the Creator and the creature. Inseparability of both. How in every instant God asks that she might receive the life of his Will. How who decides to live of Him God covers all that which she has done, with his Divine Will.***

I am always between the arms of the Divine Volition, I feel his creative power inside and outside of me, that not giving me time to any other thing, I don't want, I don't ask other for me and for everyone than (that) the Divine Will comes to reign upon the earth. My God, what magnetic force he possesses, that while he gives everything, he invests you from every part, but at the same time he takes all that which belongs to the littleness of the poor creature. But while my mind was immersed in the crowd of so many thoughts that regarded the Divine Fiat, my always amiable Jesus visiting my little soul, all goodness said to me:

“My blessed daughter, our infinite love is always excessive, and it gives of the incredible, it is enough to tell you that it is so much, that we don't do other than continually reflect in the creature, she lives

under our continuous reflections, if we move our incessant motion reflects in her in order to give her life, our love reflects in her in order to say to her continually I love you, our power reflects in her in order to sustain her, in short our wisdom reflects and directs her, our light reflects and illuminates her, our goodness reflects and commiserates her, our beauty reflects and embellishes her, our Supreme Being pours itself out over the creature without ever ceasing; but this is not everything, as we reflect in her, thus she reflects in us, so that if she thinks we feel the reflection of her thoughts, if she speaks she reflects in us her word, we feel the reflection of her heartbeat even in our bosom, the motion of her works, the stamping of her steps, (there) passes such inseparability between the Divine Being and the human one that continually the one pours itself into the other. Our love is so much that we put ourselves in (the) condition as if we can not be without the creature.

“But this is nothing yet, if our love doesn’t give in excesses it is not content. Now knowing that if the creature doesn’t possess the life of our Divine Volition, there is great difference between her reflections and ours, assuming himself to suppliant love, as she thinks he prays her that she let our Will reign in her mind, if she speaks the supplication that she let him reign in her words, if she palpates, works and walks, he implores that she let my Divine Will reign in everything together, in every thing that she does she does a groan, a sigh, a prayer, that involving her continually he says to her: receive my Fiat, be invested by my Fiat, oh! possess my Fiat, let me see in you the life of my Fiat reigning, dominant and rejoicing, I pray you to not deny me your volition, and I will give you mine; and if he obtains this as if he might have obtained the most precious thing, he encloses her in his love, veils her with his light, and gives beginning to his perennial feast in the creature, he changes her groans and sighs into joys, and putting himself to watch, as triumphant he feels in her the notes of his love that both parts say: we love each other with one love alone, we hold and have the same life, your Fiat is yours and mine. So that the harmony, the order of her Creator rises in her. Our Will, our love has obtained its purpose, it doesn’t leave other than to enjoy his beloved creature.

“Therefore my daughter, there is so much to heart the making of our Will as life (a) gift, that is our long sigh of all the centuries, rather our eternal sigh, that we contemplated the creature with pleasure with the portent of our life in her, we felt the joy, the happiness of our so many lives bilocated, multiplied and formed in them. Otherwise the Creation would not have been a great (thing), and if we created and we brought forth so many things to the light of day, it was because it should serve to the portent of portents of forming in virtue of our Fiat our life in the creature, and if this might not have been for us as if we might have done nothing. Hence content your Jesus, give peace to my love that always goes in delirium and uniting yourself with me, yearn, pray, ask that my Will reign in you and in everyone.” And while he said this he took a veil of Light and covered all of me and I didn’t know how to go out from inside of it.

After this I continued to think of the Divine Will, and oh, how many sweet and dear surprises passed in my mind, oh if one might know how to tell them with words, I would have astounded all the world and everyone would love to possess the Divine Will. But ah me, the language of Heaven does not adapt itself to the language of the earth, and therefore I am constrained to pass on, and my beloved Jesus returning to his little and poor ignorant daughter, with an indescribable love said to me:

“Daughter of my Volition, listen to me, pay attention to me, I want to tell you the most beautiful act, most tender and intense love of my Fiat. Now you should know that all the acts, thoughts, words,

past, present and future are all present before the Supreme Being. So that the creature didn't exist in time yet, and their acts shone before us, and because (of) this, because before the creature my Fiat does the act, there is no thought, word, work that my Fiat doesn't begin. You can say that first it is formed in God, with all his acts and then we bring it forth to the light (of day). Now the creature with doing her will removed herself from the divine acts, but she can not destroy that the life of her acts has had for origin the Fiat, all were his properties, that arbitrating himself has changed into human the divine acts, but if man refuses to acknowledge who has given life to his acts, my Volition doesn't refuse to acknowledge his acts.

"Hence you sense the greatest excess of the love of my Volition, as the creature decides with immutable firmness, to want to live of my Will, letting him reign and dominate in her, our infinite goodness is so much, our love, that doesn't know how to resist a true decision of the creature, more so that he doesn't want to see acts dissimilar from ours in her, do you sense what he does? he covers all that which she has done even then with my Will, moulds them, transforms them in his light, in a way that he sees everything transformed with the prodigy of his love, that everything is his Will in the creature, and with love all divine he follows to form his life and his acts in the creature. Is this not an excessive and astounding love of my Volition, and together to have all decide, even the most ungrateful, to make my Will live in them, knowing that he wants to put everything aside and cover and supply for that which lacks in them of my Will? This also says the absolute(ness) (of) our Will, that he wants to reign in the midst of creatures, that he doesn't want to mind anything nor to that which she lacks, wanting to give not as payment that he goes finding if she merits, oh no, but as (a) free gift of our great liberality, and as completion of our own Will . And completing our Will for us is everything."

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**December 8, 1936**

***How the Queen of Heaven in her Conception (was) conceived in the merits, in the life, in the love and sufferings of the future Redeemer, in order to be able to then conceive the Divine Word in Her in order to come to save creatures.***

My poor mind immersing itself in the Divine Fiat found in act the Conception of the Immaculate Queen. He was all in feast and called everyone around himself, Angels, Saints in order to make seen the unheard of prodigy, the graces, the love with which he called from the nothing this sublime Creature, so that everyone might know and might extol her as their Queen and Mother of everyone. But while I remained surprised, and I would have remained there who knows how long, if my sweet Jesus might not have called me with saying to me:

"I want to honor my Celestial Mother, I want to narrate the story of her Immaculate Conception, only I can speak of it because Author of a prodigy so great. Now my daughter, the first act of this conception was one Fiat of ours pronounced with such solemnity and with such fullness of graces as to enclose everything and everyone, we centralized everything in this conception of the Virgin in our Divine Fiat, what doesn't exist past and future, the incarnation of the Word held present, and made her conceived and incarnated in the same incarnation of me, future Redeemer, my Blood that was in act, as if I myself was scattering it, watered her, embellished her, confirmed her, strengthened her continually in a Divine way.

“But it was not enough to my love, all her acts, words and steps were first conceived in my acts, words and steps and then they had life. My Humanity was the refuge, the hideaway, the incorporation of this Celestial Creature. So that if she loved us, her love was incarnated and conceived in my love, and oh, how her love loved us, it enclosed everything and everyone, I can say that she loved as a God knows how to love, she had our same follies of love for us, and for all creatures and that loving one time, she loves, loves always, without ever ceasing, her prayer was conceived in my prayer and therefore it had an immense value, a power over our Supreme Being, and who could deny her anything? Her sufferings, her sorrows, her martyrdoms, that were so many, first they were conceived in my Humanity and then she felt in herself the life of the sufferings and the excruciating martyrdoms, all animated by Divine strength. Whence one can say she was conceived in me, from me went forth her life, all that which I did and suffered lined up around this Holy creature in order to court her and to pour myself continually over Her and to be able to say to her: you are the Life of my Life, you are all beautiful, you are the first redeemed, my Divine Fiat has molded you, has breathed you forth and has made you conceived in my works, in my Humanity itself.

“Now my daughter conceiving this Celestial creature in the Word Incarnate, was done by us with highest Wisdom, with unreachable power, with inexhaustible love, and with decorum that is appropriate to our works. Having I(,) Word of the Father, to descend from Heaven in order to incarnate myself in the bosom of a Virgin, it was not sufficient to the sanctity of my Divinity only the Virginity, and to have made her exempt from the stain of original sin, therefore it was necessary to our love and to our sanctity, that this Virgin first be conceived in me, with all those prerogatives, virtues and beauties that the life of the Word Incarnate should possess, and therefore then [I] could be conceived, in who had been in me conceived, and I found in Her my Heaven, the sanctity of my life, my same blood, that had generated and watered her so many times, I found my same Will, that communicating his Divine fecundity to her formed the Life of hers and of the Son of God. My Divine Fiat, in order to make her worthy of being able to conceive me, held her invested and under his continuous empire, that possesses all acts, as if it might be one act alone, in order to give her everything, he called in act my anticipated merits, all my life and poured it continually within her beautiful soul.

“Therefore I alone can tell the true story of the immaculate conception and all her life, because I conceived her in me and am to light of everything, and if the Holy Church speaks of the Celestial Queen, they can say only the first letters of the alphabet of her sanctity, greatness and gifts with which she was enriched. If you might know the contentment that I experience when I speak of my Celestial Mother, who knows how many demands you would make me, in order to give me the joy of making speak of whom I love so much and (who) has loved me.”

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**December 20, 1936**

***The Divine Fiat made the Virgin conceived in every creature so that everyone might have a Mother all hers. Dowry that God gave to the Virgin. Triumphs and victories of God, victories and triumphs of the Virgin, in which all creatures are endowed.***

My Highest Good Jesus holds me as immersed in the great prodigy of the Sovereign Queen and it seems that he holds (the) Will of wanting to say that which God worked in this Great Lady, and



assuming a festive (appearance) and with inexpressible joy he said to me:

“Listen to me...[Hence I follow the same argument of that which is written before.] My blessed daughter, the prodigies are unheard of, the surprises that I will narrate to you they will astound everyone, I feel the need of love to make known what thing we have done with this Celestial Mother and the great good that all the generations have received. Whence you should know that in the act of conceiving this Holy Virgin, our Divine Will that possesses everything, and with his immensity embraces everything, and possesses the omniscience of all the possible and imaginable beings, and with his virtue all proper that when he works he always does universal works, hence as she was conceived, with his creative virtue he called all creatures to be conceived in the heart of this Virgin; but it was not enough to our love, giving in the most incredible excesses he made this Virgin conceived in every creature, so that each one might have a Mother all her own, they might feel her Maternity in the depth of their souls, her love, that more than children, that while she holds them conceived in herself, bilocating herself to conceive (herself) in every single creature, in order to put herself at (the) disposition of them, in order to raise them, guide them, free them from perils and with her Maternal power feeds them the milk of her love and the food with which She herself was fed, that is the Divine Fiat. Our Will having free life in Her, his total dominion, with his power, while he called everyone in this Celestial Creature, in order to have the joy of seeing everyone contained in Her, in order to hear her say; they are already all in me(,) mine and your children, therefore I love you for everyone; then she bilocated in everyone and in each one, in order to feel in every single soul, the love of this Daughter of ours, all beautiful and all love, we can say, there is no creature that She did not take the pledge of loving us for. Our Fiat elevated her so much as to give her everything, and even from the first instant of her life we constituted her Queen of our Fiat, Queen of our love, and when she loved us her Maternity was felt in her love, and it harmonized the love of all creatures, and oh how beautiful it was, that formed of everything one love alone, how it wounded us, felicitated us, even to feel ourselves languish, her love disarmed us, made us see all things, Sky, Sun, earth, seas and creatures covered and hidden in her love.

“Oh! how beautiful it was to see her, to feel her that she did as Mother in every single creature and forming in them her sea of love, she sent her notes, her arrows, her loving darts to her Creator. And doing as true Mother she carried them to us even before our Throne in the sea of her love, in order to make us look at them, in order to make us propitious, and with the force of our Divine Volition she imposed herself over us, put them in (our) arm (s), made us caress, kiss them, and made us give surprising graces, how much sanctity was formed and impetrated by this Celestial Mother, and in order to be sure her love remained to watch.

“Beyond this, you should know that even from the first instant of the life of this Celestial creature, our love was so much that we endowed her with all of our Divine qualities. So that she held for dowry our Power, Wisdom, love, goodness, light, beauty and all the rest of our Divine qualities. Already to all creatures in putting them forth to the light of day we give the dowry, no one is born if not endowed by her Creator, but since they are drawn away from our Will, one can say that they don't even know it. Instead this Holy Virgin was not drawn away ever, she made perennial life in the interminable seas of our Fiat, hence she grew together with our Attributes and as she formed her acts in our Divine qualities, thus she formed seas of Power, of wisdom, of light and other. We can say that living with our science we gave her continuous lessons, who her Creator was, she grew in our

knowledges, and she knew so much of the Supreme Being, that not one Angel and Saint could arrive to her, rather they are all ignorant before Her, because not one grew and made life together with us. She entered in our divine secrets, in the most intimate hideaways of our Divine Being without beginning or end, in our joys and imperishable beatitudes, and with our Power that she held in her power she dominated and mastered us, and we made/let her do it, indeed we enjoyed ourselves with her mastery and in order to make her more happy, we gave her our chaste embraces, our loving smiles, our condescensions, saying to her: do that which you want. Our Volition has so much love toward creatures, and his great desire of having her live in Him, that if he obtains this he casts her in an abyss of graces, of love, even to drown her (so) that, the human littleness is constrained to say: enough, I am already drowned, I feel devoured by your love itself, I am not able to endure more.

“Now you should know that, our love is not content, it never says enough, how much more it gives more it wants to give and when we give it is our feast, we prepare the table to one who loves us and we press her to remain with us, in order to have life together. Now my daughter, listen to another prodigy of our Fiat in this Holy Creature, and how She loved us and made her Maternity extend to all creatures. In every act that she did, if she loved, prayed, adored, if she suffered, everything even the breath, the heartbeat, the step, being our Fiat, they were triumphs and victories that our Supreme Being made in the acts of the Virgin, the Celestial Lady triumphed and conquered in God, in every instant of her admirable and prodigious life they were triumphs and victories between God and the Virgin; but this is nothing, doing as True Mother she called all her children, and covered and hid all their acts in hers and covered them with her triumphs and with her victories, giving all her acts as dowry, with all her victories and her triumphs. And then with a tenderness and love as to break hearts and feel ourselves conquered she said to us: Adorable majesty, look at them, they are all my children, my victories and triumphs are of my children, they are my conquests that I give to them, and if the Mama has conquered and triumphed, the children have conquered and triumphed. And so many triumphs and victories she did in God, for how many acts all creatures would have done, so that everyone might be able to say: I am endowed by the acts of my Queen Mama, and for seal she has invested them with me with her triumphs and victories that she made with her Creator.

“So that who wants to make herself holy finds the dowry of her Celestial Mother and her triumphs and victories in order to arrive to the greatest sanctity, the weak one finds the strength of the sanctity of her Mama and her triumphs in order to be strong, the afflicted one, the suffering one finds the dowry of the sufferings of her Celestial Mother in order to obtain the triumph, the victory of resignation, the sinner finds the victory and the triumph of pardon, in short everyone finds in this Sovereign Queen the dowry, the support, the help to the state in which they find themselves. And oh, how beautiful it is, it is the most moving scene, enrapturing and enchanting, to see this Celestial Mother in every single creature, that she does as Mama, we feel her that she loves and prays in her children. This is the greatest prodigy between Heaven and earth, good more great we could not give to creatures.

“Now my daughter, I must tell you a sorrow of the Celestial Mother, to so much (of) her love, the ingratitude of creatures, this dowry, that with so many sacrifices even to the heroism of the sacrifice of her Son God with so many atrocious sufferings, some don't know it, some hardly take a slight interest, and they have life poor of sanctity, and oh how she suffers in seeing her children poor; to possess immense riches of love, of grace, of sanctity, because they are not material riches, but the

riches of this Celestial Mother are riches that she has put forth her life in order to acquire them, and not seeing them possessed by her children and she holds them without the purpose (of) why she has acquired them it is a continuous sorrow, and therefore she wants to make this great good known to everyone, because if one doesn't know one can not possess. And how she acquired these dowries in virtue of the Divine Fiat that reigned in Her, that loved her so much that he let her do that which she wanted and anywhere she might want to arrive to (the) good of creatures. Therefore it will be my ruling Divine Volition that will put to (the light of) day these celestial dowries and will make them take possession. Therefore pray that a good so great be known and wanted by creatures."

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**December 24, 1936**

***The Celestial and Divine Mother and the human Mother. Fast race of love of God in which lets this Mother generate her Jesus in every single creature in virtue of the Fiat.***

I follow the same theme on the Most Holy Virgin. A light that descends from the bosom of the Eternal invests my poor mind, but it is a speaking light that says so many things of the Sovereign Celestial Lady, that I don't know how to do it in order to say everything about her. But my beloved Jesus with his usual goodness says to me:

"Courage my daughter, I will help you, I will administer the words to you, I feel the irresistible need to make known who is this Mother of mine, the dowries, the privileges and great good that she does and that she can do to all the generations. Therefore listen to me and I will tell you things not ever thought of neither by you, nor by (the) others, in a way to as shake the most incredulous, ingrates and sinners, and even where our love arrives. Whence our love didn't give itself peace, it raced, it raced, but with such a rapidity, that compromised all our Divine Being to give in such excesses, as to make Heaven and earth astounded, as to make everyone exclaim: possible that a God has loved creatures so much?

"Hence you feel, my daughter, what our great love does; creatures held a Celestial Father, our love was not content, in its delirium and folly of love, it wanted to form for them a Celestial Mother and a terrestrial Mother, so that if the solicitudes, the love, the tenderness of the Celestial Paternity might not have been enough for them, in order to love him, the love, the indescribable tendernesses of this Celestial and human Mother, would have been the ring of conjunction, that having disbanded every distance, dread and fears, if they would have abandoned themselves into her arms in order to make themselves conquered by her love, in order to love He who had formed her for their love and in order to make oneself love.

"Therefore the most outstanding portents were needed and a love that never says enough, and that only a God can do, in order to obtain the intent. Now you feel what it does, we called from the nothing this Holy Creature and making use of the same germ/seed of the human generations, however purified, we gave her life, from the first instant of this life was united the celestial virtue of our Divine Fiat and formed together Divine life and human life, which grew divinely and humanly together, and participating her (in) the Divine fecundity, it formed in Her the great prodigy to be able to conceive a man and a God, with the human germ/seed she could form the humanity to the Word incarnate, and with the germ/seed of the Fiat she could conceive the Divine Word. With this the distance between

God and man ceased. This Virgin with being human and Celestial approached man and God and gave the brother(hood) to all her children that everyone might be able to approach him, to have life together and contemplating in Him and in Her the same features, invested by the same human nature, they would have had such trust and love as to make oneself conquered, and to love (he) who so very loved them; what love doesn't a good Mother receive from her own children? more so that she was powerful, rich, and would have put forth (her) life in order to put into safety (her) own children, and what has she not done in order to make them happy and holy?

“So that the humanity of the Word and the Celestial and human Mother are as deposits in order to entrust the love of everyone and to tell them with all love: don't fear, come to us, we resemble each other in everything, come and we will give you everything, my arms will be always ready to embrace you and in order to defend you I will enclose you in my Heart in order to give you everything, it is enough to tell you that I am your Mother and that so much is my love that I hold you conceived in my Heart.

“But all this is nothing yet, it was God, he had to work as God, our love raced, raced, and went inventing other contrivances more excessive of love, you yourself you will remain stupefied in hearing them, and when the human generations will hear it, they will love us so much, as to reciprocate us to a great part in the great course of our love. Now pay attention to me and thank me my blessed daughter, for that which I am about to say; to our love it was not enough, as said before, that in virtue of our Fiat everyone might be conceived in the Heart of this Virgin, in order to have the true Maternity, not with words but with deeds and She was conceived in every single creature, so that each one might have a Mother all her own, and have the full right and the possession that everyone might be her children, our love now passed to another excess.

“Hence first you should know that this Celestial Queen possessing all the fullness of our Divine Fiat, which possesses in nature his generative and bilocative virtue, She together with the Divine Fiat can generate and bilocate how many times she wants her Son God. Whence our love imposed itself over this Celestial creature, and giving into delirium, with the virtue of my Fiat that she possessed, it gave her the power to let her generate her Jesus in every creature, to make him be born, raise him, do all that which is appropriate to do (for) him, in order to form the life of her Dear Son, she makes up for all that which the creature can't do, if he cries she dries his tears, if he is cold she warms him, if he suffers she suffers together, and while she does as Mother and raises her Son, she does as Mother and raises the creature. So that it can be said that she raises them together, loves them with one love alone, guides them, feeds them, dresses them and with her maternal arms forms two wings of light, and covering them hides them in her Heart, in order to give them the most beautiful rest.

“Hence it was not enough to our love that the Word might incarnate himself, in order to generate a single Jesus for everyone, and give a single Mother to all the human generations, no, no, our love would not have been excessive, its course was so fast, that it didn't find one who put for them an enough, and then it quieted itself in some way when with its power it generated this Mother in every single soul, and let (her) generate Jesus, so that each one might have Mother and Son at her disposition. Oh! how beautiful it is to see this Celestial Mother, all love and all intent in every single creature to generate her Jesus, in order to form a portent of love and grace, and this is the honor and the greatest glory that her Creator has given her and the strongest love that God can give to

creatures. Nor is there to marvel at, our Fiat can do all and can arrive everywhere, the everything is that he wants it, if he wants it it is already done. Rather the wonder remains in knowing to what excesses he has brought the love toward man.

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**December 28, 1936**

***The Celestial Heiress; how she calls her children to inherit her goods. How she arrives to endow souls with her Maternal love, in order to form other Mamas to Jesus.***

I follow the same theme. I thought of that which is written above, and said to myself: is all this excessive chain of love possible, that it seems that it never finishes? I know that Our Lord can do everything, but to arrive to so much even to make descend from the Heights of his sanctity, this Celestial Mother into the depth of our souls and raise us as one of her most tender daughters, not only, but to generate her Son Jesus and raise us together, it gives of the incredible; and although I felt my heart burst for love and for joy, more so that I felt her in me, shadowed in his light, that with an indescribable love she raised me as her daughter and together with me raised her dear Son, yet I felt I didn't know how to say and write it also in order not to arouse difficulty and doubts. But my dear Jesus, taking an imposing aspect, as to not be able to resist said to me.

"My daughter, I want written that which I have said to you, in that which I have said to you there are seas of love, with which creatures will be invested, and I don't want to be suffocated, therefore if you don't write I retire; have you forgotten that I must conquer man by way of love, but love that will prove difficult to her to resist us?"

I immediately said Fiat, and my beloved Jesus taking his usual sweet and amiable aspect, with a love that I felt my heart break he added:

"My blessed daughter, there is nothing to be doubted, my Being is all love, and when it seems that I have given in such excesses of love as to not be able to demonstrate anymore other excesses of love, as their descendants. But (these) goods were not destroyed, they exist and will exist, and when a good is not destroyed there is always the certainty that they will come to whom will have the good of possessing them. Now the Great Queen gave beginning to her life in the inheritance of this Divine Will, indeed with such abundance that she felt drowned in the goods of her Creator, but so much so that can render Fiat she inherited the fecundity, the human and Divine maternity, she inherited the Word of the Celestial Father, she inherited all the human generations, and these inherited all the goods of this Celestial Mother.

"Hence as her heirs and as Mother, she holds the right to generate in her Maternal heart her children, but to ours and to her love it was not enough, she wanted to generate in every creature and since she was heiress of the Divine Word, she holds the power to generate him in every one of them. How (is it), if they can inherit the evils, the passions, the weaknesses, why can't they inherit the goods? Behold therefore the Celestial heiress wants to make known the inheritance that she wants to give to her children, she wants to give her Maternity to creatures, so that while she generates him, they do as Mamas and love him as She loved him, she wants to form so many Mamas to her Jesus in order to make him secure, and so that no one might offend him anymore. Because the love of Mother is

well different from other loves, it is a love that always burns, it is a love that puts forth life for her Dear Son. You see, she wants to endow creatures with her Maternal love, and make them heirs of her own Son. Oh! how she will feel honored in seeing that creatures love her Jesus, with her love of Mother.

“You should know that so much is her love toward me and toward creatures, that she feels drowned and not being able to contain it anymore she has prayed to me that I might manifest that which I have said to you, her great inheritance, that she awaits her inheritors, and that which she can do for them saying to me: ‘My Son, do not wait anymore, do it soon, manifest my great inheritance and that which I can do for them, I feel more honored, more glorified, that You say that which your Mama can do, than if I might say it myself.’ However all this will have its full effect, her palpating life of this Sovereign Lady, when my Will will be known and creatures in the inheritance of their Mother will take the possession.”

Whence after this my sweet Jesus gave me a kiss saying to me:

“In the kiss is communicated the breath/[fiato] and therefore I have wanted to kiss you in to order to communicate to you with my omnipotent Breath/[Fiato], the certainty of the goods and the great prodigy that my Mother will do to the human generations, my kiss is confirmation of that which I want to do.” I remained surprised and he added: “And you give me your kiss in order to receive the deposit of all these goods and to reconfirm your will in mine. If there is not one who gives and one who receives, a good can not be neither formed, nor possessed.”

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**January 1, 1937**

***The feast that the Queen of Heaven prepared for her Son Jesus in his birth. How love is magnet, transforms and embellishes.***

I was thinking of the incarnation of the Word and the excesses of love of the Divinity, that seemed seas, that involving all creatures, they wanted to make felt how much they loved them, in order to be loved and investing them inside and outside they murmur continually without ever ceasing: love, love, love, love we give, and love we want; and our Celestial Mother, feeling herself wounded by the continuous cry of the Eternal, that gave love and wanted love, she saw herself all attentive in order to reciprocate her Dear Son, the incarnate Word, with Her forming a surprise of love. Now in this while the Celestial Infant went forth from the Maternal bosom, and I longed for him, and casting himself in my arms, all festive he said to me:

“My daughter, do you know? my Mama prepared for me the feast in my birth, do you know ever how? She was to light of the seas of love, that descended from Heaven in the descent of the Eternal Word, she felt the continuous cry of God, that wanted to be re-loved, our anxieties, the ardent sighs, she felt my moans in her bosom, often she felt me cry and sob, and my every moan was a sea of love that I sent to every heart in order to be loved, and not seeing myself loved, she/I cried, even to sob, but every tear and hiccup doubled my seas of love in order to conquer creatures by way of love. But what, they converted these seas for me into sufferings, and I made use of the sufferings, in order to convert them into other seas of love for how many sufferings they gave me. Now my Mama wanted

to make me smile in my birth and to prepare the feast for her Baby Son. She knew that I can not smile if I am not loved, nor take part in any Feast if love doesn't race. Therefore loving me as true Mother, and possessing in virtue of my Fiat seas of love, and being Queen of all the Creation, she involved the Sky with her love, and sealed every star with the 'I love you oh Son', for me and for everyone, she involved the Sun in her sea of love and she impressed in every drop of light, her 'I love you oh Son', and she called the Sun to invest with its light its Creator and warming him he might feel in every drop of light the 'I love you' of his Mama. She invested the wind with her love and in every breath sealed the 'I love you oh Son', and then she called it so that, with its puffs it caressed him, and he might feel in every breath of wind 'I love you, I love you oh my Son'. She involved all the air in her seas of love, so that breathing he might feel the breath of love of my Mother. She covered the whole sea with her sea of love, every wriggle of fish, and the sea murmured 'I love you oh my Son', and the fishes quivered 'I love you, I love you', there was no thing that she didn't invest with her love, and with her empire of Queen, she commanded everyone that they might receive her love, in order to re-give her Jesus the love of his Mama.

"Hence every bird, some trilled love, some chirruped, some warbled love, even every atom of earth was invested by her love, the breath/[fiato] of the beasts came with the 'I love you' of my Mother, the hay was invested by her love, therefore there was no thing that I might see or touch, that I might not feel the sweetness of the love of Her. With this she prepared for me the most beautiful feast, in my birth, the feast all of love, was the exchange of my great love, that made me find my sweet Mother, and it was her love that quieted my weeping, warmed me while in the manger I was numbed by the cold; more so that I found in her love the love of all creatures, and for every one she kissed me, squeezed me to her Heart, and loved me with (the) love of Mother for all her children, and I feeling in every one her Maternal love, I felt myself love them as her children and as my dear brothers.

"My daughter, what can not love do, animated by an Omnipotent Fiat? It makes itself magnet and attracts there in an irresistible way, removing every dissimilarity, with its heat it transforms and confirms He whom it loves. Then it embellishes in an incredible way, as to feel Heavens and earth enraptured to love. To not love a creature that loves us proves impossible, all our Power and Divine strength, are rendered impotent and weak before the winning strength of whom loves us. Therefore you also give me the feast that my Mother gave me in being born, involve Heaven and earth with your 'I love you oh Jesus', let nothing escape you if your love doesn't race, make me smile, because I was not born one single time, but I am always reborn, and many times my rebirths are without smile and without feast and I remain alone (with) my tears, the hiccups, the whimpers and a cold that makes me tremble and numbs all my members.

"Therefore squeeze me to your heart in order to warm me with your love and with the light of my Will, form for me the attire in order to dress me, thus you also will make for me the feast and I will make it for you, with giving you new love and new knowledge of my Will."

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**January 4, 1937**

***How every creature holds even from the beginning of her existence an act wanted and decided by the Divine Will, which creates her, raises her, forms her. Feast of Jesus in every act of the creature that does his Will.***

I am between the arms of the Divine Fiat, which surrounds me with his light and recalls over my poor existence his continuous act of his Will, but an act that gives me life, that loves me, without which I could not live, nor find who truly loves me, therefore he wants me all intent to receive this act of life of his Will, so that I don't expose it to not complete over me that which he wants to do, and I impede his love, because Will of God and love make competition, the one can not be without the other. Now while I found myself under this act of the Fiat, my beloved Jesus with a goodness that I don't know how to say, all tenderness pressed me to his Divine Heart and said to me:

"My blessed daughter, my Will is everything for the creature, without Him, you could not even have life. You should know that every single creature holds even from the beginning of her existence an act wanted and decided by my Will, which carries with itself an intense act of love toward He, or She, that begins life. You see therefore how the creation of the creature begins under the rule of an act of love and of Divine Will wanted with the all the fullness of knowledge, so much so that these two acts, love and Divine Will, are equipped with all the graces, of power, wisdom, sanctity and beauty, of which the creature will live and perform her life.

"Now as he has formed his first wanted act, he does not move himself anymore from over her, he creates her, forms her, raises her, develops his working act in order to reconfirm her in his wanted act. So that my Will, my love races in every human act, making life, support, defense, refuge, and surrounding her with his power, they feed this life, my love embraces her and holds her pressed to his bosom, my Will surrounds her from all sides, more than residence, in order to hold his wanted act that my Fiat pronounced in order to call her to existence.

"Now this act wanted by our Fiat, is the greatest act, most powerful and that most glorifies our Divine Being, that not even the Heavens can contain and understand; to you it seems little that our Will races in every act of the creature and he does not speak to them with words, but with deeds: I am yours, at your disposition, oh! recognize me, I am your life, your act, if you recognize me you will give me your little exchange of love, and although little I want it, I claim it, in order to reassure myself of my continuous work and of the life that I put forth for you; and my love in order not to remain behind my Fiat, feels the irresistible need to race and to love every single act of the creature, which tells her in her every act, I love you and you love me.

"Beyond this, everything is (in) if she comes to recognize this wanted act of my Fiat, then he makes of her unheard of prodigies, of sanctity and of beauty that will form the most beautiful ornaments of the Celestial Country and the most refulgent lives that resemble their Creator, because our Will doesn't know how to make beings that don't resemble us, the first thing that he casts is our likeness, because he wants to find himself in the working act that develops in the creature, otherwise he could say: you don't resemble me, hence you don't belong to me. If then he does not become recognized and loved, then it forms the sorrow of my Volition, although he races in every act of the creature and if he might not race he would take away the life. Hence in his sorrow he feels his divine life rejected, the sanctity impeded that he wants to develop, enclosed in his wanted act the seas of graces that he should flood her with, the beauty that he should cover her with. Therefore my Will can say: there is no sorrow similar to my sorrow; more so that there was no good that I did (not) want to give her, there is no act of hers that I have not put there of mine.



“Hence my daughter be attentive, think that in your every act it hangs from a Divine Will that involves it, forms it and gives it life, and because he loves you he wants that you know the life that he gives you and this as confirmation of his acts in you, therefore content yourself to die rather than to impede this wanted act of my Will even from the beginning of your existence. How beautiful it is to be able to say: I am Will of God, because He has done everything in me, he has created me, he has formed me and will bring me in his arms of light into the Celestial Regions, as victory and triumph of the omnipotent Fiat and of his love.”

After this my mind continued to swim in the sea of the Fiat, and oh how beautiful it was to see it, that he was attentive, that as I breathed, palpated, loved, thus he invested my breath in order to form his Divine breath, the Divine heartbeat, and over my little love he formed his sea of love and was delighted so much that he waited with anxiety for my little human acts, in order to form his Divine work, and my beloved Jesus celebrated the triumph, the work of the Fiat in my little soul and all goodness said to me:

“Daughter of my Volition, how I enjoy seeing that my Divine Will puts forth of his in the act of the creature and since the act of her is little, he delights himself with losing it in his great act, that has no confines and as triumphant says: I have conquered, victory is mine and I in every act of my Will in her, I make my feast. Now you should know, that so much is the gratification of our Supreme Being in seeing the little human act lost, lost, identified, as if she might have lost (her) life, in order to give life to ours, that we elevate this act, that we called our act, in the height of our eternal act. All the Eternity how much it makes itself around and surrounds this act and all that which has been done and will be done in the round of her they identify themselves with this act, in a way that all the Eternity belongs to this act, this act leaves in the bosom of the Eternal and forms one feast more to our Supreme Being, hence one feast more to all Heaven, and a help, strength and defense to all the earth. The creature doing our Will, lets him live in her, it is the unique satisfaction that we experience, it is the true exchange that we receive because we have created the Creation, it is the competition of love between the Creator and the creature, it is moving (of) ourselves in order to give new surprises of graces, and she to receive them.

“Therefore if the creature races in our Fiat in order to give him free field of action, in our emphasis of love we say: the creature pays us for all that which we have done, after all didn’t we make all things and the creature herself so that she might do our Volition in everything? she does this, and this is enough for us, although she might not do anything more. If this is enough to us more so should it be enough to them the doing, the living always in our Will, with this she is ours and we are all hers and to you it seems little to be able to say: God is mine, all mine, nor can he escape me, because his omnipotent Fiat holds him bound in me.”

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**January 10, 1937**

***Weaving between the Divine Volition and the human, tenderness of Jesus for who lives in his Volition even to feel happy to have cried and suffered. The refuge of the works of God.***

I feel beneath the eternal waves of the Fiat, and my poor mind races, races always in order to be invested, and the waves race in order to invest me and this investing of each other, forms the most

beautiful rest on both parts. But while it raced, my Highest Good Jesus, detaining me said to me:

“My daughter, how beautiful is the course of my Fiat with the daughter of my Divine Will, a weaving happens between the one and the other, all created things in which my Volition races, one sees that the little thread of the human volition weaves everything, and my Fiat weaving it renders it extended in all her acts, it seems that he is not content, if he doesn’t see this thread of the human volition in the Sky, in the Sun, in everything it is a competition that the Divine Volition forms, he wants to invest the human one, and the human volition wants to make itself invested (by) him.”

And I surprised said: but how can it be, that the human volition so little, can be extended in all created things, and together with the Fiat embrace the great vastness of all the Creation? And my sweet Jesus added:

“My daughter, do not wonder, since all things were created for the creature, it was just, decorous, that the soul and human will, might be able to invest and embrace everything, might master over everything and might possess greater wonders than the Creation itself, more so united with my Will, where can’t the creature arrive? she can not embrace our immensity, because to no one is it given to be able to embrace it, but all that which has been done for her, provided that she is in our Fiat, was given her by us(,) the right to be able to enter everywhere, to embrace everything and to make hers our works. And my Fiat could not endure, would feel the purpose torn, if he might not find the human volition in his works, that wanting to have life together, recognizes in them his works, how much he has loved her, and how he wants to be loved.

“Therefore my Will is all eye, he is as spying in order to see when the creature is about to do a little act, an act of love, a breath, a heartbeat, in order to invest it with the power of his Breath/[*Fiato*] and to say to her: my works I have done them for you, and you must work for me, therefore that which you do is mine, it is my right, as my works are your right. These are the laws of living in my Volition, the yours and mine it ceases on both parts, they form one act alone and they possess the same goods. But this is not everything, for who lives in our Fiat, this thread of the human volition races in my conception, in my birth, in my infantile tears, in my sufferings. You feel, a most tender thing, when this thread of the human volition weaves mine and mine hers, investing all the acts and sufferings of your Jesus, I feel the joy and the purpose of being conceived and born, I feel happy to have cried for her love, rather my tears are stopped on my face, and seeing that the human volition beads mine with hers, kisses them, adores them, loves them, oh how happy and victorious I feel that my tears and sufferings have conquered the human volition, since I feel her flow in all my acts, and even in my death itself.

“Hence as there is nothing that we have not done for their love, thus there is nothing (in) which my Volition doesn’t call this human volition, in order to be more sure he weaves hers with his and with his works, there is no peril that he leaves her behind, and with an emphasis of indescribable love he says to her: my Will is yours, my works are yours, recognize them, love them, nor stop yourself, race, it escapes, let nothing escape you, you would lose a right in that which you don’t know and possess, and you would give me a sorrow, that in my Will, I don’t find yours woven in my works, and I feel the purpose torn, betrayed in the love and as a father that while he holds the children he doesn’t find them in his works, in his possessions, in his residence, they remain distant and they lead a life

poor and unworthy of such a father. Therefore the anxieties, the sighs, the avidity of my Fiat are incessant, he would move Heavens and earth, he would not spare anything, provided that the creature might live in harmony with Him and she might be possessor of his own goods.

“Beyond this, all that which we have done as much in the Creation as in the Redemption, is all in act to give itself to man, they hang over his head, but they are as suspended, without being able to give, because he doesn’t know them, and he doesn’t call them, and he doesn’t love them, in order to enclose them in his soul, in order to receive such a good.

“Now who possesses our Volition, our works, all my Life that I passed down here, it finds the refuge, the space, the room where to be able to continue my life, my works, and the soul acquires the practicing act and converts into nature his works and my life. So that this creature is the refuge of our sanctity, of our love and the life of our Will. And when our love not being able to contain it, wants to give in excesses, we find refuge in her and we give vent to our love, and we pour such charismas of graces, that the Heavens stupefied and trembling adore our working Divine Will in the creature.”

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**January 24, 1937**

***The Divine Will, for who lives in Him, he forms the repeater of his life and of his love, and forms and extends in her all the Creation, and all that which Jesus did. How he will give her a new name calling her: My Fiat.***

I am in the power of the Supreme Fiat, whom always wants to give me of his, in order to keep me occupied and to always have something to do together, through my poor soul, and if he perceives some small void, that is not his Will, with an admirable and inimitable activity, he sees what thing is lacking in me, of all his acts, that he has done for love of creatures and all festive he seals it in my soul, giving me a little lesson. I was surprised and my always amiable Jesus visiting his little daughter, said to me:

“My good daughter, do not wonder, the love of my Volition is exuberant, but with highest Wisdom, because he wants to do for one who lives in his Volition, worthy works of Him, the little repeaters of his Life, of his love, and to hide in them the sanctity and the multiplicity of his works. He wants to continue his creative work, he wants to form, to repeat and to extend all the Creation and even more, in one who lives in his Volition.

“You feel where his love arrives. My Fiat created the Creation, and to every created thing he put a value, a love, a distinct office, as to have to produce a distinct good to creatures, so much so that the Sky possesses a value and a love and an office all it’s own, the Sun, the wind, the sea, possesses another, and they make distinct offices, and thus with all created things. Now you feel what my Will does, for one who lives in Him, all that which she does is his, hence in an act he encloses the value, the love and the office that the Sky does, and he gives to the creature the love and the value of the Sky, in another act he pronounces his Fiat, and he encloses there the value, the love that he had in creating the Sun, and makes it do the office of the Sun, in another he encloses there the value of the wind, his ruling love, and pronouncing his Fiat makes it do the office of the wind, in another he

encloses there the value of the sea and pronouncing his Fiat, he makes it do the office of the sea and gives it the virtue to always murmur love, love, love, in short there is no act that she does that he does not delight to pronounce his Fiat and there he encloses the value of the air, there the sweet song of the birds, the bleating of the lambs, there the beauty of the flowers, and if the acts of the creature don't arrive to extend the work of the Creation, he makes use of the heartbeat, of the breath, of the rapidity as the blood circulates in her veins, he animates everything with his Fiat and forms there the complete Creation.

“And when he has completed everything, of all that which he has done in the Creation for love of creatures, he extends there his dominion and with his creative strength conserves everything, maintains the order of the new Creation, that he has formed in the acts of the creature, and he feels so very loved and glorified, because he doesn't find the Creation without reason, without will and without life, but he finds the strength of a reason, of a will and life that voluntarily she has undergone the power of his Fiat in her acts, his creative virtue, his same Divine life, his ruling and untiring love, in a word she has let him do with herself even that which he wanted (to do) with her breath and with her acts.

“My blessed daughter, continue to listen to me, let me vent my love, I can not contain it anymore, I want to tell you where my love arrives and where it can arrive and can do to one who lives in my Fiat. Do you believe that my Volition has been content, has said enough because he has enclosed the value, the love and (the) different offices of all the Creation in the creature that lives as (in) harmony in Him, with one Will alone? no, no; you should know that I came upon the earth, and in the heat of my love displayed my life, my sufferings and my death itself, in order to repurchase my Divine Will for (the) benefit of creatures, that with so much ingratitude they had rejected and hence lost. So that my life served as disbursement of the price that was needed in order to reacquire it and to give it in possession of my children, therefore there was needed a God, in order to be able to hold sufficient worth to be able to buy a Divine Will, you see therefore how it is certain that the kingdom of my Volition will come, because the purchase was made by me.

“Now my Will, after having formed the order of the Creation, with all sumptuousness and sublimity of his creative work, as the creature goes repeating her acts, in one act he pronounces his Fiat and forms there my life and encloses its value, in another act he pronounces his Fiat and encloses in her sufferings the value of my sufferings, he pronounces his Fiat over her tears and puts there the value of mine, his Fiat follows in her works, in her footsteps, in her heartbeat and he encloses there the value of my works, of my footsteps and of my love, there is no prayer and even natural acts that he does not enclose the value of my acts.

“So that (in) one who lives in my Will, I feel myself repeat my life, and it doubles the worth in order to buy my Divine Will to the benefit of the human generations; one can say, that there is a competition between me and her, to whom wants to give more, in order to make that my Will might be possessed again by the human family.

“But it is not yet everything, if he doesn't do complete works he is not content, to the value of the Creation and Redemption that he has enclosed there in the soul, there he adds on with an incredible love, there he encloses the Celestial Country and makes resound his glory, his joys, the eternal

beatitudes, as seal and confirmation, of the creative and redeeming work that he has formed in her. After this, being more sure, he creates there his heartbeat, his breath, he makes circulate more than blood his life, his light, and as triumphant he gives her a new name, calling her 'my Fiat', this name is the most beautiful name, that will make all (of) Heaven smile and all (of) hell tremble, that name I can not give if not to one who lives in my Volition and has let me do in her that which I want.

"My daughter, what can't my omnipotent Fiat do and give? he arrives to so much that he gives his rights over his own power, over his love, over his justice, he incorporates with himself the will of the creature and says to her: be attentive, I don't want other from you than (that) you do that which I do, therefore it is necessary that you be always together with me, and I with you.

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**February 10, 1937**

***The Kingdom of the Divine Volition will be the kingdom of the Queen of Heaven; her ardent desires and incessant prayers; assaults of love that she gives to the Divinity in order to obtain it. How she will put her life at (the) disposition of creatures, in order to give them the grace to make them live of Divine Will.***

I felt all immersed in the Divine Volition, it seemed to me that Heavens and earth, they long, they pray that his kingdom comes upon the earth, so that one be the Will of everyone and he reign there as in Heaven so in earth, to this is united the Queen of Heaven, that with her ardent sighs, she moved, united everything to herself, Angels, Saints and all the Creation, in order to ask with her same sighs and with the Divine Will itself that She possess, that Fiat that descends in hearts and forms there his Life. But while I thought this my amiable Jesus, making himself all love sighed strongly, (his) heart beat so much, as if it might want to burst, he said to me:

"Daughter of my Volition, listen to me, my love is about to submerge me, I can not contain it anymore, at whatever cost, although it might have to overwhelm Heaven and earth, I want that my Will comes to reign upon the earth. To this is united my Celestial Mama, whom without ever ceasing says to me, repeats to me: Son do it soon, do not delay anymore, use your stratagems of love, do it as that powerful God that you are, make that your Volition invests everyone and with his power and Majesty, united to a love that no one can resist, take possession of everyone and reign there as in Heaven so in earth; and she says this to me with such ardent sighs, with fiery heartbeats, with her stratagems of love of Mother, that I can not resist, even to add on to me: My Son, Son of my Heart, you have made me Queen and Mother and my people and my children where are they? if I were capable of unhappiness I would be the most unhappy Queen and Mother, because I possess my kingdom and do not have my people whom live with the same Will of their Queen, and if I don't have my children to whom I can entrust the great inheritance of their Mother, where will I find the joy, the happiness of my Maternity? Therefore make that the Divine Fiat reigns and then your Mama will be happy, and she will have my people and children that will live together with me, with the same Will of the their Mother.

"Do you believe that to this speech of my Mother that she makes resound continuously to the ear and that sweetly invests my Heart, that are arrows and wounds of continuous love, I can remain indifferent? I can not, and I don't even want to. More so that She has never denied me anything,

hence there lacks the strength to deny myself to Her, my Divine Heart presses me to content her; unite yourself with us and long and pray that my Will be known and comes to reign upon the earth, and in order to more greatly confirm you to this, I want to make you hear my sweet Mama.”

In this while I felt her near, that hiding me under her azure mantle and taking me up in her maternal womb, with a love that I don’t know how to say, she said to me:

“Daughter of my Maternal Heart, the kingdom of the Divine Will will be my kingdom, the Sacrosanct Trinity has entrusted it to me, as he entrusted the Eternal Word to me when he descended from Heaven in earth, thus he entrusted to me his and my kingdom, therefore my sighs are ardent, my prayers incessant, I don’t do other than assault the Most Holy Trinity with my love, with the rights of Queen and of Mother that he gave me, so that that which he entrusted to me comes to the light, forms his life, so that my kingdom triumphs upon the face of the earth; you must know that my desire is so much that it burns me, that I feel as if I might not have glory, while I have so much of it that Heavens and earth are filled, if I don’t see it fully formed, the kingdom of the Divine Will in the midst of my children, because, each one of these children that will live in it, will give me so much glory, as to double my glory that I possess, therefore seeing myself deprived, I feel as if I might not have (the) glory of Queen and (the) love of Mother from my children, therefore in my Heart I always call and go repeating, ‘my children, my children, come to your Mama, love me as Mother as I love you as children, if you won’t live with that same Will that I lived, you can not give me the love of true children, nor can it be known where my love arrives for you.’

“You must know that so much is my love and my ardent anxieties that I want that this kingdom exists upon the earth, that I descend from Heaven, turn through souls in order to see who remains more disposed to live of Divine Volition, I do for them (as a) spy, and when I see them disposed I enter in their hearts and I form my life in them, as preparation, honor and decorum of that Fiat that will take possession and will form his life in them. Therefore I will be inseparable from them, I will put my Life, my love, my virtues, my sorrows, at their disposition, as (a) wall of insurmountable fortitude, so that they can find in their Mother that which is needed in order to live in this kingdom so holy.

“And then my feast will be complete, my love will rest in my children, my Maternity will find one who loves me as child, and I will give surprising graces and I will put all Heaven and earth in feast, I will do as (a) Queen lavishing unheard of graces. Therefore my daughter, you will remain united with your Mama, so that you pray and yearn with me the kingdom of the Divine Will.”

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**February 26, 1837**

***What one act more is that the creature does in the Divine Will, it is the harmony, the music, it is the sweeping away Heavens and earth, it is the installation that she forms in God and God in her.***

My little and poor soul I feel it surrounded by Divine Will inside and outside of me, to the right and to the left, he flows in me even under my feet, everywhere he races in order to say to me: it is I who forms your life, who warms you with my heat, who forms your motion, your breath, recognize me that your life is animated by mine, and I will make worthy things of me in you; but while my mind was lost in the Fiat, my sweet Jesus making me his brief little visit, as if he might feel the need of love of

speaking to me of his Volition, said to me:

“My little daughter of my Volition, my love repressed in me feels the need to relieve itself, otherwise it gives me such deliriums, that I feel suffocated by my own flames. Therefore my speaking is a vent of love, it is a relief to my Heart, and in order to restore myself I go finding one who wants to listen to me? Now you feel where my love arrives and the great prodigy of the working life of my Will in the creature. One act more the creature does in my Will, is one harmony more that she casts between Heaven and earth, it is a new celestial music that she forms to her Creator, which is so very pleasant, more so that it comes from earth, because the things of Heaven are ours, no one can say in the Celestial Country that one gives to us, but (it is) we ourselves who give to them, who felicitates and beatifies everyone, instead the soul from the earth can say, I give to my Creator, and we feeling ourselves enraptured give our Will anew, as working life in her, so that she forms for us other new and more beautiful music. How beautiful it is to feel our Heaven in earth, to feel new celestial music, that issues forth from the wayfarer soul, all Heaven makes (a) new feast and we feel that also the earth is ours and we love her more. Every act more that she does in my Divine Will is a sweeping away (of) Heavens and earth in it, because everyone, Angels, Saints, they race in that act, also the Creation itself, in order to take their place of honor in the working act of my Will, no one wants to remain outside of the act of my Divine Fiat. The true centralization of everything and everyone happens, nor could my Will do less, as to put apart in his act, all those where He reigns.

“My Will when he works he wants to enclose everything and to give everything, because He doesn’t know how to do incomplete acts, but completed ones and with the fullness of all goods. But who can tell you my daughter, what happens in that sweeping away (of) Heaven and earth, in that working act of my Volition in the creature? That moving oneself with everyone, that each one wanting his place in that act, such wonders happen, such unheard of prodigies, such moving scenes, that the Heavens are astonished and remain ecstatic before the working power of my Will, but where? in the little circle of the creature, and they remain with the anxiety of being swept away anew in the working act of my Will in her, oh how they long for it, they feel more embellished, and they experience the beautiful happiness of the conquering act of my Will in the creature, that which they lack in Heaven, because there are no conquests for them, nor can they acquire them, that which they have done in earth, there is put an enough and no more.

“But it is still not everything, one act more that one does in my Will is an incorporating of oneself(,) God in the creature and the creature in God, it is an installation in each other, and the life of the one flows in the other, almost as blood in the veins, it is the fusion of the human heartbeat in the Eternal heartbeat, and she feels in herself as life the love, the sanctity, the life of her Creator, and the Eternal feels flow in himself the little love of the creature, that living in himself, forms one love alone and one Will alone, every breath, heartbeat and motion, are wounds, arrows, darts of love that she gives to He who has created her. And oh! all Heaven remains as stupefied, that they watch God and find the creature fused in Him, who loves with his love and with conquering love, they watch the creature in earth and they find their Creator, that while he holds his throne in her, he makes life together with her. These are the greatest excesses of our love towards whom we love so much, when we find the creature that lends herself and denies us nothing, we don’t look at her littleness, but we look rather to that which we know and can do, that we can do everything, and making (a) display of our love and of all our Divine Being, we invest the creature and we make ourselves invested, and we do great

things worthy of us, but with such magnanimity, that everyone remains surprised and stupefied, it is enough to tell you that every act more than one does in my Will, as if we might have need of the creature, we give so much that we increase great bonds of union, of love, on both parts and we arrive to give new rights over our Divine Being, and we over her. So great is this working act of our Fiat in her, that there are not enough centuries to say that which happens in It, neither the Angels, nor the Saints, can say all the good that it contains. Only your Jesus can tell you all the good that is formed in this act, because being I the operator I know how to say that which I do, and the great value that I put within you. Therefore be attentive, content, love, greater glory you can not give me than to lend me your little acts, your little love, in order to make my Will descend in them in order to let my Will work, so much is his love that he feels the need to have his field of action in the little acts of the creature.”

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**March 6, 1937**

***The Creation first means of help in order to form the life of the Divine Will in us; second, God directly; third, the circumstances of life.***

I continue to swim in the immense sea of the Divine Volition and I thought to myself: but how can the creature form this life of the Fiat in him? I feel so tiny that it seems impossible to me, maybe living inside of Him is more easy, because I find so much space that I can not see where the confines arrive, but enclosing him inside of me, I feel that there lacks the space in order to do this. And my always amiable Jesus with his usual goodness said to me:

“My daughter, you should know that our power is so much that we take delight in forming our life in the littleness of the creature, provided that she is not encumbered with other things that to us don't pertain, rather many times we work over the pure nothing the greatest things, and since it is our Will that this life of our Volition might be formed and possessed in her soul, all that which we have created and that exists in Heaven and in earth, holds the mandate from us that all must help and serve the creature, as means in order to form and raise this life in her. So that the first that lends itself to communicate and to make the power, the love felt of our Will is all the Creation. It holds the virtue given by us, that while it raises, feeds, helps and sustains natural life, thus penetrating in the interior of the soul through human acts, they penetrate in the soul and they do (a) double office, and if they find the little life of my Will, my same Will that finds himself in created things, kisses my same Will that he finds in her, moulds her, blows (in/on) her, enlarges the capacity and finding his little Paradise, rests and administers the helps, the means that that created thing contains, in order to make that nothing lack in order to make grow and maintain the life of my Will in the creature. Whence Heaven is always spread over her head in order to keep watch over her, that nothing might enter that might not be Will of God. The Sun approaches more, and showing off more in love makes its heat felt, fills the eye with light, invests her hands, steps and penetrating in the soul fills her with the love, with the light, with the fecundity with which my Will is filled, and he leaves the deposit of his heat, of his light, so that she might not live but love and light, things that belong to my Will, and this Sun making its course forms the beautiful flowerings, the variety of the colors and all the rest, for love of who possess my Will.

“One can say that every time the Sun invests the creature, my Will visits the creature, in order to see



if she needs something, if she doesn't lack anything in order to make his life grow in her; what have I not done and would I not do in order to have the intent to form this life of my Fiat in the creature? Therefore the air while it serves in order to give the breath to the body, it serves to give the breath of my Will to the soul, the wind while it serves to purify the air to the nature, it serves to give the caresses, the kisses, the rule of my Will to my life that she possesses. So that there is no created thing, that emitting my Volition from within them, races inside the interior of the soul of them, for help, defense and in order to make her grow as I want.

"But this is not everything. My Will in created things must be veiled, in order to form this life of his in them, but how many don't receive it and he remains in his veils repressed without being able to give the goods that he possesses. Now there is the second way, more splendid, more displayed love, it is so much the love that burns us, the desire that we want that the creature possesses our Will as life, that every act, thought, word, heartbeat, work and step that she does, is a divine emanation that we make her, our Divine Being races in her every act in order to give her of ours, we surround her, vivify her, in order to make her be reborn in our Will, we can say that we put ourselves at (her) disposition to form this life. But do you know why our interest? because we want that our Will forms the beautiful generation of the Divine Will in the will of the creature, and then we will have so many lives of ours that love us, that glorify us. How beautiful will be the creation, everything will be ours, we will find our throne, our palpating life everywhere. Now there is the third way, the circumstances of life, the occasions, the order of my providence around each one, the mortifications, the sorrows, are all means in order to make grow and develop in (an) admirable way, this life of my Will in them, hence there is no thing in which He doesn't prepare his first act of life to give to creatures. Oh! if everyone might be attentive how happy, secure they would feel under the rain of a Volition so holy, that loves them so much that he arrives to the excess of wanting to form his life in the poor creature."

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**March 14, 1937**

***The Divine Will is life, and as life forms the generation of his life in the acts of the creature that will live in Him and forms there the long generation of the children of his Divine Fiat.***

The Divine Volition never leaves me, it seems to me that all the more he confirms me and makes me yearn to live in Him, not only me, but all those that will want to live, he wants to say new things and what one act more means that one can do in his Most Holy Will. And my sweet [Jesus] that does as (a) spokesman to a Volition so holy, visiting my little soul, said to me:

"My blessed daughter, I want to still tell you what good one act more encloses that the creature can do in my Volition. My Will is life and doesn't know how to work, nor do anything, if it doesn't generate life, nor can he make of it less. Now every act more that one does in Him, the generative act that he possesses becomes enclosed, the creature with doing her act, lends the veil where to form and to hide this Divine birth, as the act is completed, thus my Will turns through the entire world, in order to find the more disposed souls and he deposits his generated birth, and forms there a child of his of the kingdom of his Fiat. You see therefore what one act more is, to form one child more in my kingdom, so that how many more acts are done in Him, so much more will the kingdom of my Volition be populated. My daughter, it is a delirium of our Supreme Being that we hold, that we want that the creature live in our Volition, we will use all the astuteness of love, in order to obtain

the purpose. How beautiful it is to see that our first children of the Fiat will make use with their acts, to form the new generation of the life of our Will in the creature. Our love is so much that we take (the) occasion of the act of them, in order to give this great good that encloses Heaven and earth.”

While he said this, my sweet Jesus made seen that he held in his Divine Heart all the acts done in his Volition, including also those of the Celestial Mama, that were many, and inside of every act generated the life of the Divine Will, as if they might not be able to contain anymore, he moves the step, in order to turn for all the generations and where he found some soul more disposed he drew near, embraced her, spoke to her in her ear, breathed (on/in) her, as if he might want to renew the new creation and then as in feast deposited together with the act, the life of his Volition, he didn’t want to separate the act from the life of Him, because being (the) primary act where he had generated his life, he didn’t want to detach it, wanting to serve as custodian of his same life. I in seeing this remained amazed and worried, I said to myself: possible all this? it seems to me that it gives of the incredible. And my sweet Jesus resumed his speech:

“Daughter, why do you marvel? perhaps my Will can not do that which he wants? it is enough (that) he wants it that everything is done. And then the Sun does it, that one can call the shadow of my Fiat, as it finds the flower, the plants, with the touch of its light it generates the color, the perfume, matures the plants and generates the sweetness in the fruits, and so many colors and such diversity of sweetness for how many flowers and fruits it touches with its light and warms with its heat, but if the Sun doesn’t find neither flowers, nor fruits, nor invests anything with its light and with its heat, it gives nothing, it retains in itself all the goods that it possesses. Such is my Will, more than Sun as he finds the creature that wants him, he calls her in his act, descends in the depths of the human act, invests it, warms it, transforms it, and since he possesses life, he generates life and forms there a Divine portent. And as Sun if he doesn’t find one who wants to live in my Volition and there form her acts, to my so many divine lives that I could give, they remain in Him, waiting with unconquered and divine patience, one who lets me generate my life in her acts.

“My Will is as a tender mother, that feels in himself the long generation of his lives, that he wants to go forth to the light, in order to form the long generation of his children, that should form his kingdom, and therefore he goes finding one who lends her acts to him, but do you know why he goes finding the acts of the creature? Having to descend in the depths of the human acts, in order to form his life, he wants to make himself through means of them a way in order to give his same life to creatures, more so that life can not be formed outside of persons, but always within, otherwise it would lack the necessary things, the vital humors, in order to form a life. Thus my Will can not form his life from Heaven, nor outside of the creature, but must descend inside of them, and the human will must surrender the place to the Divine, must be concurrent, because we don’t want forced things. And when we have found her, who can tell you that which we do? the graces that we pour forth, the good that we want, it doesn’t deal with works but our life that we must raise, hence we don’t spare anything and one will know that which we have done only in Heaven. Therefore be attentive and live always under the rain of my Volition, thus investing all your acts he animates them with his life, and thus you will give me so many children for how many acts you will do.”

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**March 18, 1937**

***The Divine Will makes (a) gift of all his works to whom lives in Him. The breath of God in his works and in all the holy works of creatures. The Divine Will makes himself supplier of that which the creature lacks.***

I was doing my round in the Divine Fiat, in order to follow his Divine acts, the Creation and all the holy acts of creatures for how much it is possible to me, not excluding neither those of my Celestial Mother, nor those of my Dear Jesus; but the great (thing) was, that as I retraced them making them mine, the Divine Volition gave them to me and I as if I might have right over everything offered them to my Creator, as the most beautiful homage, the most intense love, the most profound adoration, to He who had created me. I felt invested by the Sun, by the Sky with all the stars, by the wind, by everything, everything was mine, because everything was of the Divine Will. I remained amazed and my sweet Jesus, repeating his brief little visit said to me:

“My blessed daughter, why do you marvel? you should know that all that which is holy and good belongs to my Fiat, Whom wants to give everything to one who lives together with Him, an exchange on both parts happens, the creature doesn’t want to hold anything for herself, she wants to give everything, and my Volition wants to give everything to her, even himself. More so that the Creation, the Redemption, the Queen of Heaven, all the good and holy acts, are none other than God’s breath; he breathed and said Fiat and created all the Creation, he breathed and called the Most Holy Virgin to life, he breathed and made the Eternal Word descend upon the earth, he breathes and gives life to the good works of all creatures. Now who lives in mine, doesn’t do other than to retrace all his works, in order to find his Divine breath, in order to bring them to God, as fruits and power of the breath of her Creator. Oh! how glorified, loved he feels because he finds in the works offered to him by the creature, his breath, his same life, and how many times she turns in his works so many times he feels re-given his life, his glory, his love, and oh! how he awaits these presents, because he feels re-given that which he has given, he feels re-loved in his works, as He has loved, he feels his love, his Power recognized, and so much is the Divine satisfaction that he pours torrents of love and of graces toward who has known his works and his love.

“Behold therefore my daughter, that my Will, as the creature lives together with Him, thus with a love without equal, he makes (a) gift of all that which he possesses, he makes her mistress of everything, because if a thing is not one’s (own), one doesn’t have the right to be able to give it to the others. Therefore my Volition making her (a) gift of everything, gives her wide field to be able to give to her Creator, and to receive his exchange doubled. But then this gift becomes made when she recognizes our works, appreciates them, loves them, the love gives her the right to make hers that which belongs to my Eternal Volition, if my Volition might not make (a) gift to the creature of all that which is his, he would feel impeded in love, separated in his works, because he could not say that which is mine is yours, that which I do you do. My Will would not support this, he would say: to live together, to form life itself and to not be able to give everything to her, this is impossible to my love, it would be as if I might not be able to entrust myself to her, no, no, I want to give everything to one who lives in my Will.

“You should know that the love of my Fiat is so much toward who lives in Him, that if the creature not for will, but for weakness and impotence, doesn’t follow all the acts of my Volition, or yet through necessity of sufferings or other, her life doesn’t flow in Him, so much is his love that He does

that which the creature should do, he makes up for her in everything, recalls his attitude, his order, his love, so that the soul shakes herself and resumes her life together, and this in order to have that the human life might not be neither divided, nor separated from his; if he would not do this, the Divine void would remain, but his love doesn't tolerate it, and he does as supplier to that which the creature lacks, because he wants that his Divine life, doesn't ever lack in her, but it must be continuous. Can one give greater love? that he arrives to say: courage, don't fear, comes with all trust to live with me, trust in me, and if you might lack to flow always in my Fiat, I will commiserate you and will take the working part, that you can not do and I will supply for you in everything. The kingdom of my Volition is kingdom of love, of trust, of accord on both parts."

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**March 22, 1937**

*Need of love that the Divine Fiat feels to be re-loved. How who lives in Him he gives so much love to her, as to make her love in all hearts and in all the Creation in order to be exchanged for the love of everyone. How the soul without the Fiat is as the earth without water. Evils of disturbance.*

My flight in the Divine Volition continues, it seems to me that he does none other than to pour love over creatures, whom seeing themselves so intensely loved, can not contain this love so great, they feel the need to love He who so very loves them. One can say that the Divine love is so much, that it shakes, moves in an irresistible way to make itself loved. The arrows of love that He sends in order to wound creatures, serve them, in order to shoot He who has shot them. Now while I found myself under this abyss of love, my dear Jesus, the sweet (of) my Life, surprising me said to me:

"Daughter of my Will, you should know that our love is so much, that if in our Divine Being unhappiness, restlessness could enter, that which can not be, it would render the Divine Being the most unhappy and restless Being. Since we love with infinite and incessant love, that we can drown everything and everyone with our love, hence we feel the need to be re-loved, but alas, we wait in vain, and our love groans, goes into delirium, and instead of halting it races more, but do you know where our (love) goes to relieve and detain itself to rest a little, in order to immediately take its flight in order to pour out its continuous love? in the souls that live in my Will, because they are already drown in my love, they feel my groans, my need to be re-loved, and they immediately reciprocate me in love, and as we feel the need to be re-loved, thus they feel the necessity themselves, the need to be loved by He who so very loves them.

"Now my daughter, our Volition circulates as blood in all the hearts of creatures, in all the Creation, there is no point where he isn't found, his center is extensible as through everything, and with his powerful and creative love as within a single breathe/[fiato], he conserves and gives life to everything and everyone and in every thing he develops his life of love. So why does he create? because he loves; why does he conserve and circulate in everyone? because he loves. Now who lives in our Volition we want to feel that she loves us in all hearts, how beautiful is the note of love of the creature in every heart, that if these don't love us, there is one who loves us. In the Sky, in the Sun, in the wind, in the sea, in everything, we want her note of love. More so that our Volition transports her everywhere; living in Him the first gift that he makes them is love, but he gives so much as to be able to receive the exchange of the love of everyone and everything.

“So much is the delirium of love of our Divine Fiat, that he transports this note of love of the creature even in the Empyrean and he says to all the blessed: hear how beautiful is the note of love that lives in earth in my Will; and he makes this loving note resound in the Saints, in the Angels, in the Virgin, in the Sacrosanct Trinity, in a way that all feel the double glory of it and they celebrate the Divine Will working in the creature, and together they celebrate the creature that has let him work, so that she is upon the earth and becomes celebrated in Heaven. My Divine Will would not tolerate that one who lives in Him might not give her the exchange of the love of everything and everyone. My Divine Fiat in the love of the creature finds all that which he wants, he finds the life of her, as his, he finds the glory that is due him, he finds the appreciation, the esteem that is due him, he finds true filial trust in order to be able to give her everything. So that the love is generative, that generates all the divine goods. Therefore my daughter, be attentive you love, and (love) in my Will, and you will find so much love, that you can love everyone, and love for everyone He who loves you so much.”

After this, for the miserable circumstances of my life, that is not necessary to say on paper, better that they will be known in Heaven, I felt oppressed, annoyed and almost disturbed, without my usual peace and full abandonment in the Divine Fiat. And my sweet Jesus surprising me said to me:

“My daughter, what are you doing? don’t you know that the soul without the fullness of my Will and the full abandonment in Him, is as earth without water, as plants without Sun, as the body without the soul? And the poor creature as earth without water, it is not capable of producing a thread of grass, thus she dies of thirst and is incapable of doing one little good, she burns with thirst and there is not one who quenches her, and lacking the Sun of my Fiat, she will die in the darkness, which will darken her eyes and she will not see the good in order to know it, in order to do it, and she will lack the heat in order to mature the good itself. And then without my Will she will feel without Divine life and as the body without the soul it rots and hence it is buried, thus without the Life of my Volition, the passion[s] they rot her and they bury her in sins.

“Beyond this the oppressions, the disturbances, they stop the flight in my Will, she loses velocity and can not follow all his works, and hence if she has not followed all our works I can not bring her to take rest in the bosom of our Divinity.

“Hence be attentive, put in the hands of your Jesus the oppressions, the annoyances, that which disturbs you, and I will put them in the light and heat of my Fiat, so that they remain burnt, and you feeling yourself free, you will follow faster the flight in my Volition, nor do I want you worried, I will think to everything. My daughter, (stay) with peace, otherwise the life of my Will in you can not develop and grow as I want, and this will be greatest sorrow for me, I won’t feel free to breathe, palpate, I will feel impeded in continuing my Life in you.”

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**March 26, 1937**

***The Creation, the Humanity of Our Lord, they are the fields in which the soul develops her acts that lives in the Divine Will. How she forms Our Lord’s Humanity and the Paradise for Jesus upon the earth.***

My flight in the Divine Fiat continues, and in Him I feel that everything is mine and I feel the need

to know, to love that which belongs to me and that with so much love he has given me, and while I turned in the works of the Divine Volition, dear Jesus, the sweet (of) my Life, repeating his brief little visit with me, all goodness said to me:

“My little daughter of my Volition, how true it is that for love to arise one must possess that which one loves, if one doesn’t possess it the love doesn’t arise, not loving one’s own things is almost impossible, it is a connatural love and justice to love that which is one’s. Behold therefore I love creatures so much, I conserve them, I give them life, because they are my works, I have created them, I brought them forth to the light, they are mine, I am the heartbeat of their heartbeat, their breath, the life of their life, I can not do less than love them, if I might not love them, my love would give me continuous reproach, it would say to me: why have you created them when you should not love them? it is a right of love, to love that which is one’s own, my justice would condemn me, all my attributes would make war with me. Behold therefore that in order to be loved by creatures I say: I am your God, your Creator, your Celestial Father, I am all yours; as in fact I am. Behold also the cause that I say to one who wants to live in my Volition: everything is yours, the Sky, the Sun, all the Creation is yours, my Life is yours, my sufferings, also my breath is yours; behold therefore you feel the need to love as I feel it, to love that which is yours, that which your Jesus has given you in possession.

“Now you should know that the Creation, my Humanity, they are fields in which the soul develops her acts that does and lives in my Divine Will, having been given the possession of it she feels the need to circulate as blood in the veins, in the works of her Creator, she wants to know the Value, the good that they do, the office that they occupy, also in order to love them more, in order to appreciate them and also in order to feel more happy, more rich from the so many goods that she possesses. Behold therefore now she approaches the Sun in order to know the secrets of its light, the rainbow of its colors, the virtue of its heat, its continued miracle that it develops on the face of the earth, that only with touching it with its light it revives, colors, sweetens, transforms, and oh how she loves the Sun, because it is hers, and she more so loves He who has created it, thus she does with all the other created things, she wants to know the secret virtue that they contain in order to love them more, and in order to be thankful and love more He who has given her the possession. Hence it is no wonder that who lives in my Divine Fiat becomes called the heiress of all the Creation.

“Now from the field of the Creation she passes to the field of my Humanity, but to tell you then my daughter of the wonders that happen in this living field, not works alone, as in the Creation, but human and Divine life, they put themselves at my post, nor can I refuse them, because I am of them, they have the right over me, and I am happy that they possess me, because they will love me more. Now these creatures in this field, they repeat my life, they love with my same love, their acts fused with mine form so many Suns, Skies and stars oh how much more beautiful than those of the Creation that fill the field of my Humanity. Oh! how I feel loved and glorified, because these Suns, Skies and stars, are not mute like those of the Creation, but they are speaking Suns, with the fullness of reason, and how well they speak of my love, they speak and they love me, they speak and they tell me the story of souls and that of my love and hence they impose themselves on me that I must put them in safety, they speak and they cover themselves with my sufferings in order to repeat my Life, and I feel these souls flow in my tears, in my words, in my works and steps and I find in them the refreshment of my sufferings, my support, my defense, my refuge, and my love is so much for them that I arrive

to call them my Life. Oh! how I love them, I possess them, and they possess me, to possess and to love even to folly is all the same.

“Now these souls that live in my Will are disposed to receive all the sufferings of my Humanity, because it being impossible (for me) to suffer, because glorious in Heaven, my Will with his omnipotent puff creates the sufferings, the sorrows, and forms there my living Humanity, that makes up for me in everything and they are the new saviors that put forth (their) life, in order to save the entire world. So that I from Heaven watch the earth and I find as many Jesuses, that taken by the same folly of my love, they put forth (their) life at the cost of sufferings and death, in order to say to me: I am your faithful copy, the sufferings make me smile because I enclose souls; and oh how I love them, I don't feel alone anymore, I feel happy, victorious, because having company in developing the same life, in suffering the same sufferings, in wanting that which I want, it is my greatest happiness and my paradise in earth.

“You see therefore how many great, portentous things my Divine Will knows how to do, provided that they live in Him, he forms my same living Humanity and procures for me the same joys of my Celestial Country. Therefore take to heart to always live in my Will, do not give thought of other, because if you do this, I feel my love broken in you, and if you might know how much it costs me not to be loved even for one moment, because in that moment I remain alone, you break the happiness with me, and in my delirium of love I go repeating: how (is it?), I always love her and she no. Hence be attentive because I don't want to remain alone ever.”

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**April 4, 1937**

***As the creature gives her will to God, thus (God) acquires his Divine rights over her; how three walls of strength become formed in order to not let her go outside from within the Fiat.***

I am beneath the eternal waves of the Divine Volition and if some thought escapes me, these waves make themselves stronger and they suffocate my thought and my fears, in a way that immediately repacifies me and I race together with the Divine Fiat. Whence the thought often torments me [if] I still go out from inside of Him. My God, what suffering, I feel myself die only to think it. It seems to me that I won't be (the) sister anymore with created things, I will remove my place in the midst of them, they will not be mine anymore, and what will I give to my God then? (there) doesn't remain (of) me other than the pure nothing. I felt so bad in thinking this, that I felt myself tortured, and my sweet Jesus, having compassion on me and of the state in which I was reduced, raced in order to sustain me in his arms and all goodness said to me:

“My daughter, what are you doing? courage, you oppress yourself too much, and your Jesus doesn't want it, and then the same suffering that you feel means that you don't want to go out from my Divine Will, and your will is enough to me, it is the most certain pledge, and I hold it closed in my Divine Heart, as the most precious thing, so that no one touches it (but) me; of the feeling of the creature I don't make an account of it, it is for me as if it were not, and many times it serves to cast her in my arms, so that I free her from this enemy that makes her lose peace.

“Now you should know that when the soul has given me her will with firm decision, and with certain

knowledge of that which she did, without wanting to know it anymore, she has already taken (the) place in mine, and I with right am the Proprietor of it, and she with right is of mine. Whence do you believe that these rights are easy to surrender? Indeed, I will use all the arts, I will put in field my power itself, so that which interests me might not become taken away; you should know what is the strongest bond between the Creator and the creature, the transfer of her will, and she remains inseparable as to not be able to separate anymore from us, we feel her life as ours, because one is the Will that animates us. Now do you believe that with a thought, with a feeling these bonds can be broken, to lose our inseparability and we to surrender that which is ours? without decided repeated acts that she wants her will, my daughter, you are mistaken. More so that so much is our love for her, that no sooner than she has given us her volition, (than) we wall up the creature, first with (a) wall of light, in a way, that if she might want to go out, the light eclipses her and she doesn't know where to move the step, because everywhere she finds light, and not knowing where to go she draws back and hides herself in the bosom of her Creator.

“The second wall is all that which my Humanity did being upon the earth, my tears, my works, steps and words, my sufferings, my wounds, my blood, they wall up around the happy creature, in order to impede her (from) the exit, because He contains the secret, the strength, the life in order to give life to whom lives in the Divine Volition, and do you believe that after having obtained the intent of conquering this will by way of sufferings, I let it escape from me that which cost me blood, life and death. Ah! you have not yet understood well my love, if it dealt with simple resignation it is easy, to do and to do not do my Will, because these have not surrendered to me their rights, their wills they hold it dear, and therefore they are now resigned, now impatient, they now love Heaven, and now the earth, but for the one who has given her will to me she has taken (the) place in the divine order, she wants and does that which we do, she feels herself queen hence it is almost impossible to go out from our Fiat, nor would she be adapted to be a servant, the slave, if she might go out from our Volition.

“The third wall is all the Creation, which feels in her the working virtue of the Divine Volition, of which all possess the life of him, and in order to make for him homage they wall themselves up around(,) the Sun with its light, the wind with its empire, in short all created things feel the creative strength, the working and always new virtue that works in the creature, while they can not do more than that which they do and they race around in order to enjoy the works of that Fiat by which they are animated. Therefore do not give it thought, enjoy the peace of that Volition that you possess, and your Jesus will think to everything.”

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**April 8, 1937**

***All that which one does in the Divine Volition constitutes a right for everyone and everyone can do that good. These rights were given by Adam, by the Queen of Heaven, by Our Lord, whom prepared for us the regal attire.***

My poor mind doesn't do other than to plunge into the sea of the Supreme Fiat, and for how much I feel the Heaven of the Divine Volition in me, many times I lose Jesus in the immensity of this Heaven, and I don't find him, and his privation is the hardest martyrdom of my poor existence down here, and how much is needed in order to find him, even to make myself reduced into a state so pitiful



as to feel myself die, and then he comes, now with a stratagem of love(,) now with a most surprising truth as to feel my life return even to forget the pains suffered. Ah! Jesus, how much you know how to do. Whence I thought: and why doesn't Jesus bring me into his Celestial regions? why does he make it so very hard for me? it seems to me that I see the doors and am about to give a jump in order to enter there, but then, a powerful strength makes me step backwards and return to be the poor exiled one. Whence while I thought this, my sweet Jesus all goodness and compassionating me: he said to me:

“My blessed daughter, courage, courage demolishes the strongest strongholds, it conquers the most trained armies, it weakens our power, rather if she appropriates it and courageous conquers that which she wants, and we seeing that she doesn't have the least doubt of obtaining that which she wants, because doubt diminishes courage, we give more than what she wants. My daughter courage, trust, insistence without ever ceasing, love, in our Will, they are the weapons that wound us, that weakening us we let her take from us that which she wants.

“Now I want to tell you the reason I still hold you back on this earth, you know that our Divine Will is immense, and the creature lacks, the capacity, the space to be able to embrace it all together, therefore it is necessary for her to take it sip by sip, (of) which you take them, now when you do your acts in my Volition, now when I manifest a truth that pertains to him, if you pray, if you desire, that my kingdom comes, if you suffer in order to obtain it, these are all sips that enlarge your capacity and they form the space where to enclose the sips of Him, and while you do this you come to enclose now one generation, now another, that must possess the kingdom of the Divine Fiat.

“Now you should know that the generations being as a family that everyone has the right to the inheritance of the Father and as members that form a single body and of which I am the Head, when one member does a good, holds it and possesses it, the other members acquire the right to do and to possess that good. Now you have not yet enclosed all those generations that must possess my Will as life, hence they still need the chain of your acts, your insistence, your sufferings in order to drink other sips, in order to form the space, in order to give the right that wanting they can possess my kingdom, no sooner than you will have made the last act that is needed, immediately I will bring you into the Celestial Country.

“Now my daughter, my Divine Will with his immensity involves everyone and everything, there is no being that doesn't swim in Him, therefore all that which one does becomes (the) right of everyone, and everyone can repeat that act, at the most some don't want to repeat it and possess it, and don't want to recognize that she lives in Him, and (that) her life is animated by the Divine Fiat, these are as blind ones, that while the Sun darts them with its light, they don't see it and lie as if it were night for them, they are as paralyzed, that while they can have the use of the members to do good, they are content to remain immobilized, they are as mute that they don't know how to speak, but however voluntarily blind, paralyzed and mute, but all the rest, as my Will is life and is in communication with everyone, thus all that which one can do in Him is life and good and right of everyone, and everyone can repeat that act in order to form the working Divine life in them. The first rights to make the kingdom of my Volition possessed by the human generations, was given by Adam, because He (in) the first epoch of his life, his acts were done in the Divine Volition, and although he sinned and voluntarily lost the working life of my Will in Him and He in us, but his acts remained, because that

which one does in our Volition doesn't go out(side), because they are our winnings, our victories over the human volition, hence they are ours, and we never put outside that which is ours. Whence who enters in Him, finds the first love of Adam, his first acts, that gives her the right to possess our Fiat and to repeat the same acts that He did, his acts are still speaking, his love is still fused in ours, and incessantly loves us with our same love.

“Therefore the work in the Divine Volition makes itself eternal with us and is not subject to finish and puts itself at (the) disposition of everyone, in a way that only one who is ungrateful doesn't take it and doesn't want to make use of the life, in order to receive life. These rights of possessing my Will as life, was given by the Queen of Heaven, because she is also of the human stock, but in a larger way and with more sacrifices, because it cost her the life of her own Son and God, in order to give the possession of the kingdom of our Fiat to the human generations, and it having cost her so much it is (the thing) that she longs and prays for the most that her children enter into this kingdom so holy.

“There was then my descent from Heaven in earth, that taking human flesh, every act of mine, suffering, prayer, tear, sigh, work and step, constituted a right to make the kingdom of the Fiat possessed by the human generations. I can say my Humanity is yours and of everyone and who wants to enter in this kingdom will find in It the door, the rights and the regal attire in order to enter, my Humanity is the attire that must cover and dress with decency all those that will possess it. My love is so much that I call other creatures that with portentous graces and with the sacrifice of their life, I make them live in my Volition, whom constitute new rights, disbursing their life, in order to give the possession of my kingdom to the human family. Therefore always race your will in mine, so that your acts completed can emit the flight to the Celestial Country.”

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**April 18, 1937**

***Continuous meetings between the Divine Volition and the creature. How who lives in Him has formed the little tiny sea of the Fiat. How he always races in everything in order to give new graces and new love.***

My flight in the Fiat continues, rather I feel that he comes to meet me in every instant, in everything that I touch, that I do, in the sufferings and in the joys, in every created thing, that he puts them around me in order to let me use them, it seems to me that he is as spying, in order to make himself known, in order to say to me: I am here, tell me what you want, you will make me more happy if you put me in the condition of being able to abound more (on) you, so that felicitating you, I feel more happy, for the happiness of my daughter. Now while my mind was drowned in his Divine sea, my beloved Jesus surprising me with his brief little visit, with a love that he could not contain, said to me:

“My blessed daughter, the excessive love of the Divine Will gives of the incredible, when the creature lives in Him, has formed his little sea of the Fiat in her soul, the which pulled by his same power he wants to magnify always more this little sea of his, in the circle of the soul. You feel what he does, taken with irresistible love he races, races always in every act that she does, if he sees that she must make use of the word, he races, goes to meet her, invests the word with his Fiat and increases his Divine power in the word of the creature, if he sees that she must work he races, takes her hands, squeezes them together, invests them with his Fiat, and augments his divine power in the works of

her, if he sees that she is about to move the step he races, invests them and gives them such power as to race always, toward who always races toward her, if she loves he races in order to give her new love, if he sees that she desires that she wants to be always more good, he races and augments his goodness, there is no thought, heartbeat and breath, that he doesn't invest with his Fiat, in order to make his wisdom, his beauty, the heartbeat of his eternal love grow.

“But it is still not everything, do you believe that my Volition can come to a standstill, in always racing toward who possesses his Volition? Indeed, in order to race he makes use of everything, if the Sun invests her, he races in order to give her more light and since the creature is more than the Sun he gives her the properties that the light contains, rather he augments them, he gives her his Divine sweetness, his fecundity, the variety of his Celestial perfumes, the taste of his divine flavors, his supreme qualities as the most beautiful varieties of the colors, and does it in a way with the power of his Fiat, that his beloved creature, more than Sun (there) doesn't remain other for her, but Light and heat, in order to invest her and to make himself invested; if the wind blows (on) her, he races, invests her and with his Fiat, he augments the power of his ruling love, his divine groans, in order to make her groan with his same groans and sighs that his kingdom come upon the earth, he kisses her, caresses her, squeezes her strongly, in order to make her feel how much he loves her and how he wants to be re-loved, if she drinks water he races, in order to invest her with his freshness and Celestial refreshments, if she takes food he races, in order to feed her with the food of his Will, so that the divine life grows in the creature, he re-confirms himself and confirms himself all the more in her.

“In short there is nothing (in) which my Volition doesn't race and oh, the feast that he makes, when he sees that she receives this sweet meeting and receives the good that without ever ceasing he wants to give her, and if the creature also races in everything, toward who races toward her, oh then my Fiat is taken by so much love, that his interminable sea swells, forms its highest waves and discharges in the little tiny sea magnifying in a marvelous and prodigious way, the capacity and breadth of his in the little sea of the soul. My daughter, these are our Divine ways, to always love, without ever ceasing, to always give, without ever finishing to give, if this were not so we should put a limit to our power, an enough to our love, but not even we are able to do it, because our Being being infinite, by himself he races in search of who loves and wants to be re-loved, therefore limits don't have value and the enough doesn't exist for us. At the most some ungrateful ones don't want to recognize us and not recognizing us, it happens as to a blind one, that in spite that the Sun doesn't deny him its light, indeed it invests him as through everyone, he doesn't see, nor does he knows it, but he can not deny that he feels its heat.

“But this can not happen for one who lives in our Volition, already He himself holds her in sentinel, in (the) act of continuous expectation of receiving our meetings, in order to meet us, our courses in order to race to us, and if our love in order to make her race more, hides our courses, while we race the same, oh! how the poor daughter is racked with spasms, so much so that we are constrained to immediately break the veil of concealment and say to her: we are here, quiet yourself, do not fear that we will ever leave our daughter, the daughter of our Volition; and in order to quiet her we make her feel our love more alive, and we abound with greater graces.

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**April 25, 1937**

***Prodigy of the working act of the Divine Will in the creature. How who lets him work in her is the longed for one, the welcomed one, the darling of the whole Celestial Court. All that which one does in Him, acquires the virtue to produce divine life.***

I was thinking of the Divine Will working in the creature. My God, how many surprises, how many moving scenes, how many wonders and prodigies, that only a God can do, and the human littleness remains stupefied, enchanted, in seeing the immensity of the Divine Fiat that while he remains immense he encloses himself in her little act and with the creative power forms there his working act, with a chain of Divine prodigies unheard of, but it such and so much that the Heavens are stupefied and the earth trembles, before the working act of the Divine Volition in the creature; but while my mind lost itself in these surprises, my Highest Good Jesus, repeating his brief little visit, all goodness said to me:

“My little daughter of the Supreme Fiat, so much is our love, that no sooner than the creature calls our Volition in her act, that he races and descends in the act of her, indeed to call him is none other than to prepare the little spot where he should work, calling him means to love him and that one feels the need of the working act of my Will, so that hers doesn’t work alone, but remains as footstool and admirer of a Volition so Holy. Whence descending he carries with himself his creative virtue, his joys and celestial beatitudes, the same Sacrosanct Trinity, as spectator and actor of his work, and while in the little spot of the creature he pronounces his Fiat, forms such prodigies and wonders, that the Sky, the Sun remain behind, and it exceeds all the beauty of the Creation, he creates there his divine music, the most refulgent suns, he creates there his working Life, his new joys, it is such and so much this act that the Angels, the saints, would like to empty the Celestial regions in order to enjoy the working act of their Creator Fiat. It is such and so much the beauty, the sumptuousness, the vivifying virtue of this Divine act that my Divine Volition carries it in Heaven, as conquest and triumph of the soul in which he has worked, in order to gladden with new joys and beatitudes all the Celestial Court, it is such joy, the glory that they receive, that they don’t do other than to thank my Divine Volition that with so much love he has worked in the creature, because there is neither glory, nor greater joy than his working and conquering act in her.”

And I in hearing this surprised said: My love, if this act is carried in Heaven, the poor creature remains without, and as fasting of this act. And Jesus added:

“No, no, my daughter, the act is always hers, no one can take it away and while it gladdens the Celestial Country, it remains as base, foundation and property in the depth of the soul, the conquest is hers and while it gladdens the celestial court, she loses nothing, rather she feels in herself the creative and continuous virtue of my Fiat in act of always making new conquests, and while it remains in the soul, at the same time it is carried in Heaven, as new glory and joy of the Saints and as beneficent rain to all the wayfarers, more so that the human family is bound with Heaven, and Heaven with the earth, there is a bond between them, that everyone has the right to participate in the good that they do, they are members united between them and as connatural the good races in order to give itself to everyone. And then as my Will works in the soul, Heaven puts itself in expectation, because They, swimming in the Fiat, they feel that he is about to work, and therefore they put themselves at attention, they demand, they long to receive the new conquests and joys of the life of the Divine Will that they possess. He is primary life of the Saints in Heaven, hence in the acts that He does everyone

concurs, therefore with right they want to receive the new joys and the beautiful conquests, that my Will knows how to do. Whence who lets him work in her acts, is the new joy of Heaven, the welcomed one, the darling, the longed for one of all the Celestial court, more so that there are no joys of conquests up there, and therefore they await them from the earth. Oh! if everyone might know all these secrets of my Divine Fiat, they would put forth (their) life in order to live of Him and to make him reign in the entire world.”

After this I continued to think of the Divine Will, nor can I do less, I feel him inside of me, that he gives me life, I feel him outside of me, that as the most tender of Mothers carries me between her arms, feeds me, raises me and defends me from everything and from everyone and my sweet Jesus added:

“My daughter, how beautiful is my Will, no one can boast to love the creature as He loves her, so much is his love, that He wants to do everything for her, he doesn’t want to entrust it to anyone, with his Fiat he creates her, he raises her, feeds her, carries her always between his arms of light, does for her (as) Teacher teaching her the most sacred sciences, reveals to her the most concealed and hidden secrets of our Supreme Being, puts her to (light)/knowledge of our love, of the flames that burn us, in order to make her burn together with us, in every act that she does, he never leaves her alone, he races in order to put there his life. So that every act is animated by his Divine Life, and possessing the virtue to be able to produce Divine life. And my Will takes these lives from within the acts of the creature in order to give Divine life, life of grace, life of light, life of sanctity, to the other creatures and life of glory to all the Celestial court, He is the true busybody, he wants to give himself to everyone through means of one who lives in his Volition. And when he has formed the fullness of his masterpiece, he carries her to Heaven, as triumph, victory of his power and Divine art, that he knows and can do in the creature, provided that she lends herself to live with Him and lets herself be carried in his arms. Therefore be attentive and let a Volition so Holy work, that loves you so much and that wants to be loved.”

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**May 6, 1937**

***How Jesus doesn’t know what to do with a soul that doesn’t possess peace. (For) who lives in the Divine Volition God makes for them (a) gift of all his works, and also of his Life itself, in order to make them see how much and how he wants to be loved.***

My abandonment in the Divine Volition continues, my poor mind, oppressed for the incidents of life, for me too sorrowful, I search my refuge in the center of the Fiat, in which I feel reborn to new life, rejuvenated, re-made from my sorrowful stages, but as I draw away from his center, my oppressions re-arise so much as to feel the just reproaches of my Dear Jesus, even to say to me: “My daughter, mind, because I don’t know what to do with a soul that it is not pacific, peace is my celestial sojourn, the bell that with its vibrating and sweet sounds calls my Volition to reign, is peace. Peace possesses voices so powerful that it calls all Heaven, puts it at attention in order to make it be spectator of the beautiful conquests of the work of the Divine Volition in the creature. Peace puts in flight the fearful tempests and makes arise the celestial smile of the Saints, the most beautiful enchantment of a Spring(time) that never finishes, therefore do not give me this sorrow to not see you in peace.” Whence I searched how much more I could to plunge myself in the Divine Volition in order not to

feel myself anymore, following his acts, as much of the Creation as that of the Redemption, and my beloved Jesus, invested my intellect and with his creative voice, all love he said to me:

“My blessed daughter, leave yourself, and come into my Will, we feel the extreme need to make known where our love arrives for one who lives in Him. And so much is our love that with anxiety we await that she unite herself, identify herself, to our works in order to give the right to her as if they might be hers. And since our creative strength is always in act, as she identifies with us, as if we might renew our works, we make for her (the) gift and we tell her: they are your works, do with them that which you want, with our works in your power you can love us how much you want, you can give us glory in an infinite way, you can do good to whom you want, you take right not only over our works but over He who has created everything, and we take right over you that already you are ours. How sweet are these rights of the human littleness in our Divine Being, they are sweet and loving chains, that make us love with more intense and strong love our creative work, and in our emphasis of love we go repeating: how beautiful she is, she is ours, all ours, and we are everything for her, there doesn’t remain other than to love each other, we will love her with eternal love, and she will love us with eternal love.”

I remained surprised as if I might want to put forth a doubt. And Jesus added:

“Daughter, don’t wonder, it is the pure truth that your Jesus tells you, that wanting to be loved, he wants to make known where the creature can arrive and how much he loves her, as if he might not content her with our interminable joys, we want the contentment, that she possesses that which we possess, and she loves us as we know how to love. You see for one who lives in our Divine Volition it is almost connatural, she finds our Fiat in the act of creating the Sky, the Sun, she unites herself to that act in order to do that which He does, such is our goodness, that with the union we have formed the marriage together and in our Volition, we have formed the decided act to give the Sky, the Sun as a gift to the creature. With this gift she gives us the glory of an extended Sky, she loves us in every point of it, does the good to creatures to make them possess and enjoy a Sky, and since she holds the Sun in her power, she gives us the glory, that the terrestrial globe possesses the light, every man that remains invested by the light and heat of the Sun, is one more glory that she gives us, a little sonata of love that she makes us, that enraptures our love to love more, every plant, every fruit and flower, fecundated and warmed by its heat is one cry more of glory and love that she gives us, the little bird that sings to the rising of the Sun, the little lamb that bleats, they are all accents of glory and of love that she sends us, and the merit of so many goods that the Sun does to the earth, that are incalculable, of whom are they? of whom lives in our Volition, in Him that which is ours is hers and since we don’t need merits, having made a gift of it, we leave the meritorious part to her, and for exchange we always want her cry of love and in every thing, and thus with the good that all created things do, the wind, the air, the water and everything.”

Whence I in hearing this not only remained amazed, but wanted to make a lot of difficulties, and passing to the acts of the Redemption, I found myself immersed in his sufferings, and my always amiable Jesus, perhaps in order to convince me made himself seen in my interior in the act of suffering the sorrowful Crucifixion, I took part in his pains and died together with Him, his divine blood flowed, his wounds were opened. And He with a tender and moving accent, as to feel my heart break said to me:

“I am within you, I am yours, I am at your disposition, my wounds, my blood, all my sufferings are yours, you can do with me that which you want, rather do it as magnanimous, as valiant, as lover, as my true imitator, take my blood in order to give it to whom you want, take my wounds in order to heal the wounds of sinners, take my life in order to give life of grace, of sanctity, of love, of Divine Will, to all souls, take my death in order to make so many souls dead in sin re-arise. I give you all liberty, you do it, you know how to do it my daughter, I have given myself and it’s enough, you will think (to make) everything redound to me (in) glory and how to make me loved. My Will will give you flight in order to make you bring my blood, my wounds, my kisses, my paternal tenderness, to my children, and to your brothers. Therefore do not marvel, this is truly the divine work, to hold his works in (the) act of repeating them continually in order to give them, in order to make (them) a gift to creatures, each one can say everything is mine, also God himself is mine, and oh, how we enjoy seeing them gifted by our works, possessors of their Creator. They are the excesses of our love, that in order to be loved we want to make touched/(felt) how much we love them and the gifts that we want to give them. For who lives then in our Volition, we feel as if we might defraud the creature if we don’t make for them a gift of everything, and this we don’t know how to do. Hence be attentive, make that your soul is embalmed by our divine peace, because we don’t know what disturbance is, and all things will bring you the smile, the sweetness, the love of your Creator.”

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**May 10, 1937**

***How God makes himself food of the creature; the exchange, the harmonizing, the speaking of both parts forms the most beautiful works. How the Queen of Heaven continues the office of Mother and she raises her Son in creatures.***

The sea of the Divine Volition continues to inundate me, and I being incapable and unable at everything, it seems that he is delighted as to a tiny little one to feed me with his hands, more than maternal, the food of his Fiat, and teaching me word by word, syllable by syllable, the first vowels, of the science of the Divine Will and when it seems that in some way I have understood him, oh! how he makes festive, because he feels the whole certainty of forming a soul all of Divine Will. And I in seeing his maternal cares, how content I am of it and I thank him from the heart. And my beloved Jesus as spokesman of his Volition, all goodness said to me:

“My little daughter of my Volition, every truth that I manifest to you on my Fiat is a growth that you make of Him, it is one mouthful more, that serves in order to fortify you, warm you and conform you all the more in Him, it is one sip more that you drink from the immense sea of my Will, it is one Divine property more that you acquire. Now you must know, that every act more that you do in Him, we prepare before you our Celestial table, and if you love, he feeds you our love, if you pass to understand us, he feeds you our Wisdom, and oh how many beautiful news and knowledges he gives you of your Creator, so that your God becomes your choice food, therefore in all that which you do, now he feeds you with our Power, now with our Goodness, now with our sweetness, now with our fortitude, light and our mercy. Hence the human littleness, with living in our Eternal Volition absorbs us sip by sip, mouthful by mouthful, because being little, also for how much it is possible for a creature to take all together that which she must take of our Divine Being, more so that this serves to delight each other, we to give, and she to receive, we to give of ours, and she to give us her littleness, we to work her as we want, and she who lends herself to let us work; it is the

exchange on both parts, the harmonizing ourselves to each other, the speaking to each other, that forms our most beautiful works and we develop the life of our Will in the creature, without doing anything, she does nothing. Therefore it is necessary to work, to speak, to make ourselves understood, to work, in order to make beautiful statues, the repeaters of our life.

“Hence when we find one who wants to listen to us, to give themselves to us, in order to receive, we don’t spare anything, of that [which] we are able and know how to do for creatures. Now my daughter, when the creature is fed with our Fiat, even to not knowing other food, and having formed the chain of her acts, all sealed by the characteristics of divine virtues, God remains imprisoned in his divine virtues in the creature, and then, if she loves it is God that makes display of the power of his love, of his goodness, sanctity, et cetera, in the acts of the creature, so that the power is such that goes forth through means of these acts that God does in the creature, that it invests Heaven and earth, flutters over all souls and with his powerful love, invests them, sweeps them away, makes her give the kiss of the Divine Volition in a way that the human family will feel his power, his love, that wants to reign.

“More so, that the hidden God gives them this right, through means of a creature that belongs to their human race. Rights that they can not refuse to acknowledge, unless some perfidious, but my power will know (how) to knock down and conquer. Whence leave me to complete the work of my Will in you, do not oppose in anything, and you and I will be content to see him reign in the other creatures.”

After this I made Holy Communion and in my interior my Dear Jesus made himself seen, tiny, tiny, and the Celestial Mother extended her azure mantle over me and the Divine Child, then I don’t know how I felt her inside of me, that she kissed, caressed, took in her arms her Dear Son, she squeezed him to (her) Heart, raised him, fed him, made for him a thousand stratagems of love, I was (a) spectator and amazed. And the Sovereign Celestial Mama said to me, but with a love that made one astonish:

“My daughter there is nothing to be amazed about. I am inseparable from my dear Jesus, where there is the Son, the Mother must be, this is my assignment to raise him in souls. He is tiny, souls do not understand how they must raise him, nor do they have the milk of love in order to feed him, in order to quiet his weeping, in order to warm him when they make him numb from the cold, I who am the Mama I know the little needs of my Divine Child, nor would He know how to remain without his Mama, we are inseparable all and two, I repeat in souls that which I did in his infantile age, and while I raise my Son, lending them all the care in order to make him happy, at the same time I take care of the daughter in order to raise her according that she wants my Son. This is my mission more than Celestial, as I see my Son in souls thus I race, I descend in them and I occupy myself with his growth.

“Much more so that being one the Will of my Son with mine, (it is) as connatural where one finds Him there also am I, and accordingly my love imposes itself to develop the office of Mother, to He who loves me so much and to those people that we love so much, because I feel (them) as twins born at one birth, my Son God and the creature, how not to love them? Then with an accent more tender and moving she added:



“My daughter, how beautiful it is, great (and) prodigious the virtue of the Divine Will. He empties all that which is neither light, nor Divine, he unites the most remote distances, repeats in act, that which had been done through centuries and centuries and makes it as connatural the human act in the Divine, it is his creative strength, that arrives to bilocate, to multiply, to transform his same Life in the creature. Therefore love him a great deal and deny him nothing.”

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**May 16, 1937**

***The truths Divine birth, and it is the greatest miracle that God can do, and the great good that it carries to creatures.***

I am always re-turning in the sea of the Divine Volition, the so many truths manifested to me, they crowd in my little mind as so many refulgent Suns, each one of which wants to tell the story of the Divine Fiat, but one distinct from the other, some want to tell the story of his eternal light, some of his sanctity, some of the way how he forms his life in the center of the soul, in short all have something to say of a Volition so holy, and all have a special assignment to be carrier of the good that each one encloses, that united together formed one life alone. However, in order to be able to deposit the good that they enclose, they want to be listened to, the doors of the soul opened, recognized and as if prayed to and appreciated, in order to make the life that they contain deposited, I lost myself in the midst of so many messengers, that all wanted to tell the eternal story of the Fiat. And my Highest Good Jesus, repeating his brief little visit to me, with an indescribable love said to me:

“My little Daughter of the Divine Volition, you should know that the greatest miracle, that our Divine being can do is to manifest a truth that pertains to us, because It first becomes formed, matured in our bosom and as our birth we bring it forth, as carrier of Divine Life to (the) good of creatures. And then we bring forth this birth, when our love raises its flames so much, that in order not to remain drowned, we feel the need to put forth our divine births. You see therefore what we put forth with manifesting a truth, not the Sky, the Sun, the wind, but our life, as bearer of Divine life to creatures, the other miracles, the creation itself are our works, not life, instead truths are perennial life, and if they find one who receives them, they bilocate themselves, multiply themselves in an incredible way for every creature, so much so that each one can hold it for herself as life that belongs to her. These truths as our births, they resemble us in everything to our Supreme Being, they are not voice and they speak, and they make spoken, they don't have feet and they walk, but so fast, that no one can catch up to them, nor impede (their) step, they enter in the intelligence and form the thought in order to make themselves known, they transmute the will in order to make themselves possessed, they renew the memory in order not to forget, they walk in the ways of the heart in order to make themselves loved. So that they don't have hands and they work, they don't have eyes and they look, they don't have heart and they generate love.

“The truths are none other than palpitating lives of our Divine Being in the midst of creatures, heartbeat without heart, because our heart is the creature, and we as most pure Spirit, that we find ourselves everywhere, we are the heartbeat, that while it isn't seen, it is felt and we form the life and we give it to all the human generations. Whence there [is] no miracle similar to the great miracle of when we bring forth from us a truth, it is a life of ours that we expose, which more than Sun, it will make itself light of creatures that darting them with its vital heat, will mature its life, first to whom

it becomes directed and then to diffuse itself in whom wants to receive it, and if they find ungrateful ones that don't want to receive such a good, They are not subject neither to die, nor to lose life, but they wait, with unconquered patience, if needs be centuries, new generations, to which they will give the goods that they possess and they will complete the purpose why they went forth from the Divine bosom.

“We in bringing forth our truths we look at the centuries, and when we are certain that they will bilocate, will multiply our lives in the midst of creatures, then we bring it forth in order to give the good that they possess and in order to receive the Divine honor and glory, that our truths possess. We don't ever do useless things, do you believe that the so many truths that we have manifested to you on our Will with so much love they won't bring forth their fruit and they won't form the life of Themselves in souls? quite, if we brought them forth it is because we know (with) certainty that they will bring forth their fruit and they will establish the kingdom of our Volition in the midst of creatures, and if not today, because it seems to them that is not food adaptable for them, and perhaps despised, that which could form Divine life in them, (the) time will come that they will compete for whom will know these truths more, with knowing them they will love them, the love will render adaptable food for them and thus they will form the life that my truths will offer them.

“Therefore do not give it thought it is (a) question of time, I know how things will go, I will not stop, I continue to manifest my truths, and you follow your flight, and lend yourself to listen to me and to put them in practice.”

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**May 23, 1937**

***How the Divine Will is order and peace and it is the sign where He reigns. Who lives in the Divine Volition is always renewed in Divine sanctity, love and freshness and in her act races the creative and growing act of the divine goods.***

The sea of the Divine Volition murmurs continually, but with such harmony, order and peace, his waves although most high, are always pacific and as they invest creatures, Heaven and earth, first they give her (an) embrace and the kiss of peace, and then they enter in her soul, if they don't receive the kiss of peace, it seems that they pass ahead of her, because where there is not peace one is not adapted (for) the Divine Volition, there is no place for Him. But while my mind was lost in this sea, my always amiable Jesus, visiting my little soul, with a Divine sweetness and peace, said to me:

“My blessed daughter, my Will is order, and the sign if he reigns in the soul is perfect order, which generates peace. So that peace is the daughter of order, order is the immediate son and generated by my Fiat. But you don't know what great good order produces, He gives dominion to the creature and renders her dominator of herself, dominator of all created things and since her dominion is divine, because generated by my Volition, she dominates over my Will himself and over everyone.

“But (this) is not everything yet, the virtue of order is admirable, he binds himself with everyone, he gives his pacifying and dominating waves, he takes and makes his the strength of the Creation, that of the Saints that are in Heaven, the Divine strength itself, he makes it his, his orderly and pacific ways are so penetrating and insinuating that everyone lets him do it, more so that he has given himself

to everyone, he has retained nothing for himself, it is just that everyone gives themselves to him. Therefore one feels in oneself the peace, the joy, the happiness of the Celestial sojourn. Everyone feels united, bound with inseparable union, because that which my Will unites is not subject to separation.

“Whence true order carries the union, the accord with everyone, and has a place in everyone, and everyone will find a little place in him, that she will love with that same love, with which their Creator himself loves them. They are the prodigies that my omnipotent Fiat knows how to do, where He reigns, he doesn’t know how to do other than works that resemble him, and they generate in the soul the effects that form his Life itself, so much so that no one will be able to object to anything, and I must be able to say: no one touches me, nor can they touch her, because it is my Will and if someone might dare to, I will know how to defend myself, my love will be converted for them into fire of Justice and I will humiliate them into the dust. Therefore be attentive that everything is order and peace in you, if you feel something contrary put yourself on watch and pray to me, press me that with my dominion I knock down all that which is not order and perennial peace.”

Whence I followed to think of the Divine Will and my sweet Jesus added:

“My daughter, as the creature calls my Will in her acts, in order to live in Him, He invests the creature, and her act, with his creative strength, and he renews his Divine life; and suppose that she calls him while she is working, do you sense what my Volition does: he calls in act how many times she has worked, unites them together, as if they might be one act alone and putting forth his creative strength, transforms into divine all that which she has done and is doing, seals there the sanctity of his works, and gives her the new merit and glory, as if she might have worked everything again, for his love, if she loves, he calls to life how many times she has loved, and makes one love alone of it, if she suffers, he calls to life how many times she has suffered, unites them together, and puts there the seal of divine pains and gives the new merit to her of how many times she has loved and suffered, in short all that which she has done and repeats, all re-turns in act, with uniting herself together in order to receive the new beauty, sanctity, grace, freshness, love and new merit; in my Will there are not separate acts, nor divisions, but highest unity, everything must give of me, with this difference alone, that in the creature, there is our creative and growing act, instead our Supreme Being, is not subject neither to grow, nor to decrease, so much is our fullness, immensity and infinity, that for vent of our love we feel the need of giving and of loving creatures, and to be loved, but without diminishing (in) anything.

“Behold therefore we are all eyes, we are on watch, in order to see when she wants to have life in our Volition, in order to have (the) occasion to love her more, and to enrich her with our love, in order to receive love. We can say, that we cover her with our Divine Being, we harmonize her with us, in order to enjoy ourselves with her and to give her of ours and when she shaken by the fibers of our love, by our burning breath, that says continually to her I love you, I love you, oh daughter, and she makes our echo and repeats to us: I love you, I love you, Life of my life, Love of my love, my Father, Creator mine, all mine, I love you; she puts us in feast and gives us the pure joys that we want because we have given her life.

“Therefore we want her in our Will, in order to hold her as we want, in order to give her that which

we want to give her, and in order to receive that which we want from Her; outside of our Fiat, our love for her remains impeded, there is such separation between her and us, that she arrives to feel herself distanced from us and we distant from her, and she even arrives to fear us, and to be afraid of us: human will where it casts the creature (from) me that I love so much.”

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**May 28, 1937**

***The Queen Bearer of Jesus, the great gift that was consigned to her. Assignment that she had from the Supreme Being.***

The living in the Divine Volition continues, so much is his love that he hides me in his light, so that I don't see, don't feel, don't touch but his Most Holy Will. Rather this morning my Celestial Mother, has made for me a sweet and dear surprise, having made Holy Communion, she made herself seen in my interior that she was as in harmony with the baby Jesus, she held him so tightly to her Maternal Heart, covered with her arms, that in order to look at him and recreate with my little love, I had to abandon myself between her arms in order to also be in harmony with them, so that I might be able to love, as Jesus and the Queen Mama loved. Oh! how content they were that I wanted to have life together with them. Now while I was pressed with them, the Sovereign Queen all goodness and tenderness said to me:

“My dear daughter, you should know that I am the bearer of Jesus, this was a gift that the Supreme Being entrusted to me, and when he was certain that I held grace, love, power and the Divine Will himself, in order to keep him guarded, defended, loved, then he made for me the consignment of the gift, that is the Eternal Word, that incarnated himself in my bosom saying to me: ‘Our daughter, we make for you the great gift of the Life of the Son God, so that you are proprietress of him and you give him to whom you want, however know him(,) keep him defended, do not leave him ever alone to whomever you give him to, in order to make up for if they don't love him, in order to (make) reparation to him if they offend him, you will do in a way that he lacks nothing for the decency, for the sanctity, for the purity that is appropriate to him, be attentive, it is the greatest gift that we make you, and we give you the power of bilocating him how many times you want, so that who wants him, can receive this great gift and possess him.’ Now this Son is mine, he is my gift, and as mine I know his loving secret, his anxieties, his longings but so much so, that he arrives to cry and with repeated hiccups he says to me: ‘My Mama give me to souls, I want souls;’ I want that which He wants, I can say that I sigh and cry together, because I want that everyone possesses my Son, but I must put his Life in security, the great gift that God entrusted me (with).

“Behold therefore if he descends in hearts Sacramentally, I descend together with him for guarantee of my gift, I can not leave him alone, my poor Son, if he might not have his Mama that descended together with him, how badly they deal with him, some don't tell him an I love you (from the) heart, and I must love him, some receive him distracted, without thinking of the great gift that they receive, and I pour myself over Him in order not to let him feel their distractions and coldness, some arrive to make him cry, and I must quiet his weeping, and make sweet reproaches to the creature that, they might not make him cry for me. How many moving scenes happen in the hearts that receive him Sacramentally, there are souls that do not ever content themselves with loving him, and I give them my love, and also his, in order to make one love, these are scenes of Heaven, and the Angels

themselves remain enraptured by it, and we encourage ourselves from the sufferings that the other creatures have given us.

“But who can tell you everything? I am the Bearer of Jesus, nor does He want to go without me, so much so that when the Priest is about to pronounce the words of the Consecration over the Holy host, I make wings with my Maternal hands, so that he descends by means (of) my hands, in order to consecrate him, so that if unworthy hands touch him, I make (him) feel mine that defend him and cover him with my love.

“But this is not enough, I always remain to watch in order to see if they want my Son, so much so that if some sinner repents of his grave sins and the light of grace dawns in his heart, I immediately bring Jesus to them, as he confirms with pardon, and I think to everything of that which is needed in order to make him remain in that converted heart. I am the Bearer of Jesus, and I am because I possess in myself the kingdom of his Divine Will. He reveals to me who wants him, and I race, I fly in order to bring him, however without ever leaving him, and not only am I Bearer, but spectator, listener of that which he does and says to souls.

“Do you believe, that I was not present to listen to the so many lessons that my Dear Son made you on his Divine Will? I was present, I listened word by word that which he said to you, and in every word I thanked my Son and I felt myself doubly glorified, that he spoke of the reign that I already possessed, that has been all my fortune and the cause of the great gift of my Son, and in seeing him speaking I saw grafted the fortune of my children with mine, oh! how I rejoiced, all the lessons that he has given you and also more, they are already written [in] my Heart and in seeing them repeated to you, I enjoyed in every lesson one Paradise more, and how many times you were not attentive and you forgot, I asked pardon for you, and prayed that he might repeat his lessons, and He in order to content me because he doesn't know how to deny anything to his Mama, repeated his beautiful lessons to you. My daughter I am always with Jesus, however at times I hide in Him and it seems that He does everything as if he might be without me, instead I am within, I (am) concurrent together and I am to light of that which he does. Other times he is hidden in his Mama and has (things) done by me, but He is always concurrent together. Other times we reveal both of us together, and the souls see, the Mother and the Son who love them so much, according to the circumstances and the good they require and many times it is the love that we can not contain that makes us give into excesses toward them, but be certain that if my Son is (there), (so) am I, and that if I am (there), my Son is (there), it is an assignment that was given me from the Supreme Being, which I am not able, nor do I want to retract. More so that these are the joys of my Maternity, the fruits of my sorrows, the glory of the kingdom that I possess, the Will and the completion of the Sacrosanct Trinity.”

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**June 6, 1937**

***Interest that God holds that the creature might live in his Will; dowry that he will give. Sentinel of Jesus in order to supply for that which she lacks, and if needs be he will also do miracles. Example of a king.***

I feel between the arms of the Divine Volition and I thought to myself: it seems difficult to me that one can live perfectly in Him, life is full of obstacles, of sufferings and of such circumstances, that one

remains as absorbed, and his rapid course escapes that as breathe and heartbeat should race in that Divine Fiat, as breath and heartbeat his in ours, that always races in order to give us life without ever stopping. And my sweet Jesus commiserating my ignorance all goodness said to me:

“My blessed daughter, you should know that the first thing of most interest, is that our Supreme Being wants that the creature do and live in our Will, being this state the unique purpose for which we have given her life. Now when we want, we give all the means, the helps, the necessary things that they need in order to have that she might be able to give us that which we want from her, and if a continuous miracle is needed on our behalf, we do it, provided that we obtain our intent.

“You don’t know what an act means wanted by us and completed in the creature, so much is its value, the glory that it gives us, that it arrives to make itself (a) crown, it embraces the Eternal and so much is the contentment that it gives us, that we put our Divine Being at (the) disposition of the creature, in order to make that our act wanted and completed might have its life in her. Now the first dowry that we give to whom wants to live in our Divine Will, the first support, the sure defense, are the truths; these open the entry, they pave the way and jealous they put themselves as faithful sentinels around whom wants to live in my Fiat, the light of our truths that belong to Him doesn’t move anymore from over the fortunate one, it invests her, caresses her, moulds her, kisses her, and gives itself sip by sip to her intelligence in order to make itself understood, and this for cortege of the life of my Volition that reigns in her. The truths when they issue forth from our bosom, they have their assignment of good that they should do, the souls that they should enclose in the light that they possess and therefore they are all eyes over them, they fix (on) them so much, that they can not escape, nor can they become tired although they might pass centuries they are always at their place.

“You see therefore what great dowry I will give to whom should live in our Eternal Volition, all the knowledges that I have manifested upon Him, the immense values, his merits, his love and the love that he has pushed me to manifest them, it will be the great dowry and the Divine dowry, that I will give to whom will want to live in my Fiat, in which they will find all the superabundant helps, in order to become rich and happy. They will find in these truths the tender Mother that taking them up in her Womb as little babies she wraps them with light, feeds them food, makes them sleep on her bosom, in order to hold them secure she walks in their steps, works in their hands, speaks in the voice, loves and beats in their hearts, and in order to hold them attentive and entertained does for them as Teacher, telling them the enchanting scenes of the Celestial Country. In these truths they will find one who cries and suffers together with them, who knows how to put to traffic/trade even their breath, the littlest things, the nothings themselves, she will change them into divine conquests and eternal values.”

And I: my Jesus you have reason, but the human weakness is so much that I fear that I make little escapes from within your Will. And Jesus resuming his speech added:

“My daughter, your fear displeases me, you should know that so much is my interest, the love that burns me that I want that the soul live in my Will, that I take the pledge of everything, I supply for her in everything, however I do this when there has been a firm and constant decision to want to live in Him, and on her part she doesn’t lack, she does how much more she can. You sense one secret of mine my daughter, and where my love makes me arrive, you sense what I do, when by straights

of necessity of human life this life, [that] is also mine, for sufferings that I myself dispose, hence the creature remains as groggy and lost hence she doesn't know how to follow the acts of the Life that reigns in her, I because I want that this life doesn't remain broken because He being life, not virtue that they can do acts at intervals and to circumstances, but Life there is the whole necessity of the continuous act, I who am on watch and jealous I maintain the sentinel of her, as I see that she interrupts her course, I do that which she should do, whence my working in my Fiat shakes her and she returns in herself and follows her course in my Volition, and I without even saying anything to her of her stop, I retie from where she left and where I followed my act, in a way that the Life of my Fiat doesn't remain broken in her, because I have supplied for everything, more so that in her will she wanted to, but weakness interrupted her.

“Behold therefore so much is my love that I want that one live in my Will that at whatever cost, although there might be needed continuous miracles I will do them. But have you noticed my tenderness, my strong love? that having missed her course I don't reproach her, I don't say anything to her and if I see that she notices that she has missed it I encourage her, I commiserate her in order to not put mistrust in her and all goodness I say to her: Don't fear, I have supplied for you and you will be more attentive, isn't (this) true? And she seeing my goodness loves me more. I know what I must give of mine, in order to have that the creature might live in my Will, and therefore I will do as a king, that greatly loves that his kingdom be populated. He makes it (known) to the whole world, that whoever wants to (can) come into his kingdom and he wants it known, in order to send them money for the trip, that he will make them find a residence at their disposition, attire and abundant foods, the king promises to give to them such riches, as to make them rich and happy; so much will be the goodness of this king, that he will have life together with the people, that he loves so much that with his riches he has ransomed them from the miseries and unhappiness of life.

“Such am I, I will make known to the entire world, that I want the people of my Divine Volition, and provided that they give me their name and they will make me know that they want to come into my kingdom, I will give them all the goods, unhappinesses won't have a place in her, each one will possess her kingdom, she will be king of herself, and they will have life together with their Creator. I will show off so much in giving, that everyone will remain enraptured by it. My daughter, oh! how I long for it, this living of the creature in my Will, and pray and yearn together with me for it and it (will) be sweet for you to put forth (your) life for a kingdom so holy.”

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**June 18, 1937**

*What one obtains and what it means (to) submit oneself to the Divine Will. change of abandonments between the Divine Will and the soul; merit that one acquires. Outlet of love. How in every created thing there is the deposit of love for us.*

I was following the Divine Volition in his acts and oh how many surprises, how many consoling things, one feels such love, that one remains as drowned in the Divine flames. And my sweet Jesus wanting to make me know more what it means one submission, one act more in the Divine Volition, all goodness he said to me:

“My daughter, if you might know how my love feels an extreme need to relieve itself and to make

known what it pours into the creature when she submits herself to my Will and becomes as our daughter to live in Him, as she submits herself and we see her in our divine enclosures, that are interminable, we feel ourselves enraptured and we pour forth a new sea of love to her, but so very great, that she feels drowned and not being able to contain it all, she makes gifts to everyone, to all created things, to the Saints, to the Angels, to her Creator himself, and also to the hearts disposed on the poor earth, of the seas of love that she has received, we feel ourselves give to everyone in order to make ourselves loved by everyone. What traffic/trade, how many loving industries, we feel ourselves repeat our surprises of love, to exchange our divine ways. As the creature submits to our Will in order to make him reign, she forms the place for us in her, in order to let us work as God, in her little field, and the prodigies are such and so many that we do, our industries of love, that the Heavens abase themselves, are shaken and they contemplate stupefied that which we do in the creature where our Divine Fiat reigns.

“You should know that our Creation didn’t finish in man, because it was interrupted by the subtraction that he made from our Volition, not reigning in him, we could not entrust ourselves to Him, and therefore the continuation of our creative work remained as suspended; hence with anxiety we await that she returns in the arms of our Fiat, so that she lets him reign, and then we will resume the continuation of the Creation, and oh how many beautiful things we will do, we will give surprising gifts, our Wisdom will put forth all its divine art and oh how many beautiful images that resemble us will he put forth by his divine light, all beautiful, but distinct the one from the other in sanctity, in power, in beauty, in love, in gifts, our love won’t be impeded anymore, finding our Volition he can do and give that which he wants, hence he will show off so much in giving in order to re-do his repressed love. And since we will be free in giving we will call them our times, we will make known who we are, how much we love them and how they should love us, we will give them our love at their disposition, so that we might be able to love each other with one love alone.

“So that who will live in our Volition will be our triumph, our victory, our divine army, the continuation of our Creation and its completion. Do you believe that it is nothing for us wanting to give, and to not be able to give? the power to create innumerable prodigies of graces, of sanctity, and because our Will doesn’t reign in souls we are as rejected and impeded from being able to create our most beautiful works? This is the climax of our sorrow. Therefore with never doing your will you can soothe this sorrow for us and with always doing ours, you will have our power, our love in your power, thus you can enrapture our Fiat, in order to make him reign in the midst of the human generations.”

Afterwards I continued to think of the Divine Will and said to myself: is it not enough to give oneself one time into the power of the Divine Fiat, what can be the good of always giving oneself? And my always amiable Jesus added:

“My blessed daughter, you don’t know the secrets of our love, and our infinite stratagems that arrive even to the excess, one needs to love indeed in order to know how to find so many discoveries/contrivances of love, in order to be able to give and to receive from whom one loves. You should know that every time that the creature gives herself to us, in the power of our Volition, we give ourselves to her, as abandoning ourselves in the bosom of the creature, and if you might know what it means this our abandoning ourselves, the grace, the good that we leave them, the



renewal of our life that we repeat, your heart would burst you with joy, with happiness and with love.

“But this is nothing, every time that she gives herself to us, we give her the merit that she has given us her life, and if she gives it ten, twenty, one hundred, one thousand times and even more, so many times we give her the merit as if she might have given so many lives for how many times she has given it, and as many times we give her our life, we renew her in ours, we repeat the good to her, rather we increase it, for how many times she has given hers to us. So much is our satisfaction, the gusto that we experience when the creature gives herself to us, that we lavish so much on her, that as many times we give her the merit to possess so many Divine lives and bilocating hers, we give her the merit of so many lives for how many times she has given hers. This is our Divine commerce, we want her to give to us (and) we give ourselves, in order to receive the life of the creature in our Supreme Being, this exchange of life maintains the conversation, we make known who we are, we make them feel the ardent heartbeats, the love that consumes us, how we love her and want to be loved.

“And then if she might not feel the need of giving herself continually to us it is a sign that she doesn’t love us, and her heart is not in possession of our irresistible love, this is the sign of true love, to want to always give oneself, almost in every instant to whom one loves; but while he gives himself, the strength of love imposes itself that he wants to receive and if he might not receive he would feel suffocated and would burst into cries of sorrow, as to deafen Heavens and earth. And therefore in order not to arrive to such straights of sorrow, my love waits that the creature gives herself to me, and I immediately give myself to Her, with the whole infinity of our Will.”

Whence I followed my round in the Creation, and oh how many beautiful surprises, every created thing said to me how much God loved me, every one of them possessed the space that contained a deposit of love, that had to say to me always he loves you, your Creator loves you; I remained surprised and my sweet Jesus returning resumed to speak:

“My daughter, you know that the Creation was an outlet of our love and while we brought forth the Creation to the light of day, we held everyone present, not one creature escaped us and we put for each one of them, in every created thing a deposit of love that should love her and tell her always he loves you, your Creator loves you. So that if created things race in order to give to them the good that they possess, it is our love that makes them race. If the Sky extends itself over the head of everyone it is our deposit of love that gives it the right. If the Sun gives its light to everyone it is the inheritance of the love that everyone holds in the Sun of its Creator. If the earth is firm under her steps, it is our deposit of love, that makes it take as in womb from mother earth the creature and assuring her step says to her beneath her plants: he loves you, He who has created you loves you. If the water quenches you, it is our cry of love, that races in the water and quenches you, washes you, gives the humor to the plants and so many other goods that it does. If the fire doesn’t burn you it is our deposit of love, that they are the properties of the creatures that cry out warm my daughter, do her no harm, and thus with all the other things.

“Now I want to tell you a consoling thing, if the creature enters into created things, recognizes this deposit of love of ours in every one of them and makes resound her love in ours, she prepares the table to her Creator. You see in the Sun alone how much diversity of foods of love you can prepare for us, in that light there is the sweetness of our love, and you loving us to the touch of ours you

sweeten yours and give us the food of love that sweetens us, in that light there are the tastes of our love and loving us you give us the joys of so many tastes of our love, in that light there is our fecund love, the love that wounds, burns and consumes, and you loving us will acquire the divine fecundity in your love, the virtue to wound us, to burn yourself and consume yourself for us, there is also the variety of the colors that embellishes everything, and you loving us will acquire the virtue of the beautiful love in which you will remain as mantled with an enchanting beauty and oh how we will feel enraptured.

“Daughter if I might want to speak to you (of) the multiplicity and diversity of love that we have put in every created thing for every creature, I would not finish, and how she holds the duty to know this our manifold love, in order to find the model to love us, with so many distinct loves, as we have loved her. But alas! our love remains isolated without the company of the love of the creature and this is a sorrow for us that our love [is] not recognized in every created thing, while everything holds the mandate from us to love her with (a) distinct love, in the wind races the puffs of our kisses, the billows of our loving caresses, the groans of our suffocated love, in the impetuosity of the wind our ruling love that wants to make itself known in order to reign over everyone, and at times it arrives as to almost speak with deafening cries, in order to make that she might be able to hear no other than our love that loves her.

“Oh! if the creature might recognize our love that races in the wind, she would retribute our kisses and our caresses to us with hers, (as) with the rest, because we kiss her and we caress her because we want to be kissed and caressed by her, she would groan together with our love in order to not make us suffocate, she would love us with hers and our ruling [love], and crying out together with our love, she would deafen everyone with saying we love you, we love He who loves us so much; also in the air that everyone breathes how much love doesn’t race, but no, not in intervals as in the other created things, but in every instant, in every breath, if she sleeps, if she works, if she walks, if she eats, our love races always but with a distinct and new love, with all the other created things, in the air our love races that gives life, with an enchanting rapidity that no one can resist, it races in the heart, in the blood, in the bones, in the nerves, in everything, and constitutes itself vital act of the human being and silently says to them, I bring you the continuous love of your Creator and because (it’s) continuous, I can give you life; oh if they might recognize us in the air that they breathe, the act of life that we have put in it, the enthusiasm of our love that races, races always without ever stopping, she would give us for exchange her life in order to love us, in order to tell us our story of love and to repeat our refrain I love you, I love you always in everything, and in every thing, as You have loved me. From the greatest created thing even to the littlest there is one new and distinct love of ours for creatures, and since they don’t know it they don’t reciprocate us, rather with highest ingratitude they reciprocate our love in offenses.

“And therefore we await that our Will is known and dominant in the midst of the human generations, which will be the revealer of our love, and then we will do it again and we will love each other with one love alone. How content we will be and seeing ourselves loved we will add on other new and distinct loves, thus our love won’t be repressed anymore but will have its outlet of love and of being loved in return. Therefore pray that our kingdom comes and you recognize our love, and if you want love(,) love us, if we don’t find our love in the creature, we don’t know what to give her, nor what to do because there lacks the knoll where to put our graces and the first element that forms our life

in her.”

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**June 28, 1937**

***That which God does to the creature when she enters in his Will. As one decides to live in the Divine Volition, her name is written in Heaven and she remains confirmed in good, in love and Divine sanctity, and she becomes enrolled in the Celestial Militia. Example.***

My flight in the Divine Volition continues, I feel myself carried in his arms, but with such love and tenderness as to feel myself confused in seeing myself so very loved, and surrounded everywhere by his maternal goodness. And my sweet Jesus, repeating his brief little visit with me, with a love as to feel my heart burst, all goodness said to me:

“My daughter of my Volition, if you might know what our contentment is in seeing the soul enter in our Will, one can say, that she races towards us, and we towards her, and as we meet each other, our Will invests her with light, our love kisses her, our power takes her in arm, our wisdom directs her, our sanctity invests her and puts there as seal, our beauty to embellish her, in short, all our Divine Being puts itself in attitude around her, in order to give her of ours. But do you know why? because entering into our Volition, not to live of hers, but of ours, we receive that which went forth from us, we feel restituted the purpose for which we created her and therefore we make festive. There is no act more beautiful, scene more enchanting (than) of the creature entering in our Will. And every time that she enters, so many times we renew her in our divine Being, giving her new charismas of love.

“Therefore one who lives in our Volition holds us in feast, she feels the need of living in ours, in order to be fondled by her Creator, and we feel the need to be fondled by her, and to give her new heroisms of graces and of sanctity.”

Jesus became silent, and I felt sunk in the eternal Volition, and amazed in feeling how much we are loved by God if we live in his Volition and (a) thousand thoughts crowded in my mind, and my beloved Jesus, resuming to speak said to me:

“My daughter, do not wonder for that which I have said to you, rather I will tell you more surprising things yet, but how much I would like that everyone might listen, in order to make everyone decide to live in my Volition. You feel how consoling and beautiful it is of that which my love pushes me to say to you, my love is so much that I feel the need to tell you where we arrive for one who lives in our Volition.

“Now, you should know, that as the soul repeatedly and firmly decides to not live anymore of her will, but of ours, her name becomes written in Heaven, with indelible characters of Light and she becomes enrolled in the Celestial militia, as heir and daughter of the kingdom of the Divine Will; but this is not enough for our love, we confirm her in good, in a way that she will feel such horror for every slight sin, that she won’t be capable anymore of falling, not only, but she will remain confirmed in the goods, in the love, in the sanctity, et cetera, of her Creator, she will be as invested by the prerogative of the District, she will not be looked at anymore as exiled, and if she will remain on earth, she will be as officiating of the Celestial militia, not as exiled, she will hold all goods at her

disposition, she can say: being that his Will is all mine, that which is of God is mine. Rather she will feel herself possessor of her Creator and since she won't work anymore with her will but with mine, all the barriers are broken that impeded her from feeling her Creator, the distances have disappeared, the dissimilarities between her and God don't exist anymore, she will feel so loved by He who has created her, as to feel (her) heart burst with love, in order to love He who loves her, and feeling herself loved by God is the joy, the honor, the greatest glory for the creature. My daughter, do not wonder, they are our goals, the purpose for which the creature was created, to find in her our life, our reigning Will, our love, in order to be loved and in order to love her, if this was not so, all the Creation would be an unworthy work of us."

I felt my heart burst with joy in hearing that which my Dear Jesus had said to me, and I said to myself: possible, possible all this great good? And sweet Jesus added:

"My daughter, am I not the Proprietor to do and to give that which I want? it is enough that I want it, everything is done, and then also in the base world things happen that in some way resemble (this), if a man gives his name in writing in the army of the government, this in order to be sure of him one makes him swear fidelity to the government, this oath makes him be tied to the army, he dresses himself in the uniform of the militia in a way that he becomes recognized by everyone that he belongs to the army, and when he has demonstrated ability and fidelity he receives the salary for life, with this salary that no one can take away, he lacks nothing, he can hold servants that serve him, he can live with all the comforts of life and although with time he retires in rest. And what thing has he given to the government? it is only the external part of his life that has constituted the right to him to receive the pay during his life.

"Instead who with firm decision has given me her will, has given me the most noble, most precious part, that is her will, in her having given me all the interior and the exterior, even the breath, and with this she has merited to be written in the Divine army, in a way that everyone will know that she belongs to our militia, how can I let her lack anything, as to not love her? if this could be for your Jesus it would be the greatest sorrow, it would have taken away the peace for me that by nature I possess, not to love She who has given me everything and that with indescribable love I possess her, hold her in my Heart and I let her have my life itself."

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**July 4, 1937**

***How God wants to form so many of his divine lives in every single creature. How who lives in the Divine Volition makes himself bearer of everyone and of everything to his Creator.***

I found myself all invested with the Divine Volition, anywhere and everywhere I found him in act that he wanted to give me his life, and oh! how happy I felt in feeling his empire that at whatever cost, with his loving stratagems he wanted to enclose in me his perennial life. I remained surprised by it, and my always amiable Jesus, visiting my poor and little soul, with his usual goodness and sweetness said to me:

"My blessed daughter, if you might know how I enjoy and how my love is relieved, in manifesting our Celestial arcanum to you, in that state of love is found our Supreme Being, our adorable Will, in

order to give me gusto I am attentive to you to make me say in what way we find ourselves in the midst of creatures and the great good that we can do them. Now you know it, that our immensity involves everything, our power and strength is so much, that we carry as in arm everything and everyone, as if it might be a little feather. All this is nature in our Being three times Holy, so much so that if we might want to diminish ourselves, we could not do it, our immensity and power flows in every fiber of the heart, in all the breaths, in the rapidity of the blood that flows in the veins, in the velocity of the thought we are Actors and spectators and to light of everything.

“But this is nothing, they are none other than the qualities of our Supreme Being, that which astonishes more, [is] that we want to form so many of our lives in every single creature. This is (a) work of God, to hold (the) virtue to be able to form so many Divine lives for how many creatures have been put forth to the light of day. After all the creature is ours, created by us, we live together, and because we love her, our love carries us with an irresistible force and power all ours to form ourselves as life in her, and our creative art, that not content with creating creatures, in the enthusiasm of his love he wants to create himself in the created person. You see therefore in what conditions we find ourselves in the midst of the human family, in (the) act of always forming our lives in them, but our creative art remains rejected, suffocated without being able to continue our Divine Creation, while we live together with them, they live at our expense, they live because they live of us, and yet we have the great sorrow of not being able to form our life in them. While this would be our maximum contentment, the greatest glory that they would give us if they might give us the liberty of making us life of every single creature.

“But do you know where we are free to form this life of ours? in one who lives in our Will, our Divine Fiat prepares for us the prime matter in order to form our life, he puts forth in attitude his power, his sanctity, his love and calls us in the depth of the soul, and we finding the adaptable and practical matter, we form with indescribable love our Divine Life, we not only form it, but we raise it and with our highest gusto and delight, we develop our creative art around this Celestial creature, and they commence the chain of the prodigies, she possessing her Creator, our Will working in her, becomes the bearer of everyone and of everything, if she thinks she brings us the thoughts of everyone and makes herself supplier and repairer of all the human intelligences, if she speaks, if she works, if she walks, she carries the words, the works, the steps of everyone, the Creation itself makes for her (a) decorous cortege, and makes herself bearer of the Sky, of the stars, of the Sun, of the wind, of everything, she leaves nothing behind, she brings us the homage, the glory of all our created things, even the homage of the sweet song of the little birdie, possessing the life of He who has created her, she makes them all crown, indeed everything wants to be brought by she who possesses the speaking act, so that for each one she tells the speaking story of love, for which they have been created by their Creator.

“So that who possesses our Volition acquires our Jealousy of love, that we want everything for us, and this with highest justice, because there is no thing that we have not given, hence with justice we want everything. Thus she taken by our same folly of love wants everything, in order to give us everything and jealous she wants to bring us everything in order to say to us for everyone and for every single created thing her little word of love.

“Therefore who lives in our Volition, never remains alone, first she is with her Creator, with whom

they always remain in competition of love, how can they love more, and all things being around her she makes herself bearer of everything to He whom she loves, that being infinite Love wants to see converted in the creature all things converted in love for his love.”

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**July 12, 1937**

***How the human reflections take away the place from the Divine ones and they are rubble that makes the font of the soul turbid. How the Divine Will converts his love in nature, and that which he does (at the) point of death one (can) anticipate it who lives in Him.***

I am between the arms of the Divine Volition, Whom more than (a) vigilant sentinel, not only wants to make himself life of my every act, but penetrating in every hideaway of my heart and of my mind, he recalls me if all that which enters into me is not part of the Fiat. And my always amiable Jesus visiting my little soul and assuming to be Teacher, who wants to teach his daughter in everything, said to me.

“Blessed daughter of my Will, you should know that ones own reflections, impressions, oppressions, melancholies, doubts, little fears, they impede the divine reflections, the holy impressions, the rapid flight toward Heaven, the joys of true good, the celestial peace; they are as so much rubble thrown inside of a lake, while the person is gazing in those clear waters as inside of a mirror, and she sees all entire her person, that it is beautiful and ordered.

“Now what happens? while she is gazing in those most clear waters, (there) becomes thrown in that lake a little rubble, the water is rippled, becomes turbid and forms so many rings and more rings as to muddy all the water, and of the poor person that was gazing at herself what happened to her? as they formed the rings in the water, thus they carried away some a foot, some an arm, some a hand, some the head, in a way that she sees herself all strangled by the ripples of those waters, who has made it that she has lost the limpidity of those waters, in a way that she can not see her entire image anymore, but in a way as to make one pity, who has it been(,) a little rubble.

“Such is the soul created by God, more than (a) most clear font, in which more than (a) most clear font, God should gaze at himself in her, and she in God, now the reflections, the oppressions, the doubts, fears, et cetera, are as so much rubble cast in the depth of her soul and God gazing at himself in her, doesn’t see himself all entirely, but as divided into so many parts, hence the strength, the divine joy, the sanctity, the unity of peace is divided, this will impede her from knowing who God is, how much he loves her and what he wants from her, and himself wanting her to gaze in God, these rubbles will impede her step making her limp in the walk, impeding her flight in order to gaze at herself in He who has created her. While they seem things of nothing, and yet in this becomes formed the knowledge of God in the creature, the union, the sanctity, the gazing of God in the creature and she in God. Not if the soul is disturbed by these rubbles that can be called trifles of the soul, that lacking the solidity and substance of true love, they are always made turbid and God is not able to mirror himself in them in order to form his beautiful image, therefore be attentive and always search my Will.”

Jesus became silent and I remained to think of the great evil that reflections on oneself do and my

sweet Jesus added:

“My daughter, only in my Will can the soul arrive to the apex of highest sanctity and enclose in herself a complete act for how much it is possible for (a) creature to fill herself so much so as to not leave any void in her, so much so as to convert into (her) own nature the good that she does, if she loves in my Fiat, the wave of love rains on her everywhere, invests her most intimate fibers and while it rains on her sweeping her away in love it constitutes itself queen and converts in nature its love in the creature but so much so that she will feel the breath, the heartbeat, the motion, the step, all (her) being that she doesn’t know how to do other than to love. This wave of love raises itself up even to Heaven, without ceasing to rain on her and takes assault of her Creator and always loves him, because when good is converted into nature, one feels the need of repeating the received good as act that constitutes her life. If she adores she will feel (her) nature changed into adoration, so that in all that which she will feel issues forth profound adorations to her Creator. If she repairs she will feel the course to go tracing all the offenses, in order to put there her reparation. In short my Will with his creative strength doesn’t leave any void and knows how to convert into nature all that which the creature does in Him.

“You see what difference (there is) between one who lives in my Will and possesses him as working life and between who recognizes him as virtue, and perhaps in the most sorrowful circumstances of life and in all the rest as if he might not be for them. Now I want to tell you another consoling surprise, so much is our gratification, when the creature decides with immovable firmness to live in our Volition, that that which we should do at the point of death, of confirming her in the good, in which she finds herself, because you should know that all that which she has done in life, prayers, virtue, pains suffered, good works, these serve to form our little Divine life in her soul, not one blessed enters into Heaven if she doesn’t possess this divine life according to the good that they will have done, and if they have loved me and completed my Will more, thus they will have some a little lesser, some a little greater, because true happiness, true joys must be possessed within, so that they will have every one inside and outside of them their God, who will always give them new joys, so much so that if the souls dying are not filled up to the brim with love and with my Will, I confirm them yes, but they don’t enter into Heaven, I send them into Purgatory to fill these voids of love and of my Will, by way of pains, of anxieties and of longings, and when they are entirely filled in a way that one doesn’t see it in them(,) that they are indeed all transformed in my love and in my Will, then they take flight toward Heaven.

“Now for the one that doesn’t want to do her will anymore but only mine, we don’t want to await that point, our love brings us with an irresistible strength to anticipate the confirmation of the good and to convert in nature our love and our Will, so that she will feel that my love, my Volition is hers, she will feel more my life than hers, but with that difference of those that are confirmed at (the) point of death, they will not grow anymore in good, their merits are finished, instead (with) these, my life will always grow, the merits don’t finish, rather they will have the divine merits, as they continue to love me and to live of my Will, thus they will know me more, and I love her more, and I will augment their glory. I can say that I race in her every act in order to give her my kiss, my love, in order to recognize that it is mine, and give them the value, the merit as if I might have done it.

“Ah! you can not understand what we feel for one who lives in our Volition, how we love her, we

want to make her content in everything, because in her we find realized the purpose of the Creation, we center all the glory that all things should give us, and then our completed Will is all for us.”

\* \* \*

**July 25, 1937**

***How an act in the Divine Volition can be an impetuous wind, an air, a Celestial atmosphere. Three circles. God if he loves he works, if he speaks he gives.***

The sea of the Divine Volition murmurs always and many times forms his impetuous waves in order to assail creatures, in order to involve them in his loving waves, in order to give them his life, but with such insistence and loving astuteness as if he might have need of us poor creatures that one remains astonished. Oh! how true it is that God alone knows how to love us. Now while my mind lost itself in this sea, my sweet Jesus surprising me with his brief little visit said to me:

“My blessed daughter of my Volition, have you seen how sweet was the murmur of the sea of my Will? and the souls that live in him also don’t do other than to murmur together in this sea, they, perfect echoes of my Fiat, don’t ever cease murmuring love, glory, adoration, but in a simple way, if they breathe they murmur love, if they palpate, if blood circulates in the veins, if they think, if they move, in everything they murmur love, love, glory to our Creator, and if they call my Will in their acts they form the impetuous waves in order to involve God and creatures, so that all Heaven and earth make one Will alone. An act in my Will can be an impetuous wind as to transport, to eradicate with its strength the passions, the weaknesses, the bad habits, the putrefied air of sin and to substitute the virtues, the Divine strength, the holy habits, the sanctifying air of my Will.

“An act in my Volition can be a universal air that penetrating everywhere and in everyone, at night and in the daytime, it can make itself breathed in order to infuse its life, its sanctity and taking away the unhealthy air of the human volition, there it substitutes the healthy air of my Fiat in a way as to remain sweetened, embalmed, revived, healed by this Divine air.

“An act in my Fiat can be a Celestial atmosphere, that enclosing in itself all our works, the Creation itself, and with the force of our works assail our Divinity and impose itself on us to make us give graces and gifts as to make creatures capable to be able to receive the kingdom of our Volition. An act in our Will can contain such wonder, that the creature is incapable of being able to understand all of its value.”

Jesus became silent and I remained as soaked in this sea and I don’t know how (but) I felt myself transported in the Celestial Fatherland, in the middle of three circles of light, at (the) head of them there was the Queen of Heaven at one point, and Our Lord at the other, with an enchanting beauty and indescribable love, in the midst of these was a multitude of souls, all transformed in the light in which they lived and grew, but guarded, directed and fed by Jesus and by the Celestial Mother, how many beautiful surprises were seen, these souls possessed the likeness and the life of their Creator and my sweet Jesus and his Mother said to me:

“These circles of light that you see are symbol of the Sacrosanct Trinity and the souls are those that will form the kingdom of the Divine Will, this kingdom will be formed in the bosom of the Divinity,



the rulers of this kingdom will be the Mother and the Son that will guard it with jealousy. You see therefore the certainty of this kingdom, it is already formed, because in God things are as already done. Therefore pray that that which is in Heaven is realized in earth.”

After this I found myself in myself with the highest sorrow of finding myself again in my poor prison of my body. After this my Highest Good Jesus all goodness said to me:

“My daughter, our Divine Being is all love, and this love is so much that we feel the need to bring forth out of us this love, nor do we mind if the creature merits it or not, if we might have wanted to mind to the merit, all the Creation would still remain in our bosom. We when we love we work, in fact we loved and we created the Creation, and as gift of our liberality and of the excess of our working love, we made a gift of it to man; we don’t like to give our gifts as payment, or as merit, and where could one find sufficient coins in order to pay us for our gifts, or so many acts in order to merit them? It would impede our love, repress it in us and to not give anything to the creature, and not even to love her, because if we love we must work and give. Our Supreme Being so very often finds itself, in such deliriums of love, that we feel the need to bring forth from our Divine Bosom gifts and graces in order to give them to creatures, but in order to form these gifts we must love, and manifest them in order to make them known. Hence if we love we work, if we speak our creative word consigns the gift, confirms it and endows the creature with our gifts. Our word is the bearer and puts us in the conditions to discharge our repressed love.

“But do you want to know why we don’t give our gifts as payment or as merit? because we give them to our children and when gifts are given to the children, one doesn’t mind if they merit it, one gives because they love each other, at the most they are made to understand, here is the necessity of the word, so that they appreciate them and they guard them and love He who has given them and who loves them so much. Instead one gives as payment or merit to servants, to foreigners and oh! with how many measures. Whence in the excess of our love without which no one might pray or merit, we made the Creation, in order to make a gift of it to man, in another excess we created the Virgin in order to make her a gift, in another excess I the Eternal Word descended from Heaven in order to give myself and to make myself (the) sweet prey of man. In another greater excess of love I will give the great gift of the kingdom of my Volition, the Celestial Virgin heiress of this kingdom will call creatures as her children so that they receive in gift her great inheritance.

“Now, my daughter, if the soul lets my Divine Will reign, her love won’t be sterile anymore, but fertile, nor will she be reduced into words alone or yet in works, she will feel in herself the creative strength of our love and will be put herself in our same conditions, that if we love we work, if we work we give, but what thing do we give, the great gift of our Divine Being, our love is so much that if we give we want to give everything, even ourselves into (the) power of the creature, our love would not be content if it didn’t say: I have given everything, I have nothing more to give her; more so that possessing our Will we are secure, we are in our house, with all the decorum, the honors, the decency that is appropriate to us. Thus the creature possessing our own creative strength, if she loves us, she will give us in her love in exchange for our gift, the gift of her life, so that it is life that we will give each other, to each other and every time that she will love us, our creative strength will multiply her life in order to give it to us in gift, her love won’t remain isolated, but with the fullness of her life that she gives herself into the power of her Creator, and behold equal parts between the Creator and

the creature, life she receives in gift and life she gives, and if the creature has her limits, my Will makes up for her, more so that in giving us for gift her life she gives us everything, there remains nothing for herself, hence our love remains satisfied and repaid. Therefore if you want to give us everything and receive everything from us, make it that our Will reigns in you and everything will be granted you.”

\* \* \*

**August 2, 1937**

***How the Creation possesses perfect happiness, as to be able to give the terrestrial happiness to creatures. How sin stopped the happiness. The great evil of whom removes himself from the origin. Example.***

I was making my round in the Creation, in order to follow the acts of the Divine Will done in It, and oh how many surprises, each one contained such happiness, as to be able to render everything and everyone happy and my always amiable Jesus seeing me surprised, all goodness said to me:

“My daughter, our Supreme Being possesses the font of happiness, therefore from us can not go forth things or beings that were not happy. So that all the Creation possesses such fullness of happiness as to be able to give to all the earth perfect terrestrial happiness. Whence Adam enjoyed the fullness of happiness, all things rained upon him joys and happiness and then in his interior possessing my Volition, he contained seas of contentments, of beatitudes and joys without end, for Him everything was happiness within and without. As he sinned removing himself from my Will, the joy departed from him and all created things retired the joys that they possessed in their bosom, giving to man only the necessary means, not as to (a) proprietor, but as to (an) ungrateful servant. You see therefore from us unhappiness didn’t go forth, nor can we give it, because we don’t hold any, to give that which one doesn’t hold is impossible. Hence it was sin that cast the seed in man of unhappiness, of sorrow and of all the evils that encircle him within and without.

“Whence as the Celestial Lady came upon the earth and then my Most Holy Humanity, all Creation posed to feast, smiled with joy and resumed the course of raining upon us joys and happiness, and as we went out into the open they raced, they bowed, and issued forth above us joys and happiness, the Sun gave us the joys of its light, it gladdened our sight with the variety of its colors, it gave us the joys of the kisses of love that it possessed and reverent extended itself under of our steps in order to adore us, the wind rained on us the joys of freshness and with its puffs, it removed from us the putrid air of so many sins, the birds raced around us in order to give us the joys of their trills and songs, how much beautiful music they made us, so much so that I was constrained to command them that they might remove themselves from around me, that they might take flight in the air, in order to extol their Creator, the earth bloomed for me under my steps, in order to give me the joys of so many flowerings, and I commanded them that they might not make for me such demonstration and (they) obeyed me. The air brought me the joys of our omnipotent breath, when man breathing, we gave life to him overwhelming him with joys and Divine happiness, and as I breathed thus I felt come our joys and happiness that we experienced, in the Creation of man. So that there was no created thing that didn’t want to issue forth the joys that they possessed, not only in order to felicitate me, but in order to give me the homages, the honors as to their Creator. And I offered them to my Celestial Father in order to give him the glory, the honor, the homage, the love, for so many magnificences and

marvelous works that we did in the Creation for love of man.

“Now my daughter, these joys in the created things still exist. The Creation was made by us with so much splendor and sumptuousness and with the fullness of happiness, nothing was lost, because we await our children, the children of our Will, that with right they enjoy the joys, the terrestrial happiness, that all the Creation possesses, and I can say that for love of these it exists yet, and creatures enjoy if not the fullness of happiness, but at least the necessary things in order to be able to live. This Creation existing still after so many human ingratitude, sins that make one horrify, it says the certainty of the kingdom of my Will upon the earth, because the creature possessing it will be become capable of receiving the joys of the Creation, of giving us the glory, the love, the exchange of how much we have done for her and of doing all the possible and imaginable good, that the creature can do.

“Therefore everything is in possessing our Volition, because thus all the Creation had the origin, man understood, everything was our Will, everyone lived enclosed in Him and in Him they found that which they wanted, joys, peace, perfect order, everything was to their disposition. The origin removed, all things changed aspect, happiness was changed into sorrow, strength into weakness, order into disorder, peace into war. Poor man without my Will, he is truly the blind, the poor paralyzed one, that if he does some good, everything is with difficulty and bitterness.

“All things if they are guided from the origin with which they have had existence, find the way, the firm step and the resulting happiness of the works of good that they have undertaken, if they lose the origin they are turned upside-down, they vacillate, they lose the way and they finish with not knowing how to do anything and if it seems that they do something, they make one pity. Also in the human things it happens so, if the teacher would like to teach the little boy the consonants and not the vowels, since the vowels race in every word, in every letter of the lowest science even up to the highest, the poor little boy would never learn to read and if he might want to he would go mad. Who has produced all this evil? the move from the origin of the science, what the vowels are. Ah! my daughter, even to such that man doesn't return into his origin, doesn't reenter into my Divine Will, my creative work will be a broken, displaced work, poor man without the first vowels of my Divine Will, for how much (He) can give light to him, can speak to him, he won't understand me, because he lacks the origin, he lacks the first vowels in order to be able to read my lessons upon my Fiat, hence without base, without foundation, without teacher, without defense, such is his cretinism, that he doesn't know his poor state, and hence doesn't implore to reenter into my Volition in order to learn the first vowels with which he was created by God, in order to be able to follow to learn the true Celestial science and thus form all his fortune, as much in earth as in Heaven.

“Therefore I always whisper to the ear of the heart: my child reenter into my Will, come into your origin if you want to resemble me, if you want that I recognize you as my child, oh! how sorrowful it is to have some children that don't resemble me, ignoble, poor, degraded, unhappy, and why all this? because they rejected the great inheritance of the Celestial Father, and constrain me to cry over their fate. Daughter pray that everyone recognizes my Will, and you recognize him and appreciate him, love him more than your own life, and don't let escape not even one instant.”

Thanks be to God.

All for the glory of God and for completion of his Will.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

**Luisa  
Piccarreta**

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 35**



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## Volume 35

*My Sweet Life, my supreme good, Jesus, come to my help. My littleness and misery is so much, that I feel the extreme need of feeling in myself Life throbbing, working and loving; otherwise I feel myself incapable of saying to you a little I love you. Therefore I beg you, I implore you to never leave me alone, because the assignment of writing on the Divine Will is all yours. I won't do other than to make myself bear the hand you give and pay attention to listen to your holy words. All the rest you will do; therefore take care of us oh Jesus. And then I call my Celestial Mama to my help, so that while I write she will hold me to her bosom (and) place me side by side to her Maternal Heart, in order to make me feel the sweet harmonies that it possesses of the Divine Fiat, so that I might be able to write that which Jesus wants that I write about his adorable Will.*

Fiat!!!

**August 9, 1937**

***Prodigies of love in the Divine Volition. How he duplicates his love in order to make himself loved with his own love. How the Queen will form the new hierarchy in her inheritance.***

My flight continues in the Divine Volition, and he waits for me with so much love that he takes me between his arms of light and says to me:

“My daughter, I love you, I love you; and you, tell me that you love me, in order to be able to lean/rest my great I love you on your little I love you, and I, throwing it into the immensity of my Fiat, (will) make you loved by everyone and by everything, and you (will) love me for everyone and for everything. I am the immensity and I like to give and to receive my immense love from creatures (and) I give and receive, the harmonies, the manifold notes, the sweetnesses, the enchanting sounds and raptures that there are in my love.

“When my Will loves, the sky, the sun, all the creation, the angels, the saints, everyone loves together with me, and they put themselves at attention to await the I love you from (whom to which) their I love you has been directed; and therefore on the wings of my Volition I send to everyone your I love you, so as to (re)pay them because everyone has loved you together with me. If one loves it is because one wants to be loved; not to be reciprocated in love is the hardest suffering, that puts one in delirium; it is the most transfixing nail, that only the medicine, the balm of reciprocated love can remove.”

Whence I thought to myself: “My God, who can ever exchange you for so much of your love? Ah, maybe the Queen of Heaven alone can give boast to this of having exchanged her Creator in love. And I? And I...?”

And I felt oppressed.

And my always amiable Jesus, making his brief little visit with me, all goodness said to me:

“Daughter of my Will, do not fear; (for) one who lives in him there is (the) highest accord in love. Possessing his life in the creature, he duplicates his love: when he wants to love, he loves in himself

and loves inside of the soul, because he possesses the life of her.

“In my Volition love is in highest accord; the joys, the felicity of pure love, are in full vigor.

“Our paternal goodness is so much for one who lives in our Volition, that we number the breaths, the heartbeats, the thoughts, the words, the movements, in order to exchange them with ours and to fill them all with love; and in our emphasis of love we say to them: ‘She loves us, and we must love her’; and while we love her we make such a show of gifts and graces as to make heaven and earth dumbfounded.

“We did this with our Queen, we showed off so much. But do you know what this means our showing off? We look at ourselves, and we want to give that which we are and that which we possess. Dissimilarity would put us in pain, and the creature, seeing itself dissimilar from us, (there) would not be with us that trust of a daughter and that command of when one possesses the same goods, the same gifts. This disparity would be an obstacle to forming only one life and to loving us with one love alone; while the living in our Divine Volition is just this, one Will alone, one love alone, common goods; and all that which could be missing from the creature we give of our own in order to supply everything for her and to be able to say: ‘That which we want, she wants; our love and hers is one alone, and as we love her she loves us.’

“My daughter, the force would be lacking to not elevate the creature to the level of our likeness and to make her possess our goods because she lives in our Will. So very true (is this), that my Celestial Mother, since she lived, she possessed the life of my Divine Fiat, we love each other with one love alone, we love souls with a twin love.

“And our love is so much for her that, as we hold the hierarchy of the angels in heaven, the diversity of the orders of the saints, with her being the Celestial Empress the heiress of the great inheritance of our Will, when this Kingdom will be formed on earth, the great Lady will call her children to possess her inheritance, and we will give the great glory to them to have them form the new hierarchy, similar to the nine choirs of the angels; so that it will have the choir of the seraphim, of the cherubim, and so on, as it will also form the order of the saints (that) lived in her inheritance; and after that (having) fully formed them on earth, she will transport them to heaven, surrounding herself with the new hierarchy, regenerated in the Divine Fiat, in her own love lived in her inheritance.

“This will be the conclusion of the work of creation, our ‘*consumatum est*’, because we will have had the Kingdom of our Volition in creatures, in virtue of the Celestial Heiress, who wanted to give (her) life for each in order to make him reign. And oh, how we will remain glorified, felicitated, because the Sovereign Lady holds her hierarchy as we hold ours; much more so ours will be hers and hers ours, because all that which one does in our Volition is inseparable.

“If you might know how much this Celestial Queen loves souls!

“She, faithful copy of her Creator, looks in herself and finds his seas of love, of grace, of sanctity, of beauty, of light; she looks at creatures, and wants to give all herself with all her seas, so that they might possess the Mama with all her riches. To see the children poor, while the Mother is so rich, and only because they don’t live in the inheritance of the Mother, is a sorrow. She would like to see them in her seas of love, that they might love their Creator as she loves him, hidden in his sanctity,

adorned with his beauty, full of his grace; and not seeing them, if she had not been in the state of glory, where sufferings have no place, for pure sorrow she would have died for each creature that did not live in the Divine Volition.

“Therefore, she prays incessantly; she puts into prayer all her seas, in order to implore that the Divine Will be done as in heaven so on earth.

“Her love is so much that, in virtue of our Volition, she bilocates herself into each creature in order to prepare the interior of their souls, she places them side by side to her maternal Heart, she embraces them between her arms, in order to dispose them to receive the life of the Supreme Fiat, and oh, how she prays in each heart (to) our adorable majesty, saying to us: ‘Do it quickly: my love can no longer contain itself; I want to see my children living together with me in that same Divine Will that forms all my glory, my riches, my great inheritance. Entrust yourselves to me, and I will know how to defend so many children in as much as your own Will which is also mine.’

“The love of this Celestial Queen and Mother it is unsurpassable, and only in heaven will they know how much she loves creatures and what she has done for them; and her most exuberant, magnanimous and greatest act is wanting that they might possess the Kingdom of my Volition as she possessed it herself; and oh, what this Celestial Lady would do in order to obtain the intent! You also, unite yourself with her and pray for a purpose so holy.”

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**August 15, 1937**

***“Empire/Rule that the acts done in my Divine Will possess.” God, head of the acts of one who lives in him.***

My flight continues in the Divine Volition, but his surprises are always new, he invests one with such love that one remains rapt and with the mind overflowing with joys such that one would like to stay hidden in him, without going out of him anymore. Oh, Adorable Will, how I should like that everyone might know you, might love you and might let you reign, might let themselves be taken in your net of love!

But while I thought this, my sweet Jesus, visiting my little soul, all goodness said to me:

“Little Daughter of my Volition, the surprises, the novelties, the secrets, the attractions that he possesses, are without number, and one who enters into him remains renewed, magnetized so much so, that one cannot nor wants to go out of him; one feels his divine empire that invests him, the celestial balm that, changes ones nature, makes one arise again to new life.

“Now you must know that my Divine Will gives such rule/empire to the creature that lives in him, that as she makes her littlest acts, she feels his rule, if she loves, she feels the rule of his love; if she speaks, she feels his creative force; if she works, she feels the empire, the virtue of his works that crowd themselves around, and ruling (in) it with his own rule they bring it to every heart in order to make him reign and dominate over each one. He feels his empire in the act of the creature and feels himself constrained to give into that which is wanted in that act; if she wants to love, with her act she makes

us love and makes us give love; if she wants that our Will reign, with her empire she makes us come to pray that they receive him.

“An act in our Volition is not stopped; it says to us: ‘I am your act; you must give me that which I want.’ It can say (that) it takes a hold (of) our power, duplicates it, multiplies it, and ruling doesn’t ask, but takes that which its act wants. Even more so in our Volition we ourselves don’t want that there are dissimilar acts from ours. Therefore we ourselves are the ones that make us reign and dominate.”

Jesus became silent, and I don’t even know (how) to say that which I felt. My mind was so magnetized by his words and invested with his empire that I would have liked to put up (my) life so that all might know of it. And my beloved Jesus, resuming his speech, said to me:

“My daughter, there is nothing to marvel at; that which I say to you is pure truth. My Will is all and can do all, and to not put into our conditions one who lives in him, is not of our Supreme Being. More so, one can see in us, nature, and for one who lives in him, grace, participation, venting of our love, our Will so wants that the creature be and therefore we want that it live in our Volition, in order to have her acts and ours (become) fused together and sound of one sound alone, of one value alone, of one love alone; and to resist an act of ours, we are neither able nor do we want (to do so).

“Rather you must know that the living in our Volition is unity. So much so, that if the creature loves, God is head of her love, so that the love of the one and of the other is one alone; if she thinks, God is head of her thought; if she speaks, God is (the) beginning of her word; if the creature works, God is the first actor and worker of her work; if she walks, he sets himself (as) head of her footsteps. Therefore the living in my Will is none other than the life of the creature in God, and that of God in her.

“To leave one who lives in our Volition apart from our love, from our power, from our acts, it proves impossible. If one is the Will, all the rest goes from itself: unity of love, of works and of everything. Behold therefore that the living in our Divine Fiat is the prodigy of the greatest prodigies, never seen nor heard (of), it is our exuberant love, that not can contain it, we wanted to do this prodigy, that only a God can do in the creature, but that ungrateful one didn’t accept. But we have not changed Will; in spite of our love having been opposed and repressed, that it makes us be racked with spasms of pain, we will use such excesses of love, such industries and stratagems, that we will arrive to the intent that our Will be one with the creature.”

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**August 23, 1937**

***How the Divine Will wants to grow in the creature and form his fullness. How one who lives in him stays enlightened by all the works of his Creator, which makes him possessor of all the divine works.***

I feel myself in the waves of the Divine Volition, that, investing me, wants to penetrate more into the depths of my soul, in order to make himself known and to make me feel his life, his celestial joys, the immense goods that he wants to give to one who wants to live together with him. And my beloved

Jesus, who seems that with anxiety, is waiting in order to resume his speech on the Divine Fiat, all goodness said to me:

“My blessed daughter, how contented I am of it when comes the disposed soul, that wants to listen to me and to receive the great gift of which my word is bearer! I never speak if the soul does not come disposed, because if she is not disposed, my word cannot consign the gift of which my word is generator.

“Now you must know that how much more the creature seeks my Will, wants to know him, love him, if she doesn’t make him flee in all her acts, so much more grows his fullness. One attention more, one sigh, one desire of wanting his life is enough in order to make her grow, oh, how admirably she grows and he pushes her aloft so much, even to arrive on the heights of the divine spheres and to know the most high and intimate secrets!

“My Will is life, and as life doesn’t want to stop itself, but always wants to grow, and in order to grow he awaits the smallest act, one loving invitation by the creature; more so he doesn’t want to grow through force, but wants that even she should also want that my Will always grow and (that he) might form his fullness in her. Now, as his fullness grows in her, thus grows the divine strength in the soul, the sanctity, the beauty, the felicity, the knowledge, the fullness of the innumerable goods that my Divine Fiat possesses.

“You see, therefore, what it means one act more, one sigh, one wanting of him, one calling to him: she acquires more divine strength, embellishes herself more, but so much so, that we ourselves remain enraptured by her, we watch and consider her, and recognize in her our strength, our beauty, and oh, how we love her! We feel ourselves felicitated more, because she is for us the bearer of our joys, of our goods.

“Before this creature, our love inflates itself, it overflows from us, pours itself out so much into her (as) to fill all of her, even to forming around and inside of her our labyrinth of love, which gives anxieties to her, the ardent desires to make the fullness of our Will grow.

“My daughter there is a great difference between one who is all attention, all eyes, all heart, because she wants my Will, and between one who wants him, but without great attention. It seems that they have no eye in order to look at him in all things, heart in order to love him or voice in order to call him; perhaps these possess my Will in a small part, so his fullness is far from them.”

Jesus became silent, and I remained in the eternal waves of the Divine Volition, so much so that my poor mind didn’t know (how) to go out of him and I felt myself saying:

“Jesus, enough for now; my mind cannot contain anymore (of) that which you want to say to me.”

And sweet Jesus put his hand to my forehead and resumed his speech:

“My daughter, listen still to me, where can the soul arrive that lives in our Will. She puts all of our works to daylight. Our Supreme Being always holds in continuous act all her works. For us the past

and the future don't exist, so that the Celestial Father generates continually his Son, and between the Father and the Son proceeds the Holy Spirit. This is life in us, and is as the heartbeat and the respiration, that forms our life: to generate and to proceed continually. We would be missing life if this were not so, as would be missing the life to the creature if she didn't have a heartbeat and a continuous breath.

"Now, in this continual generating and proceeding becomes formed immense joys, felicity and such contentments, that not being able to contain them inside of us, they overflow outside and form the joys and felicity of all heaven.

"From the immense goods that the continuous generation of the Word and the proceeding of the Holy Spirit produces, overflowed outside the sumptuousness and magnificence of the machine of all creation, the creation of man, the Conception of the Immaculate Virgin and the descent of the Word upon the earth; all this and (more) is always in act in our Divine Being, as it is always in act that the Father generates his Son and the Holy Spirit proceeds.

"Now, one who lives in our Will is spectator of these divine prodigies, and senses given back to herself from the Father(,) the Son that always generates, the Holy Spirit that always proceeds, and oh, the contentments, the love, the graces that she receives! And she gives us the glory, that we always generate in our Volition; she finds in act the creation, and we give her with legal claim all the goods of it, and she is the prime glorifier of so many things that we have created; she finds in act the conceived Virgin, her seas of love, all her life, and the Virgin makes her possessor of it, and she takes and glorifies us for the great good that we did in creating this celestial creature; she finds in act the descent of the Word, his birth, his tears, his life throbbing again, his sufferings, and we make her possessor of everything; and she takes everything, glorifies us, loves us for everyone and for everything. In our Volition the creature can say: 'Everything is mine, even God himself, as is my Divine Will.' Therefore she feels the duty to glorify us and to love us in each thing and for everyone.

"Not to give that which we have done and do to one who lives in our Volition proves impossible; our love would not tolerate it, it would put us in pain. More so that we lose nothing with giving, rather we feel more glorified, more felicitated that creatures live with us, are to light of our works and are possessors of them. One can say: 'That which is ours is yours', it is our greatest happiness; disunities don't ever bring good; the 'yours', and the 'mine', breaks love and produces unhappiness. In our Will there doesn't exist disunity, the 'yours', and the 'mine', but everything is ours and (of the) highest accord."

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**August 29, 1937**

***How God wants to see his life in one who lives in his Will, (so much so) that he arrives to make himself her model. Gifts that God gives to his creature. The space of the human volition, divine room for the wonders of God.***

My flight in the Divine Volition continues. His attractions, his fascinating ways, make themselves more insistent; his volition living in the soul is so much, that now he's posed to pray, now to supplicate, now to promise, even to promising her new gifts more beautiful and unexpected, provided



that she lets him reign, and only one ungrateful can resist so many (of) his solicitations.

But while my mind was crowded by so many supplications and sighs of the Divine Fiat, my sweet Jesus, the dear of my life, repeating his brief little visit to me, all goodness, as if he might want to give vent to his love, said to me:

“Blessed daughter of my Will, if you might know in what a labyrinth of love one puts us who doesn’t live in our Volition! I can say that each act that she does, word, thought, heartbeat and breath, that we don’t see flow in her the life of our Volition, our love, becomes repressed; feels a sorrow, gives into sobs of weeping, groans and sighs, because it doesn’t find in the creature its life, its act, its heartbeat, its word, the sanctity of our Intelligence, and seeing itself put outside and as apart, from within and from all that which the creature does; it feels its love extinguished, tying its arms, it feels that it cannot develop/unfold its constant work in her. My daughter, what sorrow! To be able to give life and not to give it, to be able to speak in the human word and be reduced to silence, because the creature doesn’t give the place to it in her word, to be able to love with our love in her heart and not find the place where to put it, oh, how our love remains impeded and as without life, because she doesn’t live in our Will.

“Now, you must know that when the soul does an act in our Divine Will, God makes himself (the) model, and the act becomes matter in order to receive the divine model. So that our more than paternal goodness is all attention in order to see all that which she does who lives in our Volition; and as she is about to think, to speak, to work, thus he seals there the model of his wisdom, the model of his creative word and the sanctity of his work. So much is our love that we want to make ourselves life of her life, heartbeat of her heart, love of her love. And so much is our delirium of love, that we want to make our facsimiles, and only for the one who lives in ours Volition can we obtain the intent; neither would we lack the adaptable matter in order to receive our model.”

After this he added with an even stronger emphasis:

“My daughter, so much is our love that we don’t do anything else other than to give continuous gifts to the creature. The first gift was all creation. Then came the creation of man; how many gifts didn’t we give him? Gifts of intelligence, in which we put the model, the mirror of our Most Holy Trinity; the eye, the hearing, the word, they were all gifts that we made for them; and we not only gave the gifts to them, but we took our conservative and creative part in order to look after these gifts for him, in (the) act of always giving them. So much is our love in giving our gifts, that we do not detach ourselves from the gift that we give, but we remain in the gift that we have given, in order to hold the gift that we have given them more secure and looked after.

“Oh, how exuberant our love is, how it ties us to for everything! And while it makes us give, it doesn’t leave the gift in the power of the creature, because she would not hold the virtue of conserving them, and therefore we offer ourselves to look after them; and in order to love her more, we put ourselves in (the) act of giving them continually.

“What say you then, my daughter, of the great gift that we make for them in creating the human will in the creature? How first we created the space and then we created the sky, the stars, the sun, the

air, the wind, and so on, so that the space should serve in order to be able to create our other works. To create and not to have (a place) where to put them would not be a work worthy of our wisdom; so, with creating the human will, we created the space, the place, where to be able to put the great Gift that we made to man of our Most Holy Will. This space should serve our working Will; into which he should put skies more extensive, suns more radiant, and not one alone, but how many times he worked.

“Hence, the creation should serve man; this space of the human will should serve his God in order to form his delights, in order to be able to always work and to form his knoll, his throne, his divine room. I made this gift for them, I formed this space for them, in order to be able to hold the place to converse with him and to remain me with you for you in sweet company; I wanted to keep my Cabinet secret; my love wanted to tell them so many things, but I needed the apartment where to speak to him, and my love arrived to so much, even to give itself into the power of man and man into the power of God.

“Therefore I love so much that one who lives in my Will, because I want that which I created only for me; I demand my knoll, my throne, my divine room. Therefore, up to such that man doesn’t return into my Divine Will and give me my regal position in his, I cannot complete the creation. We have so many other beautiful things to do in our space of the human volition, so many other things to say; and we are not able to either do nor say, because missing our Will we find our space encumbered, hence we have nowhere to put our works, and if we want to speak he won’t understand us, neither will he have (the) hearing in order to listen to us. Therefore we will do prodigies never heard of in order to reacquire that which is ours, the space and our divine room.

“You pray and suffer, because you reacquire that which is mine, and never to deny me the space of your human volition, so that my love vents itself and my works return to continue the work of creation.”

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**September 6, 1937**

***Purpose of creation. Speaking and working life of God in the creature. Who is his word: the Divine Will. How one who does his own will loses the Divine one.***

I am between the arms of the Divine Volition, which loves me so much that one doesn’t want to descend from his more than paternal arms, in order to guard me and to raise me as he wants and pleases. And if he senses me saying that I love him, oh, how he celebrates, and forms around me seas of his love, that in every instant say to me: “I love you, I love you!”

And my sweet Jesus, visiting my little soul and finding me in the arms of his Volition, all content said to me:

“My blessed daughter: how I love to find you always all abandoned in these arms! Your fate is assured: you will live by own our food; we will have common goods.

“You must know that unique purpose why we created creation it was just this: creation should serve

as residence to man, and man should serve for our residence.

“We wanted to form so many (of) our lives for how many creatures we brought forth to the light of day. Each one of them should have possessed our life, but speaking and working life, we neither know how to be where we are without saying anything nor without working; if this were (so), it would form for us so many prisons, which would impose on us silence and inutility. Our Supreme Being speaks and works; the word calls the work; the work manifests who we are and forms for us such beatitudes and joys, to render us happy and all those who cohabit with us. So that every word of ours and work is a new joy and happiness that we create.

“Behold therefore we want to form in man our speaking and working life, because we had to form such wonders of our Divine Being, to create new and always more beautiful creations. We wanted to show off and to give the course to that which we are able and know how to do, and the course to new joys and happiness; and where is all this?

“In our residence of man.

“But do you want to know who is our word? Our Will. He is the operator of our works, the narrator of our Divine Being, the bearer and the conservator of our life in the creature. Without him, we don’t move from our throne, nor do we form life in any residence.

“Do you see the great necessity that one possesses and live in our Divine Will? Because with him we can do everything, putting forth our most beautiful works, maintaining in vigor our purpose, forming of our Being how many lives we want. Without him everything is blocked, our love, our power remains blocked, it stops our works; one can say that we remain the mute God for creatures; what ingratitude! What crime, to reduce us to silence! And while we wanted to honor them with our life in them, as residences of our delights and wonders, they have rejected us, not giving us the liberty to form it; and in our place they have given residence to passions, to sin and the ugliest vices.

“Poor man without our Will, without divine purpose! It would be as if he might want to live without breath, without heartbeat, without circulation of the blood, they are the foundations of human life; what life would he ever have? Would it not be to kill oneself with a blow?

“Such would be our life in the creature: without breath, without heartbeat, without motion, without word; life would be an agonizing, oppression, that would end with dying. It is true that with our power and immensity we involve everyone, we find ourselves in everyone and throughout everything, but our Divine Volition missing in them, they never hear us speak, they understand nothing of our Supreme Being; they live in our immensity because no one can escape from us; so they do not feel themselves (to be) our children, but as estranged to us. What sorrow! To keep from saying so many things, and to keep quiet! To be able to work who knows how many wonders, and to not be able to do it, because our Will doesn’t reign in them!

“And yet our love is so much that it is not stopped; we are all eyes in order to watch (for) one who wants to live in him, all ears in order to listen (for) one who calls to him to live in them, all love in order to rest our great love upon the little love of the creature; and no sooner (do) we see her

disposed, (then) we form our speaking life and we narrate the story of our Will to her, the long story of our eternal love, how much we love them, our sighs of wanting to be loved. Because you must know that when we love and we don't find one who loves us, our love doesn't have (a place) where to rest itself in order to be loved in return; then it goes wandering, delirious, restless, and if it doesn't find even a little I love you of the creature where to rest itself it withdraws itself into us, where we hold our center of love, but with such sorrow that it is incomprehensible to (the) created mind. The sufferings of love not loved in return are inexpressible; they surpass all other sufferings.

"We want to always give, we are in (the) continuous act of giving; but we need her will that wants to receive, one desire of hers, one sigh, that forms the place, the little knolls where we must rest our Will and that which we want to give and do. These desires and sighs are as ears that listen to us, eyes that look at us, hearts that love us, minds that understand us, and if we don't find these little knolls, we cannot give anything to her, and she remains blind, deaf, mute and without heart. Then our life becomes put in flight, sheltering itself in our celestial regions."

Whence I continued to think of the Divine Will; I felt myself all invested and prayed my dear Jesus that he might help me and might hold me shut in his heart, so that I might live and might not know anything else other than his Divine Volition alone; and he, returning, resumed his speech:

"My daughter, all the good of the creature is tied up to my Divine Will; if from this she undoes herself, all her goods are finished. You must know that every time that one does the human volition, one loses the Divine one with all his goods, hence one loses all the beauty, all that which is holy and good, so that it is an incalculable loss; the poor creature becomes cast into the most squalid misery, she loses the rights to all the goods, becomes invested by such unhappiness that never gives her peace, and if it seems that she has some good, it is (only) apparent, that finishes her with torture. Instead, every time that with all firmness she decides to do my Divine Will, the human volition is lost, the miseries, the passions; she loses all the evils, the miserable rags, the dirty dresses that had formed the human will to her. What happy loss! Losing the evil, the miseries, is glory and victory, it is honor; but losing the goods is cowardice and dishonor.

"You see therefore, if the creature wants she can reorder the great loss that she had done to my Will from doing her own. Even more so she will have to her help our power, our love and our own Will. With acquiring the rights of all the goods anew, everyone will defend her in order to remake some of the lost game."

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**September 12, 1937**

***How truths are the greatest gifts that God does for us. Divine birth. Yearnings and deliriums of wanting to see us possessors of his Gifts. Outlet of love, his word. The great good of an act done in his Divine Will.***

My poor mind is as besieged by the Divine Will; in wanting to say so much about the truths that belong to him, that I cannot contain them, because my capacity is too little, and I am constrained to say: "Enough, Jesus, for now; you want to say so much about him, and I am incapable of retaining it, neither will I know how to say them to everyone; much less write them as you want."

And my sweet Jesus, pitying my littleness, all tenderness said to me:

“My little daughter of my Volition: do not fear; your littleness disperses itself in my Will, and it is not you who must manifest his truths but he himself will take the commitment of making himself narrator of that which he wants to make known. Therefore he will invest your mind, will make himself word upon your lips and will make known, who he is. Certainly by yourself you are not able (to do) it, but provided that we render your will in ours, we would repair everything and we will make known that which we want to say.

“You must know that when we want to do a good for creatures, to say a truth, that is the greatest good that we can give them because with saying it we make a gift of it, first we mature it in the bosom of our Divinity, and when we can contain it no longer, (we give it) because our love is so much that it wants to see creatures possessors (of) that gift, that it makes us give into yearnings, into deliriums, (and) arrives to make us languish because it wants to see that good transmitted to them. We find ourselves in the sorrowful conditions of a poor mother, that, having formed her birth, if she doesn't put it forth to the light, she feels herself die. We cannot die; but if the good that we want to give as our birth we don't put it forth to the light, our love gives into such excesses, that if creatures might see, they would understand how a God knows how to love and in what straits they put us when they don't receive the good that we want to give them.

“Therefore, when we find one who receives it, we confirm the gift, we make festive and feel ourselves victorious with the good that we have given them; and this because a single creature having received our birth brought forth with so much love, by itself it will make itself road, it will turn for all creatures and with its generative virtue it will regenerate so many other births, it will fill the whole world, and we will have the great glory of seeing our gift, our goods, fill heavens and earth and one who wants to receive it (the) possessor. We will feel as from everything the loving voices, the notes of our speaking love that reciprocates to us our repressed love, because we could not bring forth this birth of ours if we didn't find at least one creature that might want to receive it.

“For us, the doing of the good is passion, the giving is the continuous delirium of our love, and (in) finding one who receives it we feel in the gift our life and our rest. Hence, we so love one who lends herself the first to receive our birth, that we trust her, making her our secretary, and she, in seeing herself so loved by us, takes the commitment of loving us for everyone, and oh, the competition that she forms between herself and us!

“You must know that each word of ours is an outlet of love that we do with the creature, so that each word said on our Divine Will is an outlet of love that we have done, and receiving refreshment from this outlet, we have continued to speak, in order to form the chain of our outlets of love, because it was a repressed love that we held within us; and if you might know what it signifies this our outlet of love the goods that it does...! This our outlet of love fills heavens and earth, invests everyone, embalms the sufferings, makes itself day in the night of sin, converts sinners, straightens one who limps in good, reconfirms the good ones; in short, there is no good that one of our words that contains one of our outlets of love cannot do. So that us speaking is the greatest good that can be done to creatures, it is our love reciprocated, it is giving the Divine life to creatures, it is the greatest glory that we can receive.

“What cannot one of our words do? Everything; and whoever is disposed to listen to it one can say that they give life to our word, because we never speak if we don’t find one who wants to listen to us. Therefore, one who listens to us loves us so much, that we feel as if she might want to give us life in the midst of creatures, and we give her our life at her disposition. So be attentive to listen to us; to let us give vent in love, as many times as when we don’t have one with whom to do these outlets of love, these outlets justly convert into justice.”

Jesus became silent, but who can say what remained in my mind? I don’t have the words in order to repeat it. Therefore I end and abandon myself into the arms of Jesus in order to rest together with him, he who loves me so much and wants to be loved in return; he who gives me all of himself, in order to be loved in return as he loves me.

Whence I followed my round in creation, in order to trace the acts done by the Divine Volition, to make them mine, in order to be able to love him in return as he has loved me. And (as) I turned in the blue vault; I thought to myself: “This sky serves as vault to the inhabitants of the earth, as pavement to the celestial inhabitants; hence, since it serves everyone, everyone is obliged to adore him who with so much love has created for us this celestial vault in order to give it to us.” Hence I called all the angels, the saints and all the inhabitants of the earth together with me, because all united we might reciprocate in love, in adoration, glory and thanksgivings (to) our creator, because he has loved us so much that he has given us this sky. In the Divine Volition I called, I embraced everyone, and as if they were one alone they loved together with me. Sweet Jesus remained to love in return and wounded by so many voices, and with inexpressible love he said to me:

“My daughter, one act in my Volition is so much that its power gives of the incredible. As you called everyone, I felt myself loved in return by everyone, and you having a free and meritorious will, as you emitted your act, my Will sent forth from itself a love, a glory, a great happiness, by which everyone felt themselves invested, and the angels and saints feel a glory and great happiness and they feel themselves re-loved more by God, and (those of) the earth received more helps, more graces, according to their dispositions.

“All the acts done in my Volition receive this great good, because my Will is for everyone and everyone has the right to that act; since it is (an) act of (a) traveler, that races the merit to all that which does of good, the merit becomes common merit, hence joy, love and common glory; and if you might know what it signifies to be re-loved more by God, (and the) joy and glory that it gives a God, oh, how more attentive you would be! The angels, the saints, how they know it, they sigh (for) your call, in order to have this great good; and when you do not call them, solicitous they say: ‘You don’t call us today?’ So you are on earth and your merit races in heaven, in order to give new love and new happiness to the celestial inhabitants.

“Oh, how I would like that everyone might know what it signifies to work in my Will, because knowledge is like the appetite that makes one desire and taste the food that one eats; on the contrary, without the appetite, one feels aversion to the same food and doesn’t taste. Such is knowledge: it is the little door to my gifts, of the good that I want for creatures; it is the confirmation of the possession. Then knowledge generates respect, the appreciation of my truths and I then speak, when I know that my words are loved, listened to and appreciated; rather, when I see the respect, the love,

I feel myself drawn by my own love to manifest other truths. If I don't see this I keep silent, and I feel the sorrow of my repressed love. You will not do this to me, is this not true?"

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**September 20, 1937**

***How the Divine Will is never stopped and seals with his eternal love all the works of the creature. Exchange of imitation and of life between the Creator and the creature.***

My flight continues in the Divine Fiat, and oh, how he shows himself contented in holding his creature in his womb, being always together and working together with her! The company of her renders him very happy about that which is, because he finds one who watches him, one who loves him, one who would like to render him tit for tat by being all his, as the Divine Volition is that for the creature. If he loves, he finds one who loves him; if he works, he finds one who receives them; if he is offended, he finds one who defends him, and many times he changes justice into graces. Therefore, all the stratagems of love he does them with her.

But while my mind was lost in the Divine Volition, my sweet Jesus, visiting my little soul, all love said to me:

"My blessed daughter, the love of my volition is never stopped; he goes finding always new contrivances, new inventions of love, rather he arrives to enclose one who lives in him into the intimate hideaways of his loving secrets, and makes her see his intimate creations of always new and growing love, with which he maintains comprehenders and wayfarers as within a single breath of love, the new arcane celestial discoveries of our Divinity, gives her new notice where his loving power can arrive, his prodigies for one who lives in him, provided that he might find her in his Will; it takes gusto to always tell her new things, and to give her new surprises of love.

"Rather you feel what he does, he becomes small in her while he remains immense, and loves to say: 'Ah, the creature loves me as I know how to love her.' And since nothing enters into us that is not love, this my Will, as made small in her, all that which she does he converts into love. If she prays, if she adores, if she works, he dissolves all into love, and with a power all divine my own Will conducts these acts of the creature into the bosom of our Divinity and they take position in our love; and we watch these acts like they are our acts, and we feel in them the eternal prayer of our love, our adoration all of love, our eternal works of love; and oh, how we remain glorified and felicitated, because the creature can say to us: 'My prayer, my adoration, my acts are eternal, invested by your eternal love; such has your Divine Will made them for me. Hence I love you as you love me.' And it is proper this our folly, our delirium of love: what we want in the creature, that we do, we love, as we do and love in ourselves.

"But only our Will ruling and operating in her can arrive to so much, because we, if we abase ourselves, it is not in order to lose our Divine Being in the end, but in order to raise the creature into the infinite and to give her of ours, and to seal her littlest acts, even her breath, her motion, with our eternal love, so that we feel in her our breath of eternal love, our motion in hers, that is not moved if she does not emit love.

“Therefore all the creation was none other than an outlet of love. We wanted to unite ourselves with our works, with the creatures that we put forth to the light, in order to love us with one love alone.

“My daughter, what sorrow in not being understood by creatures, and hence we cannot have the good of saying to them who we are, of making ourselves known, as we are none other than love and we want to give love in order to receive love. As I would like that everyone might know it!”

Whence Jesus became silent, as drowned in his flames of love. Then, as if he might have need of giving vent still, he resumed sighing, as if he wanted to ignite all the world with his love:

“You sense, my daughter, another greater surprise of our intense love, and where our deliriums of love arrive.

“Our Supreme Being loves the creature so much, that we arrive to the excess of imitating her. We make ourselves small, we enclose ourselves in her, and we want to walk with her feet, work with her hands, speak with her mouth, look with her eyes, think with her intelligence, palpitate and love in her heart. So that in order to do all, that which she does and how the creature does it, we want to have feet, hands, mouth, eyes and heart as the creature has them, and this we ask it of her, as if we were not the absolute masters. We say to her: ‘Let us love each other; we give you of ours, and you give us of yours.’

“Because our Supreme Being, being purest Spirit, is step without feet, without walking it finds itself everywhere; does everything, works everything without need of hands; is word without mouth; is light (and) sees everything without eyes.

“Since we love her greatly, we like to imitate her; but this is an immense contrivance of our love, that only a God can do; in order to be able to say to the creature: ‘You must imitate us; you must do as we do’, we say to her: ‘We want to imitate you and do as you do.’

“After all it is our creature, work of our creative hands, brought forth by us, from within the power of our creative love. Hence, it is no wonder if we want to descend in her in order to imitate her and to do that which she does and how she does it; it is none other than to honor ourselves and to give great importance to our works.

“But this we can do in the creature where our Will reigns; we can do everything; show off in love, imitate ourselves mutually, because (in) everything she lends herself to do that which we want. Instead, where he doesn’t reign we can say (that) we cannot do anything.

“Now you sense another surprise of love that gives of the incredible.

“When the creature has given us the liberty of imitating her, she has given us life in her, she has given us feet, hands, mouth, we call her to our imitation, and making her enter into our Divine Being, the power of our Fiat gives her step without feet and makes her found as in everything, in the angels, in the saints, in the Celestial Queen, even in our divine bosom, and oh, how contented we are (in seeing her) no more encircled by human nature, but free together with us, that work without hands, speech



without mouth, and oh, how many words. With our word she tells us the long story of our love and operating Fiat; she feels in herself flow our eternal wisdom, and oh, how many things she says to us of our Divine Being. She speaks, she speaks always, and oh, how we enjoy sensing ourselves narrate through the creature that which we are; so much so that, taken by our own flames of love, she feels the need of loving us without heart, because the heart has its limits, while our love without heart has no limits, it is immense, and the creature gets rid of the heart and loves in our infinite love.

“Do you see, my daughter? Is it possible to give surprises of love more beautiful (than) these? To feel the pleasure, the gusto of imitating her; doing that which she does, as pretense of love, in order to call her to imitate us and to make her do that which we do! The abysses of our love are so many and what (is) more, it goes re-finding always new contrivances of love.”

I don't know to say what I felt in my mind. Immensity of light, that converting itself into words, said so many inventions of love of my Creator. And my sweet Jesus added:

“My daughter, listen still to me. Our love is so much that it seems that it does not give us peace if we do not make new inventions of love, in order to love and make ourselves loved. If we did not do this, we would condemn ourselves to idleness, which cannot be in our Supreme Being, because we are a continued act of love that always burns, with works that never have terminus. Our wisdom is so much, that it always does new things.

“Now, where our Will reigns we enclose ourselves in her, and we give wide outlet to our love; we centralize all that which we have done and do and will do; we repeat in the soul our most beautiful works, our outlets of love, the new inventions of our wisdom, which knows how to do so much in her, which to the creature it is not given her (the ability) to number them all. And oh, how many moving scenes we do! She becomes our theater of love, the deposit of our works that never cease to work, the refuge of our delights, joys and happiness, the hideaway of our secrets and celestial arcanum, the exposition of our varied beauties, but do you know why? In order to enjoy ourselves together (with) her, because where our Will reigns nothing should be missing of our works.

“She encircles us in the soul and makes us do that which we do in ourselves; and this because we want that she know who we are, what we know how to do, how we love. And in order to give her a more certain proof, we give her our love, we make her love as we ourselves love, so that she might touch with her own hands how one loves and knows how to love a God; and in order to enjoy ourselves together (with) her, we make her do together that which we ourselves do. Neither should you marvel, this is the nature of our Will and of true love, to unify the creature with ourselves, to love her and make her love us as we love her. Disparities must not exist, otherwise it would sadden the creature, seeing that we love her so much and she (does) not, that we know (how) to do so many things and she knows (how) to do nothing. Poor daughter; she would be in our Divine Being under the weight of a profound humiliation, as extraneous, without trust like a poor one before a rich one; these things we know them to happen. If she is with us, that which is ours must be hers. The living in our Fiat is unity, work and common joys; and it is this that renders us more happy and gives wide field to us to the out-letting of our love.”

**September 26, 1937**

***How God always gives to the creature without ever ceasing. Gifts that he makes to one who lives in his Volition. The palpitating life of God. The little victor.***

My flight in the Divine Volition continues, and I remain dumbfounded in seeing him who always wants to give to me; and since I am little, it isn't given me to contain within me his immensity, with a patience and unconquered love he waits that I contain within me the truths that he has said to me, equipped with his graces, in order to make me take possession; and as he sees me possessor, he immediately puts himself in (the) frame of mind of wanting to give to me and to say more surprising things. 'Will of God, how much you love me! How can I ever repay you?' And my amiable Jesus, making his usual little visit to me, all goodness said to me:

"Blessed daughter, it is our Divinity that possesses in nature the volition to give always, as you possess the breath, that always wants to breathe although you might not want it. Thus we, possess the continuous act of always giving; and if, ungrateful, the creature doesn't take that which we give (and) it remains around us in order to praise the perfection, the goodness, the sanctity, the generosity of our Supreme Being, as triumph of our love and of how much we love the creature, we wait with a patience that only we can have to have other creatures take that which the others have rejected from us. And so much is our love that we adapt ourselves to them in giving little by little, because being little it cannot take all together that which we want to give them; but our giving must be continuous. We would feel ourselves as lacking, suffocating the breath if we didn't give.

"Now, our Divine Will wants to be life of the creature; the greatest act, the most exuberant love, that only a God is able and knows how to do. Now, in order to make one possess, he makes her a gift of his pregnant virtue and puts himself as head in order to confirm the gift, and makes all created things pray; he imposes himself upon our love, power, goodness, and makes our love, our power and goodness pray; and all our attributes pray; even justice, mercy, our fortitude, change themselves into prayer; no one can be missing. When our Will wants that we do an act and that he makes himself a gift, everyone and everything prays (on their) knees in order to do that which he wants.

"When all have prayed, even our Divine attributes, we confirm the gift.

"The prayer of this (creature) becomes universal, and each time she prays it has such power that all our things pray, even our attributes, because in the gift has been given her the right over everything. What thing can one not obtain with this gift of prayer? One can say that the heavens are moved, our own Being feels itself bound and tied, and concedes.

"With the pregnant gift, he passes on to make her the gift of love, and in order to confirm her in love she loves with new love in the sun, in the sky, in the stars, in the wind, even in our Divine Being, in a way that acquires the right of loving everyone and being loved by everyone with a new continuous love; and if you might know what it means to be loved by a love always growing and new by everyone, and to hold the power of loving everyone with a growing and new love! To be able to say to your Creator: 'Growing and always new is your love for me; growing and always new is my love for you!'

“This love surpasses the heavens, fills the celestial fatherland, and its waves go to flow in our divine bosom, and oh, the wonders that happen! Everyone remains dumbfounded and they glorify my Divine Volition of a gift so great that he gives to the creature.

“Now, as we make her the gift, thus we enlarge her capacity in a way that she understands the gift that she has received and makes use of the gift.

“We pass on to make her (the) gift of the inseparability of union with God, that she arrives to feel more our life than her own. God becomes for her actor and spectator, and she remains with her Creator, living with his own life, with his love and power.

“With this gift everything is hers, she holds right over everything, and we, when we see her possessor, we add on the gift of rendering her victor (over) everything, victor (over) her own self, victor (over) God. Everything is triumph in her; triumph of grace, of sanctity, of love, and we call her ‘our victor’. We make her win (over) everything, because it is (a) gift that we have given her, and when we give we want to see the fruits that our gift contains.

“So that each act that she does in our Volition, each word, work and step, form between her and us so many distinct harmonies, one more beautiful than the other; she keeps us always occupied, and so much is our love that we surround her exteriorly with all our works, in the interior we invest her, we repeat all our acts that have been bearers of life, hence the life of the Queen, the life of the Word upon the earth, that was an excess of continuous love, that gave new life to everyone. Therefore we always give, we never become exhausted. One who lives in our Volition is the full day of our continuous works and our life, that palpitates and repeats ours acts that are always in act without ever ceasing. Hence, it is our delirium of love that we want to be overcome by the creature. When she wins, our love is relieved and our yearnings and deliriums find life in the creature and they rest.”

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**October 3, 1937**

***Prodigies of creation. Dose of power, of sanctity, et cetera, that God put forth for love of man. The acts done in the Fiat will be always new, and one more distinct and beautiful than the other. They will contain everything, and will form the seas, the works, the speaking steps of their Creator.***

I was doing my round in creation, in order to trace all the acts of the Divine Volition, in order to make them mine, to embrace them, adore them and put there my little ‘I love you’, for thankfulness of how much he has loved me and worked for me and for everyone. And oh, how many surprises, how many new things one understands, how many divine secrets contain the things created by their Creator!

And my always amiable Jesus, visiting my little soul, seeing me surprised, said to me:

“My daughter, our works are always new and harmonize with their Creator. (There) passes such harmony between them and us, that they always know how to say new things of he who created them, more so that being inseparable from us, they receive new contact from our Divine Being. Therefore you, always find new surprises in following the acts of my Divine Volition and you understand new

things, that our works possess.

“Now, you must know that when we brought forth the creation from within the bosom of our Divinity, [because *ab eterno* it was already inside of us], in bringing it forth in our Fiat, within a sea of love we put forth all that which the creature had to do. So that everything went forth from us. We made ourselves (providers)/[*porgitori*] of all that which he had to do. Therefore the whole creation is crammed with all the works which they must do, even to the last of men; and although invisible to human eyes, but visible and palpitating for us, in our Will, which forms a creation more beautiful than the creation itself, for which our love is so much that, while it occupies all the atmosphere, we carry it in our divine womb; and as we bring forth creatures to the light of day, thus we commence to offer them with our creative hands that which they must do; at (the) beginning of each act that they must do, we put as foundation the life of our Fiat, and as food for the act our love, because we do not do anything, nor do we give anything, if it doesn't hold as beginning our Volition and as food and trousseau our love. They would not be worthy works of our Supreme Highness, to offer works that do not give of our life and that do not possess our food which is love.

“All creation was one birth, with all the acts that the human generation had to do, which *ab eterno* we held in our divine bosom, that not being able to contain it anymore because our love felt the need of putting it forth, it wanted to relieve itself; and since when we do an act we do (a) complete act, hence bringing forth creation, we brought forth together all that which the creature had to do.

“Our Divine Fiat, containing all within itself, creation and human acts, put itself to the expectation of bringing forth the creature to the light of day, in order to administer to her the acts that belonged to her. Is this not an exuberant love, that only a God could have: to order, to form the acts, and then to bring forth to the light she to whom these acts should serve as formation of sanctity, of love, of glory, for herself and (for) he who had created her?

“But this is not everything. Our love is never stopped. As this our birth went forth, we put forth from ourselves a dose of our power, in order to sustain her and her acts, arming them and outfitting them with divine power; so that she holds our power that sustains her. We put forth the dose of our wisdom, that had to animate her intelligence and all her acts; hence, if in the creature one sees new sciences, new inventions, discoveries that give of the incredible, it is our wisdom that invests them. As well we put forth a dose of love, of sanctity, of goodness and of all our attributes, in order to administer to her love, sanctity, goodness, and so on.

“The creature did not exist yet, and we were occupied with him, (man); we contemplated with pleasure our power, wisdom, love, sanctity and our goodness in him; we put ourselves at his disposition in order to make him as much more beautiful (as) we could and to say to him: ‘You resemble us in everything; more beautiful we could not make you.’

“This our putting forth our divine qualities and all his acts that he had to do, before man came to the light of time, was for us a love so very intense that it gives of the incredible. We went on saying in our delirium of love: ‘Oh man, how much I love you! I love you in my power, I love you in my wisdom, in my love, in my sanctity; I love you in my goodness, in your own acts that you will do; I love you so much, that I put them all in expectation of you. My Divine Volition, to which we

entrusted everything, our divine dowries and your own acts that will be already yours, are in act to offer them as (an) outlet of his love for you.'

"But this was not enough for our love; if he could be [that which he cannot be], it would render us unhappy.

"Now, you must know that our Supreme Being possesses as in nature his act always new. Therefore these established acts for each creature will be new and distinct the one from the other, distinct in sanctity, always new in beauty, one more beautiful than the other, new in love, in power, new in goodness; they are acts formed and fed by us, hence they possess all our characteristics; all beauties, varied in sanctity, in love, in beauty but one not like the other; they will be our order, the type of our varied beauties, the fecundity of our love, the harmony of our wisdom, as one sees all our works in the creation, all are beautiful, but the sky is not sun, the wind is not sea, the flowers are not fruits; but however, for how much they are distinct between themselves, they are all beautiful, rather they form the harmony of the various beauties, true image of our acts and of creatures themselves.

"You must know that these acts in my Divine Will form an army of new beauties, of new love and sanctity, that we, (from) only watching them, we feel ourselves enraptured, and we wait with anxiousness that creatures come that, possessing our Volition, will be outfitted and possessors. You see how certain it is that his Kingdom must come upon earth, because there are already the acts? And then they will emit from within him, as (a) noble host, they will make themselves possessed by creatures.

"My daughter, from within my Fiat went forth creation and everyone and everything; in my Volition it must return to me, as (a) work worthy of our power. Then we will remain fully glorified, when we will recognize ourselves in the creature and in her acts. We can give all, and she can receive all, provided that our Divine Volition reigns; instead, if he does not reign, it forms an abyss of distance between her and us, and we can give her nothing.

"But it is not yet everything, my daughter. Since it is (a) firm decision of giving the Kingdom of our Volition to creatures, we want that they know the goods that there are in him and where their acts can arrive, done in our Divine Volition, because if they do not know his goods we will have so many children blind, deaf, mute, that do not know (how) to speak to their Creator; and not knowing them, neither will they love or appreciate (those) same goods that they possess.

"In our Volition they all have clear sight, keen hearing and animated word through the creative strength; hence they will hold a manner of speech, that they will always hold as to say, [in a way] that everyone will remain dumbfounded, and the heavens themselves for delight will lower themselves to listen to them. The children of my Will will be the joy of everyone and the true narrators of their Creator. Only then we will find one who knows how to speak of us, because they won't speak, but our own Will which will speak in them, the which is the unique and only one that can and knows how to speak of our Supreme Being.

"Therefore continue to listen to me. As the creature will possess our Volition, all her acts, little and great, human and spiritual, will be animated by my Will; animated by him they will elevate themselves

between heaven and earth, they will invest and they will weave together the sky, the sun, the stars, all the creation; they will elevate themselves above more and they will invest all the acts of the Queen of the Heaven, uniting her with them; they will have the power of investing the acts of our Divinity, our joys and beatitudes, those of all the saints; when they will have enclosed everything in their acts, without anything remaining outside of them, as victorious they will present themselves before our Divine Majesty and there they will offer them as complete acts that lack nothing; and oh, what will be our joy, our glory, in finding in these acts the sky, the sun, all the acts of the Queen of Heaven, the love with which I love there, our acts, our joys, our love that never ceases!

“These acts, done in our Divine Volition, duplicate for us the glory of creation, they duplicate the glory, the love that the Sovereign Queen gave us, they duplicate our glory and that of all the saints. It is enough to say that our Will has entered within, in order to say everything and that he contains everything. Where he enters, he knows how to make (a) fury of love, of glory and of centralization of everything. After all, everything is his; therefore he holds right over everything.

“Now, the wonders that these acts done in our Volition form in the soul are inexpressible. Our Divine Fiat makes use of them to form by means of them seas of love; but not seas that murmur, but seas that speak, and they speak with such eloquence of our love, that it pleases us so much that we always want to listen to them. Their voices are wounds that it sends us; their words are darts; always keeping to speak about the story of our love; and since it pleases us so much, we are always at attention to listen to it, because it is beautiful to hear that the creature holds our sea of speaking love, that she always speaks of our love!

“So that my Will, being possessor of one who lives in my Will, makes of her all the colors; he forms the works that speak of our works, the steps that speak of our ways; in short, since our Will is word, where he reigns he gives the word to all that which the creature does and forms of her a divine prodigy.

“Therefore there is no thing greater, holier, more beautiful or that glorifies us more than the living in our Will, neither is there (a) greater good than this that we can give to the creature. Hence be attentive and follow me, if you do not want to stop my speaking.”

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**October 12, 1937**

***For one who lives in the Divine Volition, her prayers are commands and her acts are messengers between heaven and earth. One who lives in Divine Volition, all things become for her Divine Will.***

I am in the authority of the Divine Will; I feel his anxieties, his yearnings of love, that he wants to make himself known, not in order to make himself feared but in order to make himself loved, to possess, to identify himself, in order to say to the creature: “We have life together, in (a) way that that which I do you will do. I feel that my love gives me the need of living heart to heart, rather, with one heart alone with you. Oh, do not deny me your company! I know that you are lacking many things in order to live together with me, but do not fear, I will think to everything; I will dress you with my regal robes of light, I will arm you with my power, I will make (for) you (a) show of my love,

making flow in you in your most intimate fibers the life, the love of my Will. Only that you want it, everything is done.”

I remained surprised, and I prayed that he might give me the grace of living in the Divine Will, because I greatly feared myself. And my sweet Jesus, making his brief little visit with me, all goodness said to me:

“My little Daughter of my Volition, why do you fear? In my Will there are no fears, but highest love, courage and firmness, and decision one time (that) is not moved anymore; so much so that one who lives in him does not pray, but commands, and she herself (as) mistress can take that which she wants. We put everything to her disposition, and this because everything is sacred, everything is holy in her; much more (so that), living in our Volition, she will not want nor will she take nor will she command us if (it is) not that which we want. Therefore her commands please us, they make us rejoice, and we ourselves say to her: ‘Take, say, what else do you want? Rather, how much more you take, (so much) more you will render us happy.’

“Rather, when the creature wants our Will, all her acts are like so many messengers between heaven and earth; they descend and climb continually, making themselves now messengers of peace, now of love, now of glory, and some times they arrive to command divine justice to halt itself, taking upon themselves its just fury. How much good these messengers do! When we see them come before our throne, we recognize ourselves in these acts, that disguised by the human veils of the acts of creatures, they hide our Will, but it is always him; and being delighted in ourselves we say: ‘How much artistry of love he holds! He hides himself in the acts of the creature in order to not make himself known; but we know him (just) the same(’), and loving ourselves again, we let him do that which he wants.

“Therefore, these acts, we call them our acts, and as such we recognize them; only that the creature has concourse with us, and with her acts has given (them) as attire in order to cover herself. Therefore she is the knoll where my Divine Will (can) rest himself, and he is delighted to unfold his life, making unheard of prodigies, hiding himself in the creature, as covering himself with her cast offs; even more than the creation, all creatures had origin from his Fiat, they live, they grow and are conserved in him. He is actor and spectator of all their acts; she will complete her life in his Fiat, and it will fly in heaven in one act wanted by his Volition.

“Hence, everything is his, all rights are his, no one can escape (him).

The only difference (is) that one who lives in him has life together, knows him, is to light of that which he does, rejoices him with her company, forms her/his joy and the confirmation that she wants my Will done in her, instead one who doesn’t live in him doesn’t know him, remains isolated and forms her/his continuous sorrow.”

After this he added, with tenderness of inexpressible love:

“My blessed daughter, how beautiful it is to live in my Volition! This creature keeps us always in festival; she know nothing other than our Will alone, and everything becomes for her Will of God: the sorrow, Divine Will; the joy, her heartbeat, breath, movement, become Divine Will; her steps, her works, they feel the steps of my Volition and the sanctity of the works of my Fiat; the food that she

takes, the sleep, the most natural things, become for her Will of God; that which she sees, feels and touches, she sees, feels and touches the palpitating life of my Volition. My Will holds her so occupied and invested by him that jealous he doesn't permit that even the air is not Divine Will.

“And as everything for her is our Will, so for us. We feel her in all our Divine Being, in the heartbeat, in the movement; neither do we know (how) to do anything nor do we want to do anything without the one who lives in our Volition. Our love is so much that we make her flow in all our works, and together with us she maintains and participates in our creative and conservative act. So that she stays together with us to do that which we ourselves do and to want that which he wants from us; neither can we put her aside, being one the Will that we possess, one the love, one the act that we do. And it is proper this living in our Volition, to live together always, to do only one thing. It was this need that our love felt, to keep company with the creature, together to gladden ourselves, to hold her in our womb in order to felicitate ourselves together; and since the creature is little, we want to give her our Will, in order to have occasion, in her every act, of giving her our life, our act, our ways, us through nature and her through grace; and this is our joy, the greatest glory for us. Does it seem little to you to give our being, that the creature, not being able to contain because little, she gives it back to us again together with (herself), and we again return to give ourselves? It is one continuous giving of ourselves to each other, and this makes rise such love and glory, that we feel as repaid by her for having given her life.

“Therefore, in each thing that she does, and it does not enter our Will, it is a rent that we feel, a right that we feel taken away, a glory, a joy that we lose. Hence, be attentive, and make that everything becomes for you Divine Will.

“Beyond this, to each act that the creature does in our Divine Volition we duplicate our love toward her. This our love, as it invests her, carries with itself our sanctity, goodness, our wisdom; so that she remains duplicated in sanctity, in goodness, in the knowledge of her Creator; and as we love her with duplicated love, thus she loves us with double love, with sanctity and duplicated goodness. Our love is operative, and as it departs from our Supreme Being, in order to love the creature with double love, thus it gives her grace to make (her) love us with love always growing. Not to give anything (less) to an act so great done in our Will, proves to us impossible. These acts, we can say, are the enrapturers of our love, they enrapture our sanctity, and the ways are formed in order to know who we are and how much we love her.”

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**October 19, 1937**

***How living in the Divine Will, forms the Divine Trinity in the creature. Wonders of her acts. How true love commences from oneself. The Divine Will, fecundator and sower of divine life in souls.***

The Divine Volition continues to invest me; I feel his motion in me, that as he moves he speaks, but with such eloquence, that if he didn't make a prodigy in order to make himself understood, I could not repeat what he says. Rather he adapts himself to my capacity, because if he speaks, being his creative word, he wants to create the good that his word possesses, and if I did not understand it I could not make that good mine, nor offer it to the others as property of the Supreme Fiat.



Whence I remained worried: “How can it be that his motion is word?”

And my sweet Jesus, visiting my poor soul, all love said to me:

“Blessed daughter of the Divine Volition, you must know that where my Will reigns, with his creative power, his motion and word, he speaks in the works, in the steps; he speaks in the mind, in the breath. As he wants to distend his Kingdom, thus he speaks, in order to create his divine life in every act of the creature. Therefore there is needed supreme attention, in order to sense where he wants to initiate his teachings. With the power of his word he invests the human act, the breath, the heartbeat, the thought, the human word, and there he forms his divine work, breath, heartbeat, thought, divine word. These acts elevate themselves to heaven, present themselves before the Most Holy Trinity; our divinity looks at these acts, and what does it find? It finds itself reproduced in these acts, its life; the Most Holy Trinity itself, it watches the prodigy of our Will, that with his power has overwhelmed the creature, making the repetition of our life, and oh, how we remain contented, enraptured, because we find in her the sanctity that resembles us, our love that loves us, the intelligence that understands us, our power and goodness that transports us with ties of our sweetness to love the human generation. We recognize in her and find the work of creation which we want in her.

“A single one of these acts contains such marvels, that they cannot find the place where they can put themselves; so much is their greatness. Only in our immensity do they find the place where they can remain; they remain fused with our acts, what glory won’t be ours, and also for the creature, because her acts, in virtue of our Fiat, hold their place in the acts of her Creator?”

“Oh, if everyone might know what it means to live in the Divine Volition, to let him reign, they would compete to make themselves invested, in order to have him make divine life.”

Beloved Jesus became silent, and I remained immersed in the sea of the Divine Volition, and as stupefied I said: “My God, where can one arrive who lives in your Volition!” And a crowd of thoughts, as so many voices spoke, they spoke. But I don’t know how to repeat them. Perhaps I will know how to repeat them when I will be in the celestial fatherland, because I will possess the same language up there.

Whence as being worried, my highest good, Jesus, resumed his saying:

“My daughter, do not marvel; everything is possible in my Will. True love, when it is perfect, commences from oneself. The true model is the Most Holy Trinity. My Celestial Father loved himself and in his love generated his Son, hence he loved himself in the Son. I, his Son, loved myself in the Father, and from this love proceeded the Holy Spirit. (In) this loving oneself the Celestial Father generated only one love, only one power and sanctity, and so on; it bound the inseparable union of the three Divine Persons.

“And when we created the creation we loved ourselves. So that we loved ourselves in stretching out the sky, in creating the sun; it was the love of ourselves that pushed us to create so many beautiful things worthy of us and inseparable from us. And when we created man, the love of ourselves made itself more intense, and loving ourselves in him, our love reproduced our life and likeness in the depth

of his soul.

“One cannot give if not that which one holds; and since our love was perfect, loving ourselves we could separate ourselves from that which went forth from us.

“Now, our Will, with wanting the creature to live in him in order to form his Kingdom, loving himself he wants to give that which he possesses; and then he is content, when he forms the repetition of our life, when he works in the acts of the creature, and triumphant and victorious, with our highest glory and honor, he carries them into our divine bosom, in order to have us recognize our life in his work of one who lives in his Volition.

“It is proper this what it means to love oneself in that which one wants to do and to produce; giving himself, in order to be able to form another being similar to himself.

“Our Will is the fecundator and sower of our life, and where he finds souls disposed he loves himself, with his love he fecundates them and there he sows his divine acts, which, united together, forms the great prodigy of the divine life in the creature.

“Therefore leave yourself in the authority of my Will, and allow that he may do with you that which he wants to do, and you and we will be happy.”

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**October 25, 1937**

***The Sovereign Queen heiress of the Divine Will, hence heiress of divine life. How she formed in the creative hands a precious pledge of herself. “The great good that an act in my Fiat contains.”***

I was making my round in the acts of the Divine Will, and arrived to the conception of the Most Holy Virgin I stopped myself in order to offer the Divinity their power, (and) love that they had in having conceived this Celestial Lady, in order to obtain that his Kingdom come upon the earth. And my sweet Jesus, surprising me, said to me:

“My daughter, as this Holy Virgin was conceived, thus she restarted our festival with mankind, because even from the first instant of her conception she inherited our Divine Will, which immediately began his intense divine work in her beautiful soul; and in every heartbeat, thought, breath of hers, with his creative power he formed enchanting prodigies of sanctity, of beauty, of grace, that we ourselves, were actors and spectators together with our Divine Volition, we remained enraptured, and in our emphasis of love we said: ‘How beautiful is the creature together with our Volition! She gives ease to us by forming our most beautiful works, and she gives us life through our life in her!’

“Our love rejoiced, it celebrated, because our divine heiress was brought forth to the light of time, the heiress of our Will and of our own life. And since in virtue of our Will working in her she was all ours, exclusively ours, watching her we felt our breath, our heartbeat, our love that always burns and loves, our motions in hers; our beauty gleamed in the movement of her pupils, in the gestures of her hands, in the sweet enchantment of her enrapturing voice. She held us so very occupied and in festival, that not even (for) an instant could we dissuade our glances from her. So that she was ours,

all ours, (and our Will) by right was already hers, and we recognized in this holy creature our divine heiress. Already with possessing our Will she had taken possession of it.

“Now, this Holy Virgin held her humanity, in which bound the whole human family, almost as members to the body; and we, for her love, watching in her the whole of mankind, as she was conceived we gave the first kiss of peace to all humanity and we constituted her heir of our divine heiress, despite some ungrateful one (that) might not want to receive her.

“Now you see, therefore, how it is certain that the Kingdom of our Will must come upon the earth, now that one exists who inherited him, and having a creature (who) inherited him who belongs to the human race, all creatures acquired the right to be able to possess him.

“This Celestial Sovereign (Lady), taken by love, formed a pledge of herself in our creative hands, in order to have that everyone might receive this Kingdom, and since this pledge possessed the life of my Will, it contained an infinite value, that for everyone she could pledge herself. What (a) sweet and dear pledge was this holy creature in our hands! She, by making her life, her acts flow in our Divine Volition, formed divine coins in order to be able to pay us for those that should inherit our Divine Fiat. Then my humanity came, united to the Eternal Word, that with my life, sufferings, and death I disbursed the sufficient price in order to repurchase this our Divine Will, and give him to creatures as (an) inheritance that belonged to them.

“One act, one breath, one motion in my Will contains such value, that it can buy heaven and earth, and all that which one wants. Hence, let him alone be your life and your everything.”

Whence he continued to absorb me in the Divine Volition. What enrapturing force he possesses! And such sweetness, the attractions of his enchantment (so) that one would not want to lose even a breath. And my sweet Jesus added:

“My daughter, the prodigies of my Will are unheard of. So much is his power that, as the creature works in my Volition, he calls into act that which he has first done, he unites it together and regives the merit, the good, his power to each act, as if again he himself (was) doing it, enriching it with so much grace and beauty (as) to form the enchantment of all heaven. Then, as celestial dew he invests all the saints, and gives (them) new glory and felicity that the work of the creature contains in my Will; (he makes) this dew rain on all wayfarers, so that they feel the power, the grace of it in their acts. How many souls burnt by passions, by sin, by brutal pleasures, feel the freshness of this divine dew and transmute themselves in the good.

“One act in my Will overwhelms heaven and earth and if it doesn’t find souls disposed that want to receive such a good, it puts itself on the look-out, spying the circumstances, the occasions, the disillusionments of life, in order to invest them, to embalm them and give them the good that they possess. The acts in my Will are not ever idle; they are impregnated with light, with love, with sanctity, with divine sweetness, and they feel the need of giving light to one who lives in the darkness, of giving love to one who is cold, of giving sanctity to one who lives in sin, of giving divine sweetness to one who finds himself embittered. These acts, true children of my Divine Fiat, are never stopped, they always turn, and if it needs (be) even centuries, in order to give the good that they possess; and

since they are animated and armed by his power, they can say: 'We can do everything, because a Divine Volition that enables everything has given us life.'"

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**October 31, 1937**

***How an act of the Divine Will contains such power, (and) love, that if God did not make a prodigy, the creature could not contain this infinite act. The passport.***

My poor mind continues to cross the sea of the Divine Volition. It seems to me that he wants to always say new things of that which he wants and can do in the creature where he reigns. And since sweet Jesus takes much delight in speaking about his Will, as he sees the creature disposed, that she wants to hear his story, he takes the first part of narrator in order to make her know and love. Therefore, repeating his little visit, he said to me:

"My daughter, if you yourself might want to always speak of my Fiat, I would always hold new things to say to you, because being eternal his story never finishes, neither that which he is in himself, nor that which he can do in the creature.

"Now, you must know that an act of my Will in the creature contains such power, grace, love, sanctity, that if my Volition did not work a prodigy, (the creature) could not contain it, because it is an infinite act, and to the finite it is not given to be able to embrace all of it.

"You feel where his love arrives; as the creature lends herself, (and) calls him in her act, my Divine Will works; into the work he calls his infinity, his eternal life, his power that imposes itself over all, his immensity that calls and embraces everyone and everything: no one can put himself apart from his work. When he has enclosed everything, my Will forms his work. You see therefore what thing an act of his is; an infinite act, eternal, armed with divine power, immense, in which no one can say: 'I was not there in that act.'

"Now, these acts cannot remain without producing a great divine glory to our Supreme Majesty and an immense good to creatures. Since they are acts done together with the creature, they work from God, and they bind God and the creature; God in order to give, and the creature in order to receive. They are like opportunities to our love, which says to us: 'The creature has given us the place in her act, she has given us the liberty to let us do that which we want.' Hence, our love imposes itself upon us in order to make us give that which we are, also in order to honor ourselves and for (the) honor of our operating Will.

"Our love arrives to such pretences and mania of love, that it never wants to let us finish giving, putting ourselves before our immensity that does not finish, our power that can give all, our wisdom that can dispose all.

"These acts are divine acts, and can form the passport for the other creatures, in order to have them enter into the Kingdom of our Volition. They will give a child into our Kingdom; so that how many more acts will be done in him, so many more will be populated, and all the good will redound to those people that have been the first ones to give life to my Will in their acts.

“Now, you must know that the first passports were formed by me and by my Celestial Mother to the first children of my Volition, which contain my signature, written with my blood and with the sorrows of the Most Holy Virgin. To all the other passports my signature is needed, otherwise they would not be recognized.

“Therefore, one who lives in my Volition holds for principle my life, for heartbeat my love, for dowry my works and footsteps, for word my own Will; I sense myself in her, and oh, how I love her, and feel myself loved in return with my own love! And the soul feels such joy and contentment, because she loves me no more with her little love, but with my eternal love, she embraces me with my works, races to approach me with my footsteps; feels there (in) her life am I; she finds everything in me, and I everything in her. Therefore be attentive daughter, if you want to make yourself and make me happy.”

After this I felt a little more suffering, and I coughed strongly. To every blow of cough I asked the Divine Will, that he might come to reign upon the earth; and my dear Jesus, all tenderness, squeezed me between his arms, saying to me:

“My daughter, I knew that you would have asked my Will of me to every blow of your cough, and I felt my Heart wounded and bursting with love, and I felt myself re-give in your cough my immensity, that involved me and asked my Will of me; my power and infinity, that made me ask of everyone my reigning Will, so much so that I myself was constrained to say: ‘My will, come to reign, delay no more!’ I feel such violence, that I do not do anything else other than to do and say that which the creature does and says.

“Therefore I want that you ask my Will of me in your sufferings, in the food that you take, in the water that you drink, in the work that you do, in sleep; I want that you pledge your breath and heartbeat to ask me that my Will come to reign. So that everything will be occasions for you to ask my Will of me, even in the sun that fills your eye with light, in the wind that blows (upon) you, in the sky that you see stretch over your head. Everything must be occasions for you to ask me for my Will to rule in the midst of creatures. With this you will put so many pledges in my hands; and the first pledge will be all your being, because you won’t move if you won’t ask of me that my Will be known and longed for by everyone.”

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**November 7, 1937**

***How all the truths written about the Divine Will will form the day to whom must live in him. The Queen of Heaven suffers agonies of love because she wants to endow her children.***

I felt my poor mind as crowded by so many truths that my sweet Jesus made me write about the Divine Will; and I thought to myself: “Who knows when these truths written about the Divine Fiat will go forth to the light, and what will be the good that they will do?” And my beloved Jesus, surprising me with his little visit, all goodness and tenderness, said to me:

“My daughter, I also feel the need of love to have you sense the order that these truths will hold and the good that they will do.

“These truths about my Divine Will will form the day of my Fiat in the midst of creatures; according to what they will know, so will it go forming the day. So that, as they will begin to know the first truths that I have manifested to you, provided that they have (the) good will and disposition of making (a) proper life of it, so will it form a most splendid dawn; however, these truths will have the virtue even to dispose them and to give light to so many blind ones that don’t know and love him.

“Whence, the dawn risen, they will feel themselves invested by a celestial peace, more reconfirmed to good, and hence they themselves will long to know other truths, which will form the beginning of the day of my Divine Volition. This beginning of the day will augment the light, the love; all things will convert into good for them; the passions will lose the force of making them fall into sin. One can say (that) it is the first order of the divine good which they will feel; this order will facilitate their actions; they will feel a strength (with which) they can do everything, because it is really this his primitive virtue: which cast in the soul transmutes her nature into good.

“Then, sensing the great good of the beginning of the day of my Volition, they will long that the day advances itself; they will come to know other truths, which will form the full day.

“In this full day they will sense the life of my Will living in them, his joy and happiness, his operative and creative virtue in them; they will sense themselves in possession of my own life, that they are the carriers of my Divine Will. The full day will give them such anxieties to know the other truths, and known they will form the full day.

“In this she will not feel alone anymore; between her and my Volition there will not be separation anymore. That which he will do she will do; working together. Everything, by right, will be hers: heaven and earth, and even God himself.

“You see, therefore, to what a noble, divine and precious purpose, these truths will serve, that I have had you write about my Divine Will, in order to form his day? To some they will form the dawn, to some the beginning of the day, to some the full day, and lastly the full noon. These truths, according to what they know of them, will form the different categories of the souls who will live in my Volition. One knowledge more or less will make them climb or remain in the different categories. The knowledge will be the hand in order to let them climb to the superior categories; it will be the life itself of the fullness of my Will in them.

“Therefore I can say that with these truths I have formed the day to whom wants to live in my Divine Volition. Day of heaven, more than of creation itself, not of sun and stars, because each truth holds (the) virtue of creating our life in the creature, and oh, how it surpasses all creation!

“Therefore our love has overcome everything in manifesting so many truths about my Divine Will; our glory will be full on the part of creatures, because they will have our life in them in order to be able to glorify us and love us.

“In respect to it going forth, as I have held power and love to whom had to manifest them, so I will hold power and love to invest and transmute them in the truth itself, that feeling in themselves the life, they will feel such need as to put to light that which they feel in themselves. Hence, give no thought

to it; I, who can do everything, will do and will think to everything.”

After this I was following the acts of the Divine Will, in which there were all the works, the love, the prayers, the sorrows, the palpitating life, the breaths, and all that which the Queen of Heaven had done, as if then she herself were doing them. I embraced them, kissed them, adored them and offered them, in order to obtain the Kingdom of the Divine Will upon the earth. And my dear Jesus, resuming his speech, added:

“My blessed daughter, one who lives in my Will can enter everywhere and can give me everything, (even) my Celestial Mama as if she were hers, and how (she) loved me, and all that which I did. She can arrive to duplicate my life and to give it to me in order to love me as if it were hers.

“Now you must know that, as I have formed his day for the creature with manifesting to you so many truths about my Divine Volition, (so did) the Sovereign (Lady) of Heaven, with her love, with her sorrows, with her prayers and acts that she did [that since they were all done in my Divine Will they will fill heaven and earth (and) form the sufficient dowry for those that must live in him], with what anxiety she waits and longs to be able to endow her children! She sees herself immersed in so many riches of grace, of love, of sanctity, and she doesn’t find her children in order to endow them, because they do not live in that Volition in which she lived. She watches, my daughter, as in all that which she did and suffered it is written: ‘For my children’; therefore, if she loves, she calls her children to receive the dowry of her love, in order to make them known as her children and our children, and to love them as we love her; if she prays, she wants to give the dowry of her prayer; in short she wants to endow them with her sanctity, with her sufferings and with the life itself of her Son.

“How touching it is to hear her, watch her, because in her maternal Heart she holds, as within a sanctuary, her children; and in all her acts and breaths she calls her children, and says to our Supreme Being: ‘All that which I am and posses, is all for my children. Oh, listen to me! I feel my Heart bursting for love! Have pity on a Mother that loves and that wants to endow her children in order to make them happy! My happiness is not full; it feels halfway to me, because I do not have my children to enjoy together with me. Therefore do it soon, that the Divine Volition be known, so that they also know the pangs of their Mother, (and) how I want to endow them and to render them happy and holy!’

“Do you believe that we remain indifferent before this moving spectacle, that (with) so many longings of love, that with her maternal tenderness and with the rights of Mother she begs us, implores us? Oh, no! How many times, after these solitudes of hers I manifest other surprising truths about my Fiat, in order to give vent to them by making her endowed with (a) more extensive dowry for the children, because it will be given to them (to do it) according to what they will know.

“Therefore, you also enter into my Divine Volition, and together with this Celestial Mother pray and supplicate that our Will be known and reign in all creatures.”

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**November 12, 1938**

*An act done in the Divine Will loves God for each one and gives him that which the creature is*

***obliged toward God. One who lives in my Fiat gives us the occasion of repeating our works in act. How he wants to work one on one/[to you for you]. The 'I love you', jewel of God.***

The Divine Volition continues to inundate me with his light, which emits such power by forming such prodigies in the acts of the creature, that one remains as enraptured; one sees the creative power that contains all and does all in the little human act. O power and love of the Divine Will, how insuperable you are! Your power conquers all; your love gives of the incredible!

And my amiable Jesus, who wants to make understood the unheard of prodigies that his Divine Fiat can do in the creature, visiting my little soul, said to me:

“Daughter of my Volition, the flames of my love are so much that I feel myself suffocate, and in order to give some outlet to my love that burns me (and) gives me mania, I return to say that which my Will can do in the creature. In order to reign one must know who he is, where his love arrives, what is his power and what he can do.

“Now listen to me. As the creature gives liberty to him to let him work, he calls his immensity and power, he encloses everything and everyone in that act, and our Most Holy Divinity receives in that act the love of every creature; we feel in that act the voices, the heartbeats of all hearts, that say to us: ‘We love you, we love you!’ He gives us the adoration of each one and that which they are obliged toward their Creator. He animates everything, and we feel in that act that even the sun, the sky, the stars and all creation say to us: ‘We love you, we adore you, we glorify you!’

“So that on the part of our operative Will in the creature we receive everything, and for each one our love remains repaid, our glory completed.

“He can give us everything, although if he uses some act of the creature; and taken with love toward one who has let him work in her act he says: ‘I surrender all to you, my daughter; before our Supreme Majesty I find that you have loved for everyone and for each one, you have given us the glory, the adoration of everyone, you have made us loved even by the sun, by the sky. All creation harmonized, and said between themselves: “Love, love to our Creator.” Therefore I surrender the merit of everything to you: everything is yours.’

“My Will does neither know nor want to work if he does not enclose everything and does not do everything.”

Whence, I remained surprised and said to myself “Possible? Possible all this?” And my dear Jesus added:

“My daughter, do not marvel. One act alone by my Will is greater than heaven and earth; its immensity has no confines, its power (has) no limits, it holds in its own fist everything and everyone; therefore, in its work it has an act of infinite love, that can say for everyone love; and after having loved for everyone, oh how much it advances! And then, our love is perfect: first we love ourselves, we put into security our interests, our glory, our love (and) we glorify ourselves with our work. Who is there that does not think first to himself? Hence our Will, as much as he works in us, as much in



creatures, first she must give us, by right, that which is due and necessary to us, for everyone and each one, and then creatures will have according to their dispositions.”

Afterwards, I continued to be inundated by the waves of the Divine Volition, but waves of light, crammed with truths, with love, that wants to make known his prodigies, his power and what he wants to give to the creature. So I followed his acts that he did in the creation in order to make them mine, in order to be able to say: “That which is Jesus’ is mine.” And my always amiable Jesus, returning, resumed his speech and said to me:

“Daughter of my Will, as the creature returns into our works in order to contemplate them with pleasure, love them and make them hers, thus our love makes us race in order to go meet them, in order to admit her together with us and to renew them for her alone, as if in act we repeated our works only for her. Hence, we centralize all our love in her, our power, our joys, the stratagems, the follies of love that we had in creating and putting forth all creation. And in our emphasis of love we watch her and we find the sky in her, and (we find) the love that we had in distending its blue vault; we return to watch her, and we find the multiplicity of the stars, that gives her voice to each in order to have said to us ‘I love you, I love you, I love you’; and these voices of ‘I love you’, form the most beautiful celestial music, and so much is their harmony the sweet sound that it forms (for) us, as to (make) us feel inebriated; and in our drunkenness we say to her: ‘Daughter, how very beautiful you are! You are (the) bearer of infinite joys to us; not even when everything was created did we receive these musics and joys, because it lacked a creature united to our Will that might say to us through our works: “I love you, I love you, I love you!”’

“To such spectacle of love we renew the creation of the sun, of the wind, of the sea, of the air, and we centralize in her all the love, our divine harmony that we had in creating all these elements; and oh, our joy, the exchange of love that she gives us, in watching her and finding in her (the) sun that burns for us with love, wind that blows and groans for us with love, that forming arcane voices of love she would like to surround us with her love in order to say to us: ‘You have loved me, and I love you; love you have given me, and love I give you.’ And with her sea she forms impetuous waves for us; even to arrive to give us air of love for each breath of the creature. We feel ourselves continually wounded and become taken by her love.

“A soul that lives in our Will is all for us, she holds us always occupied, she always loves us, but with our love; and every time that she does her acts in our Fiat, we renew the works of the creation, and in order to amuse ourselves (and) love her and make us loved, in every act that she does we make use of it as material in order to renew our various created works; rather, our love is not content; it wants to add on more, and it creates new prodigies of grace, even to create our own life in the beloved creature.

“The one on one/[to you for you] work pleases us much, as if for her alone we did everything. This makes arise more love toward us, more respect, more appreciation toward us, that we love her so much.

“Whence, according to how one unites oneself into the works of creation, we renew our works of creation; if one unites oneself to our works on the redemption, we renew, and I repeat my birth in act,

and watching her find in her my birth, the love for which I was born, and she loves me with that same love with which I was born upon the earth; and does it seem little to you that I find my love, that made me born, cry, suffer, walk, work? And together with her one on one/[to you for you], I repeat my life down here, and my Divine Volition makes me loved by her with that same love as I loved, when being upon the earth I unfolded my redeeming life. Therefore living in my Divine Volition is everything for the creature and everything for us.”

Whence I followed the acts of the Divine Will in his works and I thought to myself: “What will be of more glory to God: to follow the acts of the creation or the redemption?” And Jesus, returning, added:

“My daughter, the one and the other are supremely pleasant to me; however with this difference: in the works of the creation, the creature finds our majesty in festival, that if she creates so many works, our primary purpose was that everything should serve our reigning Will in her, and all created things should serve as deposit of her exchange of love, adoration, (and) glory toward of us. All created things tell (of) our love toward creatures and she, through means of them, should love her Creator.

“You must know that your every ‘I love you’ which you hide in the sun, in the sky and in other created things are our jewels, and we love them, we kiss them, we embrace them and we felicitate ourselves with them; we feel glorified and repaid for all that which we have done. Do you believe that to your so many ‘I love you’s, (by which) you have invested creation, we are indifferent? Quite! We watch them one by one, and as our jewels they give us the joy that we had in the creation. Therefore continue our festival; and if these ‘I love you’s’ do not come/(show) forth if not for us alone, it is because our Will being immense even in the creation, his light eclipses your ‘I love you’, and jealous he holds them hidden in his bosom. It happens as with the sun, that its light being greater and its heat more intense, all the preciousness of the effects that it contains do not come/(show) forth, but it is certain that it possesses them; so much is it true, that if its light touches the flower, it gives (it) the color and paints it as if it were painting the range of beauties of colors, by forming the sweetest enchantment for human generations; if it touches plants and fruits, it gives the multiplicity of varied sweetnesses and tastes; this says that it is not only light and heat, but (that) other goods hide in its bosom of light.

“Such is the creature that lives in our Will. As she loves, adores, thus he forms the beauty of the rainbow of love of her in his works, the range of joys and sweetnesses of his good acts, that jealous he hides in his bosom. My Will is the hideaway of love and (of) all that which the creature does in him, and she forms the most beautiful ornament to our divine works and the sweet enchantment to our pupils, and she is so much our satisfaction that we show her to all the Celestial Court, in order to make her feel happy together with us. Hence, you cannot give us greater glory, (than) by following our acts in creation, because it is united to our own purpose, it is woven with our love, we feel that it kisses our love, and we kiss hers and we make of it one alone. What joy, what happiness, to have the creature together with us to love us and do that which we ourselves want to do!

“Now, in the redemption the purpose changes, it is guilty man, of whom we go in search of, in the creation everything was festival; our works smiled at us with joy, with love, with glory; instead in the redemption, sufferings, bitternesses, tears, remedies, medicines in order to restore man to health. And

the creature, entering into our Volition, can invest my sufferings, bitternesses and tears with her tender and compassionate 'I love you', and hide her jewels of the 'I love you' in them; and I, kissing these jewels, will not feel alone, but comforted, sustained, accompanied by one who lives in my Volition. In the jewels of her 'I love you' I will find one who dries my tears, one who divides my sufferings with me, one who defends me. Therefore, I want you always in my Will; thus, either in festival or in suffering, I will always hold you with me."

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**November 20, 1937**

*Follows the same argument. How the Divine Will makes love arise, in a way that anywhere and everywhere one feels loved by the creature. Where there is our Will we find the adaptable material in order to carry out, be born and grow our life.*

My poor mind continues to swim in the sea of the Divine Volition, and the surprises (and) his anxieties are such and so many because he wants to have life in the creature, and so much is his speech to such regard, that it proves to me impossible to be able to say everything. And my beloved Jesus, visiting my little soul, with inexpressible love said to me:

"My blessed daughter, speaking of my Will is for me the greatest festival, and heaven unites itself with me to celebrate; and as it arrives for me to speak of my Volition, they all put themselves at attention to listen to me. There is no festival more beautiful that I can give to the whole Celestial Court, than to speak of my Divine Will. He makes arise the operative love in souls on earth and the blessed in heaven. Where there is no love I do not move, nor do I go, nor do I know what to do with the creature. And then, the love that makes my Will arise is immense, and there is no point where one does not find one who lives in him, all invested and as encumbered by my love.

"She has suffered our own fate, because we love anywhere and everywhere, we love everyone and always; so that we feel that she loves us in the hearts of everyone; her love races everywhere and she loves us in the sun, in the sky, in the twinkling of the stars, in the groans of the wind, in the murmur of the sea, in the wriggle of the fishes, in the song of the little bird; we feel that she also loves us in the hearts of the angels and saints, even in our divine breast. Everyone says to her: 'Be welcome! Oh, how we have waited for you! Come to take your place of honor! Come to love our Creator in us!'

"My Will, jealous, holds her tight to himself, and inundating her always anew (with) love makes songs of love, dirges of love, sweet enchantments of love, wounding with love. It seems that he says: 'I have found one who loves me, and I want to enjoy myself with her'; I would not feel happy if she does not always and everywhere say to me, 'I love you, I love you.' So that the soul that lives in our Will will be our triumph, our victory, the depositary of our love, our continuous glory.

"My love feels the need of the company of this creature, in order to vent mine and to have hers. Therefore I want to breathe together with her, to palpitate and work together. The union knows (how) to produce joys more beautiful, contentments ineffable, works more great, love more intense.

"Now, my Will will give so much love to this creature that lives in him, as to be able to inundate all

creation; he will extend a new sky of love over all human generations, in a way that one will feel themselves embraced, loved by the love of this one, given by herself, anywhere, in each one and everywhere; and while she embraces and loves him, she will say to him: ‘Come, oh Supreme Volition, to reign upon the earth! Invest all generations! Overcome and conquer everyone!’

“Do you not see how beautiful the living in him is? To have your love in his power, that contains such power and virtue that no one can resist?

“Then, when this love will have arrived to invest everything and everyone, since it is (the) love of a creature that has lived in our Fiat, that offered with herself the bond of the human family, we will win, we will demolish all the obstacles and we will have our Kingdom upon the face of the earth. Therefore pray and use all things in order to ask me that he come to reign as in heaven so on earth.”

Whence I continued to be inundated by the Divine Fiat, that rained upon me light, (and) love; light in order to make himself more known, love in order to make himself loved. And my sweet Jesus, returning, added:

“My daughter, how beautiful is living in my Volition! We do not know how to be without her (the creature); we do not do other than think (of) what surprise we should do for her, what anew to give her, what to say to her so that she knows our Fiat more, and according to what she knows of it, thus we are more able to magnify the sea of our love in her. The knowledge is the bell that while it sounds it calls, with sounds so sweet, our power, sanctity, goodness, and love to enclose itself in the creature that lives in him, in order to make us work our unheard of prodigies.

“Now, you must know that when we find our Will in her we feel beatified, and we take so much pleasure in looking at her that, in order to enjoy ourselves more in her, we look at her in the mind, and we make conceived, be born and grow our intelligence; we look at her in the mouth, and we make conceived, be born and grow our word, in a way that she will speak of our Supreme Being with such eloquence and grace, as to make us loved by one who has the good (fortune) to listen to her; we look at her in the Will, and we make be reborn and grow to new life ours; we look at her in the heart, and we make conceived our love in her, its harmonies, its stratagems in order to make us conquer to make her be reborn always in our love; we look at her in the hands and feet, and we make conceived, be born and grow our works and our steps. We could do everything together, but we do not do it, in order to take more time for us to be with her and to enjoy ourselves more with her.

“So much is our love, that we want to form with our own creative hands our own life in the creature. That which we are we want to give her. Our love does not remain content if we do not repeat our life in her; and then we find the adaptable material, when we find our Will that has formed for us the ground, (has) purified and adorned (it). While we form our life we sing victory and glory to our Divine Being.

“And she, what does she do? She gives us food in order to feed us and make us grow in her, she gives us water in order to quench our thirst, her being in order to dress us, her soul for room, her heart for bed of repose and all her acts in order to keep us amused and surrounded by our own celestial joys.

“But who can say, my daughter, what we can do and give to one who lives in our Volition? We give all and we do all, and she gives all to us.”

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**November 29, 1937**

***Sufferings united with the sufferings of Jesus form his life in us. There is no good that does not arise from them. How not loving martyrs divine love.***

My poor mind swims in the sea of the Divine Volition, rather I feel him to me as breathing, palpitating in me, and (as) more than blood circulating in the veins of my soul and he says to me: “I am here, inside and outside of you, more than your life; I race in each act of yours, and with my love I facilitate all for you and I felicitate/rejoice together (with) you.”

And in this while he made me see all the sufferings, suffered by me, invested with light, that he held them pressed to his bosom as conquests of his Volition. I remained worried, and my always amiable Jesus, visiting me, said to me:

“My little daughter of my Divine Volition, you must know that all my sufferings suffered by my most holy humanity on earth, each tear that I spilled, each drop of my blood, each step and motion, and even my breath, were and are invested by a single voice (with which) they speak and cry out continually: ‘We want the Kingdom of the Divine Volition reigning and dominant in the midst of creatures; we want our divine rights placed in vigor’; they pray, they speak, they groan around our supreme throne without ever ceasing, that one be the Will of heaven and earth.

“Now, one who unites themselves with my sufferings, with my heartbeats, breaths, steps and works, prays, speaks and groans together with all that which I did and suffered upon the earth. There is no good that does not arise from my sufferings, and unites mine with those of the creature, mine form the deposit, (and are) the innkeepers in order to receive the sufferings of her, together forming one prayer alone, one voice alone, one Will alone; rather my sufferings transport the sufferings of the creature and all that which she does before our majesty, in order to make them want and do that which I did; those of the creature enrapture mine on earth, in order to involve them all in my sufferings and hers, in order to dispose them to receive the life of my Divine Will. Union with me, her sufferings with mine, form the great prodigy of my life in the creature, which works, speaks and suffers as if a new self upon the earth; and I animate all her being with the power of my acts; even in her little trifles my life flows, in order to make everything mine, animated by my creative power, and (that) she might give me the love, the glory of my own life.

“Do you believe that all that which you have suffered, my Will holds no account of it? Quite. He conserves in his bosom of light all your sufferings, little and great, your agonizing and sorrowful sighs, your privations; rather he uses it as material in order to conceive, be born and grow his life. In each suffering was growth that I did, which fed her with his sanctity, filled her with the heat of his love, adorned her with his unparalleled beauty.

“My daughter, how you should thank me for all that which I have disposed for you and for all that which I have made you suffer, because everything has served to form my life in you and to the

triumph of my Will. What fortune for the creature, to see that her sufferings have served my life so holy, that she will have for completion my Divine Will palpitating in her! Does it seem little to you that the Creator makes seen that he has need of the creature, he who can (do) all and gives life to all? Is this not the greatest excess of our love?"

Jesus became silent, and I remained to think of that which Jesus had said to me, and I saw in me lined up all the sufferings, suffered, that spread rays of light, that transformed in the sufferings of Jesus formed the divine support, the defense of creatures, that formed voices, continuous groans, that asked that the Divine Will might come to reign. Whence he resumed his speech:

"My good daughter, our love is so much, that anywhere and everywhere, even on the little blade of grass, in the air that she breathes, in the water that she drinks, even beneath her steps while she stamps (upon) the earth, we make our voices arrive, our wooing cry of love: 'I love you, I love you, I love you!' But our love does not give us peace if it is not sensed (to be) listened to by the creature and she is not heard to repeat, 'I love you, I love you', and in our delirium of love and sorrow saying: 'Aye, does no one listen to us? Aye! Does no one repeat to us "I love you, I love you?" To what advantage (is it) to say "I love you, I love you." If no one reciprocates it to us? To whom do we say "I love you": to the air, to the wind, to the void?') Our 'I love you' does not find one to whom to direct itself, where to rest itself, if it does not find the 'I love you' of the creature that receives it in order to reciprocate it with hers, so that her love finds refuge in our immense love in order to rest itself and to magnify itself always more.

"When the creature listens to our 'I love you' and reciprocates it, in our emphasis of love, and as reconciled by her love, we say: 'So we have been listened to; our love has found one to whom to direct itself, where to shelter itself; we have been recognized, because we have found one who says to us "I love you."' Then our love makes festive. Instead, when we do not find one who says to us, 'I love you', we do not find one who recognizes us, nor one who listens to us, nor one who loves us.

"How hard it is to love and not be loved! How I would like everyone might know it, that with my love I sustain them, embrace them, love them and make them breathe, I love them and give heartbeat to them, I love them and give word to them, I love them and give step to them, I love them and give motion to them, thought, food, water; all that which they are and receive is (an) effect of my love that races. Hence, is it not a horrendous ingratitude not to love me? It renders our love martyred, because we love and we are not loved in return."

After this I thought to myself: "But how can the creature know when Our Lord says to her his repeated and uninterrupted 'I love you', in order to reciprocate them with hers?" And my sweet Jesus added:

"My daughter, and yet it is easy to know it, if the creature possesses as her own life my Divine Will, because he gives his divine hearing to her and makes her listen to when her Creator says 'I love you' to her; and not only the hearing, but also his divine word, in a way that the hearing hears and the word says 'I love you', rather, before he says to her 'I love you' he already warns that she must receive the 'I love you' of her God, and she has met his 'I love you' with the divine 'I love you', almost as putting herself to compete with her Creator.

“My Will wants to give everything to one who lives in him; (he) gives his arms in order to embrace her and his steps in order to race after him. How we feel our divine nature all love and the need to love, so much so that if one could prevent us from loving, it would suffocate us, as removing from us the breath from our divine life, because in us, our breath, our motion, our own Volition is love, (and) not loving for us is impossible, thus, one who possesses our Will feels the need of loving us and of always loving us. Therefore only she knows how to put order between the Creator and the creature, and she is to light of our love, of our sanctity, and it puts her in communication (with) our Supreme Being.”

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**December 6, 1937**

***As one works in the Divine Volition, Jesus sounds his bell in order to call the inhabitants of heaven and those of earth. How the company of the creature is urgent to divine love.***

I feel his life in me, overflowing with love, that as he moves, so seas of love are emitted, that, investing everyone, says to every heart: “Ah, look at me, know me, receive me in your hearts! Give me the dominion! I come loaded with all my goods, in order to have life together with you. But alas, I am not recognized, rather they reject me; and not being known, my supreme laws of love do not have vigor in them; my goods remain with me, without being able to give them to my children.”

Whence I followed the acts of the Divine Will, and arrived in the blue vault bombarded with stars, I called together with me the inhabitants of heaven and the inhabitants of the earth, so that all together we might reciprocate with our little love the infinite love of God, that, with so much love, he had created the expanse of the sky, as in order to cover us and hide us in his love; hence, everyone, without excluding anyone, holds the duty of loving him who has loved us so much. Now, while I did this, my highest good, Jesus, visiting my little soul, all love said to me:

“My blessed daughter, if you might know with what love I awaited you, that you might make your call to everyone, in order to feel in your act the exchange of love of everyone! No sooner than you commence to call, (then) I sound the bell to the celestial inhabitants and to those of the earth; and then I cease sounding, when I see that everyone has raced into your act.

“The first ones are the celestial inhabitants, that living in my Volition, neither can nor want to put themselves apart; they feel the unifying Divine Will, that unites them in that act; rather, they wait with anxiety one who calls them, in order to be able to reciprocate me in love, and since who calls them is a creature of the earth that possesses her free will, in her they feel that they can give me new love, and oh, how they rejoice to the sound of my bell, and they fly in order to put themselves into that act of the creature that wants to love me!

“For the inhabitants of the earth, not living all in my Volition, they feel very little (of) the vibrating sound of my bell.

“When I see everyone together in that act, our Divinity puts itself at attention in amorous expectation, and oh, how beautiful it is to feel in that act innumerable voices that say to us: ‘We love you, we love you, we acknowledge you in your works! How much you have loved us, and for everything we

reciprocate you in love!’

“Our Supreme Being, wounded by so many voices, emits other seas of love, and covers and invests everyone with such joys and happiness that everyone remains enraptured, enjoying through means of that creature a greater paradise.

“One who lives in our Volition gives us the field for new works, makes our love overflow (with) more force, which not being able to contain it, he emits new seas of love in order to love the creature and in order to make us love, and oh, how much we love her!

“You must know that the thing that is most urgent to our Supreme Being is the company of the creature. We do not want to be the isolated God, nor to hold her far from us; isolation has never been the bearer of great works or of happiness; company matures the birth of good and makes arise the most beautiful works to the light. Behold therefore we created so many things, in order to have (the) occasions to have her company so many times for how many things we created, and since that which we did one time we are always in the act of doing it, one who lives in our Volition is always in company with us; she undergoes our creative act and we receive the glory, the exchange of the created love.

“Therefore we hold her company in the celestial spheres, in the radiant sun, in the auras of the wind, in the air that everyone breathes, in the murmur of the sea; anywhere and everywhere she follows us, defends us and reciprocates us in love. She does not know how to live without us or without loving us, and we cannot be without her, and jealous we hold her pressed to our divine bosom.”

Then he added: “The company of the creature is so very dear to us, that we form our recreation with her, we make the greatest decisions for our glory and for the good of human generations we complete our designs while we are in company. Our love rises to new life, and goes inventing new contrivances of love and new surprises in order to chain creatures to always love us and more.

“If not for company, with whom should we vent ourselves? Upon whom to form our designs? Where to rest our love that always rises? Hence, our goods, without company, would be depressed, without being able to give life to that which we want to do for love of creatures. Do you see therefore how much her company is necessary to our love, to our works and to the completion of our Volition?”

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**December 8, 1937**

***On the Conception of the Queen. Her race of love. Where she found her Creator she found herself in order to love him. How she remained conceived in each created thing, and became constituted Queen of Heaven, of the sun and of everything.***

Today my poor mind, swimming in the Divine Volition, found in act the conception of the Queen of Heaven, and oh, the marvels, the surprises, are indescribable! And I thought to myself: “But what else can one say about the Immaculate Conception, after having said so much?” And my amiable Jesus, surprising me, all festive, as if he might want to celebrate the conception of the Celestial Queen, said



to me:

“My blessed daughter, oh how many other things I hold to say about the conception of this celestial creature! She was a life that we created, not a work; from a work to a life there is (a) great difference; and then divine and human life, in which there had to be the highest accord of sanctity, of love, of power, that the one had to be able to balance with the other.

“Such were (the) prodigies that we did in creating this life, that we had to make the greatest prodigy, and a chain of miracles, in order that this life might be able to contain the goods that we deposited in her.

“This holy creature, conceived without original sin, felt the life of her Creator, his operative Will, which did not do other than make arise new seas of love, and oh, how she loved us! She felt us inside of herself and outside of herself, and oh, how she raced, in order to be able to find herself everywhere and throughout everything, where there was the life of her Creator! For her it would have been the hardest and cruelest martyrdom, if she could not find herself throughout everything in order to love us. Our Will put her in flight, and our life, while it was in her, made her find herself throughout everything in order to have her love and in order to enjoy she who so loved (and by whom) she was loved in return.

“Now hear another surprise; as she was conceived she commenced her race, and we loving her with infinite love [not loving her would also be the cruelest martyrdom for us], hence, as she raced in order to trace out our life that she possessed within [because a good is not ever completed if one does not possess it within and without], hence, as she raced, so she remained conceived in the sky, in the celestial spheres, of which the stars made chorus and hymned and declaimed her as their Queen, and she acquired the rights of Queen over all the celestial spheres. Our immensity awaited her in the sun, and she raced and remained conceived in the sun, which, making itself diadem for her adorable head, invested her with light and praised her Queen of the light. Our immensity and power awaited her in the wind, in the air, in the sea, and she raced, raced, not ever pausing her race, and she remained conceived in the wind, in the air, in the sea, and she acquired the rights of Queen over all.

“So that the Sovereign Lady made flow her power, her love, her maternity in the sky, in the sun, in the wind, in the sea, even in the air that everyone breathes.

“So that anywhere and everywhere and in everyone she remained conceived; where there was our power and immensity she erected her throne in order to love us and to love everyone. This was the greatest miracle that our powerful love did, bilocating her, multiplying her in all things and created beings, so that we might find her in everyone and everywhere.

“The Celestial Queen does as (the) sun does, that if someone does not want its light, the light imposes itself and says: ‘Whether you want me or you do not want me, I must make my race, I must give you light.’ However someone can hide from the light of the sun, but from the Sovereign Lady no one can hide. If this were not so, one could not say with facts Universal Queen and Mother of everyone and everything; and we do not know how to say words if we do not make them facts.

“You see therefore where our power, our love arrived, in the conception of this holy creature? Even to elevate her to such heights and glory as to be able to say: ‘Where there is my Creator there am I in order to love him. He has invested me with such power and glory, that I am Sovereign of all. All depends on me; my dominion extends itself everywhere, so much so that, while I am conceived in all things, I hold conceived in me the sky, the sun, the wind, the sea and everything, everything I possess within me, even my Creator, and I am Sovereign and Mistress of him, of everyone. This is all my unparalleled heights, my glory that no one can arrive to me, my great honor, that with my love I embrace everyone, love everyone and am for everyone, even the Mother of my Creator.’”

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**December 14, 1937**

***How the human nature holds its day. (For) one who lives in the Divine Volition, he forms his day in the depths of the soul. Prodigies that happen in him.***

I felt as immersed in the Divine Volition; rather it seemed to me that his waves of light, as I went doing my acts in the Fiat, his light widened itself and centralized itself more in me, and the need grew to love him, to breathe him more than my life; so that without him I felt without breath, without heat, without heartbeat; and as I returned to do my acts in the Divine Volition, so I felt return the breath, the heat, the divine heartbeat, to cheer my poor existence. Hence, for me it is a need and need of life, living in the Divine Volition.

And my sweet Jesus, returning to visit my little soul, all goodness said to me:

“My blessed daughter, as nature holds its day for human life, in which all the actions of life become unfolded, so my Divine Will forms his day in the depths of the creature that lives in my Will.

“As he gives beginning to form his acts in her, calling her as his life, thus he gives beginning to his day, forming a most splendid aurora in the depths of the soul. This aurora gathers its power and renews in her the power of the Father, the wisdom of the Son, the virtue of the Holy Spirit; so that her day commences together with the Most Holy Trinity, which descends into the littlest acts and hideaways of the creature, in order to have life together with her and do that which she does.

“This aurora puts in flight all the darkness of the soul, in a way that all is light for her, and he puts himself at attention as a vigilant sentinel, so that all her acts can receive the light of the Divine Will.

“This aurora is the first repose of God in the room of the soul; it is the beginning of the eternal day, in which commences the life of the Supreme Being together with the creature.

“My Will does not move himself nor is he able to nor does he know how to do without the adorable Trinity; at most he goes forward, he does as (an) actor, but he drags them along with an irresistible way and there forms the divine Cabinet where as to enjoy their creature, so very beloved by them. Where he reigns, my Will holds (the) power to centralize everything, even our divine life.

“How beautiful is the beginning of the day for one who lives in our Fiat! It is the enchantment of all heaven; and if all the Celestial Court were subject to envy, they would envy she who is so fortunate

as to possess in her soul, while she still lives in time, the beginning of the eternal day, precious day in which God gives the beginning to unfold his life together with the creature.

“Now, as she passes on to do the second acts in the Divine Volition, thus arises the sun of my eternal Volition. So much is his fullness of light, that it invests all the earth, visits all hearts and carries the ‘good morning’ of light, of new joys to all the Celestial Court. This light is crammed with love, with adoration, with thanksgiving, with gratefulness, with glory, with benediction; but of whom are they? Of the creature, who with her act in my Volition has made arise the sun that shines on everyone, in a way that everyone finds one who has loved God for them, one who has adored him, thanked, blessed, glorified; each one finds what they were obliged to do toward God; everyone is supplied for.

“An act in my Will must enclose all, hold power, capacity to supply for everyone and to do good for everyone, otherwise it could not be called an act done in my Will. These acts are crammed with unheard of prodigies, worthy of our creative work.

“Now, as she returns to her third act in our Volition, he forms the full noon of our eternal sun in the creature; and do you know what she gives us in this full noon? She prepares the table for us; and do you know what she gives us for food? The love that we have given her, our divine qualities. Everything has the imprint of our beauty, of our chaste and pure perfumes, she is so pleasing to us that we get satisfaction from her; much more than, if there (was) missing something for our decency, being in our Will she is mistress of all our goods, therefore she takes that which she wants from us from our treasures, and prepares for us the most beautiful table, worthy of our Supreme Majesty; and we invite all the angels and saints to take a seat at this celestial table, so that they might receive, to feed themselves with us on that love which the creature has given to us that lives in our Volition.

“Now, after we have banqueted together, the other acts that she does in our Volition serve, some to form for us celestial music, some loving songs, some the most beautiful scenes, some to repeat our works, that are always in act. In short, she holds us always occupied. And when she has given the course to all her actions in our Volition, we give her rest and we rest there together. And after the rest we give field to work of giving beginning to another day, and so on.

“And many times this faithful daughter of ours [because true fidelity is in the living in the Divine Will], if she sees that her brothers and our children are to be struck by deserved scourges for their sins, she doesn’t close her day, but prays and suffers in order to implore rescripts of graces, as much for the soul as for the bodies. Therefore the life of one who lives in my Divine Volition is the new joy and glory of heaven, the help and (the) thanks of the earth.”

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**December 18, 1937**

***All that which one does in the Divine Will acquires life, and these lives swim and float in the seas of love in the Divine Volition.***

I am prey/(in the power) of the Divine Volition, which does not do other than spring forth from himself seas of light and of love; but it seems that he is not content if he does not see the life of the light of his Will and the little love of the creature that, springing forth from her, they meet together,

kiss each other, love each other with one love alone, and oh, how he makes festive! And in his emphasis of love he says: "The life of my Will is inside and outside of the creature, so that I possess her, she is all mine."

So I thought: "The little love of the creature does not disappear in the immense sea of the Divine love?"

And my always amiable Jesus, returning to visit my little soul, as inundated in his flames of love, said to me:

"Daughter of my Will, all that which the creature does that holds my Will for beginning and for life, even though they might be little (things), each one contains a divine life. So that in the interminable sea of my Volition and of my love so many little lives of love, of light, come to swim, to float, that have taken position in our sea; and oh, how we feel ourselves reciprocated, because it is life of love that she has given us in her little love and life of light that she has given us in doing her acts, because they have been formed in the center of the life of our Fiat, that possessing true life, all that which goes forth from him are lives that first he creates them, forms them in (himself), and then he puts them forth, as giving birth to them from his Divine Bosom/Womb.

"Hence, each 'I love you' possesses the life of love; each adoration possesses the life of divine adoration; each virtue that (she) managed to possess, some the life of divine goodness, some wisdom, some fortitude, some power, some sanctity, and since they are little lives that have received life from our life, they don't know how to be and they come to continue their little lives in our interminable seas, and oh, how they love us! They will be little, but we know what little the creature can give us, because great things, immensities, are ours. The creature does not even have (a place) where to put them, if we want to give them; therefore it is necessary that she (take) refuge in us and we, seeing her in our seas, feel reciprocated with that love that we want from the creature."

I remained in thought of that which Jesus said, and he added:

"You want to see it, so that it convinces you of that which I say to you?"

Now, in this while, my dear Jesus made me see his interminable seas, which invested heavens and earth; and the little love of the creature and all the rest, done in his Divine Volition, as so many little, but beautiful lives, they swam in these seas; some remained at the surface, in order to look steadily at their Creator, some raced into (his) arms; one embraced him, another kissed him, another penetrated into the sea; in short they made for him thousands of mannerisms and stratagems to the one (from whom) they had received life. The Supreme Being looked at them, but with such love, that called all the Celestial Court to celebrate together with him, and he said to everyone:

"Look at them, how beautiful they are! These lives, formed by the acts of the creature, from my Will, are my glory, my triumph, my smile, the echo of my love, of our harmony, of our felicity!"

Now, these lives were seen in the Sun, in the stars, in the air, in the wind, in the sea; each 'I love you' was a life of love, which raced to take the place of honor in the divine seas. What enchantment!

What beauties! How many inexpressible surprises! I remained mute, and didn't know what to say.

And Jesus: "Has my daughter seen? How many rare beauties of life my Will knows how to do! His love, his jealousy is so much, that he guards them in his own sea.

"But (this) is not yet everything, my daughter; I want to tell you another surprise. If the creature lives in my Volition, one 'I love you' does not wait for the other, with the little life of love that it contains within the prodigious 'I love you', some race ahead, some escape behind, some fly in order to take (a) place in our interminable seas; they compete amongst themselves, some race faster, some want to put themselves ahead more, some want to be the first to throw themselves into our arms, and some make the leap even to shut themselves in our divine bosom... Life cannot remain still. These little lives, although little, have a breath, a heartbeat, a step, a voice; they are all eyes in order to watch us; therefore they breathe love and give love to us, they palpitate love, they have our step, in which we move and walk because we love; their voices speak to us always of love, and they love so much, that they want to always hear our story of eternal love.

"These little lives never die; they are eternal with us. The 'I love you', the acts in my Volition, populate heaven. These little lives diffuse themselves everywhere: in all the creation, in the saints, in the angels; and how many of them race around the Queen! Everywhere they want their place; they arrive to descend into the hearts of the creatures of the earth and they say between themselves: 'How, should our Creator be without our little life of love in human hearts? Ah, no, no! We are little; we can enter into them and love our Creator for them.'

"These little lives are the enchantment of all heaven; they are the greatest wonders of our Supreme Being; they are the true reciprocators of our eternal love; they have follies so strange of love that (by) only looking at them one knows that they are our daughters, lives formed and created by our Divine Volition."

But who can say my surprises? And Jesus:

"Do not marvel; even my life down here did not do other than emit life from me, so much so that my steps walk still in the presence of everyone, they are never stopped, rather all the centuries will have the life of my steps. My mouth still speaks, because each word of mine contained a life, and therefore still speaks; only one who does not want to listen to me does not hear my voice. My tears are full of lives and are always in act of pouring themselves upon the sinner in order to touch him, move him to remorse and convert him, and on just and good souls, in order to embellish them and snatch away their hearts in order to make me loved. Every suffering, every drop of my blood, they contain my distinct lives, and therefore they form the force of the sufferings of creatures and the labor of all their sins. They are the prodigies of my Volition.

"Where he reigns, with his creative virtue by nature, over each trifle, even (though) little, he creates life in order to make us loved. You must be convinced that to so much of our love, without which no one might love us we cannot be. Therefore our Will, that thinks to everything and knows how to do everything, creates so many lives from the acts of the creature that live in him, he does as a supplicator to our love, and renders less agitated our anxieties of love and our eternal deliriums, that

we want to be loved.

“Therefore always live in our Volition; he loves always and you will be the new enchantment of all heaven and our perennial festival, and we will be yours; we will celebrate each other.”

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**December 21, 1937**

***How the Kingdom of the Divine Will is decreed in the Consistory of the adorable Trinity upon the earth. The new breath of God with which the creature will be renewed.***

My poor mind was occupied by the great wonders and prodigies that the Divine Volition knows how to do if he reigns in the creature, and I thought to myself: “What happy fate to live in him! A greater fortune there can not be, neither in heaven nor on earth. But how can he ever come to reign upon the earth, if evils, (and) sins, abound so much that they horrify? Only a divine power with a prodigy of his of the greatest can do it; otherwise the Kingdom of the Divine Will will be in heaven, but not upon the earth.”

But while I thought this, my dear Jesus, the sweet (of) my Life, visiting my poor soul, with inexpressible goodness said to me:

“My good daughter, it is decreed in the Consistory of the Most Holy Trinity that my Divine Will will have his Kingdom upon the earth; and how many prodigies there are needed, we will do them; we will not spare anything, in order to have that which we want. But we, in the work, always use the simplest, but powerful ways, to overwhelm heavens and earth, (and) all creatures, in the act that we want.

“You must know that in the creation, in order to infuse life into man, not was needed from us but our omnipotent breath; but how many prodigies in that breath! We created the soul, endowing her with the three powers, true image of our adorable Trinity. With the soul she had the heartbeat, the breath, the circulation of blood, the motion, the heat, the word, the sight. What thing was needed from us in order to make all these prodigies in man? Our simplest act, armed with our power, that is our breath, and from the race of our love, that not being able to contain it, it raced, raced toward him, even to make of him the greatest prodigy of all the creative work.

“Now, my daughter, with man not living in our Divine Volition, his three powers have been obscured, and our adorable image deformed in him, in a way that he has lost the first heartbeat of love of God in his divine breath in his human breath; that is, not that he has lost it: he does not sense it, hence he does not feel the circulation of divine life, the motion of good, the heat of supreme love, the word of God in his, the sight to be able to look at his Creator. All has remained obscured, weakened and perhaps even deformed.

“Now, what thing is needed from us in order to renew this man? We will return again to breathe in him with more strength and growing love. We will breathe into the depths of his soul, we will breathe forth more strongly into the center of his rebellious will, but so very strongly as to shake off from him the evils by which he is bound; his passions will remain knocked down and petrified before the power

of our breath, they will themselves burn from our divine fire, and the human will will feel the palpitating life of his Creator, by which he, as veiled, will hide in him, and he will return to be the bearer of his Creator.

“Oh, how happy he will feel! With our breath we will renew him, we will restore him to health; we will do as a most tender mother that, having her child crippled, she pours herself upon him by way of breath, by breathing forth, by puff of breath, and then she allows him to breathe forth when he has been restored to health and made beautiful as she wanted him. The power of our breath will not leave him; then we will cease blowing (in) him when we will see him returning into our fatherly arms, (as) beautiful as we want him, and then we will feel that the child has recognized our paternal goodness, that we love him so much.

“You see therefore what is needed from us in order to make our Will come to reign upon the earth: the power of our omnipotent breath. With it we will renew our life in him. All the truths that I have manifested, the great prodigies of living in my Volition, will be the most beautiful properties, most great, of which I will make a gift to him. Even this is a certain sign that his Kingdom will come upon the earth, because if I speak, first I do the deeds and then I speak; my word is the confirmation of the gift, of the prodigies that I want to do. Hence, to what gain is it to expose my divine properties, make them known, if his Kingdom should not come upon the earth?”

Now I continue with the same argument on the 18 day of December, how our acts done in the Divine Volition change themselves into life.

Whence I thought to myself: “(There) are so many good works, but not brought forth from within the Divine Volition, that his seed of life being missing they cannot be life, but works, what will they be in the divine order?”

And my sweet Jesus, always benign, added:

“My daughter, possessing in nature his creative life, it is no wonder that each act of the creature, even a little ‘I love you’, done in my Volition, becomes as matured in the center of his divine life, and as co-natural they acquire life. All that which one does in him becomes regenerated in our eternal love, and acquires the long progeny of so many divine lives that are exclusively ours.

“Now, the good works not done in my Volition can be so many beautiful ornaments in the creative work, some more some less beautiful but not ever life. Even in the order of creation there are lives and there are ornaments. The flowers are not life, and yet they form a beautiful ornament to the earth, however not permanent; the fruits are not life, but they serve to feed man and to let him taste the so many varied sweetnesses, but they are not lasting, and he cannot always taste them how many times he wants. If the flowers, the fruits were life, man could enjoy them how many times he might want. The sun, the sky, the stars, the wind, the sea, are not life, but since they are our works, how many goods don’t they do? First, they serve as the most beautiful (and) primary habitation of man. What are their habitations in comparison to the great habitation that we made of the entire universe? There is an azure vault bombarded with gold that never loses color, there is a sun that never goes out, there is an air that making itself breathable gives life, there is a wind that purifies and refreshes, and then so many other things.

“To our love it was necessary to make a mixture of works and of lives, because they had to serve to felicitate man, and because they had to serve to the decorum, to the propriety, to the habitation of him whom we created with so much love. So having done more than sufficient works, it was up to him to enjoy our works and to live in our Volition, in order to form so many lives of love and of glory for he who so very loved him.

“But the difference is great between works and life. Life does not perish, but works are subject to so many changes, and if they are not right and holy, instead of forming the ornament they form our dishonor and their confusion, and perhaps also their condemnation.”

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**December 25, 1937**

***The descent of the Divine Word. How he departed from heaven and remained; prodigies of the incarnation. The beginning of the festival of the Divine Will. How in his divine works he puts aside human ingratitude. The graft. How the love of Jesus paid for everyone and ransomed us.***

I was following the acts of the Divine Will, and my poor mind stopped at the act of the descent of the Divine Word upon the earth. My God, how many marvels, how many surprises of love, of power, of divine wisdom! They are such and so many, that one does not know where to begin to speak.

And my beloved Jesus, as inundated in his sea of love that raises its waves, surprising me said to me:

“My blessed daughter, in my descent upon the earth (there) were such and so many marvels, (in) our enthusiasm of love, that neither to the angels nor to creatures is it given to comprehend that which our Divinity worked in the mystery of my Incarnation.

“Now, you must now know that our Divine Being possesses by nature his incessant motion. If this motion might cease even (for) an instant, that which cannot be, all things would remain paralyzed and without life, because all things, life, conservation, and all that which exists in heaven and on earth, everything depends on that motion.

“Hence in the descent from heaven to earth, I, Word and Son of the Father, departed from our first motion; that is, I remained and I departed. The Father and the Holy Spirit descended with me, they were concurrent, neither did I do any act that I didn’t do it together with them, and they remained upon the full throne of majesty in the celestial regions.

“So in departing, my immensity, my love, my power, descended together with me; and my love, that gives of the incredible and is not content if it does not form from my life so many lives for how many creatures exist, not only (did it do this), but anywhere and everywhere it formed my life, multiplied it, and holding my immensity in its power, it filled it with so many of my lives, so that each one might have a life of mine all (their) own and the Divinity might have the glory, the honor of so many of our divine lives for how many things and creatures we brought forth to the light of day.

“Aye, our love paid us for the work of creation, and by forming so many lives of ours it not only reciprocated us, but it gave us more than that which we had done. Our Divinity remained enraptured,



and had an enchantment so sweet in seeing the contrivances, the stratagems of our love, in seeing so many lives of ours dispersed, (our love) making use of our immensity as circumference in which to put them; so that while it saw my life as center [they saw each other] my immensity and power as circumference in which these innumerable lives became deposited, (that) finding everything and everyone they gave themselves in order to love us and to make themselves loved.”

I remained surprised in hearing this and my sweet Jesus, not giving me time, immediately added:

“My daughter, do not marvel; we, when we work, make a complete work, in a way that no one should be able to say: ‘he has not done this for me, his life it is not all mine.’

“Aye, love does not arise when things are not owned and are not held in one’s own power. And then, does not the sun also do this, work created by us? That while it makes itself light for the eyes, even to fill them all with light, at the same time it is full light, complete to the hand that works, to the step that walks? In a way that everyone, things created and creatures can say: ‘The sun is mine.’ And while the center of the sun is in the heights of the atmosphere, its light departs and remains, and with its circumference of light it invests the earth and makes itself life and light of each one, even of the little flower and of the little blade of grass.

“The sun is not life; light holds and light gives, and all the goods that its light contains.

“Our Divinity is life and author and life of everything; hence, in the descent from heaven to earth I had to make complete acts, and more than sun make (a) display of my life and multiply it into so many lives, so that heaven and earth and everyone might be able to possess my life. It would not have been a work of our wisdom and our infinite love if this were not so.”

Jesus became silent, and I continued to think of the birth of the little baby Jesus. And he added:

“Little daughter of my Volition, the feast of my birth was feast and as the beginning of the feast of my Divine Will. As the angels sang: ‘Glory to God in the highest of heavens, and peace on earth to men of good will’, the angels, the creation, were posed to feast, and while they celebrated my birth, they celebrated the feast of my Divine Will, because with my birth our Divinity received the true glory even in the highest of heavens, and men will have true peace when they will recognize my Will, they will give dominion to him and they will let him reign. Then their will will be made good, they will feel the divine strength, and then (the) heavens and earth will sing together: ‘glory to God in the highest of heavens and peace on earth to the men that will possess the Divine Will!’ all will be remitted in them and they will possess true peace.”

Whence I continued to think of the birth of the little King Jesus, and I said to him: “Dear Little Baby, tell me, what did you do when you saw so much human ingratitude to so much of your love?”

And Jesus: “My daughter, if I had held account of human ingratitude to so much of my love, I would have taken the way to go to heaven from it; hence, I would have grieved and embittered my love and changed the feast into mourning.

“So do you want to know what I did in my greatest works in order to make them more beautiful? With pomp and with the greater show of my love I put everything aside, human ingratitude, sins, miseries, weaknesses, and I gave the course to my greatest works, as if these (things) were not so. If I had wanted to mind the evils of man, I would not have been able to work great works, nor put into field all my love; I would remain impeded, suffocated in my love. Instead, in order to be free in my works and in order to make them how much more beautiful I can make them, I put everything aside, and if needs be I cover everything with my love, in a way that I don’t see but love and my Will, and thus I go ahead in my greater works and I do them as if no one had offended me. Because for our glory nothing must be missing to the decorum, to the beauty and the greatness of our works.

“Therefore I would like that you also do not occupy yourself with your weaknesses and with your miseries and with your evils, because how much more one thinks of oneself, so much more one feels weak, so many more evils drown the poor creature, and the miseries tighten themselves stronger around her. By thinking of them, weakness feeds weakness, and the poor creature goes falling more, the evils take more strength, (and) the miseries make her die of hunger; instead, with not thinking of them, by themselves they fade away.

“Instead, all to the contrary with good. One good feeds the other good; one act of love calls the other love; one abandonment in my Volition makes one feel in oneself new divine life, so that the thought of good forms the food, the strength, in order to do the other good. Therefore I want that your thought does not occupy itself with other than to love me and to live in my Will. My love will burn your miseries and all your evils, and my Divine Volition will constitute himself (as) your life, and with your miseries he will make use of them in order to form the footstool where to erect his throne.”

Whence I continued to think of little Jesus born, and oh, how it tore my heart to pieces in seeing him crying, sobbing, wailing, trembling with cold! I would have liked to put one of my ‘I love you’s for each suffering and tear of the divine child, in order to re-warm him and to quiet his crying. And Jesus added:

“My daughter, I feel one who lives in my Volition to me in my tears, in my whimpers; I feel her in me flowing in my sob of crying, in the tremblings of my infantile limbs; and in virtue of my Volition that she possesses, she changes my tears into smiles, my sobs into joys of heaven. With her songs of love she re-warms me and changes my sufferings into kisses and embraces. Rather, you must know that one who lives in my Volition receives continuous grafts of all that which my humanity does. If I think, I graft her thoughts; if I speak and pray, I graft her word; if I work, I graft her hands; there is no thing that (I) might do that don’t form (the) graft in order to graft the creature and to make the repetition of my Will in her. Much more than my Divine Will being in her, I found my power, my sanctity, my own life, in order to let me do that which I wanted with her.

“How many prodigies can I not do where I find my Will in the creature? I came upon the earth in order to cover all with my love, in order to drown the evils themselves and to burn all with my love. For justice I wanted to redo (for) my Father, because it was just that he might become reinstated in the honor, in the glory, in the love and gratitude that everyone owed to him. Hence my love did not give itself peace; it filled the voids with his glory, with his honor, and arrives to so much that by way of love it pays the Divinity, that had created a sky, a sun, a wind, a sea, an earth in bloom and all the

rest, which man had not even said one thanks, for so many goods received; he has been the true thief, the ungrateful one, the usurper of our goods. My love raced, raced, in order to fill the abysses of distance between the Creator and the creature; he paid my Celestial Father by way of love, and by ways of love he repurchased all the human generations in order to re-give anew to them the life of my Divine Will; he had already formed so many lives of himself in order to form the redemption of them. And when my love pays, so much is his value that he can pay for everyone and reacquire that which he wants. Therefore you are already bought by my love, hence leave me to enjoy you and possess you.”

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**December 28, 1937**

***How the redemption served to put into safety the habitations, the Kingdom of my Will will serve in order to put into safety and return the habitation to him who had created it. How in every act done in the Divine Will, God creates his divine life.***

So, I continued to think of the Divine Will. How many moving scenes before my mind! A Jesus that cries, that prays, that suffers, because he wants to be (the) life of each creature, and a throng of crippled children, some blind, some mute, some lame, some paralyzed, some covered with sores to make one pity; and dear Jesus, with a love that only he can have, who races now to one, now to the other, if they are afflicted, he presses them to (his) Heart, touches them with his creative hands in order to heal them, and says to (them) quietly, quietly to the heart:

“My child, I love you; receive my love and give me yours and by way of love I will heal you.”

“My Jesus, my dear Life, how much you love us!”

Now, while I felt myself suffocate from his love (and) breathing in me with his burning breath, surprising me he said to me:

“Daughter of my love, let me relieve myself, because I can no longer contain myself. How hard it is to love and not be loved in return; and not to have one to give my surprises of love is the most indescribable suffering for our Supreme Being. Therefore listen to me.

“Now, you must know that I came upon the earth in order to put into safety my habitations. Man is my habitation, which I had formed (for) me with so much love, in which in order to make him worthy of me, my power and the creative art of my wisdom had to concur. This habitation was a prodigy of our love and of our divine hands.

“Now, with removing himself from our Will, our habitation became collapsed, obscured and (a) habitation of enemies and thieves. What sorrow was (this) not for us!

“So that my life down here served to return and renew and put into safety this habitation, that we had formed (for) ourselves with so much love. He was also ours; it was worthwhile to save him, in order to be able to live (in) him again. Therefore, in order to save him I gave all the possible and imaginable remedies; exhibited my own life in order to strengthen him, to cement him again; I poured out all my

blood in order to wash him from all the filths, and with my death (I) re-give them life in order to make him worthy of receiving again as inhabitant he who had created him.

“Now, having given all the means in order to save our habitation, it was decorous for us to put into safety the King who should live (there). Our love remained at half of its course, impeded and as suspended and arrested in its walk. Therefore the Kingdom of our Will will serve to put into safety that Fiat rejected by the creature, to give him entrance into his habitation, to make him reign and dominate as the sovereign that he is. It would not be a work worthy of our creative wisdom to save the habitations, and he who should live in them goes wandering, in the open, without Kingdom and without dominion. To save the habitations and not to save ones own self, nor to be able to live in the saved habitations, would be absurd, as if we might not have sufficient power in order to save ourselves; this will never be; if we have had (the) power to save our creative work, we will have (the) power to put into safety our life in our work. Ah, yes, we will have our Kingdom; we will make unheard of prodigies in order to have it! Our love will complete its walk, it will not remain at half, it will get rid of the fetters, will continue its course bringing the balm to the wounds of the human volition, will adorn with divine friezes these habitations, and with its rule will call our Fiat to live and reign, giving him all the rights that are his due. If the Kingdom of my Will was not certain, to what benefit (would it be) to repair, to renew the habitations?

“Ah, my daughter, you do not understand well what it means not to do our Will! All rights become taken away, they suffocate so many of our divine lives.

“Our love was and is so much, that in each act of the creature we wanted to create ourselves, in order to make ourselves loved, in order to make ourselves known and in order to be in continuous exchange of life between creatures and ourselves. To do this without our Will is impossible; he alone holds (the) power and (the) virtue of rendering the creature adaptable in order to receive our divine life, and puts our love *en route* in order to create ourselves in the act of the creature.

“You must know that in each act that one does in our Will, an irresistible force calls us. We watch it, reflect in it, and with a love that it is not given to us to resist we create our life, and if you might know what it means to create our life? A show of love enters so great, that in our emphasis of love we say: ‘Ah, the creature has let us form our life in her act!’ we feel (a) parity of love, of sanctity, of our glory, and we remain to wait with anxiety the continuous repetition of her acts in our Volition, in order to repeat our life, in order to have in her act ourselves that loves each other, that glorifies each other; and then we have the true purpose of the creation, that everything serves us. Even the littlest act of the creature serves in order to repeat our (life) and to make (a) show of our love. Therefore the living in our Volition will be everything for us and everything for the creature.

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**January 2, 1938**

***In the Divine Volition, the miseries, the weaknesses, change into the most beautiful conquests. How all that which one does in the Divine Volition becomes formed first in heaven, all the Celestial Court takes part, and there it descends to the good of the earth.***

I continue my flight in the Divine Will, and I thought to myself: “The living in the Divine Will gives

of the incredible. How can one live in him, if there are so many miseries, weaknesses that are felt, the encounters, the circumstances, that, for how much they are felt, it seems that the Divine Volition with his light wants to invest everything and with his love burn everything, in order to make it that between the creature and him nothing should exist that is not his Will and love?"

But while I thought this, my dear Jesus, who is as on the look out in order to spy, in order to see if anything passes in me that is not his Will, said to me:

"My good daughter, my jealousy is so much for one who lives in my Will, that I do not tolerate neither a thought, nor a weakness or anything else that has life in her.

"Now, you must know that in order to pass to live in my Will there is needed decision on the part of God and firm decision on the part of the creature, to live in him. Now, this decision becomes animated by a new life, by a divine fortitude to render it impugnable to all the evils and circumstances of life. This decision does not suffer changes, because when we decide we don't put ourselves to decide with little boys that make a game of their decisions, but with one who knows what he must withstand.

"Therefore we put (forth) ours, so that it does not come (to) less. It can be that one feels the miseries, the evils, the weaknesses; but this says nothing, because before the power and sanctity of my Volition, these die, they feel the pain of death and flee; much more so because the miseries are not born from the human will, because it is sunk in my Volition, hence it cannot be Volition if it (is) not that which I want. And many times my Volition makes use of these miseries to make of them some of the most beautiful conquests and to extend there above them his life, to form his Kingdom, to extend there his dominion, and to convert weaknesses into victories and triumphs, because for one who lives in him everything must serve him as the most beautiful love that the creature gives to him who forms her life, almost as the stones, the bricks, the rubble serve to him who wants to make a beautiful habitation.

"Now, you must know that before entering to live in our Volition we purify everything, we cover and hide everything in our love, in a way that we should not see in her (anything) but love. When our love has hidden everything, even the miseries, then she takes (her) place in our Volition; rather, each time that she emits her acts, first it becomes purified and then he invests it and makes of it that which he wants.

"My daughter, in my Will there are neither judgments nor judges, because it is such and so much the sanctity, the order, the purity, the utility of our ways, that they must bow their heads and adore that which we do. Therefore do not lose peace, nor occupy yourself with miseries and circumstances, but leave them in (the) authority of my Will, so that he makes his portents of love with them."

Afterwards he added:

"My daughter, all that which the creature does in my Divine Will first becomes formed in heaven, in the eternal day that does not know night. Already all the Celestial Court is to light that a creature of the earth is sheltered in her celestial fatherland, that it is already hers; but in order to do what? In

order to enter into the center of the Fiat and to call his power, his creative virtue, in order to give her the occasions to let her work in his act.

“Oh, with how much love is (she) welcomed not only by the Divine Volition, but also by the Most Holy Trinity! They harmonize her, they embalm the act, they blow there within with their creative power, and there they form such marvels with that act, that all heaven feels such joy and happiness that everyone makes the celestial regions resound with their harmonious voices: ‘Thank you, thank you because you have given us the great honor of being spectators of your Will working in the act of the creature!’

“So that heaven becomes flooded with new joys and new contentments, in a way that everyone remains bound, (and) appreciative, and everyone calls her: ‘Our welcomed one.’

“This more than celestial creature feels herself re-loved by God with double love, she feels herself inundated with new seas of graces; as re-ascended to heaven making her bearer of his acts, having formed in them the marvels of the Divine Fiat worked in the act of the creature. There is no homage, love(,) glory more great that she can give us, than to let us do that which we want in her acts.

“We can do the greatest wonders, without anyone lending us anything and yet not even they may say it to us, as we made creation; no one said anything to us, and yet how many wonders did we not create? But then there wasn’t anyone, nor one who could even lend a sigh as pretext of our love and refuge where to rest our creative marvels, but now there are some who can say it to us and give us the multiplicity of her little acts, even natural ones, because nature is also ours, and everything can serve us in order to form in her the greatest marvels. Our love proves/(shows) more gusto, our power remains more elated in doing our greater marvels in the little circle of the act of the creature, (rather) than outside of her.

“And then, there are the usual pretexts of our love, that in order to give it goes finding the occasions, in order to be able to say,: ‘She has given to me, and I have given to her. It is true that she is little, but she has retained nothing for herself; hence it is just that I should give everything to her, even myself’.”

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**January 7, 1938**

***One who lives in the Divine Volition forms the refuge of the life of the Divine Will. The “I love you”, refreshment of divine love. How God feels obligated toward one who lives in him.***

My poor mind flowed in the Divine Volition and in seeing the anxieties, the desires, the contentment that he (finds) in seeing the creature who wants to have life together (with him), in order to love him with his own love and, (even) if she doesn’t know how to do other, but to collect in her soul his anxieties, his ardent sighs, and to say to him: “I am here with you, I will not leave you ever alone, in order to quiet your anxieties of love and in order to make you content.”

But while I thought this, my dear Jesus, the sweet of my life, visiting my little soul [and such was his love as if it might want to burst his adorable Heart], he said to me:

“My dearest daughter, heavens and earth, creatures all, are all involved and as enclosed in the intensity of our love. Our Volition flows with such rapidity in every fiber, in every atom, in every instant, with such velocity and fullness, that nothing remains behind, not even a breath, that is not life of his Will; and my love loves ardently, but with such ardor that it feels the need (of) one who brings a little refreshment to the immensity of his love.

“Now, do you want to know who can give a refreshment to the intensity, totality and fullness of our love? The ‘I love you’ of the creature; and how many more times she says it, so many more refreshments does she bring us. This ‘I love you’ enters into our flames, there it shatters them, lifts them, quiets them, and as the sweetest comfort it says, ‘I love you, I love you; you loved because you want love and I am here to love you.’

“This ‘I love you’ makes its way into our intensity and there forms its little post, the little space where to put her ‘I love you’. So that the ‘I love you’ of the creature is the support of ours, our comfort, the quiet of our love in order not to let it be too delirious. My daughter, to love and not to be loved in return is as if one might want to impede the course of our love, to restrict it in ourselves and make us feel all the suffering and the hardness of our love not loved in return, and therefore we go finding one who loves us. It is so sweet, (and) refreshing for us the ‘I love you’ of she, that who knows what we would give them in order to have it.

“You see therefore [how in] one who lives in our Will we find the refuge for our life, and we don’t do other than to exchange our life continually; she gives us hers, and we give ours. In this exchange of life we find one who receives ours and gives us hers; we can put (forth) ours, to do that which we want; we feel ourselves (the) God that we are.

“Hence the living in our Volition serves us as shelter, theater for our works, refreshment for our love, exchange of all creation; there is no thing that we don’t find in her(.) Therefore we love her so much that we feel obligated to give that which she wants; and every act more that (she) does in him, so much more does she press us, so many more chains does she add. And do you know what she gives in order to make us remain obligated? Our life, our works, our love, our own Will; and does it seem little to you? That which she gives us is so very exuberant, that if it were not because we hold in our ability power that we can do everything, there would lack the means in order to disoblige ourselves. But our love, that never lets itself be overcome and exceeded by the love of the creature, goes finding new contrivances, inventing new stratagems, even to re-give so many times our life in order to disoblige itself with its beloved creature; and in its emphasis of love says: ‘How content I am that you live in my Volition! You are my joy, my happiness, so much so that I feel as obligated to give you the air in order to breathe; and since I feel obligated to breathe together (with you). The sun brings you in my hands its light, but I don’t leave you alone, I remain with you.’

“So that there is no thing, water, fire, food and all the rest that I do not bring it to you with my hands, because I feel obligated, and I want to remain together (with you) in order to see as you take it; I want to do everything by myself.

“And if while she takes it she says to me: ‘I take all in your Will because I love you; I want to love you and to glorify you with your own Volition.’ Oh! Then who can tell you the refreshments that

she gives me? And she tries to disoblighed herself with me. And I let her do it, but afterwards I return with my surprises of love. Therefore I recommend to you, to render me content by living always heart to heart and harmonized with my Will, (and) you and I will be happy and content.”

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**January 10, 1938**

***The first sermon that the little King Jesus made to the children of Egypt; how each one held their Celestial Father in (their) own heart, that he loved them and wanted to be loved.***

I was making the round in the Divine Fiat, and oh, how I long that not one act escape me, of that which he has done as much in the creation as in the redemption. It seems to me that there is something missing if all that which he has done I don't recognize it, I don't love it, I don't kiss it, I don't press it to my heart, as if it were mine. And the Divine Volition would remain as discontent if one who lives in him might not know all his acts, and might not find in all that which he has done the little 'I love you' of one whom he loves so much; and there is no thing that he has not done for her.

Whence I arrived to follow when the celestial child found himself in Egypt, in the act when he made his first footsteps; and I kissed his steps, I put my 'I love you' into every step that he made, and I asked for the first steps of his Will (for) all the human generations. I sought to follow him in everything. If he prayed, if he cried, I asked of him that his Will might animate all the prayers of creatures, and that his tears might regenerate the life of his Fiat in the human family.

Whence while I was attentive to follow him in everything, the little King child, visiting my poor soul, said to me:

“Daughter of my Volition, how content I am when the creature doesn't leave me alone! I feel her to me (as) behind, (and) before, in all my acts.

“Now, you must know that my exile in Egypt was not without conquests. When I arrived to the age of around three years, from our little hovel I heard the little boys that played, (and) shouted in the middle of the road, and I, little though I was, went out in the midst of them.

“As they saw me they raced around me, to whom (each) wanted to put himself near, because such was my beauty, the enchantment of my look, the sweetness of my voice, that they felt enraptured to love me; therefore they crowded around me and they loved me so much that they didn't know (how) to detach from me.

“Now, I also loved these children, and since love when it is true searches to make itself known, not only (this), but by giving that which can make one happy in time and in eternity, now, to these little ones I made my first little sermon, adapting myself to their little capacity, even more so (by) possessing innocence they were able to more easily understand me. Now, do you want to hear what my sermon was? I said to them:

““My children, listen to me. I love you very much, and I want to make known to you your origin. Look at heaven; up there you have a Celestial Father who loves you very much; but he loves you so



much, that he is not content to be your Father from heaven, to guide you, by creating for you a sun, a sea, an earth in bloom, in order to make you happy, but loving you with an exuberant love, he wanted to descend into your hearts, to form his palace in the depths of your soul, making himself (a) sweet prisoner of each one of you; but in order to do what? In order to give life to your heartbeat, breath and motion. So that you walk, and he walks in your footsteps, moves in your hands, speaks in your voice. And while he walks, you move, since he loves you very much, now he squeezes you, now he embraces you and carries you as in triumph, because you are his dear children.

“How many kisses and hidden embraces does not this Celestial Father of ours give you! And you, because you are inattentive, have not had your kiss meet his and your embraces (meet) his paternal embrace, and he has remained in sorrow that his children have neither embraced nor kissed him.

“Now, my dear children, do you know what this Celestial Father wants from you? He wants to be recognized in you, that he holds his seat in the center of your soul; and since he gives everything to you, nor is there anything that he doesn't give you, he wants your love in all that which you do. Love him! Let the love never depart for him from your little heart, from your lips, from your works, from everything, and this will be the delicious food that you will give to his paternity.

“He loves you very much and wants to be loved. No one can arrive to love you like he loves you; so very true is it that you also have an earthly father, but how very dissimilar he is from the love of the Celestial Father! He doesn't always follow you, doesn't watch over your steps, doesn't sleep together (with you), nor beat in your heart, and if you fall he does not even know anything of it. Instead the Celestial Father doesn't ever leave you; if you (are about) to fall he gives a hand to you in order not to let you fall, if you sleep he keeps vigil over you, and also if you play and are impertinent he is with you and knows all that which you do. Therefore love him very, very much!’

“And inflaming myself more I said (to them): ‘Give me (your) word that you will love him always, always! Say it together with me: “We love you, our Father who are in the heavens, we love you, our Father who resides in our hearts!”’

“My daughter, to my speech, the children, some were moved, some remained enraptured, some pressed themselves so very strongly to me, that they didn't want me to leave anymore, I made (them) feel the beating life of my Celestial Father in their little hearts, and they rejoiced in it, they made festive, because they did not have a far distant Father anymore, but in (their) own hearts, and I, in order to harden them and in order to give (them) the strength to depart from me, blessed them, renewing upon those little boys our creative strength, invoking the power of the Father, the wisdom of I, (the) Son, and the virtue of the Holy Spirit; and I said to (them): ‘Go, and then return’, and thus they departed from each other.

“But then they returned the other days, but almost as throngs, a crowd of little boys, they put themselves to spy when I had to go out, and in order to see what I might do in our hovel. And when I went out they clapped (their) hands for me, made festive for me, they shouted so much that my Mama went out to the door, in order to see what had happened, and oh, how she remained enraptured, in seeing her little Son speak with such grace to those children, that she felt (her) heart burst for love, and I saw in them the first produce of my life down here; because, of these children

that listened to me, not one was lost.

“The knowledge that they had a Father in their hearts, was as (a) deposit to be able to possess the celestial fatherland, in order to love that Father who already was also in the heaven. My daughter, this sermon of mine that I, (a) little child, made to the little boys of Egypt, was the foundation, the substance of the creation of the man. It contains the most necessary doctrine, the highest sanctity; it makes love arise in every instant in order for the Creator and the creature to love each other.

“What sorrow in seeing so many little lives that don’t know the life of a God in their souls! They grow without divine paternity, as if they were alone in the world; they don’t feel nor know how very loved they are; how can they love me? Hence, the love removed, the heart hardens, life becomes brutish, and [the poor youth!], he gives into the most serious crimes. This is a sorrow for your Jesus, and I want that it be a sorrow for you, so that you pray for so many, because it teaches that I am in their hearts, that I love and want to be loved.”

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### **January 16, 1938**

***How the Divine Will in his acts calls the creature in order to make the gift of his works; if the creature responds, she calls God and receives the gift. Exchange of Wills between creatures and God.***

The Divine Volition is always around me, and now he calls me, now he presses me to his bosom of light, and if I respond to his call, if I exchange it with my embrace, he loves me so much and wants to give me so much, that I don’t know where to put that which he wants to give me; and in the midst of so much love and liberality I remain confused, and I love that holy Volition that loves me so much. Now, my sweet Jesus, visiting my little soul, with indescribable tenderness said to me:

“Daughter of my Volition, you must know that only your Jesus knows all the secrets of my Fiat, because I being the Word of the Father, I glorify myself by making myself (the) narrator of that which he has done for the creature.

“Therefore his love is exuberant; in each thing that he did he called you, as much in the works of the creation, as in the works of my redemption; and if you listened to his call by saying to him: ‘I am here, what do you want?’, he made for you the gift of his works, if you didn’t respond, he remained to always call you, even though you might not have listened to him.

“Now, if he created the sky, he called you in that azure vault by saying to you: ‘My daughter, come to see how very beautiful the sky is that I have created for you. I have created it in order to make of it a gift; come to receive this great gift. If you don’t listen to me, I cannot give it to you, and you make me remain with the gift suspended in my hands and to always call you; nor will I cease calling you, even to such that I do not see you possessor of my gift.’ The sky contains a most great extension, such that the earth can be called a little hole compared to it. Therefore everyone holds their place and a sky for each one; and I call them all by name, in order to make the gift of it. But what is not his sorrow, to call and recall (and) not to be listened to, and they look (at) the sky as if it were not a gift that has been given to them?

“This, my Volition, loves so much, that as he created the sun, thus he called you with his voices of light, and went in search of you and of everyone in order to make a gift of it. So that your name is written in the sun, in characters of light, nor can I forget it; and as his light descends from his sphere and even arrives to you, thus he goes always calling you. So that he is not content to call you from the heights of his sphere, but loving you always more, he wants to descend even to the base, and by way of light and heat says to you: ‘Receive my gift; this sun, for you, I have created it’; and if he is listened to, how he goes into festival! Because he sees that the creature possesses the sun as her property and gift that her Creator has made for her.

“Anywhere and everywhere he calls you. He calls you in the wind, now with rule, now with groans, now as if he might want to cry in order to move you to listen to him, so that you may receive the gift of this element. He calls you in the sea, by way of murmurs, in order to say to you: ‘This sea is yours; take it as a gift that I make you.’ Even in the air that you breathe, in the little bird that sings he calls you in order to say to you: ‘Of everything I make you (a) gift.’

“Now, if the soul responds to the call, the gift becomes confirmed; if she does not respond, the gifts remain as suspended between the heaven and the earth. Because if my Will calls, it is because he wants to be called, in order to maintain the commerce between himself and creatures, in order to make himself known and in order to make arise the incessant love between himself and one who lives in his Fiat; because only one who lives in his Divine Volition more easily senses his so many calls, because while he calls her in his works, he makes himself felt in the depths of her soul, and hence she is called from both parts.

“And then, who (can) tell you how many times I called you and call in all the acts of my humanity? [I was] conceived and I called you, in order to make you the gift of my conception; I was born and I called you more strongly, and I arrived to cry, to groan (and) to wail, in order to move you to compassion, so that you might immediately respond to me, in order to make you the gift of my birth, tears, groans and whimpers. If my Celestial Mama wrapped me, I called you in order to wrap you together with me. In short, I called you in every word that I said, in every step that I made, in every suffering that I suffered, in every drop of my blood; even in my ultimate breath that I gave upon the cross I called you, in order to make you (the) gift of everything; and in order to put you in security I put you together with me into the hands of my Celestial Father.

“Where have I not called you, in order to make you (the) gift of that which I did, in order to vent my love, in order to make you feel how much I loved you and make descend into your heart the sweetness of my enrapturing voice, that enraptures, creates and conquers, and also in order to hear your voice that might say to me: ‘Here I am for you; tell me, Jesus, what you want?’, how I reciprocate with my love and how it protests that you accept my gifts, and thus I might be able to say: ‘I have been listened to; my daughter has recognized me and she loves me.’”

“It is true that these are excesses of our love but to love and not to be recognized and loved, cannot be endured, nor can one continue to live. Therefore we will continue our follies of love, our stratagems, in order to give the course to our life of love.”

Then he added, with a still more intense emphasis of love:

“My daughter, so many are our sighs, our anxieties, because we want that the creature be always with us, because we want to always give her of ours. But do you know what we want to give her? Our Will. Giving her this, there is no good that we don’t give her. Then, having as drowned her with our love, with our beauty, sanctity and so forth, we say: ‘We have given you much, and you give us nothing?’ And the creature, as confused, because she has nothing that she can give us, and if she has something it is ours, looks then at her will and she gives it to us as the most beautiful homage to her Creator.

“And we, do you know what we do? If she might give her will to us in every instant, so many times would we give her the merit, as if she might hold so many wills for how many times she has given it to us; and so many times we give her ours, for how many times she has given hers to us, doubling so many times in her our sanctity, our love, etc.”

I in hearing this, said: “My dear Jesus, I earn much, in receiving so many times the merit for how many times I give you my will, and having yours for exchange is the greatest profit for me; and your profit, what is it?”

And he, assuming a smile: “To you the merit, and to me the profit of receiving all the glory of my Divine Will; and how many times I give him to you, so many times he doubles, he multiplies, he centuples my divine glory, that I receive through means of the creature. So that I can say: ‘She gives me everything, and I give her everything.’”

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**January 24, 1938**

***How Our Lord departed to heaven and remained on earth in the tabernacles in order to complete the Kingdom of the Divine Will. One who lives in the Divine Volition can say as Jesus: “I depart and remain.”***

My flight in the Divine Volition continues, and while I was making the visit to Jesus in (the) sacrament, I wanted to embrace all the tabernacles and every single sacramental host, in order to have life together with my prisoner Jesus; and I thought to myself: “What sacrifice, that long imprisonment, not of days, but of centuries! Poor Jesus, was he at least reciprocated for it!”

And my beloved Jesus, visiting my little soul, all immersed in his flames of love, said to me:

“My good daughter, my first prison was love, it imprisoned me so much, that I didn’t have liberty neither to breathe, nor to palpitate, nor to work, if it was not imprisoned in my love. So that it was my love that imprisoned me in the tabernacle, but with reason and with highest and divine wisdom.

“Now, you must know that the chains of my love made me depart from heaven in my Incarnation. I departed in order to descend to earth in search of my children and brothers, in order to form for them with my love so many prisons of love, to not be able to go out from them. But while I departed, I remained in heaven, because my love, making for me (a) prison, tied me in the celestial regions. Now, having completed my career down here, I departed for heaven, and I remained imprisoned in every sacramental host; but do you know why? My love, making a sweet imprisonment for me, said

to me:

‘Your purpose why you descended from heaven to earth is not completed. The Kingdom of our Will, where is it? Neither does it exist, nor is it known; hence you remain imprisoned in every sacramental host. Thus it won’t be one Jesus alone, as in your humanity but so many Jesus’ for how many consecrated hosts (that) will exist; so many (of) your lives will make a breach and a rage of love before the Divinity, (and) a breach and a rage to every heart that will receive you. They will have a little word to say in order to make our Volition known, because these lives mute, but speaking, and you will speak in the secret of their hearts of our Fiat; you will be the carrier of our Kingdom.’

“Hence, I saw the just pretensions of my love, and willingly I remained on earth, in order to form the Kingdom of my Will until (it is) a finished work.

“You see, if I departed for heaven and I remained on earth, my life scattered in so many sacramental hosts will not be useless down here. I will form with certainty the Kingdom of my Volition; nor would I have remained if (it was) known (I) should not obtain the intent, even more so that it brings me more (of the) sacrifice of my own mortal life. How many secret tears, how many bitter sighs, in the midst of so many flames of love that devour me! And I would like to devour all [souls] in my love, in order to make re-arise to new life the souls that must live in my Divine Volition. From the center of my love this Kingdom will come forth. He will burn the evils of the earth; he will make (an) account on himself, he will arm his omnipotence, and by his so many wins he will win our Kingdom in the midst of creatures, in order to give it to them.

“Nor was I content to remain imprisoned, but my love blazing more, made me choose you, in order to make you imprisoned, with chains so strong as not to be able to escape me, as vent of my love and company of my imprisonment, in order to be able to speak at length of my Volition, of his anxieties and sighs, because he wants to reign, and as a pretext of my love in order to say before the Supreme Majesty: ‘A creature of the human race is already our prisoner; with her we speak of our Will, in order to make him known and to extend there his Kingdom. This prisoner is as (a) deposit for the whole human family, that with right we must give our Kingdom to.’ I can say that each sacramental life of mine are so many deposits that I give you, sufficient, in order to secure my Kingdom for my children; but to my so many deposits, my love wanted to add on the deposit of a simple creature that carries the signs of my imprisonment, as to confirm the parts between creature and Creator, and thus come to conclusion and complete the Kingdom of our Will in the midst of creatures.

“From every tabernacle my prayers are incessant, so that creatures know my Will in order to let him reign; and all that which I suffer, the tears and sighs, I send them to heaven, in order to move the Divinity to concede a grace so great; I send it to every heart, in order to move them to compassion for my tears and sufferings, in order to make them surrender to receive such a good.”

Jesus became silent, and I thought to myself: “My dear Jesus, by making himself imprisoned, has done an act of heroism so great that only a God can do; but while he is imprisoned he is also free, so very true is it that in heaven he is free, he enjoys the fullness of his liberty; not only, but also on earth, how many times does he not come to my time without sacramental veils? But with having rendered my poor existence imprisoned, he has made it really big, and he knows in what (a) tight prison he puts

me, and how hard my chains are; nor can I do as he does, that while he is imprisoned he is free. My prison is continuous.”

But while I thought this, he resumed his speech by saying to me:

“My daughter, my poor daughter, you have suffered my same fate! When my love wants to do a good, he doesn’t spare anything, neither sacrifices, nor sufferings; it seems as if he might not want to give (into) reason. All his intent is to make arise the good that he wants.

“It is then certain that (I had to) made it big. It didn’t concern (just) any good, but a Kingdom of Divine Will to establish upon the earth. This good will be so very great, that no other good can compare itself to this; all the other goods will be like so many little drops before the sea, like little lights before the sun. Therefore do not marvel if I have made it big, as you say. Your continuous imprisonment entered as (a) necessity (of) my love, in order to give me company and to let me speak of the knowledge of my Will, that was so much to my heart and I felt the need to make them known. And you must know that as I speak to you of him, my love pays you and releases you from the fetters of your human will, and renders you free in the fields of the dominions of the Kingdom of my Volition. To this I have directed the knowledge of him: to release the creature from his will, from his passions, from his miseries, therefore thank me for that which I have disposed for you; my love will know how to pay you and will also hold account of one breath of yours, and of one instant of your imprisonment.”

After this I followed to think of the prodigies of the Divine Volition, and my beloved Jesus added:

“Daughter of my Volition, as your Jesus said in the descent from heaven to earth: ‘I depart and remain’, thus when I rose to heaven I said: ‘I remain and I depart’; my same word repeats in the sacramental descent into creatures: ‘I depart and I remain in the tabernacles. ‘Thus, one who lives in my Will, in all her acts can say my same word.

“As she begins her act, so her Jesus becomes formed in her act. My life holds (the) virtue of multiplying itself to the infinite, how many times I want. Hence she can say with all truth: ‘I depart and remain; I depart for heaven, in order to beatify it, in order to reach my seat and to make known to everyone my dear Jesus, that I have enclosed in my act, so that they enjoy and love him; I remain on earth, my life as support and defense for all my brothers.’ How beautiful is an act in my Will!”

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**January 30, 1938**

***All that which one does who lives in the Divine Volition acquires the divine nature. His prodigies in creating divine life in the human act. Festival of all heaven. The true reciprocation of creation.***

My poor mind swims in the sea of the Divine Volition. His murmur is continuous, but what does he murmur? Love, souls, light that he would like to invest, that he would like to reign in each one of his children; and oh, what stratagems of love he uses in order make them reenter into the bosom of his light, from where they went forth! And in his sorrow he says:

“My children, my children, let me reign, and I will give you so much grace as to acknowledge that you are the children of your Celestial Father!”

But while my mind was lost in this divine sea, my dear Jesus, the sweet (of) my Life, renewed his brief little visit, and all goodness said to me:

“Little daughter of my Divine Volition, so many are the anxieties, the sighs that my Will wants to work in the act of the creature, that he puts himself to spy in order to see if the soul calls him as (the) first act of her acts, and called he becomes festive, he races, and, blowing, there engraves his creative force and converts the act of the creature into divine nature. So that she feels the nature of divine love that invests her, surrounds her, flows as blood in her veins, even in the marrow of her bones, in the beat of her heart. Hence all her being says none other than love.

“Converting human acts into divine nature, are the greatest prodigies that my Divine Will can do. He doesn’t know how to give except that which he holds; love possesses, love gives; and oh, how happy he feels that that love not seen, nor sensed, nor can he do less than love. With my Will giving love in (her) nature to the creature, he has put her into the divine order; all is harmony between God and her; one can say (that) he has cast her into our own labyrinth of love. So that if she adores, thanks, blesses, his creative force races in order to change into divine nature the adoration, the thanksgivings, the benedictions; hence, the creature holds in her power, as in her nature, (that) of always adoring the Supreme Majesty, thanking him and blessing him, because that which she communicates in nature the act holds continued which never ceases.

“Therefore we hold her at our disposition; our love finds one who loves him with his love, and if he feels the need of venting himself, he holds with one who allows his ventings. Our majesty finds his eternal adorations in the creature, who truly can say a divine thanks, an I bless you. In short we find one who can give us of ours. And oh, how we love this more than celestial creature! She always holds us in activity, because we can give her that which we want; and giving for us beatifies us and felicitates us (the) more. While one who does not live in our Volition holds us as in idleness, without activity; and if we give some thing, all is measured, because we don’t have (a place) where to put it, and we fear that that little which we give will be wasted and she won’t know how to appreciate it.”

Whence afterwards, with an anxiety yet more strong he added:

“My good daughter, the prodigies that my Fiat works in the act of the creature that lives in him are unheard of. As he sees that she is about to do it, he races, takes the act in his hands, purifies it, molds it, invests it with light; then he looks at it in order to see if that act can receive his sanctity, his beauty, (if) he can enclose it in his immensity, (if) he can make his power, his love race inside. When he has done everything, because nothing must (be) missing as his act, he kisses it, embraces it, and pouring himself out again all over it, with an indescribable solemnity and love he pronounces there his omnipotent Fiat, and there creates himself in that act. The heavens put themselves at attention, when my Volition is about to work in the act of the creature, they are moved, they remain stupefied and enraptured by it, and exclaim: ‘Possible that a God, his Volition three times holy arrives to love so much, even to creating himself in the act of the creature?’

“My own Fiat returns to look (at) that which he has done in the human act, he feels himself enraptured, is happy in seeing his new life; and taken with indescribable joy he makes festive all of heaven and lavishes in pouring out graces on all the earth. These acts, I call them my life, my act, echo of my power, prodigies of my love.

“My daughter, make me content; these are the joys of my creation, the feasts of my creative virtue: to be able to form so many (of) my lives for how many acts the creature does. Therefore always call me in your acts, do not put me aside ever, and I will always make new things in you, to stupefy all the people. And then I will have the exchange, the glory of all creation, when I will have filled heavens and earth with so many (of) my new lives.”

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**February 7, 1938**

*How God doesn't love force, but spontaneity. Display of magnificence, of luxury, of sumptuousness, that the Divine Volition will do in one who lives in him. How the creation is not finished.*

I am under the rule of the Divine Volition. His creative virtue has such force, that it makes his sweet rule over the poor creature felt, that sweetly, not forced, she agrees with the Fiat and gives him ample liberty to do that which he wants of her, rather she tells him: “How honored I feel, because you want to make a portent of my being; but so much so, that you want to use your creative and operative force in my poor soul.”

But while my mind was immersed in receiving the creative virtue of the Divine Fiat, my always amiable Jesus, surprising me with his brief little visit, with indescribable love said to me:

“Daughter of my Volition, how beautiful is my Fiat in working with his creative virtue! You have seen that he doesn't use violence but sweetness; but irresistible sweetness, more perhaps than violence itself. With his sweetness he embalms the creature, makes her feel the beauty of the divine, in a way that she herself says: ‘Do it soon, holy Volition, do not delay anymore; I feel myself languish if you do not come in me to work with your creative virtue.’

“My daughter, the things, a forced will, we have never liked; rather we don't even want them; they give much of the human and they do not agree neither with our love, nor with our works. Everything is spontaneity and full Will, that we want it, we long to do good, and we do it; and therefore we do it with such fullness of love and grace, that no one can reach/(equal) us. So much so that if we don't see the spontaneity, the will that wants to receive the good that we want to do in her we don't do anything; at most we wait, we make our sighs, our anxieties felt, but we don't move to work if first we don't see that with love she wants to receive the work of her Creator.

“Now you must know that (to) every act that the creature does in our Volition, thus goes growing his life in her, and when it arrives to the fullness that everything is my Will in her, then we begin the display of our love, of our graces, in a way that in every instant we give her new love and new surprising graces; we put forth our divine pageantry, the magnificence, the luxury of our stratagems of love; all that which we make for her carries the imprint of the abundance of her Creator.



“When the soul is full of our Divine Will we don’t mind anymore to anything; that which we hold we give, and that which she wants is hers. So much is the luxury that we do, that in her every act we make flow a note of our divine music, so that not even our music is missing to us in her, and she often makes for us beautiful little sonatas with our divine notes; and oh, how felicitated we feel, harmonizing our harmonies, our divine sounds!

“You must know (that) for one who lives in our Will, we exceed the luxury, the pomp, the magnificence, the sumptuousness that we had in the creation. All was abundance; abundance of light that no one can measure it, extension of sky, luxury of beauties adorned with so many stars. Each created thing became created with such abundance, invested with such splendor of luxury, that no one can have need of the other; rather they can give to you, without (the) need of receiving.

“Only the human will sets the limits, the straits to the creature, casts her into miseries, and impedes my goods from giving themselves to them. Therefore with anxiety I await that my Will be known and that they live in him, and then I will make such a show of luxury; each soul will be a new creation, beautiful, but distinct the one from the other. I will enjoy myself, I will do it as an insuperable craftsman, I will put forth my creative art. Oh, how I await it, want it, sigh for it! Therefore the creation is not finished; I hold/(have yet) to do the most beautiful works.

“Therefore, my daughter let me work. And do you know when I work? When I manifest a truth to you about my Divine Will, I immediately do it as a craftsman, and with my creative hands I work in you, in order to make that that truth form its life in your soul; and oh, how I enjoy the work! The soul is made as soft wax in my hands and there forms the life that I want. Hence, be attentive and leave me to do (it).

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**February 14, 1938**

***As one lives in the Divine Will his acts extend themselves to everyone and make themselves narrators of the Supreme Being. Show of love. How, in creating the Virgin, he created pardon.***

My flight continues in the Divine Volition. Oh, how I feel dispersed in his immensity! So much is his power and activity, that when he works in the act of the creature, he wants to give that act to everyone; he wants to fill heaven and earth in order to make seen and felt that which he knows how to do and knows how to love. I remained surprised and, my beloved Jesus, visiting my little soul, all goodness said to me:

“My blessed daughter, so much is the love of my Will in the work in the act of the creature, that it gives of the incredible. He, as he works, wants that everyone receive that act and make it as (their) own act. With his omnipotent breath he puts that act into flight and makes it go through to the sun, to the sky, to the stars, to the wind, to the sea, even in the air that everyone breathes; it flies on more, even into the celestial regions, and everyone, angels and saints, the Queen Mother, even our own Divinity, experiences that act, in a way that, each one experiencing it, they must be able to say: ‘this act is mine.’ But do you know why? So much is his love that he wants that everyone possess his act, and he gives life to each one. He wants to decorate, adorn, invest with his creative virtue everything and everyone, in order to receive the glory, the love, the honor that my Volition possesses, from all

and from each one.

“My Volition is not stopped ever; then he is content, when he sees that his act has filled everything, and as triumphant he carries the creature with him that has given him the liberty of letting him work in her act, in order to make him known and loved by everyone.

“These are our festivals, our pure joys of creation; to be able to put forth of ours in the creature, as if we might want to duplicate our power, immensity, love and glory even to the infinite, in the human act of the creature. Nor is this to marvel (over); our Divine Will finds himself everywhere, hence our acts with which they become animated, the acts of them, fly and shelter themselves in our Volition, even in the smallest hideaways where he finds himself; and these serve us as reciprocation of love for all creation, as our sweetest company and as narrators of our Supreme Being.

“Therefore my love is exuberant for one who wants to live in our Fiat; we are all eyes over him, we are almost on the spy, in order to see when she lends us her act in order to let us put into work our creative virtue. She is for us our show of love, the activity of our power, and makes herself (a) repeater of our own life.”

After this I followed my round in the Divine Volition, and my sweet Jesus transported my little will into his creative act. My God, how many surprises! My poor intelligence was lost, it didn't know how to say anything; and my always amiable Jesus, repeating his brief little visit, all goodness said to me:

“My good daughter, our Fiat in the creation made (a) show of our operative, powerful and wise love, in a way that all created things are pregnant with our love, power and wisdom and unspeakable beauty. We can call them the administrators of our Supreme Being.

“Instead, in the creation of the Sovereign Queen we passed onto more. Our love was not content with the show of it, but wanted to move to pity, to tenderness and to compassion, so profound and intimate, as if he might want to convert himself into tears for the love of creatures. Behold therefore, how our Fiat pronounced itself in order to create her and call her to life, he created pardon, mercy, the reconciliation between us and mankind, and we deposited it in this celestial and holy creature, as administrator between ours and her children. So that the Sovereign Lady possesses seas of pardon, of mercy, of pity and tearful seas of our love, in which all the generations can be involved, regenerated in these seas created by us in her; of pardon, of mercy, and of a pity so tender as to soften the hardest hearts.

“My daughter, it was just/right that everything might become deposited in this Celestial Mother, because having to possess the Kingdom of our Will, everything might become entrusted to her. She alone holds sufficient place in order to be able to possess our seas created by us. With his creative and conservative power he maintains whole that which he creates, without ever diminishing, in spite of that we always give. Therefore, where there is not our Will we are not able to neither give, nor entrust, nor depose; we don't find (the) place; our love remains impeded, to the so many beautiful works that we want to do in creatures.

“Only in this Sovereign Lady he didn’t find impediment to our love, and therefore showed off so much and made so many marvels, even to give her divine fecundity in order to make her Mother of her Creator.”

Whence my beloved Jesus made present to me all the acts that he did together with his Celestial Mama, and while they worked, the seas of love of the one and of the other formed into one alone, and raising their waves even to heaven they invested everything, “even our Divinity [Luisa passes from her speaking to Our Lord speaking.], that forming rain dense with love on our Divine Being we carried the love of everyone, the refreshment, the balm with which it remained sweetened, and they changed justice into transport(s) of love for creatures. One can say that our love regenerated anew love (for) the human family, and God loved it with double love, but where? in the Queen and in her dear Son.

“Now hear another surprise. When I, (a) little baby, sucked milk from my Mama, I sucked souls, because she held the deposit of them, and in giving me milk she deposited in me all souls, because she wanted that I might love them, might give (a) kiss to everyone, and might form hers and my victory from it; not only this, but in giving me milk she made me suck her maternity, her tenderness, and she imposed herself over me with her love, so that I might love souls with maternal and fatherly love; and I received in myself her maternity, her indescribable tenderness, and so I loved souls with divine, maternal and fatherly love.

“Whence, after that she deposited them all in me, I, with a stratagem of love of mine, with a breath, with a sweet look, deposited them anew in her maternal Heart, and in order to repay her I gave her my paternal love, my divine love that is incessant, firm, inflexible, that never changes, because human love is easily changed, and I wanted that my inseparable Mother might have the same prerogatives of my love and she might love them as she knows how to love a God. So that in every act that we did, from the littlest to the greatest, they were exchanges of deposit of souls that we did, I in her and she in me. Rather I can say that we duplicated this deposit of soul, because that which I received from my dear Mama, I guarded with highest jealousy in my divine Heart, as the greatest gift that she made me; and she, receiving my gift, held such jealousy, that she put all her maternity in aptness, in order to guard the gift that her Son made her.

“Now, in these exchanges of deposit that we made, our love grew and loved with new love all creatures, we formed projects as to love them more and as to overcome all by way of love, and we exposed our life in order to put them into safety.”

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**February 20, 1938**

***How Jesus, in the incarnation, formed of himself so many Jesus’ for how many creatures had to exist, so that each one might have a Jesus at his disposition.***

I am between the arms of the Divine Volition, which loves me so much, and in order to make me see how much he loves me he wants always to give me his eternal and long story of love, adding new surprises, (so) that one remains so very enraptured that it proves impossible not to love him, and only one ungrateful and without sense could do it. Whence the Divine Fiat made present to me that which

he had worked in the descent of the Word upon the earth, and my Jesus, repeating his usual little visit, all goodness said to me:

“My little daughter of my Volition, you must know that my love is so much that it feels the need of venting itself and of entrusting its secrets to one who lives in my Volition, so that being to light of everything, we love with one love alone, and it repeats in her that which I did myself. Listen therefore to me, daughter, where the excess of my love arrived, which made me do unheard of and unbelievable things to created minds.

“So, with coming upon the earth, I wanted to form of myself so many Jesus’ for how many creatures were existing, existed and will exist. So that each one should hold her Jesus, all hers, to her disposition; hence one should hold my conception, in order to remain conceived in me; my birth in order to be reborn, my tears in order to wash, my infant age in order to renew and give beginning to her new life, my footsteps for life and guide of her, my works in order to make hers arise, and as satisfaction for whatever contracted debt with divine justice; my death in order to re-find her life, my resurrection in order to re-arise entirely in my Will and to the complete glory that should be given to her Creator. And this with highest love, with reason, with justice and with highest wisdom.

“My Celestial Father had to find in me, in order to satisfy, in order to glorify, in order to be repaid for so much of his love, so many of my lives for how many creatures had been put and should be put to the light of day; and although not everyone takes this life of mine, my Celestial Father demanded my life in order to glorify himself of all that which he had done in the work of the creation and redemption. I can say that, as man removed himself from our Will, thus ceased the glory that was due to my Divine Father. Hence if I did not form of myself so many Jesus’ for how many creatures exist, the glory of the Celestial Father was incomplete, and I cannot do incomplete works; my love would have waged war if I had not formed of myself so many Jesus’, first for decorum and our glory, and then in order to give the complete good to every single creature.

“Therefore our highest sorrow (is) that in spite of so many of my lives that are to (the) disposition of each one, some don’t recognize them, some don’t look at them, some don’t make use of them, some offend them, some take them as hardly the crumbs of my life. Few are those that say: ‘I live the life of Jesus, with Jesus, and I love as Jesus loves and I want that which he wants.’ These last ones are the exchange together with me of the glory and love of the creation and redemption. But in spite of that these lives of mine do not all serve to the creature, they serve however admirably to the glory of my divine Father because I didn’t come upon the earth only for creatures, but in order to reinstate the interests and the glory of my Celestial Father. Oh, if you might see that beautiful cortege they form(,) my so many lives around our Divinity, how much love and glory are emitted by them, you would remain so enraptured that it would prove difficult for you to return into yourself!”

Jesus became silent and I remained and saw before my mind so many Jesus’ for how many creatures existed. But since I held a thorn in my heart that tortured me, it embittered (me) even in the marrow of my bones, for a person so very dear to me and necessary to my poor existence, being in danger of dying, I would have wanted at whatever cost to save her. Therefore I took the Divine Will, I made it all mine, and in my sorrow I said: “Jesus, your Will is mine, your power and immensity they are in my power; I don’t want it, and also you must not want it.”

My God, I felt myself struggling with a power; and in order to win, my mind carried itself before the Divinity, and put around it the extension of the sky, with all the stars in prayer, the vastness of the light of the sun, with the force of its heat, all the creation, in prayer; then, the seas of love, of power of the Queen of Heaven, the pains and the blood scattered from Jesus, as so many seas around the Divinity, all in prayer; and then, the so many Jesus' of every single creature, so that they might have a sigh, a prayer, in order to obtain that which I wanted. But what not is my surprise and emotion together, in seeing and hearing that the so many Jesus' of every single creature prayed in order to obtain that which I wanted? I remained confused in seeing such goodness and divine condescension. Be always thanked and blessed, and all to his glory.

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### **February 26, 1938**

*As one searches to recognize God in his works, God recognizes himself in her. Happiness that (he) receives from the love of the creature. The place that man holds in creation and in the Divinity itself. How he forms the members of one who lives in the Divine Volition.*

I am beneath the rule of the Divine Volition, which loves, (and) sighs from wanting to be recognized in all his works. It seems that he takes the little creature by the hand, and bringing her to flight, shows her that which he has done, how much he has loved her in each created thing, and how by right he wants to be loved. Loving and not being reciprocated in love is his greatest sorrow. I remained surprised, and my always amiable Jesus, visiting my little soul, all goodness said to me:

“My blessed daughter, to love and be loved is the greatest refreshment to our love. To the happiness of heaven is united the happiness of the earth, that giving the kiss (of) the one and (of) the other, we feel that the earth also felicitates us, bringing us the love of the creature that recognizes and loves us; she brings us the most beautiful joys and the greatest happiness. Much more, with those of heaven (which) are ours, no one can remove them. Instead those that we have through the love of the creature are new for us, and they form our new conquests.

“Then, to be recognized in our works; the creature puts herself into flight in order to climb to recognize he who has created her; for us, to be recognized is the greatest glory, the most intense love that we receive, and with being recognized we form there our army, the divine militia, our people, from which we don't demand other than the tribute of being loved, and we put at her disposition all our works in order to serve her, abounding her with all that which can make her happy. If they don't recognize us, we remain as the God without army and without people. How sorrowful it is to put so many creatures to the light of day and to not have neither an army, nor a people!

“Now listen to me again. As she recognizes us in created things and loves, thus is sealed in (her) a note of love and of happiness for her Creator, and rising to recognize her Creator, she knows us and we recognize our Divine Being in her; and if you might know what it means to recognize each other! Our loved love pacifies us and loves more intensely she who loves him, and arrives to such (an) excess that, in order to recognize himself in the creature, he creates himself; but in order to do what? In order to recognize himself in her and to be loved.

“How beautiful it is when we recognize ourselves in the creature! She becomes for us our throne,

our divine room, our heaven; the seas of our love inundate her; her littlest acts form waves of love that love us, glorify us, bless us; and she recognizes us in ourselves, she recognizes us in herself, she recognizes us in all created things. And we recognize her in all our works: in the sky, in the sun, in the wind, in everything. Our love united to our Fiat carries her (with) us everywhere, and we put her into order in our works.”

After this, my poor mind continued to swim in the sea of the Divine Volition. My God, how many surprises, how many marvels! And my sweet Jesus, visiting my little soul, all inundated in his flames of love, said to me:

“Blessed daughter of my Will; my love doesn’t give me peace if it doesn’t make me say new surprises about my Divine Fiat. He wants to make you know the sublimity, the nobility and her post that she occupies, as much in the creation as in our Divine Being, for one who lives in our Divine Volition.

“Now, you must know that in the creation (she) occupies the first place. All created things feel so connected together and united, that they become for her as her inseparable members. So that the sun is her member, the extension of the sky, the wind, the air that everyone breathes is her member. All created things feel happy, honored to be members of this fortunate creature; and some act as heart, some as hand, some as feet, some as eye, some as breath. In short, there is no created thing that doesn’t hold its distinct post and exercise the office of member in her; and her soul as head, holds in order her members, and she receives and gives to God all the love, the sanctity, the glory and all the goods that created things contain; even more so that all created things are also our members; so that for one who lives in our Volition, her members are ours and ours hers, the which hold in communication our Supreme Being with the creature, and we become for her more than blood that circulates in the veins of the soul, continuous beat of love because we beat in her heart, divine breath that we breathe in her soul.

“And we, loving with excessive love this more than celestial creature, we put in circulation in our Supreme Being her little love, her acts; we are jealous of her heartbeats, of her breath, and we enclose it in ours. Nothing goes out from her that doesn’t remain enclosed in us, in order to reciprocate her with our love and in order to feel her pleasant and sweet refrain: ‘I love you, I love you, I love you’. So that in one who lives in our Volition we see the continuous chain of love that never breaks, and our love (has) its knoll where to rest, in order to be able to say incessantly: ‘I love you, I love you, I love you.’

“Our love, when it doesn’t find the love of the creature, remains suspended and gives into cry(s) of sorrow, almost wanting to deafen the creature in order to say to her: ‘Why don’t you love me?’ Not loving us is the cruelest wound for us.

“But this is still not everything. Our love, if it doesn’t give into excess, is not content. Do you want to know why we made in the creation so many members that were obliged to serve as our members and members of the creature? In each created thing we put our gifts, our sanctity, our love, as carriers of that which we wanted to give to her, and as carriers of that which she did for us. All created things are crammed and depositories of all that which we wanted to give her: the sky, with the multiplicity of its stars symbolizes our so many acts new and distinct that we wanted to give her;

the sun symbolizes our eternal light, with which we want to inundate her, and its heat and effects that it possesses, our love, that almost wants to drown her in order to make her feel how much we love her, and in the effects, our varied beauties with which we wanted to invest her; in the wind we put in every puff our kisses, our loving caresses, and in its impetuous waves our ruling love, in order to overwhelm her in ours with our holds and embraces, to make her inseparable from us.

“In short, each created thing possesses our gifts to give to the creature; but who takes them? Only one who lives in our Volition. I can say that they are impregnated with our gifts, but they cannot give them, they cannot work as carriers because they don’t find one who lives in our Divine Fiat, which holds (the) virtue and power of putting her in communication with all our works, more than her members, and with her Creator himself, more than her life.

“How many unheard of prodigies will we bring forth from our divine bosom, for one who will let our Will reign! Our works will sing triumphs and victory, and with full hands they will (be) lavish in giving the gifts, the goods that they possess of their Creator. Everyone will be happy, (the) one who gives and (the) one who receives. Therefore be attentive, nor (should) you take care of anything (else), if not to live in my Volition, because I hold much to give you and you to receive.”

I remained surprised in hearing this, and I said to myself: “Is it possible all that which he has said? It seems incredible!”

And my sweet Jesus added:

“My daughter, do not marvel; you should know that all that which we made should serve the creature that should possess as life my Divine Will, and this was necessary to our decorum, wisdom, power and our majesty. Now, with the creature removing herself from our Will, justice wanted that we withdraw from her that which should serve as suitable to our Supreme Majesty, and the creature remained like a head that didn’t have members. Poor head without members! What can she do of good? It is true that the head holds supremacy over the members, but without the members the head cannot do anything; it is without life, without works.

“Now, wanting to return my Volition into creatures, my love wants it, demands it, that the members be returned; not alone, but the life itself of he who has created them. Our Will reigning will put in vigor all his works and will return to the creature that which she lost by doing her will, which is the devastator of all goods, it breaks all communications with our works and with her Creator himself, and renders her as a bone moved that loses the communication with all its members and serves only to give sorrow.”

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**March 6, 1938**

***Oppressions, melancholies, have no reason to exist in the Divine Volition; they form the clouds, the bitter drops that embitter God and the creature. Prodiges of the abandonment in the Divine Volition. How all created things remain animated by one who lives in the Fiat.***

The sea of the Divine Volition doesn’t cease immersing me in its waves, as if he might want that no

other thing might enter into me than only his light, in order to grow in me by way of light and heat, (and) that (of) the life of his Will alone. But in spite of all this I felt oppressed, with an air of melancholy, for the circumstances, ah me!, too sorrowful from my poor existence down here, that formed as clouds for me in order to impede me from enjoying the beauty of the light and the softness of the heat in which the soul remains fecundate, reborn and growing in her Creator himself. And my sweet Jesus, who with jealousy watches over my poor soul, all goodness said to me:

“My good daughter, courage! Oppressions, melancholies, the thought of the past, have no reason to exist for one who lives in my Will. These are discordant notes with our notes of joys, of peace and of love, and they form feeble sounds, that sound badly to our divine ears. They are as bitter drops that would like to embitter our divine sea, cast (in it); while with living in our Volition we make her proprietor of our seas of joy, of happiness, and if needs be we arm our power in her might, in order to make that everything be propitious to her and nothing can harm her; because there is no power against our Will, rather she holds (the) ability of leveling and of crushing everything, as dust under the rule of an impetuous wind.

“Therefore, when we see the creature in our Will afflicted, oppressed, how badly it sounds to us! And since she lives in our Volition, from the only Will that animates us, we are constrained to feel her afflictions and oppressions. To put ourselves apart when the creature is afflicted, is not of our Divine Being nor of our love. Rather we make use of our power, we inundate her more with our love, so that we re-see her anew with a smile on her lips and with joy in her heart.

“Then, the thought of the past is really absurd; it is a wish to arbitrate to oneself some divine rights. You must know that that which the creature has done of beauty and of good is deposited inside of us, there they attest her love, her glory that she gives us, and it forms her crown in order to crown her in the first entrance that she will make in our celestial fatherland.

“Then the most beautiful act of the creature is to throw herself into our arms, to abandon herself in a way to allow us to do that which we want to do with her, as much in time as in eternity, and then we take all gusto to make of her one of the most beautiful statues that should adorn our celestial Jerusalem.”

Then he added: “My daughter, when the creature abandons herself in our Will, she is so much our gratification, that she flows in us and we re-flow in her and we give her our life anew, new love, new sanctity, new knowledges of our Supreme Being. When the creature abandons herself in our Divine Volition, we can make in her the greatest prodigies and the most surprising graces, because there is our own Will that receives and makes the deposit of that which we want to give to the creature.

“The abandoning of oneself in our Volition takes heaven by assault, and so much is his rule, that he imposes himself on our Divine Being, encloses himself in her littleness, and she, triumphant, encloses herself in our divine breast.

“The heavens (are) stupefied, the angels and saints remain in ecstasy, and everyone feels a new life flow in them, in virtue of the act of the abandonment that the creature has done, still (a) wayfarer. And we finding her abandoned in our Fiat, we find in her that we can do that which we want; all lends



itself to our power. Hence we give the beginning to the work and form in her soul so many fountains of love, of goodness, of sanctity, of mercy, and so on; in a way that when our love wants to love, with our omnipotent breath we move the fountains of love, and she loves us and makes overflow from the font so much love as to flood all the Celestial Court. When we want to use goodness, mercy, grace, we move these fonts, and the earth is flooded by our goodness and mercy, and some convert, some receive grace.

“All this we can do it directly by ourselves; however we prove more gusto/(style), we feel more pleasure in making use of the fonts that we ourselves have formed in the creature, through her means we feel more inclined to use mercy toward everyone; we hold her intermediary between heaven and earth, that with her abandonment she make us pour out grace and makes us love anew all creatures.

“So that how much more you will be abandoned in our Will, (so much) more we will be liberal towards you and towards everyone, and everyone [more or less disposed] will find new strength, new light, new guidance.”

I remained surprised, and he added:

“My good daughter, how I would like that everyone might know what it means to live in my Divine Volition, that it seems that it gives of the incredible, but do you know why? Because they don’t know what my Will is and the whole series of prodigies that he knows how to do and wants to do in the creature; hence not knowing it, they believe that it is not possible that he can do in the creature all that which I say. Oh, if they might know it! It is little that which he does and that which he says.

“It is the knowledge that puts us *en route* toward the creature and there prepares the place, forms the void where to depose our unheard of prodigies; it is the knowledge that forms the eyes in order to be able to look and to appreciate our divine wonders. Everything is prodigy for one who lives in our Will.

“You must know that as they do acts in my Will all created things remain animated by the will and word of that creature. All possess a voice, and some say love, some glory, some adoration, some thanks, some benediction to our Creator. What harmony they form in the atmosphere, what sweet enchantment, even to feel ourselves enraptured! But of whom are all those voices? Of one who lives in our Volition.

“It happens as when by way of talent the voices, the songs are enclosed in the instruments of wood and of metal. The instruments sing and speak. Thus one who lives in my Volition, so much is her love, because she wants to see me loved and glorified, that she encloses her will, her voice, her love, in created things; and some narrate to me the story of my love, some sing glory to me. It seems that everything has a thing to say to me, and oh, how I remain content from it, because I see that the creature masters all creation, and as queen that she is she animates everything and makes me loved by everything! Oh, how sweet it resounds to our divine hearing! I have given her everything and she gives me everything; and I return to regive everything.”

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**March 12, 1938**

***How God loves himself and prays to himself in order to give the Kingdom of the Divine Will. One who lives in him her life becomes formed in God. How one is reborn continually. Seed of divine life. How it is well wanted and loved by everyone.***

I feel between the arms of the Divine Volition, which, mastering me is (all) attentive, even over my little nothings, in order to invest them with his life, with his light, in order to enclose in the little nothing the All. What goodness! What love! It seems that in all ways he wants to have (something) to do with the creature, but in order to do what? In order to always give. With giving he vents himself, with giving he feels operative, because he makes of himself so many beautiful things that they love him and praise who he is.

Whence my dear Jesus, who takes the highest delight to always say new things about his adorable Will, visiting my poor soul, as if he felt the need of entrusting his secrets to me, said to me:

“My blessed daughter, the living of the creature in our Volition is our amusement, our fun, our perennial occupation. Now, you must know that, as the creature unites herself, she enters into our Volition, so (our Volition) kisses the human will and she kisses ours, and we love ourselves, we pray and we ask ourselves that our Will come to reign in the human generations. The creature disappears in our divine sea like a drop of water, and our prayer remains, which with its power wants to invest everything and to obtain that which we have asked of ourselves; and we cannot do less than grant it.

“Whence, as we have prayed, we put ourselves *en route*, we tour all the nations, every heart, in order to see if we find even a little disposition, that they want to live in our Volition; we take that little disposition in our creative hands, we purify it, sanctify it, embellish it and put inside the first act of our Will, and we wait in order to put the second, the third act of life of our Fiat, and so on.

“Hence, all that which the creature does in our Volition, (it is) we are ourselves that do it: we love, we pray. One can say that we compromise ourselves in order to give that which we want, and not to grant it to ourselves is impossible. Do you see therefore what it means to live in our Volition? To impose oneself on us and make us do that which one wants, and make us give that which one wants that we give.”

After this my beloved Jesus added:

“My daughter, one who lives in our Will, her life is formed in our Divine Being; she is conceived, born, reborn continually. As our Divine Being is always in (the) act of generating, so she is always in (the) act of being reborn, and as she is reborn, thus she is reborn to new love, to new sanctity, to new beauty; and while she is reborn, she grows and always takes from us.

“These rebirths are her greatest fortune, and also ours, because we feel that the creature not only lives in us, but is reborn and grows in our same life, she becomes renewed in our same act, always new; and as she is reborn we take gusto in looking at her, because as she is reborn she acquires a new beauty, more beautiful, more attractive than that of before. But does she remain there perhaps? Ah, no, other beauties will invest her, they will never cease; but so many as to enrapture our look, to not

be able to move it, in order for us to be able to enjoy in her our interminable beauties, and we love our beauties with which incessantly we go investing her.

“And while we look at her under the rain of our varied beauties, our love doesn’t remain behind, it makes her reborn in us, gives us always new joys, new surprises of happiness; because as she is reborn, so is she reborn in our power, wisdom, goodness and our sanctity. So perceiving in her our life, we love her as ourselves.

“Now, being reborn so many times in us, we give her (the) virtue to be able to receive our seed, that is to be able to sow in her so many of our divine lives, for how much we want of her. And behold our Divine Will goes out in field, and with his Fiat speaks and creates, speaks and sows divine life, and with his breath grows (it in) her, with his love he feeds her, with his light he gives the tints of all the varied beauties. Even more so that this life being reborn so many times in us, grown in ourselves, we have infused (in) her all the prerogatives of being able to receive the seed of our divine lives.

“These lives are the most precious, they possess the creative virtue, they have our same value; we can say; it is we ourselves that, having formed so many lives of ourselves, have sowed them in the creature. These lives compared to the sun its light remains as shaded before them. The extension of the sky is little to their comparison.

“But do you want to know to what (purpose) these lives of ours will serve, formed with so much love in the creature? They will serve to populate the earth and to generate in the human family the life of our Will. They are our lives, my daughter; our life doesn’t die, it is eternal with us; therefore all are in expectation of taking possession of creatures, in order to form with them one life alone.

“And yet this is the cause, our great divine reason for speaking so at length on our Divine Volition. Every word that we say is a life (of) ours that we put forth, it is a birth that we put forth to the light. Every word that we say on our Fiat is a life that we exhibit, which is put in communication with creatures. Every knowledge that we manifest carries our kiss, which breathing it forth, forms our life; and since life holds motion, heat, throb, breath, hence it must also feel even by necessity this life of ours in it, which will have (the) virtue of transforming in itself the life of the fortunate creature.

“Therefore, our dear daughter, be attentive; don’t let any word escaped on our Fiat, because they are lives, and lives which we live in the other creatures.

“The value of one single word on our Fiat is so much, that all the creation, oh, how it remains behind, because the creation is our work, instead a word on our Fiat is life, and life always costs more than all the works.

“Other than this, so much is our love for this creature that receives the seed of our divine lives, that as we speak to her of our Volition, thus our eternal love re-pours itself over her, is relieved, feels itself loved in return; the weight of human ingratitude, that they don’t love us, remains emptied, because we find one who loves us with our love, which holds (the) virtue of redoing all the love that all creatures should give us and of burning all their evils, of filling and of approaching the longest distances. And therefore our love finds in her our refreshments, our revenges, and therefore we love

her infinitely. But we are not content to love her (by) ourselves alone; we make her loved by the Celestial Queen more than (a) tender daughter, by the angels and saints as their inseparable sister; we make her loved by the sky, by the sun, by the wind, by everyone. They feel in her the force, the virtue, of our love, and they feel themselves to be fortunate to love her, because she is the bearer of joys to everyone. And so much is our love, the contentment that we experience, that we call her 'our comforter, our Fiat that we hold upon the earth, our depositary'; everything is ours in her."

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**March 16, 1938**

*How the Divine Fiat arrives to count the breaths, the minutes, in order to make the creature return to live in him. The (door)knock that she makes to all created things. How he wants to be in (the) continuous act of giving and of receiving. The sufferings of Jesus kiss the sufferings of the creature.*

It seems to me that the Divine Volition waits for me, wants me, longs that in every instant I might enter into him in order to reenter mine into all his acts, and if [may it never be, heaven watch over me!] I flee some instant, he feels isolated and laments inconsolably the company of his creature; and in his sorrow he says:

"What! You leave me? For you I left myself in the spheres, in the sun, in the air, in order to keep you company and to receive yours, but do you know why? In order to love you and to be loved, and in order to be able to say: that which I do in heaven in our Divine Being, I do in the spheres, (and) I want to do it in my beloved creature; but if you are not in my Volition, you withdraw yourself from me and I from you, and I remain isolated; but in my sorrow I don't cease from calling you."

"Divine Will, how much you love me! How very amiable and admirable you are!" Whence I felt the sorrow of his solitude. But my sweet Jesus, repeating his little visit to me, said to me:

"My good daughter of my Volition, anticipation is one of our greatest sufferings; it holds us as in sentinel; we arrive to count the breaths, the heartbeats, the minutes, because we don't feel her with us; to make our love felt in hers and to love each other with one love alone, we feel as harmonized with the creature, and as victorious we carry her into our divine bosom. Therefore without her the minutes seem to us centuries, and we long for her return.

"Even more so, as she enters into our Volition and asks us that our Will come to reign upon the earth, we make festive, because she wants that which we want, that (is a) great thing and it is the most beautiful of all, that the creature wants that which her Creator wants. This forms our rest, and our love smiles and is quieted.

"Now, as she asks that our Volition come to reign, she knocks at all the created things, at the sun, at the wind, at the sky, at the stars, at everything. I, rule there dominant in them, as I feel (the) knocking, I open all the doors and I put myself *en route* in order to come to reign. But she does not stop; she climbs on more, and knocks at our Divinity, at everyone, angels and saints, and from everyone she makes me ask that my Fiat come. How sweet is her penetrating knock, ruling, because everyone opens, they all put themselves at attention; she (continues) to do (this) to everyone, and

everyone asks (for) that which she wants.

“Therefore the living in our Volition moves heaven and earth, puts our work in aptness for a cause so holy.”

After this he added:

“My daughter, do you want to know why we want that the creature live in our Divine Volition? Because we want to give her always new gifts, new love, new charismas; we want to tell her always new things of our Divine Being. And she, because she must receive and listen to us, if she doesn’t live in our Volition, she won’t hold a place where to put our gifts, and we won’t put forth our gifts if we don’t have a place to deposit them, and we remain with sorrow that we want to give and we are not able; we are as suffocating from the love, and we cannot relieve ourselves, because there is no one who takes it, and we are constrained to see the poor creature, weak, ignorant. What sorrow! While in our Volition we put our goods in common, and we go to her always saying: ‘take that which you want, and for thanksgiving give us the little tribute of your love and of your will.’

“Therefore my daughter, we make the pacts, we put ourselves in accord that I should always give you, and you should always give me your little love; thus we will always be in communication, we will always have that to do together, we will love with one love alone, we will be happy with one same happiness.”

Whence suffering with a restlessness that I didn’t know how to apply myself, my sweet Jesus, returning, resumed to say:

“My daughter, my sufferings kiss yours, they embrace them, they blow (on) them with their love, they unify with mine, and they make them take life in my own sufferings, and they receive the infinite value and the good that my own sufferings do.

“In my Will things, sufferings, change themselves, from human they become divine. I feel that it is not the creature that suffers, but I myself form them (in) me, I create those sufferings (in) me, in order to suffer them in my beloved creature, it is my life repeating in her with the cortege of my sufferings, and therefore I call them my sufferings; and if you might know what I do with these sufferings! I put them between the heaven and the earth, as glory and perennial love to my Celestial Father, as defense and refuge for creatures, as remorse to one who offends me, as (a) cry of love to one who doesn’t love me, as light to one who doesn’t know me; in short I make them do all the offices of the goods that are needed there near creatures. Therefore leave me to do it; they are works that your Jesus wants to do, and I can do them in one who lives in my Will.”

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**March 20, 1938**

***Contrivances of love of the creature that lives in the Divine Volition. Example of a teacher that possesses the sciences and does not find one to whom to teach them; of a rich one that does not find one to whom to give his riches.***

I am between the arms of the Fiat, which so very loves his beloved creature that lives in him, that he always holds her pressed in his arms, rather there is more: his love is so much, that he puts her in his incessant motion. The littlest distances, the instants of interval that he might not feel her with himself in his own life, would form for him the most sorrowful martyrdom of love, and in his sorrow he would say to her:

“My daughter do not remove yourself from me not even for one single instant; you would embitter my love, because we feel your life as ours; hence we would feel ourselves torn, our love tortured, because you must know (that) your breath makes life, it breathes in ours, and as it breathes we feel ourselves loved and we love her (Jesus passes from speaking about Luisa to speak on the soul that lives in his Volition.); her motion moves in ours, she has our same life, works with us, speaks with our same word, we feel her circulate in our Divine Being like blood that circulates in the veins of creatures, and she says and always repeats: ‘I love you, I love you.’ Not content she takes flight, turns through all the created things, collects our love scattered in all the creation, and comes to shelter herself in our Supreme Being and makes for us the surprise of carrying to us all the love that all created things should give us if they might have reason. She goes always finding new contrivances in order to love us.

“Other times she goes to her Queen Mother and asks her for all her love, and makes for us the surprise of bringing to us the love of the great Lady duplicated, and celebrating she says to us: ‘I bring to you the love of my Celestial Mama in order to love you.’ And, oh, how we remain content! To be without one who lives in our Volition proves impossible for us.”

Oh Divine Will, how much love, (and) power you contain for one who lives in you! And I felt so amazed, that I didn’t know how to go ahead in speaking more. And my beloved Jesus, repeating his brief little visit, with indescribable love said to me:

“My daughter, born and reborn in our Volition; you must know that the living in our Volition contains such prodigies and unheard of wonders, that the heavens themselves are shaken, and reverent they abase themselves in sensing them, because in her (the creature) we can unfold our creative work, we can depose our love, our deliriums, our anxieties and sighs, our Will; she will make our Supreme Majesty understood, she will make us loved with our love.

“Without her we find ourselves like a teacher that possesses all the sciences; he could impart his lessons to all the universities, to all the schools; not at all, he doesn’t even find one pupil whom (will) learn his sciences. What sorrow for this teacher! To possess so many sciences, and to hold them useless in himself, without being able to make known the value of the sciences that he possesses. Oh, if this teacher might find one single pupil that might want to learn his sciences, he would put him upon his knees, he would hold him with himself night and day, he would feel that his science will not die, but will live in his pupil, and as almost duplicate his life. Oh how he would love him! He would feel reborn in his pupil; the solitude broken, loved by [the one to whom] he imparts his lessons; hence, it would change his bitter life into joys.

“Such is our Supreme Being. If we don’t find one who lives in our Divine Will, we are like the teacher, that we don’t have one to whom to impart our lessons; we possess infinite sciences, and yet

we don't have one to whom to say a word, because (there) is missing the light of our Volition, that will make them understand that which we want to teach them. Instead, if one lives in our Volition, we will feel ourselves revived in the creature; we can teach her our divine sciences, rather they will form life in her; she will understand our celestial dialect and marvel, she will love us as we want one to love us. And here is ours and her fate changed; solitude won't exist anymore, the company will be perennial; we will always have to say, and will hold one who listens to us; our eternal sorrow will be changed into joys, into festivals because the creature lives in ours Volition.

“Or rather it happens for us, when we don't find one who lives in our Will, as one who possesses immense riches, but so many, that he feels as drown by them; and yet he doesn't find neither one to give to, nor one who takes his goods. Poor (man), in his riches he is very unhappy, he suffers a cruel solitude; there is no one who loves him, who respects him, who says to him one thank you rather it seems that they flee from him, because he doesn't find neither one to whom to give them to, nor one who takes them. Without company, joy dies, and with not giving them to anyone he feels that his goods, his life, doesn't live in the others; and isolation is the greatest of bitternesses.

“Oh, how many times we want to give and don't have one to give to! Rather, with not doing our Will one closes the doors to us, impedes the step to us, indeed one puts oneself at (a) distance from us and surrounds oneself with misery, weakness, (and) the most ugly passions.

“Behold that the living in our Volition awakens wonder in everyone, and we ourselves remain amazed by it, having to enclose the infinite in the finite, the immensity in the littleness. It is necessary that we make such wonders and prodigies, that only our love reigning over our Divine Being induces us to do the most outstanding wonders, but so much so that the angels and saints themselves remain surprised and mute for (the) amazement of it.”

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**March 22, 1938**

***As the creature decides to live in our Volition, all things are changed for her and she becomes put in the same divine conditions. To what the children of the Divine Fiat will serve, and how they will carry in them the life of their Celestial Father. The ultimate spying of love at the point of death.***

My flight continues in the Divine Volition. As one enters into him, so is felt his balsamic air, his pacifying waves; everything is peace, his fortitude is such that the soul feels invested by such fortitude that in an instant she can do everything, arrive to everything, even to do that which God himself does. Divine Will, how you know how to change the human will! Your power is such that it renovates the poor creature, makes her reborn to new life.

And my amiable Jesus, returning with his brief little visit, all tenderness said to me:

“My little daughter of my Will, as the creature decides to live in my Volition, all things change for her. Our divine dominion invests her and we make her dominator of everything, dominator of our fortitude, of goodness, of our sanctity; dominator of the light. Heavens and earth by right are hers. We put her in an atmosphere of security, of imperturbable peace. Nothing should be missing to this

creature that lives in our Volition, of good, of sanctity, of beauty, of divine joys; all her little acts are full of such contentments that enraptures the smile of all heaven and our own Supreme Being.

“Therefore we are all at attention in order to see when she loves, works, in order to enjoy ourselves in her and to smile together.

“So much is our love, that we put her in our same conditions. We, if we are not loved, we love; if not taken care of, and perhaps even offended, we continue to give life; and if one returns to us by asking pardon of us, we don’t make any rapprochement of them, we embrace them and press them to our divine breast.

“So that one can say that man can trust only us, because in creatures he cannot solely trust, but will find mutability, deceptions, and when he believes he can rest they will come to less. Now, they can trust only one who lives in our Will; she (the creature) will do as we do: not loved, she will love; not taken care of and offended, she will race near in order to put one into safety.

“We sense ourselves in one who lives in our Volition, and therefore we love her so much that we don’t do other than to pour torrents of love upon her, in order to be re-loved always more with double and growing love.”

Afterwards he added with (a) more tender and touching love:

“My daughter, all the creation was done in one venting of our more intense love; therefore the children of our Fiat will serve to the necessity of our love. My love feels the need of relieving itself, otherwise we feel suffocated in our flames. Here is the necessity of the children of our Volition; as continuous vent of our love we ourselves will put them in our conditions of feeling the need of venting themselves in love with us, and we will relieve each other. And as the creation commenced in one venting of our love, thus we will close it together with our children, in one venting of love.

“These children of ours will serve to the complete glory of all the creation. It would not be a worthy work of us, if we didn’t receive the glory that creatures should give us, in order to have created so many things for their love.

“And then there is the highest point, most noble, holy and sublime: that we created everything so that everyone might be enclosed and animated by our Will. So as we put it forth, thus it must return to us, in our adorable Fiat. If we didn’t do this, it would seem that we don’t have sufficient power in which we can do everything, love that we can win everything, wisdom that we can dispose everything. Hence, the children of our Volition will serve to let us complete our Will in them, and therefore they will be our glory, our triumph, our victory; they will be our true children, that will carry, not only our image but the life of the Celestial Father himself as proper life, residing in them.

“These children of ours will be our life, our heavens, solely ours. And, oh, how we will delight by creating in them winds that blow love, seas that murmur ‘I love you, I love you’; we will find everything in them. There won’t be differences anymore between the heaven and the earth; for us they will form one thing alone: as much as to hold them with us in heaven, as to hold them with us



on earth.

“Therefore have to heart the thing that should more interest you, of living in our Divine Volition. Our love will find its rest, its outlet, its peace in you, and the beginning of our happiness upon the earth in the heart of the creature. Our Will will be always over you, in order to make our life grow in you, and our love will give you continuous breaths, in order to love you always with new love, and in order to receive yours, as I vent and reciprocate with his.”

After this, my beloved Jesus added, but with an indescribable tenderness, as to feel my heart break:

“My good daughter, the saying to you (of) what my Will does with the creature, how he is with her, if everyone might know it, they would cast themselves into his arms, without ever detaching from him.

“You should know that he does to them as (a) true Mama; with his creative hands he creates her and conceives her in the maternal womb, as within a shrine; he forms her, gives her the use of members, grows her with his breath, gives her heat, and when he has formed her well, makes her born to the light of day. But he never leaves her alone; more than Mother he is always above her, watching her, assisting her, he gives her motion, articulation to the members, breath, heartbeat, and as she grows, so he gives her the use of the word, step to the feet. There is no thing that the creature does that he does not do together (with) her, in order to give her the use of human life.

“So that the beginning of human life, as much the soul as the body, (is) all formed by my Will, and there remains within, as her refuge, in order to give her perennial life.

“Now, my daughter, even to such that the fault doesn’t begin in the creature, everything is my Will; and as the fault begins, so begins the tears, the sorrows of this Celestial Mother. Oh, how he laments his child! But he doesn’t leave her; his love ties him to live in that creature in order to give her life, and although he feels how suffocated his divine life (is), and perhaps not even known, nor loved, his love is so much that he follows her life, although she might offend him, in order to make for her a surprise of love, in order to save his child.

“Our goodness, our love is so much, that we try all routes, we use all means in order to tear her from sin, in order to put her in safety, and if we don’t succeed there in life, we make the ultimate surprise of love at the point of death. Now, you must know that at that point it is the ultimate spying of love that we do to the creature, and we furnish her with graces, with light, with goodness; there we put such tenderness of love, as to soften and to overcome the hardest hearts. And when the creature finds herself between life and death, between the time that finishes and the eternity about to begin, almost in the act that the soul is about to go forth from the body, I, your Jesus, make myself seen with an amiability that enraptures, with a sweetness that captivates and softens the bitterness of life, specifically at that extreme point; then, my look..., I look at her, but with so much love as to tear an act of sorrow from her, an act of love, an adherence to my Will.

“Now, in that point of disillusionment, in seeing, in touching with (one’s) hand how much we have loved and love them, they feel such sorrow that they repent for not having loved us, and they

recognize our Will as beginning and completion of their life, and as satisfaction they accept death in order to complete an act of our Will. Because you must know that if the creature doesn't do not even one act of the Will of God, the doors of heaven are not opened, nor is she recognized as heir of the celestial fatherland, nor can the angels and saints admit her among them, nor would she like to enter there, because she would know that it doesn't belong to her. Therefore without our Will there is neither true sanctity, nor salvation. And how many become saved in virtue of this spying of ours all of love, except the most perverse and obstinate, although it will be necessary for her to make the long stopover of purgatory. Therefore the point of death is our daily catch, the recovery of lost man."

Afterwards he added:

"My daughter, the point of death is the hour of disillusionment, and all things are presented in that point the one after the other, in order to say: 'Good-bye, the earth for you is finished, eternity for you begins.' It happens for the creature as when she finds herself closed in a room, and it comes to be said to her: 'Beyond this room there is another room, in which there is God, paradise, purgatory, hell, in short eternity'; but she sees nothing, if she listens to it asserted by others, and since those that say it it has not yet come to them, they say it in a way almost as not believing, not giving a great importance as to make one believe reality, certainty, (of) that which they say in words.

"Now, one beautiful day the walls fall, and she sees with (her) eyes that which they said before; she sees her Father God, who with so much love has loved her; the benefits that he has done for her one by one, and all the injured rights of love that she owed him; how her life was of God not hers. Everything (brings) itself before her: eternity, paradise, purgatory, hell; the earth escapes her, pleasures turn (their) shoulders/(backs), everything disappears, and only that which is present to her is in that room in which the walls have fallen, that is eternity. What change happens for the poor creature!

"My goodness is so much, that I want everyone safe, that I allow that these walls fall when creatures find themselves between life and death, between the soul going forth from the body in order to enter into eternity, so that at least they make an act of sorrow and of love for me, and they recognize my adorable Will upon them, I can say (that) I give (them) an hour of truth, in order to put them in safety. Oh, if everyone might know my industries of love that I do at the last point of life, so that they don't escape from my more than fatherly hands, they would not wait for that point, but they would love me for all (of their) life."

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**March 28, 1938**

***How for one who lives in our Volition creation serves as so many cities where to repatriate the creature. How the human act must begin and finish in the Divine Volition in order to be complete. Rain of light. The great sorrow of Jesus is seeing that one doesn't live in his Will.***

My poor mind always goes in search of the acts done by the Divine Volition. It seems to me that I search (for) them and they await me in order to make themselves found, because these acts long to make themselves found by the creature, in order to receive her 'I love you', in order to make (her) know how much they love her; and the soul feels herself as repatriated in the acts of her Creator and

as immersed in the sea of joys and of happiness. And my always amiable Jesus, in seeing me amazed, repeating his brief little visit said to me:

“My blessed daughter, since man was made by us in order to live in our Volition, all our acts had to serve as so many different cities or nations, in which man should find with right his fatherland, the different cities which should hold his amusements, his joys, the enchanting and delightful scenes that his Creator had prepared with so much love. So that one can say the sun is a city, and as the soul enters into our Volition she finds this city of light, with all the various beauties of colors and of sweetness; she finds our creative and festive act, full of joys, of love and of indescribable happiness, and she immerses herself in these seas of beauties, of sweetness, of love and joys, and as her fatherland she makes her long walk and renders herself proprietor of the goods that she finds there.

“And oh, how we remain content in seeing our works, our cities created only for man, deserted no more, but populated by our children, because entering into our Volition they find the way that conducts them into the different cities that we have formed in the creation; and there they find a delight, there a distinct joy, there one knowledge more evident of their Creator, and there a very intense love that embraces them, kisses them and communicates the life of love to them.

“Every created thing possesses of ours, but not for themselves but in order to give it to creatures; but they must live in our Volition, otherwise the doors are closed, and at the most they enjoy the effects, but not the fullness of the goods that there are in our works.

“Therefore, my daughter, in order for the act of the creature to be perfect and complete it must begin and finish in our Will, which administers his own life of light and of love to her, in order to make that act be complete and nothing missing of beauty, of sanctity and of good. If it doesn't begin in our Will, there is missing the order, the sanctity, the beauty; hence the human act cannot be signed with the signature of our Volition as his act.

“It is to cry, my daughter, in seeing so many human acts upset, disordered, some remaining at the beginning, some at half; some missing one point, some another; and then, worse yet, some dirtied with mud, some with rottenness, some as soaked in guilt/sin, that they don't do other than irritate our justice.

“Therefore, without our Will there cannot be good in the creature, and if it seems that they do some good it is seeming good; and since there is missing the substance of the life of our Fiat, it cannot be enduring, and it is enough that a contrast arise, a displeasure, (and) the good ends and they are penitent/sorry for having done it. Instead, all that which one does in my Will possesses unshakable firmness, and before displeasures and contrasts (these acts) are not stopped; they race on more, in order to give the life of the good that they possess.

“Now, you must know that one who does her acts in our Volition does complete and perfect acts; instead one who always lives in him finds herself under a continuous rain of light that, as she moves, palpitates and breathes, so rains on her all the effects and varied beauties of our divine light. Our Divine Being is most pure light, and although interminable light, it encloses all possible and imaginable goods. While it is light it is word, it is all eye, it looks everywhere; there is no thing that

can hide from us. This light is work, is step, is life that gives life to everything and everyone. It encloses beauties that are not exhausted, joys and happiness without end.

“Now, one who always lives in our Divine Volition finds herself under the rain of light of our ruling and creative word, and oh, how our word transforms her, speaks always to her of our Supreme Being, and produces all our divine effects upon the creature, with such variety of beauty, that we ourselves remain enraptured by it. Our look of light looks at her always, our step races toward her always, our works with their arms of light embrace her and press her to the breast, and all light rains (on) her, in order to communicate our look of light, our works and steps of light.

“So that one who always lives in our Volition is always in direct communication with her Creator and receives all the effects that a God knows how to produce. Instead, one who works in him is in communication with our works, and hers become modeled with our works.”

So I proceeded to trace the acts of the Divine Will and arrived to that which Our Lord did in the redemption, one by one I kissed them, adored them, blessed them, thanked them, and taking the same love with which Jesus loved them, I loved them also. And Jesus, all moved and touched in seeing his acts loved with his own love, said to me:

“My daughter, it is always love that strikes me and wounds me, and induces me to speak in order to reveal to my beloved creature my secrets hidden from whom does not love me, because not loving me they would not understand my dialect of love.

“Now, you must know that all these acts done by me on the earth contain each one a sorrow so intense, that if my Divinity might not have sustained me, it would have been enough to make me die. Hence as I worked, my Supreme Will thus created for me the sorrow of not finding the human will in mine, in order to enclose it in my acts and to give her virtue and grace to have her live in my Will. In all that which I did, even if I breathed, palpitated, looked, walked, I sought the human Will in order to enclose it and to give her the primary place in my breath, heartbeat, look and my steps.

“What sorrow, my daughter! To want to do good, and not find one to whom to do it; to want to put her in (a) secure place, where she would have been happy [because my sufferings, my works, my humanity itself would have been not only her defense, but would have formed (for) her the regal palace where they would have held her as Queen], and instead of being grateful and listening to me, she escaped from my hands, from my sufferings, in order to live unhappy in the midst of dangers and enemies, without anyone that might defend her. What sorrow! What sorrow!

“I can say that my greatest sorrow down here, that gave me continuous death, was seeing creatures, that they did not live nor do my Will, because I saw that my acts remained without the purpose for which I did them, without giving the life with which they were invested; and if it was not that with my omni-clairvoyance I saw every century as presently acting, in which I saw my beloved children that should live of my Divine Volition, of which they should make use of that which my humanity did and suffered in order to establish my Kingdom, and make use of it as the most beautiful of their habitations, I would not have been able to support such a sorrow.

“Therefore continue to trace my acts, my steps, my sufferings, in order to ask me that my Will come to reign upon the earth, and my sorrow will be sweetened and will change itself into love, in order to shorten the time in order to make him known, loved and reign. And I will keep you as my refreshment and as bearer of balm to my sufferings. And when I will see my acts and my sufferings embittered by sorrow because creatures run away from my Will, I will come to shelter myself in you, in order to sweeten myself and to embalm my sufferings too embittered by sorrow.”

\* \* \*

**March 30, 1938**

*When sacrifices are done with good will, dear Jesus puts his divine gusto there, and renders them pleasant, amiable. How God created in them the passion to love.*

I feel between the arms of the Divine Fiat, whose love is so much that he feeds me with his light, warms me with his heat, and if I am tired cradles me on his knees in order to give me his rest, that makes me re-arise to new life. Divine Will, how very amiable are! You alone know how to really love me, and I find the refuge from all my evils!

But I felt oppressed in seeing that those that surround me suffer and make great sacrifices for my cause. How sorrowful it is to see (the) sacrifices (of) others! And my sweet Jesus, pressing me between his arms in (an) act of sympathizing with me, all tenderness said to me:

“My poor daughter, courage; I don’t want for you to think there. You must know that I can and know how to pay well, even the little sacrifices, the attentions; much more so the great ones. I number everything, and not even a breath done for me I leave without recompense. Even more so if these sacrifices are done by one who loves me, who wants to live in my Volition, I feel that one does it for me myself; and I, in order to have that these sacrifices are done with good will, I put there my divine gusto, in a way that I make the gusto felt, the pleasure of doing those sacrifices, in a way that they feel the need to do them, the gusto, the pleasure in the sacrifice. They are like salt, the condiments to foods, as the oil to the wheels, which first moved with difficulty, put the oil on (and) they race. The divine gusto empties the sacrifice and makes it light and pleasant.

“Behold therefore the reason that in our love we created a holy passion, a gusto, a pleasure, that we don’t know how to be if we don’t love the creature.

“It was this our passion of love, that made us feel the extreme need of attesting with our works the love toward creatures, so much so that no one prayed to us that we might create a sky, a sun and so many other things; so much so that after creating we looked at it, and we experienced so much gusto and pleasure that in our emphasis of love we exclaimed: ‘How beautiful our works are!’ But they will give us more glory, we will experience more gusto, when our works will give themselves to creatures in order to love them, in order make us loved by them. Then, added to our passion of love, to the extreme need of love was added the folly, the delirium of love, so much so that we were not contented by the works alone; the love arrived to such, that we felt the need to put forth even life.

“Indeed, what didn’t it make me do this necessity of love that I felt in myself? It made me suffer unheard of pains, I felt the most humiliating humiliations and even death itself, between atrocious spasms.

“Now this same passion of ours of loving is not content if it doesn’t participate the creature in this our same passion of love. Therefore, in the sacrifices that we make to do we created in them the holy passion, we equip it with gusto, with pleasures, to make them have the most beautiful conquests. This passion becomes ingenious, being industrious in a thousand ways, and if it does not become operative it seems that it doesn’t know neither (how) to be nor (how) to live. If there is no passion, even in holy works, and gusto in the sacrifices, it seems that they are painted works, not living; they have a coldness, an apathy, that produces more (of) disgust than gusto, and perhaps more evil than good.

“Therefore, my daughter, do not give thought to the sacrifices that they do for you; rather I should say to you that they do it for me, not for you, and I will put there such grace, gusto and pleasure, as to empty the sacrifice, and then, according to the love in which they will do it, I will pour myself out in them, and as they will do the sacrifice wanted by me, thus I will make my life grow in them.

“Is it not maybe my passion of love, that makes me say so much about my Will, in order to create in man the passion of living in my Volition? By saying so much about it I want to drown the human will with our divine gustos but so much so as to make her decide in virtue of the gusto that she feels, of the happiness that she experiences, to live in my Will. And then, you yourself can say, how many gustos, contentments, joys have I given you in the sacrificial state in which I have put you? Hence, leave your Jesus to do it, because he knows how to adjust the sacrifice and render it amiable, easy and even desirable; even more so that to the sacrifice of the creature I put forth the strength, the support, the life of my sacrifice; I can say that my sacrifice takes in its womb the sacrifice of her, and does as guide, as life, as light, to him or her that of good will wants to sacrifice themselves for me.”

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**April 4, 1938**

***“How God created the necessity of our Will in the creature, how she cannot live without it; example, how he created the necessity of water and sun to the earth.” How one who doesn’t live in him wants to conceal God in heaven. Each further word on the Divine Will gives a new and distinct life.***

My poor mind feels the extreme need of tracing the acts of the Divine Volition, like breath and heartbeat in my poor existence, and if I might not do this I would feel myself missing the air to breathe, the heart to beat. My God, how can one live without the air and the life of your Will? It seems impossible to me. And my sweet Jesus, visiting my little soul, all goodness said to me:

“My good daughter of my Will, my love was so much in the creation of man, that I gave (him) my Will as his primary life and of absolute necessity, so much so that without it he cannot produce anything of good.

“As the earth does not produce without water, because one can call water the soul of the earth; but if one does not add the sun, that with its light and heat fecundates, purifies, embellishes the earth, water would serve to mildew the earth and to make it a muddy sewer, from which would emit a contagious air able to afflict the earth. But these three elements, water, earth and sun are not enough; there is needed the seed, in order to be able to form from the earth the most beautiful flowerings, the

plants, the fruits that cheer the agriculturist and form the food to all human generations. You see, (if) one of these elements should be missing, the earth would be infertile, dismal, dark, to make one fear. Now, the necessity of the union of these elements forms the beauty, the utility, the good, the fecundity of our creative work; separate they can cause damage and be harmful to poor creatures, united they can do a world of good.

“Now, thus created the strict necessity of my Will in the creature. I created the soul as water to the earth, which had to flow more than water in the earth of her body. I created my Will in her as sun, light and heat that had to vivify her, fecundate her, embellish her, but with such rare beauty as to enrapture us continually to love her. And as the agriculturist occupies himself with casting the seed in the earth in order to make her produce, so my Will took the pledge of casting in the creature so many divine seeds, through which so many suns should arise, one more beautiful than the other, that should produce flowerings and celestial fruits, that should serve as his food, of the creature’s and of her Creator himself, because our food, our life, is our Will.

“You see therefore the necessity of the union of the acts that as seeds form in the creature? This forms the growth of my Will in her, communicates the virtue of our divine qualities, and forms such prodigies of grace in her, of beauty, that we ourselves love her so much so as to not only make us inseparable, but continually operative in her, because we know that if we love she loves, if we work she works, neither does she know how to do anything without us, because our union missing (she) would be reduced into uselessness as the earth without water, without sun and without seeds. Therefore we, loving her a great deal we do everything in her.

“Do you see in what sorrowful, harmful and almost horrible point the creature puts herself without our Will?”

Then he added, with a most sorrowful and moving accent:

“My daughter, how it pains us not seeing the creature live in our Will! By not living in him she wants to conceal us in our celestial fatherland; she doesn’t want us to live together upon the earth. With this, our Will is weight (on) her, she escapes from our sanctity, closes the doors to the light and searches the darkness. Poor little one, with doing her will (she) will die of cold and of hunger, and she could say: ‘Heaven doesn’t belong to me.’

“They live exiled upon the earth, without support, without defense, without strength; good itself, for them converts into bitterness, and if needs be also into defects. Therefore they form our sorrow and they continually suffocate our love.

“So much is the love of our Will, that every word or knowledge that manifests of him is a divine life of his; not only, but new, distinct the one from the other; new in sanctity, in beauty, in love. Therefore we enjoy so much and we make festive in making known what our Will is, that which he knows how to do and can do in the circle of the creature, and to what noble, sublime, high point he wants to put her in our divine bosom. Because with making him known we don’t do other than to emit new divine lives, and as they are made to possess (them), thus we receive our new love, our new beauty, goodness and so on from the creature, and oh, how we feel glorified, loved, through means

of our own lives, by which we have made ourselves known.

“Therefore making ourselves known, finding one who wants to know us, is the act that glorifies us more. Our love (looks) for one to vent and to be able to give that which we want.

“And then, to what advantage (is it) to create the creature, if we didn’t want to make ourselves known? It is the knowledge that makes us descend in her, and gives her flight in order to make her rise even to us. Hence, when we see that you yearn to know more of our Volition, I immediately make the most beautiful surprises of our omnipotent Fiat for you; but not only to make it known to you, but in order to give you the goods that we make known to you.”

After this he added, all moved:

“My daughter, one who lives in my Will is the longed for one by everyone, because everyone feels loved by her; her love races to everyone, embraces everyone, deposes herself in the hearts of everyone, in order to make us loved by everyone. Even the littlest ‘I love you, I adore you, I bless you’, of one who lives in our holy Volition, holds the right of enclosing itself in everyone, indeed, the saints and angels themselves feel honored to give the place in themselves to the littlest ‘I love you’ of this fortunate creature, and they love us with this ‘I love you’, what won’t be her contentment, when she will come into the celestial fatherland, and will see her ‘I love you’ in all the blessed that love her God? And this in the simplest way; finding herself in our Will as in all, that which one does in him takes its place everywhere and acquires the continuous act of always loving. So that even the sun, the sky, the stars, the creation all will possess these acts in order to love us and to bless us.”

\* \* \*

**April 10, 1938**

*How (in) one who lives in the Divine Will Jesus wants to find everything, and he wants to find her in everyone. How God wants to find in our love the knoll of his works, the hideaway of his life.*

My poor mind is always returning in the Divine Volition; and having made holy communion, I was saying to my amiable Jesus: “In your Volition everything is mine; therefore I love you with the love of mine and your Queen Mama, I kiss you with her lips, I embrace you tightly with her arms, and I take you and I shelter myself in her Heart in order to give you her joys, her delights, her maternity, so that you find the sweetness, the custody that your Mama knows how to do (for) you.” But while I enclosed myself together with Jesus in my Mama, sweet Jesus, all tenderness, said to me:

“My daughter and daughter of my Mother, how content I am to find the daughter with my Mother, and the Mama with the daughter, because she wants that creatures love me with her own love and make use of her mouth in order to kiss me and of her arms in order to embrace me. She wants to give her maternity to them in order to put me in security and to do for me as Mama. Finding that the Mother and the daughter love me with one love alone is for me the greatest contentment; I feel that both give me a new paradise on earth.

“But this is not enough for me; in one who lives in the Divine Will I want to find everything; if



something is missing I cannot say that it is complete in the creature. And I not only want to find at her place of honor, of Queen and of Mother, my Mother in her but I want to find my Celestial Father and the Holy Spirit, and making their love hers she loves me with the immensity and infinity of their love. Hence my daughter, give me the gusto to say to me that you love me as the Father and the Holy Spirit love me.”

Jesus became silent in order to wait that I might speak to him as he wanted; and I, although unworthy, in order to content him I said to him: “I love you in the power and immense love of the Father, with the interminable love of the Holy Spirit; I love you with the love with which they love you all, angels and saints; I love you with that love which they love you or they should love you all the present creatures, past and future; I love you for all created things and with that love with which you created them.”

Dear Jesus drew a long sigh, and added:

“Finally I feel my desires satisfied, by finding all in the creature. I find our seas of love which never finish, I find the delights of my Mama who loves me, I find everything and everyone. So that in one who lives in my Will I should find everything and everyone, and I should find her in everyone.

“And then, my Celestial Father generated me in love, and one who loves me and does not let any of our love escape I feel her to me with me, in (the) act of giving to me and of receiving continuous love.”

After this he added: “My daughter, behold therefore we feel in our love an extreme need that creatures know us and know our works. If they don’t know us, we remain as apart from them, while we live inside and outside of them; and while we are to light of that which they do and think, loving them in each act (of) theirs, not only don’t they love us, but they don’t even recognize us. What sorrow! If they don’t recognize us love doesn’t arise, and if there is missing love we don’t have (a place) where to lean our works, nor does our love find a refuge where to relieve and shelter itself; all remains as suspended. Therefore we want to find in our works the ‘I love you’ of the creature, that arming it with our power, we can rest/lean our greatest works; and oh, how we remain content in finding the little I love you of her for support of our works. To work and not find (a place) where to rest/lean is a sorrow for us; it seems that there is missing the life of our love. Our operative love becomes repressed, suffocated; to be able to do, and not to do, and only because the ungrateful creature neither recognizes us nor loves us!

“And since all our works are directed to benefit her, not being able to give them, because the knowledge, the love (is) missing, (there) lacks the space where to be able to put our works, hence they tie our arms and they put us in inutility. And then, to what benefit (is it) to work, if we don’t find one who wants to receive them?

“Rather you should know that before working we look (for) one who should know, receive and love them, and then we work. My own humanity made no act if first it didn’t find one whom should love and to give that act; and although (then) I might not have found one who might receive then, I looked (through) the centuries and I directed my act to one whom would have loved, known and received

it.

“So much so (that), born (a) child, I cried; those tears of mine were directed to whom should move himself to remorse, to regret his sins and wash himself in order to reacquire the life of grace; I walked, my footsteps were already directed to those people who should walk the way of good, for strength, for (a) guide of their walk.

“There was no work that I did, word that I said, suffering that I suffered, in which I didn’t search the works of creatures for (a) knoll for mine; my word in order to rest/lean it in the words of them; my sufferings searched the knoll in their sufferings in order to give the good contained in that which I did.

“It was my passion of love, that didn’t make me do other if not that which could be useful for my children. And this is one of the most powerful reasons why I want that one live in my Volition, because only then all my works, the creation, the redemption, even one sigh of mine, will find where to rest/lean itself, in order to make itself work of their work, suffering of their suffering, footsteps of theirs footsteps, life of their life; and then all that which I have done and suffered will be changed into glory and victory by banishing all the enemies and recalling into the midst of them the order, the harmony, the peace, the celestial smile of the celestial fatherland.”

I remained surprised in hearing this, and my beloved Jesus added:

“My blessed daughter, the living in my Will will enclose such surprises and manifold divine novelties, as to make the angels and saints themselves dumbfounded; even more so that in my Will there are no words, but deeds; the words themselves, the desires, the intentions, convert into deeds and finished works. Outside of my Will, that which the creature wants is reduced into words, desires and intentions; but inside of him, there being creative virtue, that which the creature wants acquires completed deeds, works full of life.

“Even more so that being in our Volition, she is already to light of that which we do, she feels that which we want; therefore she follows us in the works, wants that which we want nor can she do less, nor put herself apart. For her, our Fiat becomes the greatest of her necessities, of which she cannot do less; for her it is more than breath that she must give and receive; more than motion, that feels the extreme need to move. In short, my Will is everything for her. Living without her proves impossible.

“Therefore be attentive, and let your flight be always in our Fiat.”

Be all to the glory of God and for the completion of the Divine Will.  
Thanks Be to God.

*The Kingdom of the  
Divine Fiat  
in the Midst of Creatures*



The Servant of God

Luisa  
Piccarreta

*Little Daughter of the  
Divine Will*

*Book of  
Heaven*

\* \* \*

**The Call of the Creature  
to Return to the Order,  
to the Place, and to the Purpose  
for Which It was Created by God**

**Volume 36**



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## Volume 36

Fiat!

**April 12, 1938**

*In every act of one who lives in the Divine Volition he pronounces the Fiat there and forms of it so many divine lives. How he gives himself into (the) power of the creature and lets her do that which she wants with him. Difference that passes between one who lives in him and between one who is resigned.*

I am always between the arms of the divine Fiat, and, oh, how I feel the need of his life, that breathes, beats, circulates in my poor soul! Without him I feel that all dies for me, the light dies, sanctity, strength, even heaven itself, as if it might not belong to me anymore. Instead as I feel his life, all re-arises in me. The light re-arises with its beauty that vivifies, purifies and sanctifies. My own Jesus re-arises with all his works. Heaven re-arises which the holy Volition encloses within my soul as within a sanctuary in order to make it all mine. So that if I live in his Will everything is mine and nothing should be missing (for) me.

Therefore, oh holy Volition in giving beginning to this 36th Volume, I pray you, I beg you, I implore you not to leave me alone an instant without you, so that you speak, you write; you yourself will make known who you are, and how you want to be life of everyone in order to give your goods to everyone. If you will have me do it, I won't know how to make you known as you want, because I am incapable, but you will do it, you will triumph, you will make yourself known and you will have your Kingdom in the entire world. Oh, holy Volition, with your power eclipse all the evils of creatures! Put forth your omnipotent "enough!" So that they lose the way of sin, and find themselves in the way of your Divine Will.

To you Queen Mama of the divine Fiat I consecrate in a special way this volume, so that your love, your maternity, extends itself in these pages, in order to call your children to live together with you in that same Volition by which you possessed his kingdom, and while I begin, I implore genuflecting at your feet your maternal benediction.

Whence while my mind was immersed in the divine Fiat my sweet Jesus, visiting my little soul, with an inexpressible goodness said to me:

"My blessed daughter of my Will, how many wonders my Volition knows how to do in the creature, provided that she gives him the first place and all liberty to let him work. He takes the will, the word, the act that the creature wants to do, unifies it in himself, invests it with his creative virtue, pronounces there his Fiat, and forms of it so many lives for how many creatures exist.

"You see, you were asking in my Will (for) his baptism (for) all the newborns that will go forth to the light of day and hence his ruling life in them. My Will has not hesitated an instant, he has immediately pronounced his Fiat, and has formed so many lives of himself, for how many newborns went forth to the light, baptizing them, as you wanted, with his light first, and then giving his life to each one. And if these newborns, or for incorrespondence, or for lack of knowledge won't possess this life of ours, never-the-less for us this life remains, and we have so many divine lives that love us, glorify us, bless

us, as we love in ourselves.

“However these divine lives of ours are our greatest glory; but they don’t put aside she who gave the occasion to our Divine Fiat to form so many lives of ours for how many newborns went forth to the light, rather they hold her hidden in them in order to let her love as they love, and to let her do that which they do, nor do they put aside the newborns, rather they are all eyes over them, they watch over them, defend them in order to be able to reign in their souls.

“My daughter, who can tell you how we love this creature that lives in our Volition? We love her so much, that we give our Volition into her power so that she might do that which she wants with him; if she wants to form our lives, we let her do it; if she wants to fill heaven and earth with our love we give liberty to let her do it, so much so that she makes said to us from everyone that they love us; even in the little birdie that trills and warbles and sings, we hear the I love you of one who lives in our Volition. If in the enthusiasm of her love she wants to love more, she enters into our creative act, and delights herself in creating new suns, skies and stars and makes said to us without ever ceasing: I love you, I love you, and she takes the narrator part to narrate our glory.

“In our Will the sight is long and it is all attention, all eyes in order to see what we want and how she can love us more.”

My God, how many wonders, how many surprises there are in your Volition; his sweet enchantment is so much that one not only remains enraptured, but as embalmed, transformed in the same wonders of the Fiat, in a way that one doesn’t know how to go out of him.

Whence I thought to myself: but what will be the difference between one who lives in the Divine Volition and between one who is resigned in the painful circumstances of life, and between one who doesn’t do at all the Divine Will? And my sweet Jesus, returning, added:

“My blessed daughter, the difference is so much that there is no comparison that holds up; for the one who lives in my Volition she holds the dominion over everyone, and we love her so much that we make her arrive to dominate (over) ourselves, and we enjoy so much in seeing the littleness of the creature dominating (over) us, that we experience unusual joys, because we see that our Will dominates in the creature, and she dominates together with our Volition; and, oh, how many times we let ourselves be overcome! And many times our joy is so much, that we let our Will overcome in the creature, rather than ourselves.

“Beyond this, with living in our Volition, with her continuous contact (she) acquires the divine senses, she acquires long sightedness; (her) light is so very penetrating and clear, that it arrives to fix itself in God, in which it watches the divine arcanum; our sanctity and beauties are palpable to her, she loves them and makes them hers; with this eye of light she finds her Creator anywhere; there is no thing in which she doesn’t find him; with his majesty and with his love he involves the creature and lets her feel how much he loves her in feeling himself loved, love him, and, oh, the indescribable joys on both parts, in feeling loved, and (in) loving him in every thing!

“She acquires the divine hearing, and immediately hears that which we want, she is always intent to

listen to us, nor is there a need to say and to re-say that which we want, a small sign is enough and everything is done. She acquires the divine sense of smell and by only smelling is warned if that which surrounds her is good and holy and belongs to us. She acquires the divine taste, so much so that she nourishes herself to satisfaction on love and on all that which is heaven. Finally in our Volition she acquires our touch, in a way that everything is pure and holy, nor is there is fear that the least breath can overshadow her, all beautiful, graceful and fair is one who lives in my Fiat.

“Instead one who is only resigned, doesn’t live with our continuous contact, one can say that she knows nothing of our supreme being; her sight is very weak and sick, that does badly if she wants to look; she suffers a myopia in ultimate degree, that (with) difficultly is she able to discover the most necessary objects. (With) difficultly she hears, and how much she wants us to listen to her, even if she listens to us. The sense of smell, the taste, the touch, smells (of) that which is human, they nourish themselves (on) that which is earth(ly), and they feel the touch of the passions, the sweetness of the worldly pleasures; and it seems that with doing my Will in the circumstances, in the painful meetings, they don’t feed themselves every day, but when they have the occasion that my Will offers them a sorrow. Oh, how they grow weak, nervous, sick to move to pity! Poor creatures without my continuous Will, how they make me pity (them).

“For one then that is not resigned, she is blind, she is deaf, she doesn’t hold at all the sense of smell, she loses the taste to all goods; she is a poor paralyzed one that can not make use of even herself to help. She herself forms a net of unhappiness and of sins, that she doesn’t know how to get out of it.”

\* \* \*

**April 15, 1938**

***One who lives in our Divine Volition moves as breath in the Fiat, all the Celestial Court feels in her, the breath, the motion of him, and the conquering and felicitating virtue of which she is bearer. Sorrowful conditions in which one finds the Divine Will when he is rejected.***

My poor mind races, flies in the Divine Volition as to its center, in order to rest, in order to depose of its cast offs and take in exchange the attire of his light, his breath, his heartbeat, his motion that moves in everyone and everything and gives life to everyone and everything. Now, while I swam in the sea of the joys of the divine Fiat, my always amiable Jesus, making his brief little visit with me, with inexpressible love said to me:

“My little daughter of my Volition, how beautiful is the living in my Will; as the soul enters into him, thus she breathes with our breath, beats with ours, and is moved in our motion, is put in communion with everyone, and does that which the angels, the saints and all the created things do, and lets everyone do that which she does.

“The wonders that there are in our Volition are surprising; the scenes are so moving that they put everyone at attention, in order to enjoy scenes so rare that they remain enraptured by it, and who knows what they would do in order to be spectators of enjoying scenes so delicious of one who lives in our Volition.

“Now you must know that as the soul enters into him, breathes, palpitates, and moves in our motion,

her breath, heartbeat, motion, she doesn't lose it however, nor is it separated from ours. And since our Will finds itself everywhere, and circulates, more than breath, heartbeat and motion of everyone, now, what happens? The angels and saints, our divinity itself, the entire creation, feel together with my Will, the breath, the heartbeat of the creature in them, and they feel it move in their motion even in the center of their souls, which is full of happiness, of inexpressible and new joys, which the wayfarer soul, not enjoying but suffering and conquering with her free will, is (the) bearer in every blessed, and only with breathing, palpitating and moving, and in the flood of joy of which the soul is bearer, (from) which my Volition never separates, his always new joys, even the breath done in his Will, and since there is the free will, that forms the conquering act of the creature, it gives me her new conquering gusto; and, oh, how the blessed remain felicitated! Our divinity itself, the entire creation, and in their emphasis of love and in the flood of joy they say: 'Who is it that breathes, palpitates, and moves in us? Who is from earth, that brings us the conquering act of pure joys, of new love, that which we don't have in heaven, that so very much felicitates us and increases our love toward one who so very loves us?' And everyone in chorus: 'Aye, it is a soul that lives in the Divine Will upon the earth! What prodigies, what wonders, what enchanting scenes! A breath that breathes in everyone, even in her Creator, that moves in everyone, even in the sky, in the stars, in the sun, in the air, in the wind, in the sea; it takes everything in fist/(hand), in its own motion, and gives to God love, adoration, all that which each one should and doesn't give, and has not given, and she gives her God to everyone, his love, his Will; she makes herself bearer of everything to God and of God to everyone.'

"And (if) yet all creatures might not take us, we remain equally loved and glorified, because an act, a motion in our Will, so much is its fullness, that creatures all remain as so many drops of water in front of an immense sea, as so many small little flames before the great light of the sun. Hence this motion, breath and heartbeat of the creature in our Will, super abound over everything, embraces eternity, they form suns and seas so extensive that can give us everything, and if other things don't take life, they remain so small, as if they were not.

"Oh, my Will! How very admirable, powerful and amiable you are, in you the creature can give us everything and we can give her everything, he covers everything and everyone with his light; he makes the love arise, and gives us love for everyone; we can say that he is the true repairer, because when creatures offend us, we find that in his love he can hide us in order to love us, in his light to defend us, and by way of light, put in flight those that want to offend us. Therefore (take) to heart to live in our Volition."

Then he added:

"My daughter, so much is the love for one who lives in our Divine Will, that as she breathes so she gives us all that which we have done, the creation, the angels, the saints, our own supreme being, as homage, love and our glory. And we, taken by such (an) excess of love, re-give to her that which she has given us. So that as she breathes she re-gives to us that which we are, as she withdraws the breath, we re-give that which she has given us. Therefore we are in continuous rapport and we exchange continuous gifts. With this we maintain in continuous vigor the love, the inseparability of not being able to disconnect ourselves the one from the other, and we find such gratification that we give her that which she wants."

But while I felt drowned in the Divine Volition, a thought tormented me upon my poor state, the duty to succumb to a kind of death every night, and for fifty years and more, and then to have need of the others in order to go out from that state. My God, I feel a pain that only you know how much it costs me, and only the fear of displeasing you and of not completing your Will, makes me push ahead, otherwise who knows what I might do in order not to submit myself. And my sweet Jesus races toward me and squeezing me tightly between his arms said to me:

“My good daughter, courage, do not torment yourself too much; I don’t want it; it is your Jesus that wants this your state so sorrowful; this succumbing as if you might lose life, I suffer it together with you, and true love does not deny anything to one who it loves. And then, this your state so sorrowful, as if you might lose life, was necessary and wanted by my Divine Will; he wanted to find in you, the reparation, the exchange of so many deaths that creatures make him suffer, when they reject him not giving him life in them. Your submitting yourself for so much time to these pains of death remade my Divine Will from the so many deaths suffered, it called him to kiss the human will in order to become reconciled together, and therefore I have been able to speak so much of my Will, in order to make him known and so he might be able to reign, because I held one who reciprocated me and remade my so many lost lives for them and for me rejected, as suffocating in the inaccessible light of my Will.

“Because you must know that in all that which the creature does, my Will races in order give and form a life of his in her, and not receiving it, this life of mine dies for her and does it seem little to you that is my great sorrow in seeing so many divine lives of mine die for them? Hence it was necessary to find one who in some way might let himself to me in order to return the assault to form my life in them.

“My Will finds himself in the conditions of a poor mother, that is to give to the light her birth already mature, and that birth is impeded to the light suffocating it in her own womb; poor mother, she feels the birth die in her own viscera and she, for the sorrow dies together. Such is my Will; he feels in himself so many births of divine life already mature that he wants to bring them forth in order to give them to the creatures; but while he is about to bring them forth he feels them suffocate in his own womb, and the birth dies for him, and while the birth dies he also dies together, because without my Will, there can not be true life of sanctity, of love, and of all that which belongs to our divine life.

“Therefore my daughter quiet yourself and do not think there anymore, if we have done this it has been done with highest wisdom, with love which we could not contain and for (the) order that we hold in our way of operating, therefore it is necessary to bow the head and to adore that which we dispose for (the) love of creatures.”

\* \* \*

**April 20, 1938**

***How the “sitio” of Jesus upon the cross still continues to cry out to every heart "I thirst". How the true Resurrection is in arising in the Divine Volition. How (for) one who lives in him nothing becomes denied her.***

My flight continues in the Divine Volition and I feel the need to make mine all that which he has done,

to put there my little love, my affectionate kisses, my profound adorations, my thanks for all that which he has done and suffered for me and for everything; and having come to the point when my dear Jesus was crucified and raised on the cross between atrocious spasms and unheard of pains, with a tender and compassionate accent, that one felt the heart break, he said to me:

“My good daughter! The pain that transfixed me more upon the cross was my ardent thirst; I felt myself burn alive, all the vital humors had gone out from my wounds, which burned like so many mouths and they felt an ardent thirst that wanted to quench itself, so much so that not being able to contain myself I cried out: ‘*Sitio!*’ This ‘*sitio*’ remained and is always in (the) act of saying: ‘I thirst!’; I never cease to say it; with my open wounds and with my burnt mouth I always say: ‘I burn, I thirst! Oh! Give me a little drop of your love, in order to give me a little refreshment to my ardent thirst!’ So that in all that which the creature does I always repeat to them with my open and burnt mouth: ‘Give me to drink, I thirst ardently.’ And since my dislocated, wounded humanity, had only one cry: ‘I thirst!’, therefore as the creature walks I cry out to his footsteps, with my burnt mouth, ‘Give your footsteps done for my love in order to quench me’; if she works I ask her work of her, done only for my love, for refreshment of my ardent thirst; if she speaks I ask her words of her; if she thinks I ask her thoughts of her, as so many little drops of love for relief of my ardent thirst; it was not only my mouth that burned, but all my most holy humanity felt the extreme need of a bath of refreshment to the ardent fire of love that burned me, and since it was for creatures that I burned in the midst of agonizing pains, therefore they alone were able, with their love, to extinguish my ardent thirst and give me the bath of refreshment to my humanity. Now this cry: ‘*Sitio!*’, I left it in my Will and he took the pledge to make it felt in every instant in the ears of creatures, in order to move them to compassion for my ardent thirst, in order to give them my bath of love and to receive, their bath of love, although they might be little drops, for relief of the thirst that devours me; but who listens to me? Who has compassion on me? Only one who lives in my Will; all the others are deaf and perhaps increase my thirst with their ingratitude, that it renders me restless without hope of relief.

“And not only my ‘*sitio*’, but all that which I did and I said in my Will, is always in act of saying to my sorrowful Mama: ‘Mother, here are your children’, and I put her at their side for help, for guide, in order to have her loved by children, and she in every instant felt herself put from her Child, to the side of her children; and, oh, how she loves them as Mama and she gives her maternity to them, in order to make me loved as she loves me! Not only (this), but with giving her maternity, she also puts the perfect one amongst creatures, so that they might love each other with maternal love, that is love of sacrifice, of unselfishness and constant. But who receives all this good? One who lives in our Fiat feels the maternity of the Queen; she, one can say, puts in (the) mouth of her children her maternal Heart, so that they suck and receive the maternity of her love, her sweetness and all her dowries with which her maternal Heart is enriched.

“My daughter, one who wants to find us, one who wants to receive all our goods and my Mother herself, must enter into our Will, and must there remain within. He is not only life to us but forms around us, with his immensity, our residence, in which he maintains all our acts, words and all that which we are, always in act; our things don’t go out from our Will; who wants them must be content to have life together with him, and then everything is hers, nothing is denied her; and if we want to give to her, and she doesn’t live in our Volition, she won’t appreciate them, she won’t love them, she won’t feel the right of making them hers, and when the things are not owned, love doesn’t arise and



it dies.”

After this I continued my round in all that which Our Lord did upon the earth and I stopped in the act of the Resurrection; what triumph, what glory; heaven poured itself upon the earth in order to be spectator of a glory so great, and my beloved Jesus resumed his speech:

“My daughter, in my Resurrection, the right became established (for) all creatures to arise in me to new life; it was the confirmation, the seal of all my life, of my works, of my words, and that if I came on earth it was in order to give myself to everyone and each one, as life that it might belong to them. My Resurrection was the triumph of everyone and the new conquest that everyone got from him whom had died for everyone, in order to give life to them and to make them arise in my own Resurrection.

“But do you want to know where the true resurrection of the creature consists? But not in the end of the days, but while still alive upon the earth; one who lives in my Will arises to the light, and can say: ‘My night is finished’; she arises in the love of her Creator in a way that the cold, the snows don’t exist for her anymore, but she feels the smile of the celestial spring; arises the sanctity, which puts to precipitous flight the weaknesses, the miseries, the passions; she arises to all that which is heaven and if she looks at the earth, the sky, the sun, she looks at it in order to find the works of her Creator, in order to have occasions to narrate to him his glory and his long story of love.

“Therefore one who lives in my Volition, can say as the angel might say, to the pious women, when they went to the sepulcher: ‘He is risen, he is here no more’; one who lives in my Volition can say the same: ‘My will is with me no more, it is risen in the Fiat’; and if the circumstances of life, the occasions, the sufferings surround the creature, as seeking her will, she can respond: ‘My will is risen, I don’t have it anymore in my power, I hold in exchange the Divine Will, and with his light I want to invest all that which surrounds me, circumstances, sufferings, in order to form so many divine conquests of them.’

“One who lives in ours Volition finds life in the acts of her Jesus and she always races, in him, our working, conquering, and triumphant Will, and she gives us such glory that heaven can not contain it. Hence live always in our Volition, never go out of him, if you want to be our triumph and our glory.”

\* \* \*

**April 25, 1938**

***The sign that the Divine Will reigns in the soul is feeling the need of loving incessantly. The great evil of not working the good in the Divine Volition. The little flame fed by the great light of God.***

My poor mind races, it flies in the divine Fiat, and if I don’t do this, I feel uneasy, without strength, without food, without air to breathe; I feel without feet in order to walk, without hands in order to work, without heart in order to love; and therefore I feel the need of racing in his Volition in order to find his acts, in order to form with them (for) myself feet that race, hands that embrace everything and work, love without heart that takes the love of eternity in order not to ever cease loving. But

while I thought so many blunders, my always amiable Jesus, repeating his brief little visit to me, being delighted with my blunders, all love, said to me:

“My blessed daughter, do not marvel over your blunders, it is really this that happens; one who lives in my Will her being, and her will entering into mine, she makes use of our works as in order to form new members that is needed there in order to live in him; therefore she acquires new footsteps, new motions, new love in order to be able to unite with our works and do that which we do.

“Therefore the most certain sign that my Divine Will reigns and dominates in the soul is the continuous motion of love, and because she knows that she holds a love that never ceases, nor works, she multiplies in order to give them to me, in order to love me, she does what? She enters into the interminable enclosures of my Volition, she sees the great theater of the creation, the sumptuousness and the luxury of the love with which creatures are invested, and she races from one of our works to another, and goes collecting all our love that we have scattered in all the creation, she puts it as in (her) womb, and comes before our majesty in order to give us so many distinct varieties of love that we have put in the creation, and she makes resound her notes of love in the various notes of love of our creative love; and, oh, the contentments that she gives us, the feasts that are opened between heaven and the earth, the seas of love with which she surrounds our throne! And then, after she has made for us the feast of all the creation, in order to love us all the more and with double love, she descends from our throne and goes scattering again over all created things our doubled love, and with the power of our Will, that (she) holds in her power she makes said from everyone to us: ‘Love, love to our Creator.’ One who lives in him we can call her our continuous feast, the outlet of our love.”

Then he added with sorrowful accent:

“My daughter, how the creature descends into the depths, when she does not live in our Will, and although she might do good, since there was missing the light of him, the strength of our sanctity, the good that she does remains covered with smoke that blinds the sight and produces self-esteem, vainglory, love of oneself; one can say that she remains poisoned, in a way that she can not produce great good, neither for herself, nor for others; poor good works without my Will, they are as bells without sounds, as metals without the image of the king, that don’t hold (the) value of coins; at most she converts them into self satisfaction. And I who very much love creatures, am constrained many times to embitter the goods that they do, so that they enter into themselves and seek to work upright and holy.

“Instead one who lives in our Volition, there is no peril that the smoke of self-esteem enters, even in the greatest works that one can do; she is the little flame, fed by the great light that is God, and the light knows to clear itself from the darkness of the passions, from the smoke of self-esteem; and since it is light, it touches with (its) hand all that which one does of good it is God that works in her own nothing, and if this nothing is not emptied of all that which doesn’t belong to God, God does not descend into the depths of her own nothing, in order to do great works worthy of him. So that in our Volition not even humility enters there, but the true nothing, to know oneself that is nothing; and all this of good that enters into her, is none other than the divine work; and it happens that God is the carrier of the nothing and the nothing is the carrier of God.

“Therefore in my Volition all things change for creatures; it is none other than the little light that must undergo for as much as it can the great light of my Fiat, in a way that it does none other than to feed itself with light, with love, with goodness, with divine sanctity; what honor to be fed by God! Hence it is no wonder that the creature being the little flame, God feeds himself with her.”

Then he added: “Besides the incessant love there is another sign if the soul lives in my Volition and he reigns there in her, and this is the immutability; (one) never changes from the good to the evil, it is only of God; a firm character, constant, nor being easy to change action, that only a divine patience can have; the constancy to always do an act, without ever tiring, without ever seeming annoying, (or) regretful is alone of God. Now, one who lives in our Fiat feels his immutability and feels herself invested with such firmness that she would not change action neither for heaven, nor for the earth; she would be content to die rather than to leave and to repeat continually that which she is doing. More so that that which she does with firm mind without ever changing she has held for beginning God, hence God feels in the act his, and as she repeats the act, he feels it running, and her act animates God himself; how can she ever cease repeating that which began together with our supreme being? She should have to go out from our Will in order to make it change act. He when he works never changes, so he renders one who lives in his Volition.

“And, oh, how one immediately sees, one who doesn’t live in him! Today she wants to do a thing, tomorrow another; one time it pleases her to make a sacrifice, another time she flees it; one can not trust her, always a reed that is moved to the puff of the winds of her passions; the mutability of the human will is so much, that it arrives to render the creature the laughingstock of herself and maybe even of the demons themselves.

“Behold, therefore I call the creature to live in our Volition, so that she might be sustained, fortified by ours, and so she might be able to do honor to our creative work, because only man is inconstant, while all our other works never change, the sky is always fixed, nor is it ever tired of being extended; the sun always makes its course, nor does it ever change action, of giving its light to (the) good of all from earth; the air is always in (the) act of making itself breathe(able); all things, as they have been created by us, so they maintain themselves and they always do the same action. Only man with not wanting to live in our Divine Volition descends from the ways of his Creator, and he doesn’t know how to conduct to term his work, hence he doesn’t know how to love nor to appreciate them, nor to receive the merit of his works.”

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**May 2, 1938**

***How the Divine Will asks for the human will in every instant in order to say to her: “You have not denied anything to me, nor can I deny you anything.” How her little sea of love forms in the divine sea. The creation the sweet enchantment of the manifestation of the divine love toward creatures.***

My flight continues in the Divine Volition, and oh, how one remains surprised, in seeing that in every instant he asks for the human will, in order to make of it one of his loving portents! How one remains moved in seeing that a divine Fiat asks creatures for their human will! And my sweet Jesus in seeing me moved, repeating his brief little visit with me, all goodness said to me:

“My daughter, it is always our love that with an irresistible force pushes us toward the creature and puts us in (an) attitude of asking, as if we might have need of her, in order to say to her: ‘You have loved me, and I love you. You have given yourself, and I give to you.’

“Now you must know where our love arrives. Every time that we ask for her will, and she gives us the gift, so many lives she gives us for how many times she gives it to us, and we in order to give her the occasion, the merit of giving us not one time her life but so many times for how many times we ask her, we are always in (the) act of asking her, and does it seem little to you that the creature can say to us: ‘So many lives have I given you, and not one time, but thousands of times, for how many times you asked it of me?’ And we not only love her with double love, for how many times she gives us her will, we re-merit it each time, but we feel glorified and loved the more, for how many lives she has given us.

“This is none other than our exuberant love, the finesse, the stratagems, the excesses, the follies of our working love, that does not know how to be without inventing new ways in order to have that we work/(are involved) with the creature, and in order to be able to say: ‘How many times we have asked her, she has never denied us; neither can we deny her.’ Is this not a trade of insuperable love, which only a God can do?

“Besides this our love is not stopped, we always search for the creature to unify her with us; as she loves in our Will, so we make them form her tiny little sea of love in the interminability of our immense sea of love, and this in order to feel that her love is in ours, and she loves with ours; it will be very little, and this we know, that the created love can never arrive to the creative love but our contentment (is) inexpressible, that she loves in ours and with our love; a divided love, separated from us, can never please us, neither can it wound us, and then it would lose the most beautiful (part) of the love. And every time that she loves us in our Fiat, so much more grows her tiny little sea of love in our divine sea, and we feel more glorified and loved in seeing augmented the love of our creature.”

After this I was making my round in the creation, in order to trace all the acts done by the Divine Will. And my always amiable Jesus added:

“My blessed daughter, creation is the sweetest enchantment of the manifestation of our love toward creatures, there is the azure sky with its stars, the radiant sun, the air, the wind, the sea, always fixed, they are never moved, in order to say to man our love that never ceases; there is then in the low earth, flowers, plants, trees, the little grass, that all have a voice, a motion, a life of love of their Creator, in order to say to everyone, even the littlest thread of the grass, the story of love of he who has created them toward man.

“Now, the things created in the low earth it seems that they die, but it is not true, rather they re-arise more beautiful; this is none other than the new resurrection of the love of God toward creatures, and in order to make a sweet surprise of love, while it seems that they die they re-arise more beautiful, and it puts the human eye under the new enchantment of the flowerings and of the fruits in order to be loved; one can say that every flower and plant brings the kiss, the I love you of its Creator to he who looks at it and takes possession of it. And therefore our supreme love waits that in every thing he recognize us and send us his I love you, but in vain we wait.

“In all created things our supreme being manifests our power, wisdom, goodness, (the) order of our love and we offer it to man so that he love us with love (that is) powerful, wise, full of goodness, that is that the image of our divine love be in him. And this one who lives in our Will can receive, because we can say, that she lives of our life; instead outside of him love is weak, wisdom is insipid, goodness is changed into defects, order into disorder; poor creature, without our Will, how it makes us pity! Even more so that we love the creature with incessant love and he wants to find in her the love that never ceases; and when she doesn’t love us it forms great voids in her soul of our love, and our love not finding his love in these voids does not have a place to rest itself, it remains suspended, goes wandering, races, flies and does not find one who receives it, and it cries, suffers agonies of sorrow and says: I am not loved, I love and I don’t find one who loves me.

Then he added with a tender accent:

“Dearest daughter, (if) you might know where my love arrives for who lives in my Divine Will, you would love me so much, that it would burst your heart for joy, and yours and my love would make you remain consumed, devoured of pure love for me. Now you must know that my Divine Will is the gatherer of all that which the creature does that lives in him; all that which becomes done in my Fiat does not exit, it remains in our fields of light, and my Will delighting himself goes gathering the motion, the love, the breath, the step, the words, the thoughts, all that which she has done in our Volition, in order to incorporate it in our own life. If I didn’t do this there would be missing a breath, a motion and all that which the creature has done in our Volition, to our life. Hence being parts of our life, we feel as the need that they continue their breath in ours, her motion, her step in ours.

“Therefore we call one who lives in our Volition: our breath, heartbeat, motion, our love; to separate from us even the breath of one who lives in him, we can not do it, nor do we want it, we would feel (our) life torn. Therefore as she moves, breathes, and so on, my Will puts himself in festival and goes gathering that which the creature does and feels of loving him so much, as if he contributed to form the breath, the motion in the creature and the creature as if she contributed to give the breath, the motion to God. They are the excesses and the inventions of our love that then is content, when it can say: ‘That which I do she does, we move, we sigh and we love together.’ And then we feel the happiness, the glory, the exchange of our creative work, that as it went forth from our paternal bosom in a flame of love thus it returns to us all love into our divine bosom.”

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**May 6, 1938**

***In order to live in the Divine Volition it is enough to want it and to take the first steps. How the Divine Will possesses generative virtue and where he reigns he generates without ever finishing. Inseparability of the works of Our Lord; for one who lives in his Volition.***

My poor mind is beneath a crowd of thoughts that regard the Divine Volition, they seem to me as so many messengers that bring so much news of this Volition so holy. Whence, I felt surprised, and my sweet Jesus, returning to his little daughter, all goodness, said to me:

“My good daughter, in order to enter into my Will the way is most simple, because your Jesus never teaches difficult things, my love, makes me adapt myself much to the human ability, so that the

creature without difficulty, can do that which I teach and want. “Now you must know that in order to enter into my Fiat the first indispensable thing is volition, to yearn for with all firmness that she wants to live in him. The second thing, to take the first step, indeed first my Divine Will surrounds her with light and with such attractions, that the creature loses the desire to do her will, because as soon as she has taken a step she feels herself dominated(;) the night of the passions, of weaknesses, of miseries, is changed into daylight, into divine strength, hence she feels the extreme need to take the second step, which calls the third step, the fourth, the fifth, and so on and so forth. These steps, are steps of light, which embellish her, sanctify her, felicitate her, direct the way to her, and participate her (in) her Creator’s likeness but so much so, that she not only feels the extreme need to live in my Volition, but she feels it as proper/(her own) life, that can not separate itself.

“You see therefore how easy it is, but it is necessary to want it; as she wants it, my paternal goodness equips that will, with grace, with love, with goodness, and since I also want it I put forth of mine, and if needs be my own life, in order to give her all the helps, the means and also my life as her life, in order to have her live in my Divine Volition. I don’t spare anything, when it deals with having the creature live in my Volition.

“Now my daughter, so much is our love that we fix different degrees of sanctity and different ways of sanctity, and of beauty in order to adorn the soul in our Divine Will; we will make of them one distinct from the other: distinct in beauty, in sanctity, in the love, but all beautiful, but distinct between them. Some will remain in the sea of the light, and they will enjoy the goods that my Volition possesses, others will remain under the act of my working light and these will be the most beautiful, we will put forth all our creative art, our working act; finding the creature in our Volition, we can do that which we want, she will lend herself to receive our creative power and we will delight (in) creat(ing) new beauties, sanctity never seen, love that we have never given to creatures, because lacked in her the life, the light, the strength of our Volition, in order to be able to receive (it), we will feel in her our echo, the generative strength that always generates love, glory, continuous repetition of our acts and of our own life.

“The life of our Fiat is just this, to generate; and where he reigns, he generates continually, without ever ending; he generates in us and conserves the generative virtue of the Sacrosanct Trinity, he generates in the creature where he reigns, and he generates our images, love, sanctity.

“Therefore we still hold to do much in the work of creation, we hold to reproduce our acts, our works, that will serve as the most beautiful ornament of our celestial country.”

After this my mind was lost in the sea of the Fiat, which made everything present to me and it seemed to me that everything was mine, as everything was of God; and my beloved Jesus, as suffocated in his flames of love added:

“My blessed daughter, one who lives in my Will remains always inseparable from her Creator; even from eternity she was already with us, our Divine Volition carried her there in (our) arms in our bosom and made us love, court and enjoy her, and since that time we felt her love palpitating in us, and it called us to the work of our creative hands, in order to make of her one of our most beautiful images. Oh, how we enjoyed in finding in our Will, in one who could develop our creative work!

Now you must know that these souls that live, and will live in my Fiat, being inseparable from us, when I, eternal Word, in the excess of my love, descended from heaven to earth, they descended together with me, and headed by the Celestial Queen, they formed my people, my faithful army, my living palace in which I constituted myself true King of these children of my Divine Volition. To descend from heaven without the cortege of my people, without (a) kingdom where I might be able to dominate with my laws of love, I would never have done it.

“For us all the centuries are as a sole point, in which everything is ours, we find everything as in act, therefore I descended from heaven as dominator and King of my children, I saw myself courted and loved as we know how to love ourselves, and my love was so much that I made them remain conceived together with me; to be without them was impossible to me, to not find my children that might love me, I would not have been able to tolerate it, therefore they had life together in the bosom of my Sovereign Mama, they were reborn together with me, they cried together with me, that which I did they did; walked, worked, prayed, suffered together, and I can say that also upon the cross they were with me, in order to die and in order to re-arise to the new life that I came to bring to the human generations.

“Therefore the kingdom of our Will is already established; we know their number, we know who they are, their names; already he makes us feel them palpitating ardently with love; oh, how we love them and yearn that the time arrive to bring them forth to the light of day in our same Will upon the earth!

“Hence the children of my Volition have in their power my conception, my birth, my steps, my sufferings, my tears, and how many times they will want to be conceived, be reborn, so many times will they be able; they will feel my steps, my sufferings in theirs, because in my Will, my life my birth repeats itself is renewed in every instant, they can take it for themselves, they can give it to the others, to do that which they want, knowing that they will never do that which I don’t want. These children of ours reborn, grown, formed, fed by our Volition, will be the true glory of our creation that will crown our creative work, and there they will put the seal of their love in every single thing created by him who has done everything for them and whom has loved them so much.”

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**May 10, 1938**

***How God in order to be loved puts in the heart of the creature his love and converts it into coins. The vigils of Jesus. The divine paternity, and the progeny of one who lives in the Divine Will. How it is written in indelible characters: “My daughter.”***

I feel that the Divine Volition calls me in every instant, that he wants to be loved, and since my love I can call it hardly (a) little drop, he wants to give me his, so that I might have seas, not drops, in order to say to him that I loved him, very, very much; what goodness! He wants to put forth of his, in order to have the contentment of being able to say that the creature loves him!

Hence my always amiable Jesus, returning to visit my poor soul, (my) heart beats (for) him strongly, strongly, and pressing me to himself between his arms, he said me:

“My blessed daughter of my love, I burn, I feel myself faint, I am delirious because I want to be loved,

and in order to obtain the intent, do you know what I do? I put my love in the heart of the creature, I made it flow in the mind, in the words, in the works, in the steps, and I converted all this love that flows everywhere into coins of divine love; and in order to make it race as coins that belong to us, I coin there his image written around about: 'Jesus, King of the Kingdom of the Divine Will.'

"Now this coin of love is a means that we give to the creature to be able to say: 'With right I have loved you.' This love converted from our goodness into coin can buy that which she wants and loves; hence she can buy our sanctity, our same Will, our virtues, and if she wants other love, she holds sufficient coins as to buy it. And oh, how we enjoy in seeing that the creature is poor no more, but rich! And she holds so much, even that she can arrive to buy our virtues, our same sanctity. How beautiful it is to see that she holds our coin of love that renders her proprietor of our same goods. However this coin of love, we give it to whom lives in our Volition, because she won't make waste of it, she will know (how) to conserve it, she will multiply it, in order to be able to always love us more and give us a relief to our flames that devour us."

Whence I followed my round in the acts of the Divine Volition. I felt as suffering and with a vigil (in) which I could not be calm; the minutes seemed to me centuries; that night eternal; and I waited for my sweet Jesus that he might come to calm me. Finally, after waiting much, my dear Jesus made himself seen all troubled, and all goodness he said to me:

"Poor daughter, how hard is the vigil, is it not true? How many times is your Jesus found himself with these raw and excruciating sufferings? How many vigils creatures make me do! I can say that I always remain in vigil, and I suffer the restlessness of my love; if the creature sins, I feel it escape me from my arms, and I keep vigil; I watch her, I see her surrounded by demons that they make festive and they come to make fun of her of the good that she has done, poor good, how much (she) becomes covered by the mud of guilt/sin; and I since I still love her, I send some glimmer of light to her and I keep vigil; I send remorse in order to make her raised again and I keep vigil; the minutes seem to me centuries, nor can I calm myself if I don't see her return in my arms and I keep vigil, I always keep vigil; I spy the palpitations of her heart, the thoughts of her mind in order to arouse the memory of how much I love her, but that, in vain, and I am constrained to keep vigil; what (a) hard vigil! If she returns to me I rest somewhat, otherwise my vigil continues. If another wants to do a good and she takes time and never decides, I keep vigil, I seek to allure her with my love, with inspirations, and also with promises, but she is not resolved, she finds so many pretexts, difficulty and she always holds me in vigil. How many vigils! How many vigils creatures make me keep, and in so many ways; here is your vigil in order to hold a little of the company to my continuous vigil. Therefore we suffer together, love me and I will find a little rest to the so many (of) my vigils."

Afterwards he added with a more tender accent:

"Daughter of my sufferings, do you want to know who doesn't give me this suffering so hard, of not making me keep vigil? One who lives in my Will; rather, as she decides to live of him, I declare her my daughter; and I call all heaven, the Sacrosanct Trinity to celebrate the new daughter whom I have acquired, everyone recognizes her, because I write it in indelible characters in my Heart, in my love that always burns, my daughter.



“Now in my Volition she is always with me, all that which I do she does. Hence in my continuous rebirths, she is reborn together with me, and I write: ‘The daughter of my birth’; if human ingratitude constrains me to cry, she cries together with me, and I write it even in my tears: ‘The daughter of my tears’; in short if I suffer, if I work, if I walk, I write: ‘The daughter of my sufferings, of my work, the daughter of my steps’; anywhere I go it is written.

“Now you must know that between paternity and progeny there are indelible ties, no one can ignore, neither in the supernatural order, nor in the natural order, the rights of paternity and progeny. So that I as Father feel the duty to constitute heir of my goods, of my love, of my sanctity, one who with so much solemnity has declared that she is my daughter, even to carry it written in my Heart; not to love her I would feel that it would defraud my paternal love, hence I can not do it; she then holds the duty of loving me and of possessing the goods of her Father, of defending him, of making him known, and of putting forth the life, so that no one might offend me.

“And oh, how beautiful it is to see these children of mine, that live in my Volition, who arrive to say to me: ‘My father, you have kept vigil too much, you are already tired, rest, and in order to make your rest be sweet, sweet, rest in my love, and I will put myself in vigil, I will take your place near souls, who knows it succeeds me to have you find someone when you awake’; and I trust them and I rest somewhat.

“What thing can not one do who lives in my Will? She can do everything for me, because her/his light makes her be (to light) of all my sufferings, and I do everything for her, we alternate in succession the vigil and the rest. How beautiful it is to live in my Volition, the creature is already put in the same conditions, that which we want she wants, and this is the holiest thing, more great, more noble, full of majesty and of purity; to want that which God wants, no other act can arrive to such a sublime height, to a value that never ends, to want that which God wants, God is holy is pure, he is order, he is goodness; to want that which God wants, the creature wants that which is holy, pure good, and with the fullness of the order, she feels reborn in God, she does that which God does. God does everything, embraces everything, moves in everyone, and she is concurrent with that which God does, can one ever do (a) greater good? Therefore the living in my Volition there is no thing that is able (to compare) to it neither to reach it nor to surpass it. Hence live always in my Fiat and you and I will be happy.”

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**May 15, 1938**

***How the word of God is life and encloses all centuries. How it looks in one all the human generations. How Jesus doesn't know what to do with one who doesn't love him. How in the necessities of creatures one can find Jesus.***

I felt immersed in the Divine Volition; his light made me understand so many truths, but I felt incapable of enclosing them in my mind so little, with a repugnance to manifest them and to write them on paper; and my sweet Jesus visiting my poor soul all tenderness and compassionating my incapability, said to me:

“Poor daughter, before the immensity of my Volition one is confused and would like to remain in

sweet rest, in order to enjoy the joys, his happiness, of which you feel yourself filled; but no, my daughter, there is yet needed the work; in heaven there is always joy, but on earth there is an alternative of joys and of work, for you the manifesting, to write it is work, the entering into my Will, is to possess the purest joys and the greatest happiness, however in the work I never leave you alone, I do more than you, nor without me would you have been able to do it.

“Now you must know that our love is so much, that our goodness when it decides to bring forth a word, to manifest a truth outside of our Supreme Majesty, we form the act in ourselves, we enclose the good that that truth must produce that we bring forth. When everything is matured and completed, the good that we must give to creatures, in virtue of that truth that we manifest, then we offer it to the creature, as bearer of the good that we want to give to the human generations. Hence our word encloses all the centuries, and since our words are lives, they possess the creative strength; anywhere one can arrive they will feel the creative life and the good that our truth is the bearer (of).

“Hence to stop our words with not manifesting them (is) to want to say stop to all the good and the so many of our lives that our words can produce. And I know, my daughter, that not even you would like to give me this displeasure and impede this great good to the human generations, is (this) not true? One who loves me doesn’t know how to deny me anything, not even the sacrifice of their own life. Therefore be attentive, nor want to render yourself responsible for so many of our divine lives that must take life in creatures.”

Whence afterwards I felt myself suffering, but so much so, as if I might want to give the last breath. Jesus immediately races to sustain me in his arms and said to me:

“What, do you want to come from it?”

And I: “Yes, heaven is wanted but you decide yourself to bring me.”

And Jesus: “My daughter, and of earth what do we do with it?”

And I: “I don’t know anything, nor am I good for anything, and then what interest (is it) to me of the earth?”

And he resumed: “My daughter, and yet it must interest you, because it interests your Jesus, and my and your interests must be one alone. Now you must know what is immediate, still (to be), and the Divine Will has not manifested everything, because how much more he manifests, so many more souls become taken into the net of his light; not only, but how much more he becomes matured and grows in a creature, so much more do they acquire (the) right of receiving him, and we feel more transported to grace the human generations, to let them possess the life, of our Will; because our goodness, our love is so much, that in one creature, we watch everyone, and for love of one, we do good to everyone.

“But to whom does the good of everyone redound? To whom it is (given) to be the first to receive that good, one who has had the good to listen to us and has held account of our truths more than if they were (her) own life, and who not seeking (her) own life, (is) ready to sacrifice it in every instant

for our love, in order to let us do that which we want to do with her. This has so much force on our supreme being, it transports us so much, that one (is) enough, in order to make everyone receive that good. "Even more that the human generations are bound together, more than members to the body, hence it is no wonder that a healthy and good member makes its vital and holy humors flow into the other members; therefore the strength of one single creature that lives in our Will is omnipotent, and it is so much that it can overwhelm heaven and earth, to win over everyone and to win over God and creatures. Hence leave me to finish, and then I will bring you immediately."

Then he added: "My daughter, how much more one suffers (so much) more one feels the need to be loved; I am the one that has suffered the most, hence, my sufferings, my blood poured out, my tears, change into loving, suppliant voices, that want to be loved, by one who loves much, that it made me suffer and cry much; and one who loves me brings me the sweetest refreshment to my sufferings, dries my tears, and my blood is converted for them into a bath of love.

"But do you know who changes my sufferings, my tears into joys, into contentments? One who lives in my Divine Will, because in her is found the love that always loves me, which is support of my sufferings, my continuous refreshment, and I feel like a victorious King, that although wounded, I have won with the weapons of my sufferings and with my love, the will of the creature. Oh, how happy I feel, in feeling myself loved and having life together, for who has (undergone) a so very sorrowful and bloody battle!

"Even more so that I created everything in order to be loved, and if the love is missing for me I don't know what to do with the creature, because I don't find that which I want; at the most there can be for us diversity of love, there can be for us love of reparation, love of compassion, love of imitation, but (it's) always love I want, if I don't find the love they are not things for me; and since love is (the) child of my Will, if I find the daughter, I find the Mother, therefore I find all that which belongs to me, therefore I rest and I felicitate myself in her, and she felicitates herself and rests in me and we love each other with one love alone."

And I: "My beloved Jesus, if you crave so much to be loved, and that creatures work that which you want, why don't you abound them so much with your graces in a way that they feel the strength to work and to love you as you want?"

And Jesus: "My daughter, in that moment I feel myself give to the creature the necessary strength rather I super abound it, in the act in which they are moved to work that which I want, not before; I don't know how to give useless things, because they would give me more account if they feel the strength and they don't do that which I want.

"How many before doing an action feel impotent, as they put forth the act to work thus they feel invested with a new strength, with new light; it is I that invest them, because I never lack to the strength necessary that is needed in order to do a good, necessity ties me and constrains me if it is necessary to do together that which the creature does. Therefore the true necessity is I, it is I that want them and I always myself together with them in the necessity; if that which they do is not necessary, I put myself apart and leave them to do it themselves."

After this I thought to myself: “How miserable I am, I feel as if I had done nothing for Jesus to his so many graces; who knows how I should love him, instead I am cold; it is true that I don’t know how to love anything other than Jesus, but I should be a whole flame, and I am not.” But while I thought this he returned and sweetly reproached me saying to me:

“My daughter, what are you doing? Do you want to waste time? Don’t you know that what you must take to heart is to do and to know if you are in my Will? In him everything is love, the breath, the heartbeat, the motion, the human will itself doesn’t want to know other than to love me; my Will, jealous of this creature, forms the air of love for her, in a way that she doesn’t breathe other than love; and your Jesus never looks at the feeling of the creature, many times it can betray, instead I look at the will and that which she wants, and that I take to me; how many things are felt and they are not done instead if she wants everything is done.

“And then in my will she doesn’t lose anything. He numbers everything for one who lives in him, the breaths, the heartbeats, the little I love you, all that which she does in him remains written with characters of indelible light and they form the same life of my Volition in her; and many times the gifts that I have given them, the acts that she has done, remain hidden as her property in the depth of the will and hence she feels as if she had done nothing; but it is not true, to the circumstances they are made to feel that the light more than sun is in her soul, the sanctity is at its place of honor, the virtues remain all in act to give heroism if there might be the need of exercising them.

“My Will knows how to maintain the harmony, his divine order, where he reigns, and all that which he does acquires the imprint of eternity. Therefore live in him and do not give thought to anything, rather he will think to your good more than you.”

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**May 17, 1938**

***How the soul is the voice, the song and the hands in order to play, the body is the organ. How the Divine Volition wants the littlest acts in order to make his sun rise. Seed that the sun does to the earthseed that the Divine Will does. Wedding that God prepares with his truths.***

Continuing my flight in the Divine Volition, I feel that he invests me inside and out and wants to take his reigning place in my littlest acts, even (the) natural (ones) and perhaps even over my nothingness itself, and if I didn’t do this one could not say that the fullness of his Will reigns in the creature. Now, my dear Jesus, repeating his brief little visit, all goodness, said to me:

“My daughter, all went forth from us and was shaped by our creative hands, the soul and the body, therefore everything should be ours, the one and the other, rather we made the body the organ; and every act that should be done in order to complete the Divine Will, should form a key, which should enclose so many notes and music concerts, distinct between themselves; and the soul should be that which with the union of the body should form the voice, the song, and touching these keys should form the most beautiful music.

“Now, an organ without one who plays it seems a dead body, it doesn’t entertain, nor allure anyone, and one who intends (to make) music, if he doesn’t hold the instrument in order to play, he can not

exercise his art of (a) musician. So that there is needed one who speaks, who moves, who holds life, in order to form beautiful music, but still there is needed the instrument, that contains keys, notes and other, the one and the other necessary. Such (is) the soul and the body. There is such harmony, order, union, that the one can not do without the other.

“Therefore I remain attentive, I watch over your steps, your words, the movement of your pupils, your littlest acts, so that my Will might have his life, his place.

“We don’t mind if the act is natural or spiritual, if it is great or little, but we are attentive to look (to see) if everything is ours, if our Volition has made its sun of light, of sanctity, of beauty, of love rise and we also make use of even the littlest acts of her in order to form our most prodigious portents, which form the most beautiful scenes in order to hold us entertained. Was it for nothing that we formed the wonders, the enchantment of all creation? Was it for nothing that we formed so many harmonies even our image that resembles us in the creation of the man? My daughter, if the creation had to give us only that which is spiritual, little could it give us; instead with giving us even her littlest natural acts, she can always give us, we remain in continuous rapport, the union between us and her is never broken. Even more so, that little things are always on hand, from the range of the little ones and of the great ones, of the ignorant ones and of the scholars; the breathing, the moving, taking care of oneself in personal things is of everyone, and never stops; and in fact to love us, in order to let the life of the Divine Will be formed in them, it is our triumph, our victory and the purpose for which we created him. You see, therefore, how easy it is living in our Volition? One must not do new things but that which one does: that is, to unfold his life as we have given it to him in our Will.”

Fiat!!!

After this my sweet Jesus continued to say to me:

“My daughter as the sun each day sows light, heat, sweetness, perfumes, color, fecundity, diversity of tastes, and with this it embellishes all the earth, and only that it touches with its light and shapes with its heat, it fertilizes the plants, matures and sweetens the fruits, gives the various colors and perfumes to the flowers, so much so as to form the sweet enchantment to human generations; thus one who lives in my Will, exceeding in an insuperable way the seeding that the sun does, sows over one who lives in him, light, love, various beauties, sanctity, giving to every single seed, the divine fecundity. And oh, how beautiful it is, to see this creature embellished, fecundated by our divine seeding! How specious she remains to form the enchantment to our divine eyes!

“Now, my daughter, as the earth, the flower, the plants, in order to receive the seed of the sun must submit to receive the contact of its light and of its heat, otherwise the sun would remain in the heights of its sphere, without being able to (send) its seed to the earth, which would remain sterile, without fecundity and without beauty; because, in order to give and receive a good, there is needed union, accord of both parts, without which the one can not give and the other, can not receive; thus the soul, in order to receive the seed of my Will must live in him, she must always remain united with highest accord, she must let herself be shaped, in order to receive the new life that he wants to give; otherwise he does like the sun, he doesn’t sow, and the creature remains sterile, without beauty, beneath the darkness of her human will. Behold therefore I want the soul to live in my Volition, not

only in order to sow and to have that my seed does not become lost, making I myself (the) cultivator in order to be able to produce the most varied beauties.

Then he added with more tenderness of love:

“My good daughter, my love wants to bind always more with the creature, and how many more truths it manifests on my Will, so many more ties of union I put between God and her. And as it manifests truths, thus it prepares the wedding between God and the soul; and how much more it manifests, so much more with pomp and with splendor will the wedding be made. Do you want to know? My truths will serve as dowry, in order to be able to marry God, they will know who he is who abases himself, and that only his love induces him even to bind himself with the knot of marriage; my truths touch and retouch the creature, they shape her, they form her new life, they return and embellish our image and likeness to her when from us she was created, the imprint of his kiss of inseparable union.

“One truth of ours, can form a sea of prodigies and divine creations in one who has the good (fortune) to listen to him; it can change a world from perverse into good and holy, because it is a life of ours, that is exposed for (the) good of everyone; it is a new sun that we make rise in created intelligences, which by way of light (and) by heat will make itself known, in order to transform into light and heat one who has the good (fortune) to listen to it. Therefore, to hide a truth that we with so much love brought forth from our paternal bosom is the greatest crime, and it deprives the human generations of the greatest good.

“Further more, one who lives in our Volition, marrying us forms the feast of all the saints; everyone takes part in the divine wedding, and in virtue of this, they have a feast all truly in heaven and another on earth; every act that the creature does who lives in our Volition is a feast and a communion/meal that is proclaimed to the celestial regions, and the saints reciprocate it with new gifts and they implore God that he manifest other truths to them in order to enlarge always more the confines of the dowry that God has given them.”

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**May 19, 1938**

***How the Divine Will forms the paralysis to all the evils and the human volition paralyzes the goods. How to love is to possess. How God becomes formed in the creature and the creature in God. Fears over the writings.***

I am always in the sea of the Divine Volition which, as he might want to put me on watch to be attentive not to let enter in me the poor and restless human volition, I remained worried. And my sweet Jesus, visiting my little soul, said to me:

“My blessed daughter, have courage, do not fear, the virtue, the power of my Will is so much, that as one enters into him in order to live thus all the evils remains paralyzed, the passions paralyzed, the steps and the bad works, the human will undergoes such defeat as to feel itself die; but without dying, but however she understands with great contentment, that while the evil feels paralyzed, she feels re-arise the life of good, the light that is never extinguished, the strength that never lessens, the love that always loves; the heroism of sacrifice rises in her, the unconquered patience. I can say that my Will,

puts the that's enough to the evils of the creature, because there is no beginning and life of good if not that from my Will.

“Now if my Fiat holds the power to paralyze the evils, the human volition, when it dominates in the creature alone, every good remains paralyzed; poor good under the paralysis of the human volition! She wants to walk and hardly drags along, she wants to work and feels (her) arms fall, she wants to think good and feels groggy and as stupid. So that the human will without mine, is the beginning of all the evils and the total ruin of the poor creature.”

Whence afterwards, my beloved Jesus added with a moving accent:

“My daughter, one who wants to possess me must love me; to love and to possess is the same; as you love me thus I remain formed in your soul, and as you return to love me so I grow, because only love makes me grow; and as you repeat your love, thus I make myself known, in order to make me loved more. So that as you love me thus I make felt when I love you.

“Now as you love me, I love you and I possess you and as we alternate in loving each other thus you remain formed in me, you grow, I feed you with my love, I form you in the life of my volition, I flood you with my seas of love, in order to make you feel how much I love you, with how much tenderness I grow you in my Heart, how I hold you jealous, guarded, so that you love me more and use with me that same tenderness that I do for you in holding me guarded and jealous of (my) love, which is all eyes, all attention to give me her life in every instant, in order to love me, in order to make me happy and content in her soul as I make her happy and content in my Heart!

“Love wants to go (at an) equal step, and if one loves and is not loved, one feels the unhappiness, the bitterness of one who should love and does not love him. Therefore always love me, and if you want to really love me love me in my Volition, in which you will find the love that never ceases, and you will form (around) me chains of love so long as to imprison me in a way as to not know how to release me from your love.”

After this I thought of the great sacrifice of writing, my repugnances, the struggles that I have undergone in order to put pen to paper, that only the thought of displeasing my dear Jesus made me make the sacrifice of obeying he whom commanded me to do it. And yet I said to myself: ‘Who knows where, where they will go to finish [A few days after, the 31 of May, an envoy of the Holy Office unexpectedly arrived, that carried away with himself the first 34 Volumes of Luisa.]; and to whose hands they might go, who knows how much caviling/ quibbling, how many oppositions they will make, how many doubts.’ And I felt restless; my mind was devastated from such apprehensions that I felt myself dying. And my sweet Jesus, in order to quiet me, returned saying to me:

“My daughter, do not disturb yourself, these writings are mine, not yours, and to whose hands they can go no one will be able to touch them in order to spoil them, I will know (how) to guard, and to defend them, because it is stuff that belongs me, and whoever will take with good and upright will will find a chain of light and of love with which I love creatures. I can call these writings the vent of my love, follies, deliriums, excesses of my love, with which I want to conquer creatures, so that they return into my arms in order to make them feel how much I love her and for all the more to make

them know how much I love them; I want to arrive to the excess of giving them the great Gift of my Will as life, because only with him can man put himself into security and feel the flames of my love, my anxieties of how much I love him.

“So that who will read these writings with the intention of finding the truth, will feel my flames and will feel transformed in love, and will love me more. One who will read them in order to find (with) his intelligence cavils/quibblings and doubts, by my light and by my love he will remain blinded and confused. My daughter, the goods, my truths, they produce two effects, one contrary to the other: to the disposed it is light in order to form the eye in his intelligence and life in order to give life of sanctity that my truths enclose; to the indisposed it blinds them and deprives them of the good that my truths enclose.”

Then he added: “My daughter, have courage nor (do I) want to disturb you: that which your Jesus has done was necessary for my love and to the importance of that which I had to manifest to you on my Divine Will; I can say that they should serve my life itself, and to let me complete the work of creation; therefore it was necessary that at the beginning of this state of yours, I used so many stratagems with you of love: I used so many intimacies with you, that it gives of the incredible how I arrived to so much; I also made you suffer much, in order to see if you submitted yourself to everything and then I drowned you with my graces, with my love, and I subjected you again to sufferings, in order to be sure that you would have denied me nothing; and this in order to conquer your will.

“Oh, if I might not have demonstrated to you how much I loved you, I would not have bestowed so many graces on you! Do you believe that it was easy, that you would have submitted to this state of suffering and for so long a time? It was my love, my truths, that held you and still hold you as magnetic in one who loved you so much. However all that which I have done from the beginning of this your state was necessary, because it had to serve as base, as decency, as decorum, preparation, sanctity and disposition to great truth, that I had to manifest to you about my Divine Will.

“Therefore of the writings I will have more interest more I than you, because they are mine and one truth alone of mine on my Fiat costs me much, that it exceeds the value of all the creation, because the creation is my work, instead my truth is my life, it is life that I want to give to creatures; and you can understand it from that which you have suffered and from (the) graces that I have made you in order to arrive to manifest my truths to you on my holy Volition; therefore quiet yourself and (let) us love each other, my daughter, we do not break our love, because it costs us a great deal to all and two, you with keeping your life sacrificed to my disposition, and I with sacrificing myself for you.”

With all of Jesus’ speaking I didn’t feel fully calm; in the act of his speaking to me the peace had returned; but afterwards; reconsidering that which had happened to me in these days; that is not necessary to say here, I returned to disturb myself. Whence around after two days, my sweet Jesus had become silent; therefore I felt worn-out of strength, with an extreme weakness and my beloved Jesus, having compassion on me, all goodness, came and said to me:

“My poor daughter, you are fasting, therefore you feel worn-out of strength; it is two days that you haven’t taken food, because not being in peace I could not give you the food of my truths; because



while they feed the soul, they also communicate strength to the body; even more so that being disturbed you would not have understood me, nor would you have been disposed to take a food so dainty; because you must know that peace is the door where truth enters, and the first kiss and invitation that they make/(give) creatures in order to listen to them, and in order to speak to them. Hence if you want that (I) give you much food return to your peaceful state.

“Peace is the smile of heaven, the source where celestial joys spring forth. And then your Jesus is never disturbed, for how much they might be able to offend me; I can say: ‘My throne is peace.’ Thus I want you, all peaceful, my daughter, even in the way we must adapt ourselves, to be alike; peaceful I, peaceful you; otherwise the kingdom of my Will can not establish itself in you, because he is (a) kingdom of peace.”

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**May 27, 1938**

***Repeated and continuous acts bind God more to the creature and form the strength of the soul. How beautiful is the living in the Divine Volition. How God himself prays (for) it. Rain of love that God makes on the creature and rain of love that one who lives in the Fiat makes.***

I feel the need of enclosing myself in the Divine Volition in order to continue my life in him. Oh! How I would love that he might imprison me in his light, so that I might see nothing and I might feel nothing than that which regards his Will. And my beloved Jesus returning to visit my poor soul, all love said to me:

“My blessed daughter I want you here, in my Volition imprisoned, so that all the other things don’t have life in you. Now you must know that all the harmony of the creature is in the continuation of his good acts, done in my Volition; one act doesn’t form harmony, nor (a) variety of beauties; instead so many continuous acts united together call the attention of God, whom puts himself in expectation to await the acts of the creature, and as she goes forming them thus (he) communicates them, to some beauty, to some sanctity, to others goodness, wisdom, love, in short they remain endowed by God with his friezes and divine quality. Acts repeated in the creature form the strength of the soul, they tie God more to the creature, they form the heaven in the depths of the soul; and as she goes repeating her acts, some form star, some sun, some wind that groans and blows with love, some sea that murmurs continually love, glory, adoration, to my Creator; in short one sees the atmosphere copied in her.

“Instead when the acts are not continuously repeated there lacks the only strength that the one is strength of the other, there lacks the divine way that when it does an act it never ceases doing it, it sustains it with its creative strength, in (the) act of doing it continually. And then a single act has never formed sanctity. The acts, when they are not continuous, they don’t have strength, they do not possess the life of love, because true love never says enough, it is never stopped and if it says enough it feels itself die. And then it is the continuous and repeated acts that form the beautiful surprises (in) heaven, that while an act arrives and they are enjoying it, another arrives of it, it does not do other than to send continuous acts to heaven, which form the enchantment of the celestial fatherland. Therefore in my Volition there is always to do, nor can one lose time.”

Then, with a more tender and stronger force of love he added:

“My daughter, how beautiful it is when a soul loves to do the Divine Will; heaven abases itself and everyone poses themselves to venerate and adore the Supreme Volition, because his majesty, height and power becomes; enclosed in the little circle of the creature; and in order to do that which he does in his celestial palace, in order to make (a) pageant of his love and of his works, (he) feels so very honored that he assumes to play queen in order to have so many lives of queen for how many acts the creature does; in his Volition one feels his divine regime, his ruling scepter, that unfolds with his regal ways, the creature renders him the honors that are appropriate to him. And since my Fiat embraces everyone he feels so very glorified as if everyone might let him reign. Therefore we cannot find beauty more true, we can not receive greater love, we can not work prodigies more outstanding, than only in one who loves to live in our Volition.

“So much is my desire, that the soul live in my Volition, my anxieties, my ardent sighs, that go repeating to the ears of the heart: ‘Oh, content me, do not make me yearn anymore; if you will live in my Fiat, the night will cease for you, you will enjoy the full day, rather every act done in him will be a new day, carrier of new graces, of new love and unexpected joys, all the virtues will celebrate you, they will hold their place of honor as so many princesses that will court your Jesus and your soul. You will form (for) me in you my throne of the most refulgent light, where I will dominate as dominant King in which I have formed my kingdom and with all liberity I will dominate all your being, even your breath. All my works will court you, my sufferings, my steps, my love, my strength itself they will serve you as defense, as help and as food; there is no thing and what won’t I give you if you live in my Will.’

“Now you must know that our supreme being holds the creature under a direct rain of love, all created things rain on her love; the sun rains on her light of love; the wind rains on her puffs, billows, freshness and caresses of love; the air rains on her continuous life of love; my immensity that involves her, my power that sustains her and carries her as in (my) arms, my creative act that conserves her, they rain on her immense love, powerful love, love that creates in every instant love; we are always above the creature in order to involve her and to drown her with love. Therefore it makes us go into (a) delirium (from) so much of our love, and the creature does not let herself be conquered to love us, what pain, what sorrow!

“But do you want to know who has exact knowledge of this our never interrupted rain of love? We ourselves do it and one who lives in our Volition; she feels, our continuous rain of love, much more so that living in him everything is hers, and she in order to give us the exchange, not knowing what to do in order to make us his rain of love, she takes all created things, our immensity and power, our creative virtue that is always in (the) act of creating, and only because we love, she elevates herself in our same Will and rains on our divine being love of light, caresses of love, immense and powerful love, as if she might want to render us the pair to bring to us in her arms in order to say to us: ‘You see how much I love you, you bring to me and I bring to you, I hold in my power your immensity and power that gives me the virtue of being able to bring to you.’

“My daughter, you can not understand what refreshment we feel, as our flames remain refreshed and relieved under this rain of love that the creature makes for us; so much is our contentment that we

feel as paid that we have created all the creation and paid with our same coin of love, with which we have loved her so much; our love, holds (the) virtue of making rise in the creature sufficient and superabundant coins in order to pay us from that which we have given her and done for her.

“Whence in the sea of our joy we say to her: ‘Tell me what you want? Do you want that we invent other stratagems of love? For we will do it for you. Say, what you want? We will content you in everything, nothing will we deny you; to deny anything to you, to not content you in everything would be as we might deny it to ourselves and as if we might want to put a discontentment in our joys that never finish.’ Therefore one who lives in our Volition we find everything in her, and she finds everything in us.”

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**June 5, 1938**

***The sign if the creature lives in the Divine Volition, if she feels her life in him, his working act which is the greatest gift that he makes the creature. Centralization of God in the creature and of the creature in God.***

My flight continues in the Divine Volition, I feel that he wants to breathe(,) to palpitate, to move, and to think in me; it seems to me that he puts aside his immensity, his height and depth, his power and diminishes himself in me in order to do as I do; it seems that he delights in descending from his heights in order to abase himself in me, and to breathe as I breathe, to palpitate and to move in my motion, while outside of me he always remains that which he is, immense and powerful, who invests and surrounds everything. Whence, my mind, while I wanted to enjoy him within me, in order to give my life and receive his, I wanted also to go forth from myself in order to cross his immensity, power, height and depth that the confines are not found. That abyss of light in which cannot be found neither the depth, nor the height, nor the confines. And while my mind was lost my sweet Jesus visiting my little soul, all goodness, said to me:

“My little daughter of my Volition, my Will invests and involves everything and everyone in his womb of light, he possesses everything, nor is there one who can escape him; everyone lives in him, only they don’t recognize him, who it is who gives them life, motion, step, heat and offers them even breath. We can say that living in our Volition as if she might live in our house, we offer them that which they need, we feed her with more than paternal tenderness, and she doesn’t recognize us, and many times she attributes to herself that which she does while we ourselves do it and she arrives even to offend he who gives her life and conserves (her). We can say that we hold in our house so many enemies of ours that live at our expense, as so many thieves of our goods, and our love is so much that it constrains us to give life to them, to feed them, as if they might be friends. How sorrowful it is, that our Will serves as habitation to one who doesn’t recognize us and offends us. They are in him by reason of creation, of our immensity, that if they might not want to be in our Volition there would not be a place for them, because there is no point in heaven and on earth (in) which one doesn’t find him.

“Now, the creature in order to say that she lives in our Volition, must want him, must recognize him, with wanting him she feels that everything is Will of God for her, and with recognizing him she feels our working act upon her, and this is the living in my Divine Volition, to feel our working power

inside and outside of oneself; and as she feels that He works; she works together; if she feels that we love, she loves together; if we want to make ourselves more known she is all attention to listen to us and to receive with love the new life of our knowledge. In short, she feels our working life and wants to do and does that which we do, following us in everything. This is living in our Volition, to feel our life that gives life to her, to feel our working act that moves itself, breathes, works in her being.

“These are our celestial dwellers, our glory in our habitation; we are as children and Father, that which is ours is theirs, but they recognize it, they are not blind and thieves that don’t have eyes in order to look at our light, nor ears in order to listen to our paternal interests, nor do they feel our working act upon them. While one who lives in our Volition feels the virtue of our working act and this is the greatest gift that we can make the creature. Therefore be attentive, recognize that your life comes from us, that we give you everything, breath, motion, in order to have life together with you.”

After this I continued to think of the great marvel of the Divine Volition. How many surprises, how many unheard of prodigies, which only the divine Fiat can do! And my always amiable Jesus, returning, added:

“My blessed Daughter, I created the creation and all creatures, in order to form in it my delights and in order to put forth from our supreme being the excesses of our love and the prodigious power of our works; if they delight us so much in creating so many varied and manifold works in the order of creation that should serve man, so much more we should delight ourselves in working unheard of prodigies, works never thought of, beauties that enrapture who should serve us.

“Man was the first act of creation, hence we should have delighted ourselves so much in him, as to always hold ourselves occupied, how many more beautiful works could we do in him; and he should be always with us, in order to love us and in order to give himself to love, and to receive the great prodigies of our works. It was the subtraction of himself from our Volition that stopped our delights and the course of our works that with so much love we wanted to do in man. But that which was established by us must have its completion; behold therefore we return to the assault of calling creatures to live in our Volition, in order to do that which was decreed and established of the work, that it may become punctually executed.

“Now, you must know that as the soul completes her acts in our Volition, our love is so much that we centralize in her our supreme being with all our works. And oh, what delights and joys we experience in seeing in her our dominant majesty surrounded by all our works! The angels(,) the saints, pour themselves out and centralize themselves in her, in order to honor their Creator, because where there is God everyone races and they want their place of honor around us.

“But while everything remains centralized in her, another greater marvel happens: she remains centralized in everyone and in every single created thing; our Will loves her so much, that wherever one searches, he multiplies her and gives the place to her everywhere, in order to hold her as harmonious with him in all his works.

“We can not be without this creature that lives in our Divine Volition, we should have to divide our Will into two parts, in order not to hold her in everyone and in our works; but this we can not do

because he is not subject to divide himself he is always one and one act alone; and then our love would make war (upon) us if we put aside one who lives in our Volition; rather, it is this reason for which we want her to live in our Will, because we want her together with us, we want make our works known to her, we want to make her feel the beating and the notes of our love, so that our love loves us in her. From afar works don't know each other, and our love is not felt, therefore we need to be together in order to love each other, to know each other and to work; otherwise the creature makes her way and we make ours, and we remain deprived of our delights and of being able to work that which we want, with our highest sorrow. Therefore be attentive, live always in our Volition if you want that we live in you and you in us."

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**June 12, 1938**

***Truths bearer of divine seeds. How knowledges form new divine lives. Exchange of glory that (one) will have in heaven. One who lives abandoned in the arms of Jesus is his preferred.***

I am always returning in the Divine Volition; his immensity is so much that while I am in his sea, wanting to embrace all his acts and not having done it yet, because it (would) take centuries, and still it would not be enough for me to be able to embrace all his acts, hence to my littleness it seems to me that I return, while I remain. Whence while I lost myself in the Fiat, my sweet Jesus, who feels the need of love that wants to say where the soul can arrive who wants to live in his Volition, he said to me:

"My blessed Daughter, my love then becomes reconciled, it is quieted in its anxieties, it is calmed down in its deliriums, when I speak of my Divine Will. In my word, in the truths that I manifest on him he takes a sweet rest, because he sees that his love takes (a) place in creatures, in order to be relived, and my Will forms his life. It is necessary to manifest the merits(,) the goods that there are in him in order to allure, to infatuate, to enrapture creatures to live in him, otherwise they would not move themselves. Now you must know, that every knowledge that I manifest, and every act done in my Volition courted by the knowledge that I have manifested is a divine seed that the soul acquires, this seed will produce new divine science; and oh, how she will know how to speak of the language of her Creator, every truth will be a new celestial language that will hold (the) virtue of making itself understood by one who listens to it and who wants to receive this divine seed; this seed will produce new life of sanctity, new love, new goodness, new joys and happiness. This seed of my truths they will be so many new divine properties that the soul will acquire.

"Now so much is the glory that we receive when the soul works in our Volition, that we communicate them to all the blessed. You must now know that how many divine seeds the soul acquires in virtue of the knowledges on my Fiat so many more degrees of our knowledge and our glory will we participate her (in) when having finished her life down here she will come into our celestial country. To correspond to the knowledge acquired on earth she will acquire the double knowledge of our supreme being in our celestial sojourn, and every divine seed that she will have received, a degree of glory, of joy, of happiness. So that happiness, joy, the glory of the blessed will be proportionate for how much they will have known us.

"We find ourselves in the conditions, between us and the blessed, of one such that he has not studied

the diversity of the languages, hearing speaking he won't understand anything; not only, but they can not occupy themselves as teacher in (the) place of being able to teach the diversity of the languages in order to be able earn a great salary; hence he must be content to teach the little that he knows and to earn little.

“(As) such we find ourselves, if they don't know us on earth, they don't form the place in their souls in order to receive all of our joys and happiness, and if they want to give them(selves) they won't enter them and they won't understand anything of them.

“So that the glory of the blessed will correspond to how many acts of will they have done in our Divine Volition; it will augment the glory, joy, for how many more knowledges they have acquired; one knowledge more will let the blessed climbed to a height so great as to astound the entire Celestial Court; because one knowledge more is a new divine life that the soul acquires, the which possesses goods and infinite joys. And does it seem little to you that the soul possesses so many of our new divine lives as her properties. And we, what can we not give of joy, of happiness, of love for exchange of ours new divine lives, that she possess as her property?

“Therefore we wait for our children that will live in our Volition, in order to make us known on earth, because he will do (for) them as teacher in order to teach them the new sciences of their Creator and he will shape them beautiful, wise, holy, noble, according to the acquired sciences; we wait for them in our Celestial Court in order to flood them with our new joys, beauties and happiness that until now we have not been able to give. And since in heaven all the blessed are bound between them as family that love each other with perfect love, they will participate in the glory, in the joy of these, not as direct glory and joy, but indirect, because of the tie that they possess of union of love that they possess between themselves. Therefore our supreme being waits with anxiety the children of our Volition in order to make himself known on earth for then to show off from the depth of our divine bosom new joys and happiness that never finish, because one who lives in him has acquired in his acts the infinite and the joys that are never exhausted.”

Then he added but with inexpressible tenderness:

“My good daughter I greatly love creatures, but I feel more drawn to love, (to be) enraptured and conquered by the soul that lives abandoned in my arms, as if she might have no one in the world but only her Jesus; she trusts only me and if they offer her other supports she refuses them, in order to have the support of her Jesus, that holds her tightly between his arms, defends her and takes all care of her. These are the souls that I greatly greatly love; my preferred ones, that I surround with my divine power; I form around her the wall of my love, in a way that troubles one who touches her (from) me, my love will know how to defend them and my power will knock down those people that want to displease me.

“The souls abandoned in me, live only for me and I live only for them, as if we might live with one breath alone and with one love alone; and if some human support is presented, they look if I am there in that support, if I am not there they run away, in order to arrive to shelter themselves in my arms from it. Of these souls alone I can trust, to entrust my secrets, even to lean myself on them; I am sure that they won't go out from my Will because they are always together with me.

“Instead one who doesn’t live all abandoned in me, escapes from my arms, she doesn’t refuse the human supports, rather she takes gusto/(pleasure) from them, they are inconstant; now they search (for) me, now the creature; they are constrained to feel the disillusionment of creatures that open in their souls profound tears; they feel the earth in their heart, and my Will as life is far from them. Oh, if they might abandon themselves in my arms! The earth would disappear for them, they would not take care of/pay attention to any one, because I alone am enough for everyone.

“I love so much one who lives abandoned in my arms, that I manifest to them my greater excesses of love, my finesses of love, my caresses are for them, I arrive to invent new stratagems of love, in order to hold them occupied and all unified in my love. Therefore only live abandoned in my arms, and in all things you will find your Jesus who defends you, helps you and sustains you.”

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**June 16, 1938**

*How the Divine Volition wants to always give to creatures and wants to receive. Delivery/Consignment of both parts; rights that one loses, and reign that one acquires. How God finds everything in the act done in his Will.*

My flight in the Divine Volition continues. I feel that he doesn’t give me time, he wants to always give me of his, but he wants to always receive mine also; and if I don’t have something to give him, because I am pure nothing, he wants my will in act of always giving to him, and this is all his festivity, to receive as gift the will of the creature; and if needs (be), he wants the same thing that he has given in order to always receive; and he is content to receive from her in order to re-give her love, new light, new sanctity doubled again. Divine will, how much you love me! Oh, how much I would like to re-love you!

I felt myself sink/swallowed up in the Fiat, and my always amiable Jesus, visiting my little soul, all goodness, said to me:

“My little daughter of my Will, you don’t know even where my love makes me arrive to for one who lives in him, how many inventions it makes me do, how much it makes me combine of it, I arrive to make new surprises in order to always have something to do with her; and in order to always hold her surprised and occupied with me, I don’t give her (a) time limit, now I tell her a truth, now I make her a gift, now I let her see our beauty that enraptures her, our love that groans, that burns, that is delirious, that wants to be loved; in short I don’t give her (a) time limit and that which I want more so, that even she doesn’t give me (a) time limit, I always want.

“Now, do you sense what I do; in order to give and to always receive, we call the creature to live in my Will and I make her (the) gift of his sanctity, of his light, of his life, of his love, of his infinite joys, for as much as she can contain of it; after she has lived some time then, finding her faithful, I go to her and say: ‘Make me the consignment of that which I have given you’; she then wants to make me see how much she loves me, without hesitating an instant, she quickly consigns everything to me, even her breath, her heartbeat, her motion, everything, everything she gives me, she retains nothing for herself, rather she remains happy that she gives everything to her Jesus. I take everything, I look and regard that which she has given me, in order to feel happy and to felicitate in her gifts; I deposit

them in my heart in order to enjoy them in me as property of my daughter.

“But do you believe that I remain content from it? On the part of the creature I remain content, but on my part, no never; my love does not give me peace, it swells itself, overflows and makes me give into the greatest excesses, and do you know what I do? I make the consignment of my being to my beloved creature, I redouble for her all that which she has given me, I give her love, light, doubled sanctity, I consign my breath to her, my motion, my life itself, in a way that I breathe in her breath, I move in her motion, I love in her love, there is no thing that I don’t do in her; I don’t want to do (anything) without her, I would feel as if I might not love her in all my things, and this to my love would be unbearable; one who has given me everything, I must give everything; and it seems little to you that your Jesus consigns his life to you in order to have you live of me, and you make me your consignment, in order to live of you, and almost in order to find pretexts of always giving and of always receiving, in order to have occasions to tell you my long story of my Will and my eternal story of love? And this not in order to give her simple news, in order to have them see how very good, holy, powerful I am, but in order to endow her with my love, with my Will, with my sanctity, goodness and my beauty; is this not therefore an excessive love that gives of the incredible?

“Only the wanting of her to hold/take up with me already my love is greater; because if I want her to hold/take up with me, it is because I want to give of mine to her, and since she doesn’t hold anything that is worthy of me I give her of mine, so that making it hers she can say to me: ‘You have given to me and I give to you.’ Is this not a love to break and to move the hardest hearts? Only your Jesus is able and knows how to love in this way, no one can say that they can reach me in my love; and I myself can do it for one who lives in my Volition, because every act that she does in him is a sun that rises with all the fullness of the glory and of the sanctity. And I go sheltering myself in these suns in order to delight myself and to take rest, and finding my beloved creature invested with these suns, how beautiful she seems to me; even more so, that living in my Volition there is nothing of human in her, she loses the rights over her will and over all that which is human, all the rights are ours over her volition and she acquires the rule over that which is divine.

“And oh, how beautiful she is, how content and happy we are in seeing her with right to reign over all that which pertains to us! She reigns over our love and she takes how much she wants of it in order to love us, and she reigns over our love in order to make herself love; she reigns over our wisdom and makes us speak of our supreme being truths never spoken of; she reigns over our goodness it is there she makes it rain more than beneficent rain over all creatures, her reign is sweet and powerful over our paternal bosom that makes us come to say: ‘Who can resist you our daughter? You want it we want it.’ Therefore if you want everything to never go out from our Will, all will be yours and you will be all ours.”

After this I continued to think of the Divine Will, of his great marvels, and as to the times while one crosses his sea all is serenity, profound peace, his divine sun, refulgent with light, but all is silence; and since his word is life, one feels lacking the new life that one would like to receive; but while I thought this, my sweet Jesus added:

“My daughter, the sun of my Volition always speaks, the light doesn’t keep silent, it speaks with its heat, with its fecundity and with the imprint in the soul that lives in him, his varied beauties; and then



there I am who am the carrier of his word, that abasing myself more to the human intelligence, I facilitate with more adaptable words the height of the word of the light of my Fiat. Therefore where he reigns he cannot keep silent, he holds his saying continuous by way of light, or through means of my word. Rather when you are not attentive, you don't ruminate well, you don't eat and therefore you don't digest that which I say to you, hence not ruminating it, you forget it and you say that I have not told you anything.

“Whence you must know, that in every word or act done in my Will, all the centuries become embraced, all creatures are enclosed and present; the past and the future doesn't exist for us and for one who lives in our Volition. Indeed our truths, enclose all the centuries, all time, and are the carriers of all creatures in the act of one who lives in our Fiat; therefore we find in that act ourselves, the love, the glory that everyone should give us. Therefore when the creature is about to work and about to receive the working act of the Divine Fiat, the heavens abase themselves for reverence and they are astonished in seeing a Divine Volition working in the human act and everyone feels that they take part in that act. So that we find everything in the act done by the creature in our Will; we find our power that honors us as we merit, our immensity that encloses everything and puts everything at our disposition, our wisdom that praises our divine being with the most beautiful notes, the angels that sing hymns to us, the saints that enraptured repeat: ‘Holy holy, three times holy the Lord our God, who works with so much goodness and makes a show of his love in the act of the creature.’ We can say that nothing is missing to us, our glory is complete and our love finds its sweet rest and perfect reciprocation.

“Therefore we yearn so very much (for) one who lives in our Volition; and it seems to us as if we might not have done anything in the creation, because there is lacking the greatest act that we can do, that is our life repeating in the human act, in which we will find ourselves, everything and everyone; there is no good that we won't give to our beloved creature and there will not be love and glory that she won't give us, she will find all that which she wants in us, and we will find everything in her.

“Daughter, to be able to give everything and to give but (a) little part of our good, is a sorrow for us, and to hold our love restrained and impeded and only because (there is) missing as life our Will in her, not being able to receive everything from her, is the greatest suffering of our creative work. Hence our love, our power and wisdom, all our creative works demand it, that the creature live in our Volition.

“Therefore the centuries won't finish, if first our Fiat won't form its kingdom, and while it will dominate, it will give all the goods and will give the dominion of its goods to the human generations. Hence pray and let your life be a continuous act of my Will in order to obtain that he come to reign.”

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**June 20, 1938**

***One who lives in the Divine Volition is in continuous communication with God. Rebirth and love that arises. How it felicitates and gives joy to everyone. How Jesus himself will be made vigilant custodian of these writings and the interest will be all his.***

I am under the empire of the Divine Volition; his power raises me into his center, his love embalming

me carries his celestial air to me, his light purifies me, embellishes me, transforms me and encloses me within the Divine Volition, in a way that everything is forgotten; because they are such and so many the joys, the enchanting scenes of the supreme being, that one remains enraptured. Oh Divine Will, how I would love that everyone might know you in order to let everyone enjoy joys so pure, contentment so ineffable, that only in you they can find! But while my mind felt inexpressible happiness, my beloved Jesus, repeating his brief little visit with me, all goodness said to me:

“My little daughter of my Volition, have you seen how beautiful it is to live in my Volition? We are in continuous communications with the creature, we prepare (for) them new joys in every act that she does in order to render her always more happy in our sojourn; the actions done in the Fiat are always in act of being done; our life is reborn continually; our love rises and forming its waves invests everyone and calls everyone into that act, so that everyone repeats it, and we feel the echo that everyone loves us and glorifies us. The angels and saints remain all in expectation, and with anxiety yearn (for) the act of the creature done in the Divine Will; but do you know why? Thus they receive double glory, that of heaven and the new glory, joy and happiness of the act done in my Fiat. How they thank me and love the creatures that double the new contentments and joys without end!

“Who can not love one who lives in my Divine Volition, who gives joys and happiness to us, (who) gives us the great glory of letting us do that which we want in her, (and) gives happiness and joys to everyone? There is no good that does not descend from her. Therefore, one who lives in our Volition is not subject to unconfidence, to fears; mistrust doesn't find the doors in order to enter there, because everything is hers; she feels master of everything, rather she takes that which she wants; her life is none other than love and our Will, so much so that she arrives to suffer our own follies of love, and she would be content to put forth her life for each one, in order to give us the glory of making our Will known.”

After this I felt worried for these blessed writings, and the insistence of my beloved Jesus in wanting that I might continue to write; and then, after so many sacrifices, where will they go in the end? And my Jesus, interrupting my thought, said to me:

“My daughter, do not give it thought; I will be (a) vigilant custodian, because they cost me too much; it cost me my Will which enters in these writings as primary life; I could call them testament of love that my Will makes to creatures; he makes himself donor of himself, and calls them to live in his inheritance, but with ways so suppliant, attractive, loving, that only hearts of stone would not be moved to compassion and would not feel the need of receiving a good so great.

Therefore, these writing are full of divine life, which can not be destroyed; and if someone might want to try, it would happen to him as to one who might want to try to destroy the sky, which, offended, would fall on him (from) above, from all parts, and it would annihilate him under its azure vault. So that the sky would remain at its place, and all the evil would go upon he who might want to destroy the sky; or else, one might want to destroy the sun, the sun would laugh at him and would burn him; another one might want to destroy the waters of the sea, the sea would drown him. There is too much needed to touch that which I have had you write on my Will, because I can call it (the) new, living and speaking creation; it will be the last display of my love toward the human generations. Rather you must know that every word that I make you write upon my Fiat, doubles my love toward

you and toward those whom will read them in order to make them remain embalmed with my love. Therefore, as you write, you give me the field to love you more, arrive the great good that they will do, feel every word of mine, the palpitating lives of the creatures that will know the good of my word and will form the life of my Will in them. Therefore the interest will be all mine, and you abandon everything in me.

“You should know that these writings have gone forth from the center of the great sun of my Will, of whose rays are full of truths gone forth from this center, which embrace every time, every century, all the generations. This great ray of light fills heaven and earth, and by way of light knocks at all hearts, and prays and supplicates that they receive the palpitating life of my Fiat, which our paternal goodness has benigned and has deigned to dictate from within his center with ways most insinuating, attractive, affable, full of sweetness, and with love so great that it gives of the incredible, as to make the angels themselves astonished; every word can call itself a portent of love, one greater than the other. Therefore, to want to touch these writings is to want to touch myself, the center of my love, my loving finesses with which I love creatures, and I will know how to defend myself and to confuse one who might want to belittle to disapprove (of) even one single word of that which is written on my Divine Will.

Therefore, continue to listen to me, my daughter, nor want to impede my love, nor want to tie (my) arms by rejecting in my bosom that which follows to write; these writings cost me too much, they cost me as much as myself costs. Hence, I will take such care that not even one word will I let get lost.”

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**June 26, 1938**

***The human will, united to the Divine, also knows how to do prodigies; without him she is a poor cripple. One who lives in the Divine Volition acquires the conquering act.***

I am always in the arms of the Divine Volition, his light puts the night of my will in me in flight, his beauty enraptures me, his love enchains me, so as not to know how to find the way to go out from within his bosom of light. And I don't know why, I was (in) fear and dread of my will. And dear Jesus, visiting my little soul, said to me:

“My blessed daughter, the human will together with mine, also knows how to do prodigies; instead, without mine, it is a poor cripple that can not even help itself; without my Will it remains like a disciple without the teacher; poor little one!, without the teacher it will always remain ignorant, without science, without art, incapable of earning a piece of bread in order to live. Without mine, it will be like a person that has legs, without feet; arms, without hands; mouth without language; eyes without pupil; head without reason; poor creature! In what abyss of miseries she finds herself! One would say: ‘Better she had never been born.’

“So that the thing that would give more terror and fright, is not living united with my Will; all misfortunes rain on her. Instead, united with my Will, inside of her, she will hold the Teacher to her disposition, (so) that he will teach her the highest and most difficult sciences, the most beautiful arts, so much so as to be able to be a portent of science on earth and in heaven. The human will united

with mine, will hold human legs and divine feet that will make it race in the way of good without ever tiring; it will hold human arms and divine motion that will hold (the) virtue of doing the greatest works, that resembles her Creator; with our divine motion she will embrace eternity, she will hold us always courted and pressed to her heart; united with our Will, she will hold the human mouth, but the word, the voice will be divine. And oh, how well we will speak of our supreme being! In short, she will hold our eye, through which, looking at all created things she will recognize in them our life, our love, and how she must love us; united to ours she will hold divine reason, she will feel a species of infused science, which will form an ordered man, all in order with her Creator; everything will convert into good, rather, there is no good that she won't possess if she lives in our Will. She is the true failure of all the evils, of all the misfortunes, and recalls to life all the goods, because she possesses the source of it.

“Beyond this, for one who lives in our Volition, every motion, breath, heartbeat, all that which one can do, are continuous conquests that she does, and divine conquests; I can say that living in my Volition, one breathes with my breath, one moves to my motion, one beats with my eternal palpitation. So that she acquires the conquering act in all her acts and this becomes given to her with justice and with exuberant love, because with living in ours, giving no more life to her volition, with right she should be in the celestial region, in order to feel happy and to enjoy our felicitating Will. Now, in order to live in our Will on earth, the poor daughter deprives herself of the joys of heaven; this is the most heroic act, the most intense love, which all heaven, our divinity, the Sovereign (Lady) of heaven, remain wounded and love the heroism of this creature, and oh, how everyone loves her!

“And our love, that never lets itself be conquered by anyone, cedes/surrenders in every breath of hers, to her little motion, if she thinks, if she looks, if she speaks, the conquering and divine act. The conquests are innumerable; we feel that it is not the creature that breathes, that moves, but us, and we give it the value that our breath and motion contains, that all the possible and imaginable values contains. So that she is the conqueror of our life and acts. This happy creature, with her conquering act, becomes our outlet of continuous love, our own happiness, our rest; and her conquests are continuous signatures on our decree of the coming of the Kingdom of our Volition upon the earth; these conquests shorten the time; more so that our working life is no longer estranged upon the earth, but already exists and has formed his Kingdom in this fortunate creature. Hence be attentive; never stop yourself, and I will keep count of everything, even of (your) breath, in order to love you more and in order to have you make so many conquests, one more beautiful than the other.”

Afterwards he added: “My daughter, as the creature lets me make I am of her will in order to live in mine, I make for her (a) gift of mine. But do you know what my Will does before giving himself? He pours himself upon the act of her, he embellishes it, forms the day, sanctifies it, puts there his divine joys, and then encloses himself in the act of the creature. As my Fiat works in this act, all created things receive new life, new creation, they feel renewed in beauty, in love, in the joy of one's Creator; and as he completes his divine act, the act remains of the creature and everyone remains in expectation in order to see what the creature does with this act, because it is an act that encloses everything, and everyone feels enclosed in that act; and the happy creature, what does she do? She enjoys it, she kisses and embraces it, and knowing that an act so great can not remain for herself alone, she says in her emphasis of love of joy: ‘Adorable Will, you have given me Divine Will, and I give you Divine Will, in order to make you the exchange, the thanksgiving, the glory, the joy, the

love that you have given me; I am incapable of being able to contain it! 'Therefore this act races to everyone, sanctifies, embellishes, felicitates, gives honor to everyone. This is the most beautiful act that the creature can give me; no one can equal this act, that is to give my Will in order to receive it and to give it again.'

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**June 30, 1938**

***How true love wants to find oneself in the loved person. How Our Lord formed so many ways in order to make himself found. Who is our field. How the knowledge opens all the doors between God and the creature.***

My poor mind feels itself under the empire/rule of the Fiat, which drawing it to himself, makes it follow that which he has done for love of the creature, and while I followed the acts of the redemption, my sweet Jesus, visiting my little soul, all goodness said to me:

"Daughter of my Will, my love feels the need to relieve itself with one who loves me and to entrust my most intimate secrets to her; true love holds this virtue of breaking whatever secret, because it wants to find in the loved person that which itself possesses, its joys, its sorrows, all its same prerogatives; love wants to find itself in the beloved person.

"Now, know, my daughter, that as I came upon the earth, my love gave me no rest; as soon as I was conceived, I began to form so many ways that should serve creatures in order to come to me; these ways, while I formed them, I stretched them, but I didn't detach them from myself; I remained the center from where all the ways departed. So that every act, word, thought, step, were ways of light, of sanctity, of love, of virtue, of heroism, that I formed; hence every act that the creature does, finds my way in order to come to me.

"At the head of these ways, that are innumerable I put as queen my Will, and I put myself to wait, at the head of every way, in order to receive them in my arms; many times I wait in vain, and my love, giving me neither peace, nor rest, puts me *en route* in order to meet them at least halfway on the walk, and if I find them, I invest the act of the creature, in a way that I make myself act and way of it, and with an exuberant love I cover them, I hide them in my own love, I cover them with my own acts, but so many as to find myself in them, and I carry them in order to hold them secure in the arms of my Will. Therefore, every thought of the creature holds the way of my thoughts, every word holds the way of my words, every work holds the way of my work, of my steps; if she suffers she holds the way and the life of my sufferings, and if she wants to love me she holds the way of my love. I have surrounded creatures with so many (of) my ways, in a way as not to be able to escape me; and if someone escapes me, I give into delirium, I race, I fly, in order to track her down; and then I stop, when I have found her, and I close her in my ways, in order to not let her go out anymore.

"Therefore my coming upon the earth was none other than relieving my repressed love from so many centuries, through which I arrived to excesses, formed the new creation, indeed I exceeded it in the multiplicity of the works, and in the intensity of my love; but my love is still repressed, and as I vent I want to give my Will as life, in order to give them the greatest good that I can give, and in order to receive the great glory of having his children in our kingdom.

“As the creature enters into our Volition, our contentment is so much, that it gives us the field of repeating in her all that which we have done in the creation and redemption; our love wants to see in act, as if then we were doing it, the extended sky, the sun refulgent with light, the winds that blow continually billows of thanks and of love in one who lives in our Volition, seas that murmur love, glory, adoration to my Creator; in repeated act the descent of the Word; my Will is the repeater of that which my humanity did in the creature. So that we are always in (the) act of working in her; we never stop, because nothing should be missing in one who lives in our Volition; our own acts will be our throne, our cortege and the life itself of the creature.

“Therefore our love for her gives of the incredible; we are all eyes upon her, in order to see if she does not enclose everything; and how many times, because we love her too much, we repeat our working act, we put forth new beauty, new sanctity to our masterpieces that we have done in her. It pleases us always to give to her, and to keep her occupied under the rain of our working acts, in order to give occasions to her of loving her and of making us loved more. So, live always in our Volition, and you will feel the continuous vent of our love, our working act, that will not only repeat our works in act, but will add on new things to astonish heaven and earth.”

After this he added: “My daughter, everyone lives in my Volition; and if they didn’t live (in him) they would not find the space where to be able to live; but who feels our divine life? Who feels themselves involved by our sanctity? Who experiences the contentment of feeling touched by our creative hands in order to feel embellished with our beauty? Who feels themselves drown in our love?

“One who wants to live in our Volition; not one who finds themselves though necessity of creation, because our immensity involves everything and everyone; these remain without knowing us, as true usurpers of our goods, as disloyal and ungrateful children, degenerates of their Father; and since they don’t know us, nor love us, we don’t find the place in them where to put our sanctity, our love; their souls are incapable of receiving our always growing beauty; they give us nothing, not even the rights of Creator; and while they live together in our divine sea, they remain as far away from us; with not knowing us, they have put (up) the bars, they have closed the doors and broken the communications between them and us.

“Knowledge is the first ring of conjunction between them and us; it is the wanting to live in our Volition that removes the bars and opens all the doors, in order to let them come into our arms and to delight themselves with us; it is loving us that makes us pour out in torrents our love, our graces, even to cover them with our divine qualities; if there is no knowledge, we can give nothing, nor they receive.

“Instead one who lives in our Volition knows us; as she enters into him, thus she gives her kiss to her Father, she embraces him, she puts around us her little love, and we give her our seas of love; she kisses with all heaven; we can say that the feasts are opened between her and us between heaven and earth. We ourselves call her blessed, and we say to her: ‘You are the most happy and fortunate creature, because you live in our Volition, you live and know us, you live and love us, and we hold you hidden in our love, covered by our arms, beneath the rain of our graces.’”

**July 6, 1938**

***How in the Divine Volition everything triumphs; joys and conquests. The office of mother of the Divine Volition. Example of the sea one who lives in him.***

I am between the arms of the Divine Volition, and I can say that every day I make my day his sea; all that which he has done, as much in the creation as in the redemption, they meet me and say to me: “We are already yours; look with how much love your Creator gifts you with us; and put your little love in us, so that the creative love, you love in the created love, and the created love you love in the creative love, and both remain victorious.”

But while I followed the acts of the Divine Volition, I wanted to suddenly take heaven, to enclose myself in the celestial region in order to go out of it no more. Oh, how the exile weighs on me! If the divine Fiat might not have made his rivulets of joys and celestial happiness flow, I don’t know how I would have borne it! And I felt embittered. And my beloved Jesus, who watches over me in everything, and doesn’t want that I occupy myself with other than living in his Volition, compassionating me and reproaching me sweetly, said to me:

“My good daughter, why do you embitter yourself? In my Will bitternesses sound badly, because he is source of all sweetnesses, of triumphs and of conquests, and if creatures are embittered it is because they don’t live in him, and their will tyrannizes them and they suffer bitterness, and remain defeated.

“Therefore courage, my daughter; you should know that, as the creature lives in my Will, she feels the need of her celestial country, already she feels possessor of it, and depriving herself of the celestial glory for my love, in every act that she does I feel re-give into me myself by her, she gives me all heaven, and the sea of joys and happiness that there are in the celestial regions. Hence don’t you want to give this contentment to your Jesus? And then, if I don’t finish forming in you the Kingdom of my Volition, how can I transmit it into the others? Therefore, leave me to do it.”

After this he added: “My daughter, so much is my love toward one who lives in my Volition, that I do, as a mama, that might have her child crippled and that might hold (the) power to give to her child the rarest beauty; the mother extends herself over him, warms him with her heat, and by way of kisses and embraces re-gives to the child the use of (his) members, makes him beautiful; and watching him she feels happy, as fruit of her maternal love; but the mama doesn’t hold this power, and therefore she will be always unhappy with her child.

“But that which the Mother doesn’t hold (the power of) I myself hold it; my love is so much that, as one enters into my Will, I extend myself over her I warm her with my love in order to call her to new life, I kiss her, re-kiss her, I tie her to my heart in order to remove from her whatever evil that might be able to overshadow her and re-move (in) her the freshness and divine beauty; then I blow (on) her, I send my regenerative breath to her in order to generate her to new life and to give back to her the rarest beauty. I am not yet content, I form the throne of all my works and put there upon it my Volition as king on his throne, reigning and dominant in this creature; I can say: ‘What else could I do and didn’t I do? Could I maybe love you more and have I not loved you?’

“You should know that my love arrives to excess; as the creature does her acts in my Volition, I recall

in that act all our acts that we have done, possible and imaginable, even my own generation of the Word, which proceeded the Holy Spirit, all creation, my incarnation in time; I enclose everything, everything in that act, in order to be able to say,: ‘It is our act, (a) complete act’; nothing should be missing; and the creature should be able to say to us: ‘In your Will everything is mine, and I can give you everything, even yourselves.’ Hence the glory, our love, echoes in all our works, and assembling everything, re-flows even into our divine bosom. Oh, how sweet it is to hear resound in all things, ‘Glory, love to our Creator!’ But who has given us the occasion of receiving so much of our glory? One who lives in our Volition.’

After then he added: “My daughter, as the creature calls my Will into her acts, into her prayer, he repeats that act together and prays together with the creature, and since with his immensity he finds himself everywhere, the creation, the sun, the sky, the angels, the saints, they feel in themselves the strength of the creative prayer, and everyone prays; the prodigies of this prayer is omnipotent, it involves everyone, it gives itself to everyone; only one, ungrateful, who doesn’t want to receive it, remains without (it’s) effects. So that my Will possesses pregnant virtue; and oh, how beautiful it is to see him pray in his divine way, and with his creative virtue that imposes itself on everyone and makes everyone pray! This prayer imposes itself on our divine attributes, and makes pour out rains of mercy, of grace, of pardon and of love; it is enough to say that it is our prayer, in order to say,: ‘It can give everything.’

“Now you should know that the creature, either she does, or she doesn’t do our Will, either she lives or she doesn’t live in him, already she is in his immensity; indeed, he is life of her life, he is act of her acts, and assists her continually with his creative and conservative act; however one who lives in him feels his life, his power, his sanctity, and how much he loves her.

“It happens for her as with the fish that is in the sea and that knows it: she feels this divine sea that makes (a) bed (for) her, carries her in the arms of it’s celestial waters, feeds her, lets her walk in it’s sea, recreates/(amuses) her, embellishes her, and if she wants to sleep, forms for her the bed in the depths of it’s sea in order to have that no one waken her, indeed sleeps together (with her). So much is my Will’s love toward one with whom is in his sea and knows that she is there within, that he does for her all the arts that she wants to do, and if she wants to think he thinks in her, if she wants to look he looks in her eyes, if she wants to speak he speaks and holds her in continuous communication and tells her so many of our marvels of our eternal love, if she wants to work he works, if she wants to walk he walks, if she wants to love he loves. My Fiat always holds that we do with her, and she not only recognizes him, but she doesn’t leave him ever alone, she sinks more in his sea, because she knows that if she goes out she loses (her) life. It would happen as with the fish that if it goes out from the sea it loses (it’s) life. These creatures that live in our Volition are our celestial dwellers and with their love, they delight themselves in forming the waves in our sea, in order to recreate/(amuse) us and felicitate us.

“Instead one who is in the immensity of our sea, and doesn’t know us, feels nothing of all this; they don’t feel our paternal solicitude that presses her to (our) bosom, they live in our sea as if they might not live; they are very unhappy, as if they were not our children; they live as estranged, and not being known, we are constrained by their ingratitude to not even tell them a word and to retain repressed in our bosom the goods that we should give. And to see our children poor, dissimilar from us, only



because they don't know us is a sorrow for us; and if we might give it would be as the Gospel says: 'Don't hand over pearls before the swines; not knowing them they would cover them with filth, and they would stamp them beneath (their) feet.'

"Therefore the knowledge makes one know where we are, with whom we are, what we can receive and what we should do. Hence one who doesn't know the truth is blinded: for how many goods one puts around him he doesn't see anything, and he is the vagabond of creation."

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**July 11, 1938**

*How true love (is) that which the one wants the other one wants (too). Every act of Divine Will is a way that is opened between heaven and earth. The breath/[fiato] of God in the creature.*

I am always between the arms of the Divine Volition, and while I wrote I felt the weight of the great sacrifice of writing and offered it to my dear Jesus in order to obtain that the Divine Will might be known, wanted and loved by everyone. Oh, how I would like to put forth my life, in order to be able to make him known by everyone! And since I felt myself suffering, with difficulty I continued to write, and my sweet Jesus strengthening me said to me:

"My blessed daughter courage, I am with you, and so much is my satisfaction while you write, that every word that you write I give you a kiss, an embrace, a divine life of mine as a gift, and do you know why? I see copied in these writings our life of eternal love, the copy of our working Divine Will.

"And then our repressed love for well six thousand years, which is relieved, has its refreshments to our flames that it makes known how much he loves the creature, and loves her so much that he wants to give them his Will as life, and this because we can say on both parts: 'That which is mine is yours.' Then true love is content, when it can say: 'We love each other with equal love; that which I want she wants'; if there might be disparity of love, it would render unhappy the love of the one and the other, and if one might want a thing and the other another, the union, the love would cease.

"And since my love is true love, and knowing that the creature possesses love and finite will, I give her my love and infinite Will; thus we can say: 'We love each other with one love alone; we hold one Will alone.' If the one doesn't become will of the other, true love doesn't exist nor does it possess (the) source. Hence you should be content with the sacrifice that you make writing, knowing that it serves to the vent of my love repressed for so many centuries, and to the refreshment of my flames, that are so many that make me give into delirium. Therefore, we love each other with one love alone and we say together: 'That which you want I want.' Say: 'Jesus scatter my will in yours and give me yours in order to live.'"

Whence after that we declared on both parts, to live with one sole Volition, my beloved Jesus added with more tenderness:

"My good daughter, you must know that every act done in my Volition so much is its power that it opens a way to heaven for oneself and for the others that come afterwards. So that every act is a way

that leads to heaven; these ways descend from heaven, they interweave the earth, they spread themselves everywhere and (to) whoever wants to enter, they make themselves sure ways and sure conductor that guide one even into the bosom of one's Creator. Do you see therefore what an act is in my Will? It is a way more than opened between heaven and earth.

“How beautiful is living in my Volition, not only is it a way, but as the soul is (about) to do her act, the divine breath descends into her act, and breathing forth fills all the creation with his omnipotent breath and everyone feels the refreshment, the love, the power of the creative breath that holds (the) power of enclosing everyone and everything, embalming with his divine and celestial air. My working Will, as much in ourselves, as in the creature, must work prodigies; but so many that it must be able to say: ‘I am a divine act, I can do everything.’ So that there is no honor greater that we can give her, nor do we receive glory that more glorifies us, felicitates us and renders us glorious and triumphant on the part of creatures, than to let our Will work in their act; we feel ourselves enclosed in her act, while left free, and to work in the human circle as we know how to work by God. To do this for us is an exuberant love, we love our act in which we see unfold our power and unreachable beauty; our sanctity, love and goodness that covers everyone; they kiss and embrace everyone, that they would like to transmute everyone and everything, into our divine dowries; how not to love an act so great? We love she who has called us and has lent us her act in order to let us do an act so great, and how not to love her who has served us as bearer in order to work so many of our wonders? What thing would we not give to her and who could deny her anything? It is enough to say to you that one who lives in our Volition everyone remains behind she is the first in sanctity, in beauty, in love, we feel our echo, our breath in hers, she doesn't pray, but takes that which she wants from our divine treasures. Hence take to heart to live in our Divine Volition.”

After this he added: “My daughter, our Will, circulates in all created things like blood in the veins; the primary act, the motion, the heat is always his, however if he finds a creature that recognizes him and lives in him, while he continues to circulate in everything, in this one he stops and forms his support in order to work his wonders, and while with power and immensity he doesn't leave anyone, with this (one) he opens his communications, because she will have ears in order to listen to him, intelligence in order to understand him, heart in order to receive him, and love him.

“In this he will make the deposit of his graces, of his finesses of love; the human will that lives in his will serve him as space where to continue his working act; he will form his center, his divine room and his outlet of continuous love; and as she will do her acts in my Volition thus is she reborn in God and God in her; and these rebirths make re-arise new horizons, more beautiful skies, suns more radiant, new divine knowledges. Every act more that she does in my Volition we feel ourselves more transported to make ourselves recognized, we feel more confidence to entrust ourselves to her; because our Will being in her, will know how to guard with jealousy that which we say and give to her; and therefore in every rebirth she will be reborn to new love, to new sanctity, to new beauty.

“Hence, watching her in the delirium of our love we say to her: ‘Our Volition, makes you always more beautiful, more holy, and how much more you are in him so much more you grow and are reborn in our divine being.’ Every act more that you do our Will imposes himself to make you give of ours, to tell you new secrets to make you new discoveries of our love; if we didn't always give to this creature we would feel ourselves missing the motion to our divine life, that which can not be; and

she can not even be if she doesn't receive, she would feel herself missing the food of love, the tenderness of her Celestial Father. Therefore be attentive and recognize that you are carried in the arms of the divine paternity."

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**July 18, 1938**

***How beautiful it is to see the creature in the Divine Will. How created things wait for her in order to love their Creator. The exuberant love of God for one who lives in him.***

My flight in the Divine Volition continues; his power and immensity feel as the need of the company of his beloved creature in order to carry her everywhere he is found and as found, his works, detain her in order to tell her the different story that every single work of his possesses and the diversity of love with which they are animated and so much is he delighted in making known the source the specialty of his works, that not only does he make a gift of his works to one who listens, but he celebrates together (with) his works. Now while my mind was surprised, enchanted, my always amiable Jesus surprising me said to me:

"My blessed daughter; there is no enchantment more beautiful, that pleases our supreme being, than to see the creature enter into our Will; she, as she enters, takes us as in (her) arms and redresses herself inside and outside with our divine being, and we in order to repay her take her into ours in order to enjoy her; and oh, how beautiful it is to see her little but beautiful, little and powerful, little and wise, little and strong so much so as to be able to carry her Creator! There is nothing (in) which she doesn't resemble us.

"So that only the entering into our Volition she acquires and redresses herself with our divine qualities, with right given by us; master over everything, she gives herself to everyone, she loves everyone and wants to be loved by everyone, and she wants everyone to love us. To see a creature that wants that everyone love us is our most pure joy, most beautiful, most great; we truly feel our echo that we want that everyone love us and we love everyone; and if many don't love us we feel offended and robbed the rights of Creator, of Father who greatly loves his children. So that we feel ourselves portrayed by this creature, we find in her our own follies of love, how not to love her? Therefore to her our first kiss, the holds of our embraces; the stratagems of love that we do for her are unheard of, and how much more we love her more we want to love her."

Jesus became silent, and then added:

"My daughter, all created things await you, but do you know why? Because they feel with you, in virtue of my Fiat by which all are animated, the union, the inseparability with you, and since to the creature is given supremacy over everything they await you in the midst of them, so that together with her you glorify us, love us, according to the office that each one holds to give us.

"Every created thing possesses the fullness of true good; the sun possesses the fullness of the light and every act of light that it emits, every effect and good that springs forth from its bosom of light is a continuous little sonnet of glory, of love that it gives us; but it doesn't want to give us (that) alone, it wants her together for which it has been created. And then we remain truly loved and

glorified, when the creature animated by our Will, flows in that act of light, and loves us and glorifies us with love and glory of light; we feel our purpose, the cause for which we created the light; we find the creature hidden in that light that loves us with the fullness of the light and the heat; we find in her love that wounds us, love that sweetens us, love that always says love. Hence we gave to the creature into her power a sun that might love us. If we don't find her in created things, we are not content; they are rendered as instruments without sound and without life; at most we love and glorify ourselves, but it is not the creature that loves us and glorifies us; our purpose remains (a) failure.

"The wind awaits you, so that your voice flows in its moans, in order to feel your groaning love toward their Creator; oh, how honored it feels, when comes in the impetuositities of the wind your impetuous love almost ruling toward he who has created it, his billows, his breaths invested by your I love you! And while we feel breath of love from you, we breathe (in) you with love, in order to be more loved. The air awaits you that everyone breathes, so that it remains animated with your voice; and in every breath that they receive, they receive the I love you of their Creator and each breath that they emit races your I love you in order to carry us in your womb, all the lives, breaths changed into so many voices of love. Everyone awaits you in order to receive the new life of love of which the soul is bearer who lives in my Volition. Also the saints, the angels, the Queen of Heaven herself, awaits you in order to receive the freshness, the joy of the working love of the creature, that although she lives on the earth, but she lives with that same Volition (with) which they live; in order to be as watered with the love of this happy creature. They feel the new love with which my Volition has filled her, that investing everyone, they feel the joy of the conquering love of which she is bearer.

"What order, what harmony, my daughter, it puts one who lives in my Will between heaven and earth! All her acts, motions and thoughts are changed into voices, into sounds, into harmonies, that investing all created things, say by everyone that they love us, and while we remain loved, together with us everyone remains loved anew. All heaven remains enraptured from it in seeing the wonders, the sweet enchantment of one who lives in our divine Fiat.

"Now you should know that my love is not content, if I don't make and give new surprises of love to one who lives in my Volition, if I don't add (on) new things to make them known. Do you feel, my daughter, when I have loved you: my Celestial Father generated me, and I loved him; in that love I also loved you, because my Will carried you always present. I generate continually and in the enthusiasm of our love of Father and Son proceeded the Holy Spirit; in that enthusiasm I also loved you with continuous love. I created the entire creation, and each thing that I created first I loved you and then I created it and I extended it to your service. Also in the love between me and my Celestial Mamma, I loved you; and oh, how much I loved you in my incarnation in her virginal bosom! I loved you in every breath, in every motion, in every tear; my Will made you present, so that I might love you and you might receive as my gift(,) my breath, my tears, my motion; my love arrived to so much for the one who should live in my Volition, that also [when] I made graces to my saints, and I loved them, in that love she became enclosed.

"I can say I have always loved you, I have loved you in everyone and in everything, I have loved you in all times, in every place, I have loved you anywhere and everywhere.

"Oh, if everyone might know what it means to live in my Volition, the seas of love and of graces by

which they are inundated! A God that loves with always new love. How in our divine being we can hold our divine and predominant passion, that the creature live in our Volition, thus it would become their predominant passion, and at whatever cost they would put forth (their) life in order to live in that Fiat that loves them so much.”

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**July 24, 1938**

*Difference that passes between the Divine Will and love. How one who lives in the Divine Volition receives the deposit of the love of all the created things and forms the knoll to the acts of Our Lord. Call to everyone.*

I feel invested by the Fiat, it seems to me that he calls me in all created things, in order to give me his love and so to be able to love him more; but I thought to myself: “What difference passes between love and the Divine Will?” And my adorable Jesus, repeating his brief little visit with me, said to me:

“Daughter of my Will, my Will is life, my love is food; life can not be without food and if the food might exist without life that takes it, it would be rendered useless, and useless things God doesn’t know how to do. Life makes the food arise, so that the one and the other render themselves necessary; life can not form itself nor grow nor develop its great works without feeding itself, the food would remain without works, without giving of itself in marvelous things if it might not have a life that receives it.

“Beyond this my Will is light, love is heat; inseparable between themselves, light can not be without heat, nor heat without light; it seems that they are twins born from one birth, but however the first one to be born is the light and then arises the heat, so that the heat is child of the light; thus my Will holds his act first, love is his favorite daughter, his inseparable first-born; if my Will, doesn’t want it, she does not move(,) she doesn’t want to work, love remains hidden inside of her Mama, without doing anything, instead if my Will wants to work, she races, flies, is all eyes, motion, work and steps, without ever tiring.

“So also in the creature if she lets herself move by Will she will hold true love, she will be firm, constant and unshakable in good, if then she won’t be animated by him, her love will be a painted love, without life, inconstant; poor love where there is not the life of my Will; the good, the works that she will do will be exposed to the cold, to the nighttime hoarfrosts, to the scorching sun, that holds (the) virtue of burning and of drying out the most beautiful works! Do you see therefore, daughter, the difference between my Will and love? The daughter can not be born without the mother. Therefore take to heart, to possess his life, if you don’t want to be sterile in good, without generation to be able to populate heaven and earth.”

After this he added: “My blessed daughter, living in my Divine Will, puts everything in order, and makes known the good that all created things possess, the love with which they are invested, and they pour themselves upon the creature, in order to have her love with each distinct love that every created thing possesses. So that we find, in one who lives in our divine Fiat, the love with which we created and we extended the sky, and the multiplicity of our distinct love, with which we punctuated it with stars; each star is a distinct love and we see it sealed in the creature, whom loving us with so much

diversity of love for how many stars there are, we feel our immense and infinite love crowned with the crown of the love of the creature!

“Oh, how we remain content in finding in her his love that crowns ours! And in order to repay her we double our love in her in order to make her love us more, so that you exceed the sky with all its stars to love us.

“We find in her, the love, with which we created the sun; the sun is one, but the multiplicity of the effects (and) goods that it produces are innumerable; each effect is a distinct love, it can be a kiss, a caress of light that gives the Creator to his creature, an embrace of love, so many acts of life that we make rise from inside those effects that they can be called food with which creatures live; and we find in one who lives in our Volition, the love and multiplicity of the effects with which we created the sun; and oh, how we feel ourselves return the love, the kisses, the embraces, the multiplicity of the effects of love that the light possesses! And we feel ourselves crown our inaccessible light with the crown of light of her love.

“What doesn’t our Will let us find in one who lives in him? He lets us find the love with which we created the wind, the air, the sea, the little flower of the field, everyone and everything, and he regives us this love, rather he doubles it (for) us, and we double the love with which we created all the created things; our love makes festive it feels beloved, repaid, and prepares new surprises of love and forms the working creation in the creature. This love binds everything, heaven and earth, it flows everywhere and forms itself as cement, in order to reunite the inseparability that the lack of love has produced between God and creatures.

“Now, so much is my love for one who lives in my Divine Volition that that which I do, I have to do to her; I give the right to her over my acts as if they might be hers, and I remain with anxiety waiting that she takes my steps in order to have her walk, my hands in order to have her work, my voice in order to have her speak; so much so that if sometimes she omits making use of me, my love reproaches her sweetly and with inexpressible tenderness I say to her:

‘Today you have not had me walk, my steps remained waiting for you in order to walk in you and you have made them stop for me; my works today are suspended because you have not given me the space to work in your hands; I have always been in silence because you have not had me speak in your voice. You see, also my tears I hold them on my face, because you have not removed them from me in order to make use of them for you, in order to wash yourself, in order to refresh yourself in my love, and even to make of them a bath for who offends me, and still I feel (a) wet face from weeping. My sufferings are days without the kisses, the sweetenings of one who loves me, and I feel more embittered by them. Therefore take all of me do not leave anything of me, let me lean/rest my being with all my acts upon you and upon all your acts, and thus I will call you my knoll, my shelter; I will put in you, in the bank of my Will that reigns in you, all that which I did and suffered being on earth, I will multiply it, I will centuplicate it, I will make it continually re-arise to new life, so that you take for yourself that which you want and you will give me to everyone so that everyone knows me and loves me.’

“Indeed you should know that as the creature enters into my Will in order to do her acts she calls the

appeal to all created things, to the saints and angels, so that everyone becomes enclosed in that act. And oh, how beautiful it is to feel in that act that everyone loves me, everyone recognizes me and adores me, everyone does the same thing! My Will calls everyone, imposes himself over everyone, and everyone remains felicitated, honored to be enclosed in that act done in the Divine Volition, in order to love with new love and with the love of everyone he who loves them so much.”

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**July 30, 1938**

***How in heaven there are innumerable offices/(mansions), every blessed will hold a God to himself as his. How Jesus loved us in all created things. Spontaneity of Jesus in the sufferings.***

My poor mind is thickly invested by the enthusiasm of love of the Divine Volition; his wonders are always surprising, one more beautiful than the other; and my amiable Jesus surprising me with its brief little visit, with a love that enraptured my little soul, said to me:

“My little daughter of my Will the prodigies, the wonders, the enchanting scenes that I unfold in one who lives in my Volition are manifold, and so very beautiful and enchanting that to no one is it given to imitate them.

“You must know that in heaven there are innumerable offices/(mansions), but those prepared to the souls that have lived in my Volition on earth will be the most beautiful and distinct from the others; they will possess harmonies and divine scenes, enchanting, joys always new that will rise from the depth of my Will in which they have lived; they will hold in their power joys and happiness always new; in their power how much they will want of it so much will they form of it; because my Fiat holds (the) virtue of creating always new joys; these offices/(mansions) will be the new enchantment of that celestial sojourn.

“Now I want to tell you another surprise more beautiful yet. In heaven every blessed will have me inside of himself as his Creator, King, Father and glorifier; he will have me outside of himself, truly next to him, in a way as to feel himself carried in my arms; we will love together, we will felicitate ourselves together; I won’t be one God for everyone, but a God for each one; rather I will keep myself bilocated inside and outside of him; I will possess him inside and outside of me and they will possess me inside and outside as if I might be for each one alone. One God for everyone would not be full happiness; some would be near some far, some to the right, some to left, hence some would enjoy my caresses some not, some would feel more loved and felicitated by my near presence, and some not. Instead with each one having me to himself, inside and outside, we will never lose sight of each other; we will enjoy close love, not from afar; how much we would have loved and known each other on earth, more we will love each other in heaven.

“And then that which I will give to one who has lived in my Volition on earth, it will be so very great that all the blessed will enjoy double happiness. It is true that there from where I have my throne seas of joys spring forth to enlarge the whole celestial country, but my love is not content, if I don’t bilocate myself and descend to be to you for you/(face to face), one on one with my beloved creature, in order to love each other more and to enjoy ourselves together with her; and then, how to be able to be far from one who lives in my Volition? If between her and us is formed the inseparability of

Will and of love, how to be able to be even one single step away, if one alone is the love with which we love each other, and one the Will with which we work?

“Indeed, you should know, that one who lives in our Volition is inseparable with everyone even with the created things themselves; as she does her act in him she calls and embraces everyone, she encloses everyone in her act, she imposes herself over everyone in order to do that which she does. Therefore in one act done in my Volition I receive everything, even my own creation, in order to love me and to glorify me.”

After this he added: “My daughter, I do as a king that holds many queens that love with a love that one can not be without the other. This king forms so many sumptuous palaces, there he puts music inside, the most delightful scenes in order to make his queen happy and him together with her; then I bilocate myself for each one in way that all possess me and I am felicitated by my possession. The king can not bilocate himself in order to make his queens happy and he must be content to be now with one now with the other, and this already makes their love unhappy, and they are tyrannized by a broken love and not enjoyed forever. And if I might not hold (the) virtue of giving myself to each one as if I were only for her, leaving the creature even one instant alone without me my love would make me unhappy. Instead I am king that always courts my queens and they court me; if this were not so the fullness of happiness would be missing in the celestial sojourn.”

Whence I continued my round, in the divine Fiat, and detained myself at that which Jesus did being upon the earth, and my sweet Jesus added: “My daughter, for one who lives in my Volition and loves me, the silence weighs (on) me, my love always wants to say and reveal where it arrives, and in how many ways it loves her. Now, you must know that I being upon the earth, there was nothing that I did (in) which I didn’t search my beloved creatures, I kissed them to me, I pressed them to my Heart, I watched them with paternal tenderness. So that if I met with the sun I found in its light my beloved creatures, because having created it for them, with right they rule in its light, one can not say to you master of a good, if one doesn’t possess it and is there inside.

“Hence I found in the sun my creatures, I kissed them to me, I embraced and pressed them to my Heart, and since I also held them inside of me, I kissed them outside and inside of me, pressing them so very strongly to unite them to my own life. If I met in the wind I raced to kiss it; if I drank water, also in it I found them; and oh, with how much love I watched them kissed them, also in the air that I breathed! I met them (in) everything, I felt their breath and in every breath were kisses of love with which I sealed them. Therefore, in every created thing, in the starry sky, in the sea, in the plants, in the flowers, in everything I met with my beloved creatures in order to double my love in them, in order to make for them (a) feast, in order to re-embrace them and to say to them: ‘Your unhappiness is finished, because I have come from heaven to earth in order to make you happy; it is I that have taken your unhappiness upon myself; you can be sure. And then a God that loves you will be your fortune, your defense, your powerful help!’

“And then the most beautiful characteristic of my love, (is) spontaneity, so much so that in the same sufferings that they gave me in the passion; first I formed them myself in myself, I loved them, I covered them with kisses and then I passed them into the minds of the creatures so that they might make me suffer in my humanity. There was no suffering, that creatures might give me that was not



wanted first by me, in secondary order the creatures came, therefore my sufferings were drenched by my love, covered by my ardent kisses and possess the creative virtue to make re-arise souls to love me.

“True love is seen by the spontaneity, a forced love can not be said (to be) true love, it loses the freshness, the beauty, the purity; and oh, how they become unhappy in the sacrifices, inconstant! And while, it seems that they love; and since it is forced, or from necessity or from persons that they can not free themselves (from), they feel unhappy and embittered; a forced love makes poor creatures slaves. Instead, my love was free, wanted by me, nor did I have need of anyone, I loved, I sacrificed myself, even to give (up my) life, because I want and I love. Therefore, when I see in the soul a spontaneous love, it enraptures me and I say: ‘My love and yours gives the hand to each other, hence we can love each other with one love alone.’”

After this he added: “My daughter, one who lives in my Will, becomes guarded in my divine room, possesses all our goods; the strength and the light are in her power. Instead one who does my Will forms the way in order to arrive to enter into him. Now, on the way there are perils, she must be exposed to the heat and the cold, she won’t find water ready in order to drink, good foods in order to feed herself, bed in order to rest, one can say, she will be a poor wayfarer that never arrives to her residence. What difference between one who lives in my Volition and between one who does my Will, but it is necessary however to form the way, that is to live resigned, to do my Will in all the circumstances of life, in order to arrive to be able to live in my Volition; where she will find his divine room, the center of her rest, the exile changed in homeland.”

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**August 6, 1938**

***Exchanges of life between the Divine and human Will. Victory of Jesus. There is no greater offence than to remove oneself from the Divine Will. The speaking creation. The divine heartbeat and breath. Necessity of God to speak to the creature.***

I feel the need of giving myself continually to the Divine Will, I am the little baby that seeks the bosom of my mother in order to shelter myself in her, in order to be secure, and all abandoned in his arms. But while I thought this my beloved Jesus, visiting my little soul, all goodness said to me:

My little daughter of my Volition, you seek your refuge in me and I seek my refuge in you, in order to enjoy my creature and to rest myself in her, so that her love keeps me defended from all the offenses of creatures. You must know, that every time that the creature enters into my Will in order to do her acts, so many times I give her my divine life, and so many times she gives me her human life. So that she remains equipped with so many divine lives for how many acts she has done in my Will, and I remain honored and glorified surrounded with so many human lives; because an act in my Will must be complete, I give everything of myself, I don’t reserve for myself anything of my supreme being, and she gives everything to me of her human being.

“Therefore what is not the good that the creature receives with possessing so many of my divine lives? And as she goes repeating her acts, so many of my lives are added and I give (the) virtue of freeing her life in order to be able to say: ‘How many of my lives I have given her, so many she has

given me.' I can say that then I found all my contentment, when I see given me in every instant the life of her, in order to be able to give it to her. Seeing the human will given to me, is my greatest triumph, and taken with love I sing my victory, victory that costs me my life, and the anticipation of around six thousand years, in which I have longed with so many anxieties and bitter and ardent sighs the return of the human will in mine; whence having obtained it I feel the need of resting and of singing victory.

“Therefore there is no joy more beautiful that she can give me than to live in him, nor can there be greater sorrow that she can give me than to remove herself from my Will, because I feel offended in all created things; because anywhere and everywhere one finds my Volition, and I feel the offense arrive in the sun, in the wind, in the sky even inside my bosom. To see converted the great gift of the human will, that I gave to the creature that she should use it for (an) exchange of love and of life between me and her, into (a) deadly weapon in order to offend me, what sorrow! Now, one who comes to live in him makes this sorrow so raw disappear, how should I not I give all myself into her power and give her that which she wants?”

Then he added: “So much is my love toward one who lives in my Fiat, that as the creature feels the need to breathe, to feed herself, to move, thus I feel the need of forming a single life with her; because my Will, since he lives in her, he makes it for me my breath, my heartbeat, my motion, my food. You see, therefore, how necessary it is to me her permanent union with me and inside of me, otherwise I would feel myself missing the breath, the motion, the heartbeat and the food of my love from all the creation. Oh, how badly I would feel! Because one who lives in my Volition and inside of our supreme being is the creation speaking, moving and throbbing, that in the name of all created things brings us the food of love that all should give us. We can say that our love feeds all created things, therefore we feel the need of receiving the exchange of love in order (for) us not to remain fasting, and only one who lives in our Volition who embraces everything, loves us in everything, can re-give us the exchange of feeding us with her love.

“How beautiful it is to see the creature gather from all creation our scattered love, and also our love that has not been taken by human ingratitude and she brings it to us in order to give us the food of love in the name of everyone and of everything, she forms the enchantment of all heaven and we call her our welcome one, the bearer of all our works, the exchange of our love in which we can repeat our wonders.”

Then with an affection more tender he added: “My daughter, so much is our love for one who lives in our divine Fiat, that the mama can be, it seems more easy to divide herself from her daughter, we can not do it because our Will is united to her, transforms her into us, makes her want that which we want and do that which we do. As he enters into her, thus he transports her everywhere, gives her the place in all created things, in order to hold her anywhere and everywhere, always together in harmony with him, and says to her in how many ways he has loved her. To be without her seems impossible to us, we should (have to) separate ourselves from our Will in order to do it, but even we can not do this.

“Hence I give her the place in the starry sky, and oh, how beautiful it is, to hold her together with me in that azure vault, in that interminable extension of the sky that one can not see where it ends! And

I tell her the story of our eternal love that doesn't have (a) beginning nor can it have (an) end, nor can it undergo mutation; and since our love never stops, we take the creature from all sides, from above, from beneath, from right, from left, in order to bombard her with our love. And as the sky hides and covers all the inner world beneath its vault bombarded with stars in order to hold them defended and covered, thus our immutable love, more than sky, holds covered and hidden everyone in the sky of our love. We feel the need to say to the creature how much and in how many ways we love her, to love her and not to make her know how much we love her (is impossible); and in order to make us love, she forms the refreshment of our love, and loving us, although she is little, we feel ourselves re-give a sky of love, and with her repeated acts of love, we feel as bombarded by so many stars that rain on us: 'Love, love, love.'

"You see therefore, (the) necessity to our Heart to give her the place in every created thing; in order to tell her the distinct story of love that every created thing contains, I give her the place in the sun; and oh, how many things I say to her of our supreme being! Our inaccessible light that invests everything with its ardent love, that invests and hide itself in every fiber of the heart, in every thought and word; with my light I embalm, purify, embellish and there form with my light more than sun my life of love in the creature, and she feels my light and by way of light she wants to enter into the most intimate hideaways of our supreme being, in order to love us and to be loved.

"How beautiful it is to find one who loves us, our love finds its refuge, its rest, its outlet, its exchange. Therefore everywhere we give her the place, because in every created thing we hold to tell her a secret of love of ours; how many things we hold still to say, and if the creature doesn't live in our Volition, she won't understand us and she will constrain us to silence.

"Now, you must know, that as the creature does her acts in my Will, so many suns arise; and since one act in my Will is so much that it can not remain without doing good to everyone, these suns, as they arise, thus they race in the midst of the people and carry to some the kiss of light, to some strength, to some they put in flight the darkness, to some they pave the way, to some with (a) strong voice of light they recall (them) into good, an act in my Will can not remain without producing great goods. As the sun that rises in the horizon with its light in order to make itself light of every eye, it races and matures the plants, colors the flowers, purifies the air, gives itself to everyone; one can say, it renews and reinvigorates the earth, and forms its joy and its feast. So that if the sun might not rise, the earth would be dressed in mourning and would burst into weeping.

"More than sun is an act in my Will, its light races and does good to everyone, it renews and reinvigorates everyone in its light, minus some who might not want to receive it. And although they might not want to receive it, they are constrained to receive the good of its light, as one who might not want to receive the light of the sun, he is constrained by the empire of the light to feel its heat; such is the empire of an act in my Fiat, it can not be if it doesn't work prodigies of graces and of incalculable goods. Therefore one who lives in our Volition does everything, embraces everyone and gives us everything, if we want to love she gives us love, if we want glory she gives us glory, if we want to speak we hold one who listens to us, and if we want to do great works we hold one in whom to do them and who will render us the exchange. Behold therefore in our Volition I want you always, never to go out of him."

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**August 12, 1938**

***When the creature enters into the Divine Volition, heaven abases itself and the earth elevates itself in order to give each other the kiss of peace. Love of God in manifesting the truth. How all things become life. How all created things are members of Jesus. Diversity of love.***

The Divine Volition is always around me, that wants to invest my acts with his light in order to unfold his life there; it seems to me that he is so very at attention that he arrives to persecute me with love and with light, because he wants that in all that which I do he might enclose his life. Oh, how happy I feel in feeling myself persecuted with love and with light by the Supreme Fiat! And my sweet Jesus, surprising me, said to me:

“My daughter, see to what (an) excessive point my love arrives, that it wants the creature to live in my Volition, that I arrive to persecute her with love and with light. The light eclipses (in) her all the evils, in (a) way that seeing only my Will, she abandons herself in him and lets us do that which we want; the love allures her, felicitates her and makes her conquered by us.

“You must know that as the creature enters into our Volition in order to form her act, heaven abases itself and the earth elevates itself, and they meet together; what happy meeting! Heaven feeling itself transported on earth by the creative strength of the divine Fiat, they kiss the earth, that is the human generations and at whatever cost they want to give to them that which they possess, in order to content the Divine Volition that has transported it on earth, because he wants to reign in everyone; the earth, feeling itself elevated to heaven, they feel an unknown strength that drags them to good, a celestial air that imposes itself upon them, that makes them breathe a new life.

“An act in my Will gives of the incredible, these acts will form the new day, the human generations will feel themselves renewed, rejuvenated in good through means of them; they will form the disposition in order to dispose them to receive his life, in order to let him reign. These acts of creatures done in my Volition will be the outfit/wealth, the powerful preparations, the most effective means, in order to obtain such a good.”

After then he added: “My daughter, our love gives of the incredible! When we must manifest a truth that regards our Will, first we love it in ourselves, we facilitate it, we adapt it to the human intelligence, so that the creature succeeds easily to understand it and to make it real life; we outfit it with our love, and then we make it known as suitor of love that wants to give itself to them, as life that feels the need that wants to form itself in them. But this doesn’t satisfy, we purify the human intelligence, we invest it with our light, we renew it, so that it knows our truth, she kisses it, she encloses it in herself and gives it all liberty to form its life, in order to remain transformed in the truth itself.

“Therefore every truth of ours carries our divine life in the creature, suitor, that loves and wants to be loved, and our love is so much that we adapt ourselves to human conditions in order to facilitate the knowledge, so that if we know each other it is easy to conquer the human will in order to make it ours and she will have (an) interest (in) possessing her God. Without knowledge the ways are closed, the communications broken and we remain as the God distant from the creature, while we are

inside and outside of them, and they remain distant from us, no one can possess a good if they don't know it.

“Therefore we want to make known that one who lives in the Divine Will and works in him, everything becomes divine life in her. Possessing my Fiat, his creative virtue, all that which she does, if she thinks, if she speaks, if she works, if she walks, if she loves, he unfolds his life and thinks, speaks, works, walks and loves, he forms the working, speaking creation; the creature serves as to continue his creation indeed (in order) to do things more beautiful yet. Hence the creation didn't end, but continues still in the souls that live in our Volition, and if in the creation one sees the order, the beauty, the power of our work, in the creature one will see the love, the order, beauty, our creative virtue repeating our divine lives, for how many times she has lent us her acts in order to let us work.

“The creature is life she is not (a) work like the creation, therefore we feel an irresistible love of forming our lives in her. And oh, how we struggle, how content we are, as our love finds its rest and our Will his conclusion that is to form our life in her!

“Instead one who doesn't live in our Volition her works and steps are without life, as painted pictures that are not able neither to receive life, nor to give it, nor can they produce any good. Because they not are not able to nor can there be nor life, nor good, without my Will.”

Whence I was following my acts in the Divine Will and having made holy communion, my sweet Jesus said to me:

“How beautiful it is when I descend into the sacramental hearts and I find them in my Will, I find everything in him, I find my Queen Mother and I feel re-given the glory as if anew I became incarnate, I find all my works that surround me, they honor me, they love me; and since my Will circulates as blood and beats in all created things, therefore they are united with me as members that part from me, and remain in me; so that all that which I did on earth, and all created things, some (act) as arms for me, some as feet, some as heart, some as mouth and they love me and glorify me in (an) infinite way.

“The creature with living in my Volition everything is hers as it is mine, and she can give me my living humanity in order to love me, in order to keep me protected and defended from everything. She can give me the love that I had in creating the sun; how much specialty of love doesn't that light contain! She is stuffed with so many various and innumerable effects of sweetness, of colors, of perfumes; in every effect there is a distinct love of mine and you can see from the various sweetnesses (one) is not like the other; my love is insuperable, that I am not content to let man taste a single sweetness of my love, to allure him with only one color, with only one perfume, it puts forth (from) us so many different ones in order to drown her and to feed her with my love; so that my first food was my love, the other things came in (the) second order.

“Hence, the sun, that does so much good to the earth, with its light extends itself beneath the steps of man, fills their eyes with light, invests him everywhere, goes after him where he goes; it is my love that races in its light, that loving him lets himself (be) stamped on by his steps, my love fills their eyes with light, invests him everywhere, follows him everywhere and in that light there are my innumerable stretches of love; there is my love that languishes, that wounds, that enraptures; there is my love that

burns, that sweetens everything, that re-gives life to everything, there is my love that takes from all sides the creature and carries her as in (his) arms. Look, my daughter, the light, and you yourself can not number the so many varieties of my love, and if you will live in my Will, the sun will be yours, your member and you can give me so many diversities of love, for how much of it I have given you.

“All created things are my members; the sky and every star is a distinct love of mine toward the creature, the wind as my member does none other than as it blows, thus it blows my distinct love, and therefore now it blows to her the freshness of my love, now the caress with my love, now it blows to her with my impetuous love, now with its puff it carries the refreshments of my love to her. Also the sea, the drops of water press themselves among themselves in order to never cease murmuring (the) diversity of love with which I love creatures; also in the air that they breathe I send them in every breath my distinct I love you.

“Therefore descending sacramentally I carry together with me the created things as my members; with the enchanting scenes of so much variety and multiplicity my love is as an army (that) I put inside of the creature in order to love her and to make her love me. How hard, (and) sorrowful it is to love and not to be loved. Therefore live always in my Will and he will put you to light (of) the so many ways with which I have loved you and you will love me as I want you to love me.”

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**August 15, 1938**

***The feast of the Assumption is the most beautiful feast, most sublime. The working feast of the Divine Will in the Celestial Queen.***

While my mind swam in the sea of the Divine Volition, I stopped in the act in which my Queen Mama was assumed into heaven. How many wonders, how many surprises of love that enrapt ones mind. And my sweet Jesus, as if he felt the need to speak of his Celestial Mother, all festive, said to me:

“My blessed daughter, today the feast of the Assumption is the most beautiful feast, more sublime, more great, in which we remain more glorified, loved and honored. Heaven and earth are invested with an unusual joy never experienced, the angels and saints feel invested by seas of new joys and new happiness, and they extol with new hymns the Sovereign Queen, who in her empire reigns over everyone and gives joy to everyone. Today is the feast of feasts, and the only and new one, that is not repeated anymore. Today, the day of the Assumption becomes celebrated the first time the Divine Will worked in the Sovereign and Lady. The wonders are enchanting. In her every little act, even in her breath, in her motion one sees so many (of) our divine lives that flow as so many kings in her acts, that more than radiant suns they inundate her, surround her, embellish her, and make her so beautiful, that she forms the enchantment of the celestial regions. It seems little to you that her every breath, motion, work and suffering, were filled with so many (of) our divine lives? This is truly the great prodigy of the work of my Will in the creature, to form so many (of) our divine lives for how many times he had entrance into the motion, into the acts of the creature; and since my Fiat possesses the bilocative, and repetitive virtue without ever ceasing that which he does, hence the great Lady feels in herself multiplied these divine lives, which don't do other than to extend all the more his seas of love, of beauty, of power, of infinite wisdom.

“You must know that our divine lives are such and so many that she possesses that as she entered into heaven she populated the whole celestial region, that not being able to contain them they filled all the creation. So that there is no point where don’t flow her seas of love, of power and so many lives of ours of which she is the possessor and the Queen.

“We can say, she dominates us and we dominate her; and re-pouring herself into our immensity, power and love, she populated all our attributes with her acts and with the so many (of) our divine lives that she had conquered. So that from anywhere and everywhere we feel ourselves loved, glorified, inside and outside of ourselves, from within created things, in the most remote hideaways, by this celestial creature and by one who from our own divine lives that our Fiat has formed in her. Oh, power of our Volition, only you can make so many prodigies even to create so many (of) our lives in one who lets you dominate, in order to make us loved and glorified as we merit and want! Behold therefore she can give her God to everyone, because she possesses him, rather without losing any one of our divine lives, as she sees the creature disposed that wants to receive our life, thus she holds the virtue of reproducing from within our life that she possesses another (of) our divine life in order to give it to whom she wants.

“This Virgin Queen is a continuous prodigy, that which I did on earth she continues in heaven, because our Will when he works as much in the creature as in us, that act never finishes and while it remains in her, she can give it to everyone(,) the sun perhaps finishes to give its light because it has given so much to the human generations? Quite, while it has given so much it is always rich in its light, without losing not even one drop of light. Therefore the glory of this Queen is insuperable, because she holds in possession our working Will that holds (the) virtue of forming in the creature eternal and infinite acts; she always loves us, nor does she ever stop loving us with our lives that she possesses; she loves us with our love, she loves us anywhere and everywhere; her love fills heavens and earth and races to relieve itself in our divine bosom, and we love her so much that we don’t know how to remain without loving her; and while she loves us, she loves everyone, and makes us love everyone; who can resist not to make us give that which she wants? And then it is our own Volition that asks that which she wants, that with his eternal bonds she ties us everywhere and we can not deny her anything.

“Therefore the feast of the Assumption is the most beautiful because it is the feast of my working Will in this great Lady, that made her so rich and beautiful, that the heavens can not contain it; the angels themselves, feel mute, nor do they know how to speak of that which my Will does in the creature.”

After this, my mind remained astonished in thinking of the great prodigies that the divine Fiat worked and continues to work in the Celestial Queen, and my beloved Jesus added:

“My daughter, her beauty is unreachable, she enchants, fascinates, conquers, her love is so much, that it is offered to everyone, she loves everyone and (all) remain behind (her) seas of love, one can call her Queen of love, Victor of love, that she loved so much that by way of love she conquered her God.

“You must know that man with doing his Will broke the bonds with his Creator and with all the created things. This Celestial Queen, with the power of our Fiat that she possessed, bound her Creator with creatures, she bound all beings together, she united them, reordered them anew, and

with her love she gave new life to the human generations. It was so much her love that she covered and hid in her love weaknesses, evils, sins and creatures themselves in her seas of love. Oh, if this holy Virgin, didn't possess so much love, it would prove difficult for us to watch the earth! But her love not only makes us watch, but we want to give our reigning Will in the midst of them, because she so wants it, she wants to give to her children that which she possesses, and by way of love she will conquer us and her children."

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**August 21, 1938**

***Difference that passes between the life that forms in the sacramental hosts and that which forms in one who lives in his Volition.***

I am always *en route* in the Divine Volition and I felt worried, and I said to myself: How can it be that so many divine lives can be formed in us for how many acts we do in him? And my always amiable Jesus, always benign in order to make me understand all the more said to me:

"My daughter, to us everything is easy provided that we find that she lends the human will to live in ours; we delight even in the motion, in the breath, in the step to form new lives that move, that breathe, that walk, that speak; the human will lends us as so many veils, in which to form so many lives of ours. This is the last display of our love, and it pleases us so much that provided that the human will lends us its little veil, we populate all its acts, with the multiplicity of our divine lives.

"And then there is my eucharistic life, that gives proof of it and confirmation of that which I say to you, are they not perhaps little veils the accidents of the bread, in which I remain consecrated, I live and truly in soul and body(,) blood and divinity? And if there are a thousand hosts, a thousand lives of mine I form in every single host, if there is only one host, I form there only one life of mine. And then, what does the host give me? Nothing, not an I love you, nor a breath, nor a heartbeat, nor is a step of company, I am alone, and many times the solitude oppresses me, embitters me and I burst into weeping; how it weighs on me not having one to whom to say a word, I am under the nightmare of a profound silence. What does the host give me? The hideaway in order to hide me, the tiny prison in order to have (that) I would remain in order to speak, in order to make me unhappy. But since it is my Will that wants that I remain sacramentally in every host, he that is not ever bearer of unhappiness, neither to us, nor to the creatures that live in him, he makes flow in my sacramental life, our celestial joys that are inseparable from us, but always on our part; but the host never gives anything to me, it doesn't defend me, nor love me.

"Now if I do this in the host, that is form so many (of) my lives that give me nothing, much more so in one who lives in my Will. The difference between my sacramental lives, and the so many lives of mine that I form in one who lives in my Volition is incalculable; (there) passes more distance between the sky and the earth. First, we are not ever alone, and to have company is the greatest joy, that felicitates divine and human life.

"Now, you must know that as I form my life in the thought of the creature that lives in my Volition, I feel the company of the human intelligence that courts me, and loves me, understands me and gives me its memory, the intellect, the will in my power and since in these three powers was created our



image, I feel our eternal memory given to me for company that doesn't forget anything, I feel the company of my wisdom that understands me, and then the company of the human will fused with mine, that loves me with my eternal love; how not to multiply in every thought of hers as many of our lives, when we find that she understands us and loves us more? We can say, we find our profit; because how much more life we form so much more we make ourselves understood, we give her double love and she loves us more; if we form our life in the word, we find the company of hers, and since our Fiat is hers, we find all the prodigies that he has worked when our Fiat was pronounced; if we form it in her breath, we find hers that breathes together and the company of our omnipotent breath, when creating we infused life (in) her; if we form it in her motion, we find her hands that embrace us squeezing us strongly, that don't want to leave us anymore; if we form it in the steps they follow us anywhere. What beautiful company, one who lives in our Will, there is no peril that they ever leave us alone, we both are inseparable.

"Therefore the living in our Volition is the prodigy of prodigies, where we make (a) display of our so many divine lives, we make ourselves known who we are, that which we can do, and we put the creature in order with us, which we created; because you must know, that these lives of ours carry with themselves seas of light, of love, seas of wisdom, of beauty, of goodness, that invest the creature in order to make her possess the light that always grows, the love that is never extinguished, the wisdom that always understands, the beauty that always embellishes more.

"Therefore we love so much that the creature live in our Volition, because we want to give, we want that she understand us, we want to populate all the human acts with our divine lives, we don't want to remain enclosed, repressed, in our divine circle. To be able to give, and not give, how much it grieves us, and even to such that she won't live in our Volition the creature will be always the little ignorant one of our supreme being, incapable of even learning the vowels of how much we love her and of how much we can give her. They will be always the dissimilar children from us, that maybe don't even know us, degenerates from their Father."

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**August 28, 1938**

***How an act in the Divine Will contains everything, it can love for everyone. How everyone races in this act. Every act done in my Will is a day that one acquires.***

I continue to cross the sea of the Divine Volition in which it seems to me that everything is mine: light, sanctity, love; I feel assailed from all the parts, that they want to give themselves to me. And my sweet Jesus, visiting my little soul, said to me:

"My daughter, do not marvel, as the creature enters into my Will, all created beings, they feel an irresistible force to race toward who is working in my Will, because she, in order to work, needs the cortege of all his works; first, because it is inseparable from all that which he has done; second, because working, everything and everyone must take part in that which he does, in order to say with facts: 'My act is of everyone'; it elevates itself to heaven and felicitates all the celestial regions, it descends to the basest (regions) of the earth and makes itself step, work, word and heart of everyone. If it might not centralize everything and everyone in my act, the communicative force would be missing (for) everyone to be able to receive my full act of life, that with one single act it can give life

to everyone, to sustain and to felicitate everyone, to do good to everyone. Therefore when I work all things racing go forth from me, they enclose themselves in my act in order to receive new life, new beauty and happiness, and everyone feels honored and glorified in my act. Behold therefore when the creature enters into my Will and she remains in order to work, in order to love, no one wants to put themselves apart, everyone races; the Sacrosanct Trinity races, the Virgin Queen, indeed we want the supremacy in that act, and then everything and everyone, minus that one who ungrateful not knowing such a good, doesn't want to receive it. Whence, one act in my Will, there can be such prodigies, that it proves difficult to the creature to be able to retell them all.

"Now, you must know, she does all that which all the other creatures should do; if she thinks in my Will, she circulates in every thought of the creature, and the creature being in my Will circulates together and gives me the homage, the love, the glory, the adoration of every thought; creatures don't know anything of it, but I that am to light of everything, I receive the glory of all created minds. If she speaks in my Will, since mine is (the) voice of every word, I feel re-given to me the glory, the love of every word. If she walks in my Fiat, being step of every foot, she gives me the love, the glory of every step; and thus with all the other things; but creatures know nothing of it, that by means of one who lives in my Volition I take the glory that should be given me, they are secrets that pass between me and one who lives in my Volition. Rather there is even more, she arrives to give me the glory, the love that the lost souls should give me.

"The communicative virtue of my Fiat arrives to everything, and to everyone it gives everything and makes itself have everything. Who does and gives everything holds right over everything, and of receiving; but in order to receive everything the soul must live in our Volition, in harmony with us, wanting that which we want.

"My Will did this in my humanity, that in a single act that he did he felt loved, glorified, satisfied for everyone. He did it in the Queen of Heaven; if he might not have found in his acts love that loved for everyone, glory and satisfaction for everyone, I, Word Eternal, would not have found the way in order to descend from heaven to earth.

"Therefore an act in my Will can give me everything, love me for everyone and let me do the greatest excesses of love and of works toward creatures. And so much is my contentment when in my Volition he finds in the steps of everyone that she loves me, in the thoughts, in the words, that in my emphasis of love I tell her: 'Keep doing that which I did, so that I call you my echo, my love, little repeater of my life.'"

So much was the flood of his love while he said this then he was silent. And then he resumed:

"My daughter, blessed, every act done in my Divine Will by the creature is a day for her, a day full of happiness and of all goods; and if she does ten of them, twenty, so many days she acquires. Now, in these days she takes heaven as hers, and since she is still on earth, she takes the sun, the wind, the air, the sea as hers and her nature takes the most beautiful flowerings in order to adorn and to embellish herself, but flowerings that never fade. Oh, what beautiful appearance she will make when she will be in our celestial country! For how many acts done in my Volition so many days she will possess, each one will have its distinct sun, its azure sky bombarded with stars, its sea that murmurs,

its wind that whistles, that howls, that groans and blows impetuous love, love that reigns; they won't be missing not even the most beautiful flowerings, one distinct from the other, for how many acts she has done in my Will, nothing will be missing of beauty and of the good to one who has lived in my eternal Fiat."

Whence (I) continued to turn in the acts of the Divine Will, and my poor mind lost itself in the enchantment of creation, how many marvelous surprises, how many secrets of love there are in it; and then, the most beautiful work, the creation of man. And my sweet Jesus resumed to speak:

"My daughter, the creation of beings and the creation of man I can call them my two arms, because *ab eterno* it was in the divinity and in the going forth I didn't detach them from myself, I retained them as my members, in which I made flow life, motion, strength, creative virtue and continuous conservation. The arm of creation of beings serves to the arm of creation of man, but in that arm was I myself who had to serve man, and I serve him all hours, now with light, now with wind, now with air in order to make him breath, now with water in order to quench him, now, with food in order to feed him, and even with earth in order to have him enjoy the most beautiful flowerings and abundances of fruits. In this arm I put myself to (the) service of man, my love didn't let me mind to anything, I raced to him through means of created things carrying him as in (my) arms so that all things might bring joy and happiness to them; in this arm he finds all things as they went forth, has not gotten lost neither one drop of light, nor of water, nothing has changed, all that which went forth remains at their place of honor, giving me the glory of my eternal love, and they reveal me who is he who has created them, my power, my inaccessible light, my inarrivable beauty; every created thing is a story of my eternal love, and how much I love the one for whom all things were created.

"Now, from the creation of the beings, I passed to the creation of man; how much love in creating him! Our divine being flowed love, and in forming him our love raced and invested every fiber of his heart, every little particle of his bones; our love extended in his nerves, we made flow in his blood our love, we invested his steps, his motion, his voice, his heartbeat, each one of his thoughts, with love. When our love shaped him, it filled him so much with our love, in a way that in each thing, even in his breath, he had to give us love; how we loved him in everything, then our love arrived to the excess of breathing (in) him in order to leave (in) him our breath of love; for conclusion and crown we created our image in his soul, endowing him with three powers, with memory, with intellect and with will, remaining there in him as our carrier. So that man is united to us as members and we remain in him as our residence.

"But how much sorrow don't we find in him? Our love is not in vigor, our image remains, but it is not recognized, our residence is full of enemies that offend us; we can say: he has changed our fate and his, he has turned upside-down our designs upon him, and he does none other than to bring sorrow to our arm, that continues to love him and to give him life.

"Now, my daughter, our love wants to arrive to greater excesses, it wants to save our arm, that is man, at whatever cost it wants to reorder him; we will be constrained by our love to breathe anew (in) him, in order to scatter his enemies and ours, we will cover him anew with our love and we will make enter in him the life of our Will. It is not appropriate neither to our majesty, nor to our sanctity, power and wisdom, which to our creative work there be this disorder that dishonors us so much; ah,

no, we will triumph (over) man! And the certain sign (is) that we are manifesting the prodigies of our Volition and how one lives in him. If we didn't do this it would violate our power, as if we might be impotent to save our work, our own arm; this can not be, it would be as if we might not be able to do that which we want; ah, no, no! Our love and our Will will conquer and will triumph over everyone!

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**September 5, 1938**

***The human will cross of the divine; and the divine cross of the human. How in the Divine Volition things change themselves, dissimilarities don't exist. How Jesus makes up for all that which can be missing to one who lives in his Volition.***

I feel the life of the divine Fiat in my soul, which wants to be my motion, my breath and heartbeat; he wants such union with the human will, that in nothing must one be opposed to that which he wants to do, otherwise he laments, is displeased and feels put on (the) cross by the human volition. And my beloved, repeating his brief little visit with me said to me:

“My blessed daughter, how much my Will suffers in the creature! It is enough to say to you, each time that one does ones will it puts mine on (the) cross. So that the cross of my Will is the human volition; but not with three nails, as I was crucified upon the cross, but with so many nails for how many times one is opposed to mine, how many times he is not recognized; and while he wants to do good, he becomes rejected with the nails of ingratitude. How excruciating is this crucifixion of my Will in the creature; how many times he feels the nails put forth to his breath, heartbeat and motion, because not being known that he is life of the breath, heartbeat and motion, the human breath, motion and heartbeat, serve as nails that impede him from developing in them the good that (is) needed. Oh, how he feels (on the) cross in the human volition! He with his divine motion wants to make sprout the day in the human motion, and the creature puts the divine motion (on the) cross and with her motion she makes sprout the night and she puts (on the) cross the light; how my light sorrows in seeing itself repressed, crucified, put in the state of inability by the human volition!

“With his breath he wants to make his breathed in order to give her the life of his sanctity, of his fortitude; and the creature, by not receiving it, puts forth the nails of sin, of her passions and weaknesses; my poor Will, in what (a) state of sorrow and of continuous crucifixion he finds himself in the human volition! She does none other than to put (on the) cross our love and all the goods that we want to give her are filled by her nails.

“Only one who lives in mine doesn't put (on the) cross my Will; rather, I can say that I form her cross, but her cross is well different. With mine my Volition knows how to put forth nails of light, of sanctity, of love, in order to make her strong with our own divine fortitude, which doesn't give sorrows, rather, he renders her happy, beautiful with an enchanting beauty, and they are carriers of great conquests, and one who has tried it so much is the happiness that she feels, that she prays us, begs us that we hold her always (on the) cross with our divine nails.

“From here she can not escaped; if two wills, human and divine, are not united, hers will form our cross and ours hers; rather, so much is our love and jealousy that we don't leave her free not even

a breath without our nail of light and of love, in order to always have her with us, in order to be able to say: 'That which we do she does, and she wants that which we want.'

"Rather, you must know that as the creature enters into our Volition, all is transformed, the darkneses are changed into light, weakness into fortitude, poverty into riches, passions into virtue; such mutation happens that one is not recognized anymore from that of before; her state is no more of the most vile slave, but of noble queen, our divine being loves her so much that it races into her acts in order to do that which she does; and since our motion is continuous, we move and we love her, we move and we embrace her; our motion moves itself and kisses her, makes her more beautiful, sanctifies her more; in every motion we give her of ours; and in the emphasis of our love, we speak to her of our supreme being, we make ourselves known who we are and how much we love her. Such identification passes between her and us, being one our Will with hers, that we feel her in our divine motion, and hers doing that which is ours, she loves us with our love, she gives our inaccessible light to us, in order to glorify our sanctity, in order to extol us and say to us: 'Holy, holy, three times holy you are; you enclose everything, you are everything.'

"How beautiful it is to see the human littleness in our Volition, that holds in her power our divine being in order to re-give it to us, in order to love us and to glorify us as we want and we justly merit; in our Volition the parts make themselves equal, the dissimilarities disappear, our unity unites everything and everyone and makes it one single act of everyone, in order to make itself act of everyone."

In hearing this I understood the sanctity, the beauty, the greatness, of living in the Divine Volition, and I thought to myself: It seems difficult to me living in him; how ever can the creature arrive to so much? Human weakness, the circumstances of life, many times too painful, the unexpected meetings, the so many difficulties that one doesn't even know what to do, divert the poor creature from a living so holy and that wants (from) us a highest attention? And my sweet Jesus resuming his speech, with an inexpressible tenderness as to feel my heart burst, added:

"My little daughter of my Volition, so much is my interest, my continuous yearning that I want that the creature live in my Volition, that when we have taken the accord, I and she, with firm decision that she must live in my Fiat, being my Will, I am the first to make the sacrifice. In order to obtain the intent that she can live in him, I put myself at her disposition, I give her all the graces, light, love, knowledge of my own Will, in a way that she herself must feel the need of living in him; when I want a thing, and she with promptness accepts to do that which I want, it is I that think to everything; and when (she doesn't do it) from weakness, from circumstance, not from will, from carelessness, I arrive to supply for and do that which she owed, and I cede to her that which I have done as if she might have done it. My daughter, the living in my Volition is life that I must form it is not virtue, and life has need of motion and continuous acts; if this were not so it would not be life anymore, it could be at the most work that doesn't have need of continuous acts but not life. Hence when for involuntary indisposition, for weakness (she doesn't do it), I don't break the life, I continue it, and perhaps in those same indispositions there is yet that my Will permits those weaknesses; hence the will of the creature already races in mine.

"And then (above) everything I look at the accord taken together, the firm decision made, of which

there has been no other decision (to the) contrary, and in view of this follows the pledge of supplying for her in that which she lacks. Rather, I double the graces, surround her anew with love, with new stratagems of love in order to have her be more attentive, I arouse in her heart an extreme need of living in my Will this need serves her as she feels the weaknesses thus she throws herself into the arms of my Will and prays him to hold her so very tight, so that she might be able to always live together with him.”

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**September 11, 1938**

*An act completed with the Divine Will is everything. Jesus grows his life in one who lives in him (the Divine Will). Horrible state of God in one who lives with the human will. “Every time that one enters in our Volition so many times we renew our works.”*

I feel that the sea of the Divine Volition always murmurs inside and outside of me, and so very often he forms his highest waves and inundates me so much, that I feel him more than life itself. “Oh Divine Will, how much you love me, that you want to always give yourself without ever ceasing in order to form your life in my poor soul, and so much is your love that it arrives even to besiege me with light, with love, with sighs in order to obtain the intent!” And my always amiable Jesus, surprising me said to me:

“My blessed daughter, in our completed Will becomes enclosed all the glory that the creature can give us, the love with which we must love her, and the love with which she must love us. So that in a completed act of Will we can say we have done everything, everything we have given, even ourselves, and everything we have received. Because with living in him, we give everything, and take everything, and she can give us everything.

“Instead if she doesn’t live in our Volition, if our Will is not completed, we can not give everything, she will be incapable of receiving our love, nor will she hold (the) capacity of loving us how much we want to be loved; and we to give of ours almost in little particles, as if we might be poor, we are not content; we don’t like giving our things at half, to be able to give and not give is always a sorrow for us, our love remains repressed and makes us give into delirium.

“Behold therefore we want the soul to live in our Divine Volition, because we want to give; everything and always without ever ceasing to give, our divine being never exhausts itself, how much more we give so much more we can give, and giving for us is relief, is happiness, is (an) outlet of love, is communication of our life that we do, and my love is so much that I remain in the soul in order to grow myself.

“Now, having to grow myself I watch over it continually, so that that which she does serves to make my life grow in her, I dispose her acts, her love, some to form my members, some my Heart, some the food in order to feed me, some the dress in order to cover me, in order to warm me; I am always in aptness in order to unite her motion to mine, her breath to mine, in order to find her motion in mine and her breath as if it were my motion and breath; I don’t let anything escape of that which she does, thinks, speaks, works, suffers, because it must serve to myself and to make my life grow. Hence I always remain in aptness, I never give rest to myself; and oh, how content I am with it, how happy

I feel always being occupied in my work to make myself grow in her.

“I didn’t create the creature so that she might remain isolated at all, it was my work and hence I had to unfold my work in order to form worthy work of me. Therefore if she doesn’t live in my Will I don’t find the first matter in order to form and grow my life, we live as distant, as isolated, and the solitude grieves me, the silence weighs on me; not being able to unfold my work, I give into manias of love and I feel myself rendered the unhappy God apart from creatures.

“Therefore, my daughter, be attentive, live always in my Will lend me your acts, let me work in order not to hold me in you as a God that might not be able or know how to do anything, while I hold to do the greatest work of making grow and forming my life, which will be so very beautiful that it will form the sweet enchantment to all the Celestial Court.

“Instead one who doesn’t live in our Will, our state is horrible in the creature, our life remains as strangled, broken, divided by the human will; her acts can not serve to form and grow our life; rather, they serve to break it, in a way (that) there one sees a foot of ours, there a hand, there an eye; how it makes us pity to see us so strangled, because our Will alone is unity, and where he reigns, of so many acts he forms of them one alone, in order to form one life alone. Instead the human will doesn’t do but broken acts amongst them that don’t have the virtue of uniting themselves, rather, they put in pieces our divine life in them. There is nothing more horrible, (the) scene that would make even the stones cry, than to see in the soul that she does her will the excruciating way how it reduces our life in her; her unworthy acts, that descend from the origin of her creation, dissimilar from her Creator, they form the knife in order to cut in pieces our divine life. How it grieves us, how our creative work, remains deformed, dishonored and our purpose of creation destroyed. Aye, if we might be capable of sorrow, the human will would embitter the sea of our joys and immense happiness!”

Whence I was following all that which the Divine Will has done, as much in the creation as in the redemption, and I found everything in act as if everything might want to give itself to me and my sweet Jesus added:

“My daughter, all that which has been done by our supreme being, is all in act, as if we were doing it for love of creatures, because all our works were done for them. Now, the creature that enters into our Divine Volition finds everything, and everything wants to give itself to her; and she in seeing herself so loved, makes them hers, loves them, and loves us for so many gifts that we make her and in every gift that we make her; she would like to give us the exchange of her life for gratitude and thankfulness, and in order to thank me for the so many gifts that we have given her. Hence, she feels given the gift of the sun, of the starry sky, of the sea, of the wind, of all creation; she feels given my birth, my tears, my works, my steps, my sufferings, my love with which I loved her and love her; and oh, how happy she feels! And making all our works and my own life hers, she loves us in the sun with that same love with which I created it, and thus in all the other things; she loves me in my birth, in my tears, in my steps, in my sufferings, in everything; and oh, how she felicitates us, glorifies us!

“And so much is our contentment that she gives us the occasion to be able to renew our works, as if we did them again. So that our love overflows from us and invests everything again with love, she

doubles our power in order to sustain everything, our wisdom that orders everything; our creative work races in all the creation and redemption in order to say to the creature: 'Everything is yours, and every time you enter into our Volition you recognize them and you make all these gifts yours, you give us the occasion and the glory as if we repeated again all that which we have done for love of creatures.' Our Will, is the repeater of all our works, he repeats them, always renews them, in every instant, every time that the creature wants to receive them; and while they give themselves, they remain at their place, they give themselves and they remain, and with giving themselves they lose nothing, rather they remain more glorified. Therefore be attentive to always live in our Volition."

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**September 18, 1938**

***How Jesus in our sufferings feels his repeated. How he is not ever moved in his works and in loving us. Example of the flower, one who doesn't live in the Divine Volition.***

I am in the sea of the Divine Volition between immense bitternesses and humiliations of the most humiliating and as a poor condemned one [August 31st 1938 the Holy Office emanated the decree of condemnation and put on the index of prohibited books the three books of Luisa up to then published.], and if it were not that my Jesus made himself my support, strength and help, I don't know how I could live, and my sweet Jesus, taking part in my sufferings, suffered together with me, and in the vent of his sorrow and love, said to me:

"My dear daughter, if you might know how much I suffer, if I might let you see, you would die of pain; I am constrained to hide everything, all the straights, the rawness of the pain that I feel in order not to torment you more. Know that it is not you that they have condemned, but me together with you; I feel my condemnation again; when one condemns the good it is to condemn myself; you however unite yourself in my Volition yours and my condemnation to that which I underwent when I was crucified, and I will give you the merit of my condemnation and all the goods that it produces to you: it made me die, called to life my resurrection, in which everyone should find life and the resurrection of all goods.

"With their condemnation they believe to have made die that which I have said on my Divine Will, instead I will permit such scourges, sad incidents, then I will make my truths re-arise more beautiful, more majestic in the midst of people. Therefore on my part and yours we won't move anything, we continue to do that which we have done, although everyone put themselves against (us); this is my divine way, that for how many evils creatures do, I never move/shift my works, I always conserve them with my power and creative virtue, for love of whom offends me; I always love them, without ever ceasing. With never moving ourselves our works are completed, they always remain beautiful, they do good to everyone; if we moved ourselves, all things would go into ruin, not one good of it would come to finish. Hence also in this I want you together with me; always firm and without ever moving yourself from inside my Will, doing that which you have done up to now; attentive to listen to me and to be the narrator of my Will.

"My daughter, that which doesn't serve today will serve tomorrow, that which now seems darkness because it finds blind minds, tomorrow for others that have eyes it will be changed into sun, and how much good they will do. Whence we continue that which we have done, we do on our part that



which is wanted (of) us, so that nothing lacks of help, of light, of goods, of surprising truths, so that my Will and kingdoms be known. I will make use of all means, of love, of graces, of chastisements, I will touch all the sides of creatures in order to make my Will reign, and when it will seem as if true good might have had to die, it will re-arise more beautiful and majestic.”

But while he said this he made me see a sea of fire in which the whole world remained to be enwrapped, I remained shaken by it; and my amiable Jesus, drawing me to himself, said to me:

“My blessed daughter, courage, do not be afraid, come into my Divine Will, so that his light takes away from you the sad sight in which the world races, and speaking to you of my Volition we soothe the pains that unfortunately we both suffer.

“You feel how beautiful it is to live in my Volition, that which I do, she does; how she feels that I say to her: ‘I love you’; immediately she repeats to me: ‘I love you.’ And I in feeling myself loved transform her so much into me, that with one voice alone we say: ‘We love everyone, we do good to everyone, we give life to everyone.’ If I bless, we bless together, we adore, we glorify together, we race together in help of everyone, and if they offend me we suffer together; and oh, how content I am in seeing that a creature doesn’t leave me alone ever! How beautiful is the company of one who wants that which I want and does that which I do! The union makes rise the happiness, the heroism in doing good, the tolerance in supporting (it), much more so that it is a human creature that belongs to the human family, that doesn’t do other than send me nails, thorns and pains; and I finding in this my hideaway and my desired company, knowing that she would be displeased if I punished them as they merit, in order not to displease her, I abstain (from) punishing them as they merit. Therefore, do not ever leave me alone, solitude is one of the hardest and most intimate sufferings of my Heart; not having one to whom to say a word to, as much in the sufferings as in the joys, it makes me give into such manias of sorrow and of love that if you might be able to experience them you would die of pure sorrow.

“And it is really this not living in my Will, leaving me alone! The human volition removes the creature from her Creator, and as she removes herself peace flees, and disturbances takes (the) place that torment her, the strength is weakened, the beauty is discolored, the good dies and evil rises, passions keep her company, poor creature without my Will, in what abyss of miseries and of darkness she casts herself! It happens like to the flower that is not watered, it feels itself lose life, it loses color declines upon its stem in order to await death, and if the sun invests it, not finding it watered, it burns it and finishes to dry it. Such is the soul without my Will, it is as a soul without water; my own truths that are more splendid than the sun, not finding water from the life of my Will, burn it more, they blind it and render it incapable of understanding them and of receiving the good, the life that they possess; and they arrive to such excesses that the good, my own truths, bearers of life to creatures, wage war. Therefore I want you always in my Will, so that neither you nor I suffer the hard pain of solitude.”

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**September 27, 1938**

***Symbol of the sea the Divine Will. How next to the sufferings of Jesus flow seas of joys. Power of innocent sufferings. The truths manifested new creation.***

I am always in the sea of the Divine Volition and my sufferings and inexpressible bitternesses I make flow in him, so that they remain invested by his divine light and change into light for me and for everyone. And my sweet Jesus, visiting my little soul, all goodness said to me:

“My blessed daughter, as the sea gives the place to all the things that there immerse themselves within, so much so that it gives (a) place to the fishes and holds them sunk in its waters, giving them all that which is needed in order to keep them alive; the fishes are the most fortunate the richest that they lack nothing, because they always live in the sea; oh, if the fishes might go out from the sea life would finish! The sea receives everything, lends itself to everyone, bathes everything and everyone and hides everyone in its waters. If the sailor wants to cross the sea and to go into different regions, the water of the sea receives the ship, makes itself way, accompanies him, never leaves him until he arrives to (the) destination; everyone can find (a) place in the sea.

“Such is my Will, everyone can find their place and with inexpressible love he makes himself life of each one, way in order to conduct them, light in order to disperse the darkness of life, strength in order to sustain them; he never leaves them alone, that which they do he wants to do it together. Oh, how distressed he is when he sees his creatures outside of his sea! Because he sees them ugly dirty so very dissimilar that they make one disgust them. Hence the most fortunate are those that live in my Volition, they are carried in the womb of his waves and provided that they live in him, he will think to all that which is needed for their good.”

After this I followed my sweet Jesus in his sufferings, and I united mine to his in order to receive the strength from his sufferings in order to sustain mine, because I felt as crushed, and my dear Jesus added with inexpressible tenderness:

“My blessed daughter, I suffered unheard of pains, but next to these pains of mine, flowed seas of joys, of happiness without end, I saw the good that they should produce I saw enclosed in them the souls that should be saved; and my pains, since they were pains of love, with the heat they matured the most beautiful sanctities, the most difficult conversions, the most surprising graces. And I felt in my most bitter sorrowful pains that they gave me the most merciless and cruel death, and seas of joys that sustained me and gave me life. If I was not sustained by the joys that my pains contained I would have died at the first pain that I suffered so much was the torment, nor would I have been able to prolong life.

“Now your pains not only are similar to mine, but I can say that your pains are mine; and if you might know how much I suffer from it? I feel the harshness, the torment that embitters me even in the depths of the Heart; but even in these pains come to flow the seas of joy, that will make rise my beautiful and majestic Will in the midst of creatures, you don’t know what is an innocent pain suffered for my cause, such is its power that the heavens remain astonished by it and everyone wants the satisfaction, the good of an innocent pain suffered; it can form with its power seas of graces, of light, of love, to (the) good of everyone; if it were not for these innocent sufferings that sustain my justice I would send in ruin the whole entire world. Therefore courage do not batter yourself my daughter, trust in me and I will think to everything, and defend the rights of my Will in order to make him reign.

“All that which I have said on my Will, I can say that it is a new creation, more beautiful more

manifold more majestic than the creation itself that everyone sees; rather, oh, how the rest remains behind! And as it is impossible (for) man to destroy it, to suffocate the light of the sun, to impede the impetuosity of the wind, the air that everyone breathes, and with all things to make a heap of it; thus they can not suffocate, much less destroy, that which I have said on my Will with so much love, because that which I have said is a new speaking creation, and every truth carries the imprint, the seal of our divine life; hence in the truths that I have manifested to you there are the speaking suns, the winds that speak and sweep away in my Volition even to be able to besiege the creature with the empire of his power; there are in these truths my various beauties that will enrapture creatures, the seas of love which will be continuous and inundating, that with their sweet murmur they will conquer hearts to love me; in these truths I have put all the possible and imaginable goods, love that conquers, that enraptures(,) that sweetens, that shakes, lacking nothing, in order to dominate the creature and in order to make my Will descend, with decorum and majesty together with the army of my truths to reign in the midst of them. And it won't be given to the creature to conceal this my new creation, I will know well (how) to look (after) it and to defend it; and then, my daughter, this new creation cost me the work not of six days, but for well fifty years and more, how can I ever permit that it will be repressed, that it doesn't have its life and doesn't go forth to the light? This would be not to have enough power, this can not be, I will know how to look after it, nor can they touch and destroy a single word of mine, it cost me too much, and when things cost a great deal one uses all the means, all the arts, one pledges even one's own life in order to obtain the intent. Therefore let me complete the work of this new creation, nor give thought of that which they say and do, they are the usual human inconstancies, that to one puff of wind they become black to another puff they are taking away the bandage and become white, hence I will know how to sweep away everyone and to make go forth my truths like (an) army trained to dominate the creature; patience is needed on my part and on your part, and without dirtying ourselves we go forward."

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**October 2, 1938**

*How the Kingdom of the Divine Will is decreed that it must come upon the earth. How it must sweep. The earth(,) the Queen of Heaven cries and prays. The Divine Will is like the sap to the plants.*

I am always in the Divine Volition although between inexpressible bitternesses, as if they might want to render turbid his sea itself, but this sea of the Fiat forms its waves, covers me, hides me within, sweetens the bitternesses for me, re-gives me strength, and makes me continue the way in his Will; his power is so much that it reduces into nothing my bitternesses and makes me re-arise from within them his life full of sweetness, all beautiful and majestic; and I adore him, thank him, pray him that he never leave me alone and abandoned. Whence my sweet Jesus, repeating his little visit with me, said to me:

"My daughter, good, courage, if you batter yourself you will lose the strength to always live in my Volition, nor give thought of that which they say and do, all our victory is that they can not impede us from doing that which we want; hence I can speak to you of my Divine Volition and you can listen to me, not any power can impede it. That which I say to you on my Volition, is none other than the carrying out of our decree done *ab eterno* in the consistory of our Sacrosanct Trinity, that he must hold his Kingdom upon the earth; and our decrees are infallible, no one can impede us who is not

effected. As was decreed the creation, the redemption, thus is decreed our Kingdom of our Will upon the earth. Hence, in order to complete this decree of ours I must manifest the goods that there are in him, his qualities, his beauties and marvels; behold the necessity that I had to speak to you so much, in order to be able to complete this decree.

“Daughter, in order to arrive to this I wanted to conquer man by way of love, but human perfidy impedes it from me; therefore, I will use justice, I will sweep the earth, I will take away all the harmful creatures, that like poisonous plants poison the innocent plants; when I will have purified everything, my truths will find the way in order to give life to the survivors, the balm, the peace that they contain and everyone will receive it they will give the kiss of peace to them, to the confusion of whom has not believed him, indeed condemned, he will reign, and I will have my Kingdom upon the earth, that my Will be done as in heaven so on earth.

“Therefore, I repeat to you, we don’t move ourselves in anything, we make our way and we will sing victory, and they make their way in which they will find confusion and shame of themselves. It will happen to them like to the blind ones that don’t believe the light of the sun because they don’t see it, they will remain in their blindness and those that see it and believe will enjoy, will show off in the goods of the light with their highest contentment.”

Jesus became silent, and my poor mind remained devastated by the so many gruesome evils of which he invested and will invest the earth. In this while he made the Sovereign Queen seen with red eyes and as blood stained by the so much weeping that she had done, but what straights to the heart in seeing my Celestial Mama cry, and with her maternal accent, with an inexpressible tenderness, crying, she said to me:

“My dearest daughter pray together with me, how my Heart aches in seeing the scourges in which the entire humanity will be enwrapped, the inconstancy of the heads, today they say and tomorrow they unsay it, it will cast the peoples in a sea of sorrows, and also of blood; my poor children! Pray, my daughter, do not leave me alone in my sorrow, that it all occurs for the triumph of the Kingdom of the Divine Will.”

Whence I followed the Divine Will in his acts, all abandoning myself in his arms, and my sweet Jesus resumed to say:

“My daughter, as the creature enters into our Will in order to make him hers, she makes hers ours and we make ours hers, and in all that which she does, if she loves, if she adores, if she works, if she suffers, if she prays, our Volition forms the divine germ/seed in her acts; and oh, how she grows beautiful, fresh, holy! Our Will is like the sap to the plants, if there is the sap the plants grow beautiful, are green, thick with leaves and produce mature, fat and tasty fruits; if instead it begins to lack the sap, the poor plant loses the green, the leaves fall, nor does it have the virtue of producing its beautiful fruits and it finishes with drying out; because the sap is like the soul of the plant, like the vital humors that sustain it and make the plant bloom. Such is the soul without my Will, she loses the beginning, the life, the soul of good, she loses the vegetation, the freshness, the vigor, she becomes faded, ugly, grows weak, and finishes with losing the seed of good.

“If you might know how much it makes me compassionate a soul that lives without my Will? I could call it my sorrowful scenes of creation, I who have created all things with such beauty and harmony, I am constrained by human ingratitude to see my most beautiful creatures that I created, poor, weak, covered with wounds as to make (one) pity. And yet my Will is at (the) disposition of everyone, he doesn’t deny himself to anyone; only who rejects him, who ungrateful doesn’t want to know him, voluntarily deprive themselves of him with our highest sorrow.”

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**October 10, 1938**

***First field of action of God the creation. Field of action one who lives in his Volition. How God doesn’t know how to deny anything to one who lives in him.***

I am always in the sea of the Supreme Fiat, of which so much is his love, that not being able to contain it in himself, he wants to make his creature see, his new surprises of his love, how much he has loved her and loves her; and if he finds the creature that loves him, he will make arise new love in order to make her touch with (her) hand that his love will never stop, but will always love her with new and growing love. And my always amiable Jesus, repeating his brief little visit with me, all goodness said to me:

“My little daughter of my Divine Will, you must know that our first field of action was the creation; this was a birth that *ab eterno* we held in our divine bosom, and in every thing that we had to put forth to the light of day we loved man; why only for him, because we loved him so much, we had decreed to create so many things even to forming (for) him the light of day, the azure vault that must never fade, an earth in bloom that had to serve him for floor; and then the greatest thing, the centralization of our love in every created thing that had to serve him as our womb where to carry him in our arms in order to felicitate him and to give him continuous life.

“And do you know why all these preparations, even to making ourselves go forth from our interior, as in (a) field of action, as to work, for love of whom had to make our Will reign? To so much work of ours we wanted our profit, our divine purpose that the man and all created things should hold for life, for regime, for food our Volition. This field of action of ours still lasts, our love races with an incredible velocity, because we are not subject to mutation, we are the immutable one, and that which we do one time, we always do. Even more so that to so extensive (a) field of action of ours, to so much work of ours, to so much of our palpitating love in every created thing and in every single fiber of the man, our purpose is not realized, that is, that our Volition reign and dominate in the heart of man. Can we form such an extensive field, does it still last in the work without obtaining the intent? This will never be, and only that the creation still lasts is the certain sign that the kingdom of my Volition will have its life and its full triumph in the midst of creatures. We don’t know how to do useless things, indeed, first we strengthen with highest wisdom the good, the profit, the glory that we must receive and then we do.

“Now I want to tell you another surprise. As the creature enters into our Volition in order to make him reign, we put ourselves again into field of action, we renew our work, and only for her we centralize our new love in every created thing, and in our emphasis of love we say to her: ‘You see how much we love you, that only for you we unfold our field of action, only for you we repeat all our

works? Incline the ears and you will hear in each thing our new notes of love that say to you how we love you, how you are covered and hidden in our love; and oh, the contentments, the joys that you give us, that we can repeat our field of action for one who lives and doesn't want to know other than our Will!

“Now all the creation, ourselves, finding in her our Volition, we all recognize her as our daughter; all the creation remains centralized in her and she in us; she renders herself inseparable from all created things, because our Volition gives her the right over everything; and our field of action finds its profit, the exchange of our work; already a creature living in our Volition works together with us, wants to do that which we do, want to love us with equal love; because being one the will that animates us, there can not be neither dissimilarities, nor disparity. Therefore we don't feel isolated anymore in the field of creation, we hold our company and this is all our triumph, our victory and the greatest good that we can give to creatures. Even more so than the creation that surrounds her outside, we unfold our field of action in the interior of her soul, and we create in her the most radiant suns, the most beautiful stars, winds that blow continuous loves, seas of graces, of beauties, divine and balmy air; and she receives everything and leaves us free, in our field of action, our true creation that did not oppose us in anything in that which we wanted to do; all found their place where to put our works.

“Thus the soul that lives in our Volition we can put all our most beautiful works in her; and our Volition prepares for us the space where to put them. So that our field of action, never finishes in one who lives in our Fiat. Therefore be attentive to receive that which we want to do with you.”

After this he added with a love that I don't know how to say:

“My daughter the interest that is more to (our) heart, our attention more assiduous, is on the soul that lives in our Volition. We are all eyes on her, it seems to us that we neither know nor can we do anything if we don't unfold upon her our working and creative virtue; our love brings us to look at her in order to see what she wants to do, if she wants to love our creative virtue creates our love in the depth of the soul, if she wants to know us we create our knowledge, if she wants to be holy, our creative virtue creates sanctity; in short what does she want to do? Our creative virtue, lends itself to create the good that she wants, in a way that she feels in herself the nature, the life of the good that she wants; neither can we, nor do we want to deny anything to one who lives in our Volition, it would be as to deny it to our own Volition, that is to deny it to ourselves, it would be too hard to not serve ourselves with our creative virtue for ourselves. Do you see therefore to what high, noble and sublime point one is found who lives in our Volition? Therefore, be attentive, not to take care of anything if not to live in him, thus you will feel our creative and working virtue.”

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**October 12, 1938**

***Who lives abandoned in God, finds in him his paternity, the refuge, the hideaway. The Fiat, support and life of all creation. How God takes the cord to/(of) one whom wants to live in him.***

I am between the arms of the Divine Volition, although under the nightmare of most hard sufferings as to move to pity all heaven and to make it race to my help in order to give me strength in a state

so sorrowful. “My Jesus help me do not abandon me, I feel myself succumb, how hard is my state.” But while I said this, my sweet Jesus, more than a most tender mother, had me (in his) arms pressing me to himself, and uniting his tears to mine, all goodness he said to me:

“My poor daughter, your pains are mine, and I suffer together with you; therefore courage, abandon yourself in me and you will find strength to your pains; one who abandons himself in me grows as a child that becomes brought up by his mama, who, swaddles/wraps him in order to make him reconfirmed in his members, feeds him with her milk, holds him between her arms, kisses him, caresses him, and if he cries mixes her tears with those of her baby’s; so that the mama is the life of her child; oh, if the little baby might not have his mama, how badly he would grow, without one who feeds him with her milk, without swaddling, without one who warms him, he would grow sickly, weak, and only a miracle could make (him) live! Such is the soul that lives abandoned in my arms, she holds her Jesus who does for her more than (a) mother, I feed her with the milk of my graces, I bandage her with the light of my Will, so that she becomes hardened and confirmed in good, I hold her pressed to my breast, so that she might not feel other than my love and the ardent throbs of my Heart, I cradle her between my arms, if she cries, I cry together; in a way that she feels my life more than hers, she grows together with me and I make of her that which I want. Instead one who doesn’t live abandoned in me, lives by herself, isolated, without milk, without one who takes care of her existence; one who lives abandoned in me finds her refuge in her pains, the hideaway where to hide herself in order to make that no one might touch her, and if they would like to touch her I will know how to defend her, because one who touches one who loves me, it is more than if they might touch myself, and I hide her in me and I confuse those people who want to strike one who loves me. And I love so much one who lives abandoned in me, that I make of her the greatest portent as to make astounded all heaven and thus to make remain confused those people that believed to strike her in order to make her remain covered with confusion and humiliation. To the so many pains that we suffer, we don’t add on this pain, that would be the most sorrowful of you not living abandoned in me and I in you, my daughter. Leave them to say and do, provided that they don’t touch our union, nor can anyone enter into our secrets, in the abysses of my love, nor impede me (from) that which I want to do with my creatures. We live with only one Volition and all things will be at (their) place between you and me.”

Then he added with a love still more tender:

“My blessed daughter, my Fiat is the support of all the creation, everything leans upon it, there is no thing that is not animated by its power; if it were not for my Fiat, all things, the creatures themselves would be none other than as so many painted pictures or as inanimate statues, incapable of generating, vegetating or reproducing any good; poor creation, if was not for my Will! And yet she doesn’t want to recognize him; what sorrow! To be life of everyone and to feel as suffocated in our own things created by us, because they don’t know us! What bitterness! If it were for not for our love and if we were capable of changing we would retract our Will from everyone and from everything, and everything would be been reduced into nothing; but since we are immutable and we know with certainty that our Will will be known, wanted, loved and that each one will hold him, more than life itself, therefore with unconquered patience that only our divinity can have and support, we await that he be recognized. And this with justice and with our highest wisdom because we never do useless things, if we do (something) it is because we want our profit, that is to receive glory, honor

from all our works, even from the littlest tiny flower of the field.

“If this were not so we would be like a God that might not know nor appreciate, nor give the just value to our works; therefore it is our justice that our Will be known as life of everything so that we obtain the purpose for why we created all the creation.

“Now you must now know that as the creature wants to do our Will and enters into him, she remains rehabilitated in ours; he rehabilitates in sanctity, in purity, in love, re-arises in beauty and purpose with which we created her, he scatters the evils of the human will and commences the life of good.

“My Will as he sees that the soul wants to live together with him, does as one does to the clock that has stopped, with giving the cord it commences its walk and marks the hours, the minutes, and makes itself guide of the days of man. Thus my Will, seeing her stopped in good by the human volition, as she enters into him he gives the divine cord, in a way that the whole being human and spiritual feels new life and the virtue of the divine cord with which she feels invested, which races in the mind, in the heartbeat, in everything, and with an irresistible strength, races in all that which is holy and good.

“This cord marks the minutes and the eternal hours of divine life in the soul, and oh, how it races in all that which is divine! We rehabilitate her in everything, we make her race everywhere in the immensity of our sea and do and take that which she wants, and although she can not embrace all our immensity, however she lives in our sea, is fed by him, he goes always embellishing her with our beauty, dresses her with the royal dresses of our Volition; in our sea she finds her rest, the chaste embraces of her Jesus, her reciprocal love, she divides together her joys and her sufferings, she grows always in good. My Will becomes for her life, her predominant passion; our cord makes her race so much that she arrives to form her little divine palace in our sea, which becomes inhabited by the Sacrosanct Trinity, who enjoy this fortunate creature, always overwhelming her with new graces and gifts. Therefore may it be to your heart to live in our Fiat, so that we find in you the joys, the glory of all the creation, the purpose with which we created it.”

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**October 26, 1938**

***The sad effects of the Disturbance. The little sick one in the Divine Volition. “Who lives in the Divine Will forms the support to her Creator and we put in safety our interests.”***

My poor existence feels the extreme need to live in the Divine Volition; the bitternesses, the sufferings that involve me are so many that I feel as if they might want to tear me from within the divine Fiat and therefore I feel more than ever the need to live in him; but with all the efforts that I make of living abandoned in his arms, I can not do any (more) than to feel myself embittered, groggy and upset by the so many nuisances and hard sufferings that surround me even to not being able from it anymore. “My Jesus, my Celestial Mama, help me don’t you see that I am about to succumb? If you don’t hold me in your arms, if you don’t continue to inundate me with the waves of your Divine Volition, I tremble and I fear what will become of me from it. Oh! Do not leave me, do not abandon me to myself in a state so hard.” But while I thought this my always amiable Jesus raced in order to sustain me in his arms, and all goodness said to me:



“My good daughter, do not fear(,) courage, I won’t leave you, nor can I leave you, there are the chains of my Will that tie me to you, and render me inseparable; and then why do you fear to go out from my Will? As in order to enter into him there was a firm act, definite, of wanting to live in him, thus in order to go out there would be needed another firm and definite act, this you have not done, my daughter will never do it, is (this) not true? That which I want (is) that you not let yourself be surprised by the disturbance, which makes you pale, makes you lose the freshness, weakens the strength, makes you lose the vivacity of the light of the Fiat, and my love remains repressed, the attention loses the step; and although you are in my Will, but you are as if you might be within a house that you don’t take care to do that which is needed to do, in order to decorate it, order it and give it all the sumptuousness that is necessary to you; thus being disturbed in my Will, you don’t mind/(pay attention) to receive my creative and working act, hence neither can I give to you nor I receive, you remain as in idleness.

“But however, courage, since your sufferings are for my cause, we hold you in our Will like the little sick one, which I the first, while I suffer together with you, because they are my sufferings and I suffer more than you, I do (for) you as (a) nurse, I assist you, I make you (a) bed with my arms, I put my sufferings around you in order to strengthen you; our Queen Mama races in order to put you in her womb in order to keep defended her little sick daughter and since one who has worked in my Volition has been the bearer of the glory and joy of all heaven, therefore everyone races around our little sick one, the angels, the saints, in order to assist her and to lend themselves to her needs. In our Will extraneous things don’t enter and that don’t belong there, the sufferings themselves must be our sufferings, otherwise they don’t find the way in order to enter you. Therefore courage that which I want is that you remain in peace.

“How many times I also beneath the press of hard sufferings became sick and the angels raced to sustain me; my own Celestial Father in seeing me between excruciating sufferings, raced, took me in his arms in order to fortify my groaning humanity. And my Mother, how many, how many times she fell sick in my Volition in seeing the sufferings of her Son, even to feel herself die and I raced to sustain her, I placed her to my Heart in order not to let her succumb. Therefore that which I want, courage, peace, do not batter yourself too much and I will think to everything.”

Afterwards he added: “My daughter, you still don’t know all the great good that the creature receives with living in my Will and the great glory that she gives to her Creator. Every act that she does in him is a support that God makes upon his creature, support of his power, of love, of sanctity. How many more acts she goes repeating so much more we entrust ourselves to her and more we can support that which is ours, because there is our Will that gives capacity and strength to the creature in order to receive that which we want to give; instead if we don’t find our Will and his repeated acts in her, we don’t find where to support ourselves, not possessing, neither strength, nor capacity, nor space, where to be able to receive our gifts, nor grace to be able to entrust ourselves. Poor creature without our will! It is the true citadel without doors, without sentinels that defend it, exposed to all the perils; and if we want to give, it would expose our gifts and our life itself to uselessness and perils to undergo offenses and ingratitude, as to make us change the gifts, the graces, into chastisements.

“Because you must know that when the creature does our Will, we put in place our interests, we never work to our disadvantage; beforehand we put in safety the interests, our glory, and then we

work; otherwise it would be as if we might not have care of our sanctity, nor might we appreciate our gifts, nor that which we might do, and neither might we know ourselves, nor our power, nor that which we can do. Who never undertakes an enterprise without putting in safety first his interests? No one; what can happen that for misfortune in his enterprise he can have some losses, but with having thought first to put into safety his interests, it will serve them that he doesn't descend from his condition, he can maintain himself in his state, instead if he might not have put in safety his interests, he could be reduced to die of hunger.

“Behold therefore we want the creature in our Will, because we want to put into safety our interests, that which we give, love, sanctity, goodness and all the rest. Our Volition takes the assignment to make them for us to retribute in as many divine acts; so that divine love we have given, and divine love she gives us. He transforms the creature in our sanctity, goodness, and makes us give holy and good acts, so that even her breath, her motion, her step is pure and holy, we feel in her acts the likeness of ours, because (as) such our Will renders them for us; and when we receive that which is ours from the creature, reciprocated in divine by our Fiat, our interest is in place, our love celebrates, our glory goes in triumph, and we prepare new surprises of love, of gifts and graces; when the interest comes to us, we don't mind anything anymore, we abound so much that the heavens are stupefied(.)”

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**October 30, 1938**

***“As the creature loves in our Volition we double (for) her new love.” Stupor/Amazement of heaven. How she acquires the right to judge.***

My little walk in the Divine Volition continues, although it seems to me that I do it with difficulty, step by step but my sweet Jesus it seems that he is content, provided that she doesn't divert and go out of his Fiat; I can say that I am truly sick for the so many sorrowful incidents of my poor existence. and therefore he is content with the little that I do, however he doesn't leave from urging us, to allure me with telling me new surprises of his Volition in order to make me retake the flight. Hence visiting my little soul, he said:

“Blessed daughter of my Will, how I yearn that the soul live in our Divine Volition; so much is my satisfaction that as she goes repeating her acts in him, thus I go preparing new gifts, new graces, new love, new knowledge in order to make her know my Will always more and make her appreciate and esteem, the celestial sojourn which has had the great honor of residing in you. So that, if she loves, I double my new love, and if I return to love I (return) always with my new love and surprise her , so much so that the creature feels so inundated, that confused she repeats: ‘Possible that a God loves me so much?’ And while she says this, she is taken by the enthusiasm of my love, she returns to love me, and I again surprising her with my love; a competition of love happens, the human littleness harmonizes with the love of her Creator.

“And not only does she love me for herself, so much is my love that she feels that she loves me for everyone and for everything and my Fiat what does he do? With his power and immensity he puts in flight this love that we have given to the creature, he makes it circulate everywhere; and we feel that she loves us in every step, in every motion, in every thought, word and heartbeat of all creatures; she loves us in the sun, in the wind, in the air(,) in the sea, there is no thing where she doesn't love

us; and oh, how we feel happy, glorified, that the creature loves us in everyone, and everywhere! With this we not only love her with new love, but all creatures; an act of love in my Will such prodigies happen, that the heavens aspire to be spectators in order to enjoy the new surprises of our love; and our own divinity, awaits with indescribable joy, that the creature comes into our Volition to love us in order to be able to make (a) display of our love, in order to feel ourselves loved by everyone, our love goes forth in field in order to make its way.

“And not only our love, but as the creature goes repeating her acts, in our Fiat, thus we put forth new power, new goodness, new wisdom in (a) way that she will feel animated by new power, goodness and wisdom (of) which everyone will take part; and we would have the joy of seeing you invest the human generations, with our new power, goodness and our wisdom.

“What can we not do with this creature that lives in our Volition? We arrive to so much that we give her the right to judge together with us, and if we see that she suffers, that the sinner must undergo rigorous judgments, in order not to have her suffer we make more mild our rigorous justices, and she makes us give the kiss of pardon, and in order to make her content we say to her: ‘Poor daughter, you have reason, you are ours, and you also belong to them, you feel in yourself the bonds of the human family, therefore you would like that we might forgive everyone, we will do how much more we can in order to content you minus that one might not despise or refuse our pardon.’

“This creature in our Will is the new Ester that wants to put in safety her people, and oh, how content we are to always hold her together with us in our Volition! Because through her means we feel more inclined to use mercy, to concede graces, to forgive the most obstinate sinners, and to make brief the sufferings of the purgative souls. Poor daughter! She has a thought for everyone, a sorrow similar to our sorrow, that she sees the human family as swimming in our Volition and they don’t recognize him, and they live in the midst of enemies, in the most squalid misery.”

Then he added: “My daughter, you must know, as the creature recognizes our Will, loves him, she wants to have her life in him, thus she pours herself into her God, and God pours himself into her; with this pouring forth on both parts, God makes the creature his, makes her take part in all his acts, rests in her, feeds her and makes her grow always more in his acts; and the creature makes her God hers, she feels him everywhere, takes her sweet rest in he who she loves and who forms her life and her everything.

“Other than this, as the creature does her act in our Fiat, thus we feel the bond of all created beings; in that act she wants to give us and make found everyone and everything, it seems that she makes us the visit from all beings, because everyone recognizes us, they love us and they make their obligation toward their Creator. And she makes herself supplicator\supplier of everyone, she loves for everyone and in everything, nothing must be lacking us in an act done in our Volition, otherwise we cannot say that it is our act. Our Will for decorum and honor makes himself provider to the creature of all that which all the other creatures should owe to do (for) us and all creation if it might have reason. If we might not find in our Will, in which the creature works, all our glory, the honor the exchange that is appropriate to us in order to have given life to so many, and create so many things in order to maintain these lives, where could we find it? Our Will diffuses into everyone, life and support of everything, ours is the greatest glory and the creature that lives in him he administers the occasion

to her to have her complete that which every creature should give us, of the glory and of the exchange for having created them.

“We knew that the creature was finished, her littleness can not give us neither love, nor complete glory, and therefore we exposed our divine being, the power of our Volition in order to receive that which was owed us, and the creature living in our Volition was (the) guarantee that for everyone she might love and glorify us. Therefore they are rights that we demand, that she live in him; rights of creation, of redemption, rights of power, of justice and of immensity, that at least that which she can not do alone, she does it united with our Volition and thus we can say: ‘The creature loves us, glorifies us as we want and merit.’ Hence if you want to give us everything, love us for everyone, live always in our Volition and we would find everything and our rights will be satisfied.”

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**November 6, 1938**

***An act in the Divine Volition encloses and embraces everything. All that which the creature must do is in God. How the human acts, find the divine acts.***

My poor mind feels transported by a supreme force into the sea of the Divine Will, and for how much I turn/tour and return in him, it is not ever given to me to turn (in) all of him; his immensity is so much, that it is not given to me to my littleness neither to look at all of him, nor to embrace him; and for how much it seems to me that I walk, so much is his immensity, that it seems to me to have made hardly a few steps. Whence I remained amazed, and my amiable Jesus, surprising me with his brief little visit, said to me:

“My good daughter, my immensity is unreachable, and neither can the creature embrace it all; and for how much we give them of ours, compared to our immensity, they can be called hardly little drops; it is enough to say to you, that even one act of our Will alone, so much is its greatness, that it surpasses all the possible and imaginable beings, it encloses and embraces everyone and everything; therefore the glory that we receive, when the creature offers her act and makes it invested by our Volition, is so very great, that it occupies all creation; because creation is without reason, while in the act in which the creature lets us work it holds the fullness of human reason, that invested by the divine one it surpasses the sky, the sun and everything.

“Hence if our glory is great, the exchange that we receive of love gives of the incredible, the good that the creature receives is incalculable. As she gives her act to us, and we make it ours, and thus everyone wants to give themselves to her, the sun with its light, the sky with its immensity, the wind with its power and empire, everyone finds (a) place in that act and they want to give themselves because their God becomes glorified with the fullness of a human reason, of which they are deprived.”

Jesus became silent, and I thought to myself: “How can it be that with only entering into the Divine Will our acts acquire so much good?” And Jesus resuming his saying added:

“My daughter, this happens in (a) simple and almost natural way, because our divine being is the most simple, thus our acts pure. Now you must know that all that which the creature had to do of good has been done, formed, fed by our Divine Volition; one can say that her acts existed, exist, will exist,

in him; they are as orderly lined up and all hold their place in our Volition; more so that first it becomes formed in us and then in its time we bring it forth to the light.

“Now, with entering into our Volition, the soul finds all that which is already hers and that we want that she takes, hence the human acts find our divine acts established by us for her, they fling themselves, transform themselves, kiss each other, enclose themselves in our divine acts, that are already theirs, and the human one becomes divine act; and since our divine act is great, is immense, and the human one is little, it feels scattered in the divine one, as if it might lose (its) life; but it is not true, the little life exists, the human reason is lost, is closed, has become occupied by ours, with its highest honor and with our highest glory, because we have given of ours to the creature. And playing the little atom of the human volition, we make such prodigies of love, of our glory, as to astound heaven and earth and feel ourselves as reciprocated that we have created the creature with all the creation.

“Now, you must know that all that which the creature does in our Will remains written with indelible characters of light in our Fiat; it is these acts that with their infinite value, they will have power to give to the creature his Kingdom and therefore we await that these acts be completed; they will give such exchange of love and of glory to us, of graces to the living, as to equalize the part between the Creator and the creature, in order (for) our Will to be able to reign in the midst of the human family. One act in our Will is so much that we can do and give everything.”

After this he added: “My daughter, as the soul enters in our Volition, thus she finds all the truths that I have manifested to her and that she has known about my Divine Will; when they have been manifested to her she has received the seed of each one of them and she feels the possession of them. Now as she enters into him while she feels them in herself, thus she finds them in my Fiat like so many queens that giving her (a) hand, make her climb in God, making him all the more known, giving her new light and new graces. So that my truths form the ascent in order to go to God, and God seeing the creature climbing into his arms, feels so much love, that he descends into the depth of the creature, in order to enjoy his truths and to reconfirm and instruct her as he must unfold his life in the truth that she has known. One can say that the soul and God form a divine society that works together and loves with a single love.

“Now you must know that the acts done in my Volition unite the times and form of them one alone; distance doesn’t exist between them; they are so very unified that while they are, one can say, innumerable, they form one alone; so much so that one works in my Volition, one loves, one adores, uniting the times they find themselves united together with the same acts that innocent Adam did when he loved and worked in our divine fields of our Fiat, they incorporate themselves with the acts and love of the Celestial Queen and even with the same acts and love of our supreme being; these hold the power of identifying themselves with everyone, of taking their place of honor everywhere, where there is my Will, they can say: ‘It is our place.’

“These acts done in our Volition are gifted with divine value, each one possesses a happiness, a new joy, in a way that the creature forms in her acts innumerable joys, contentments and happiness without end, as to form for herself a paradise of delights and of beatitude, beyond that which her Creator will give her.

“And this is as connatural to her, because my Will when he works as much in ourselves, as in the creature, he makes arise the fullness of his joys and delights that he possesses, and invests that which he works. Possessing in nature his seas always new with infinite joys, he can not work if he doesn’t generate new joys and delights. Therefore all that which one does in my Volition acquires in virtue of him the nature of celestial joys, the inseparability of all the goods, and one can say: ‘All times are mine and I make of them one alone.’ What joy to be able to say: ‘I myself have formed paradise because the divine Fiat has worked together with me.’”

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**November 13, 1938**

***How the truths on the Divine Will will form the regime, the laws, the trained army. The knowledges will give the eyes in order to make such a good possessed. The distinction /badge of the Most Holy Trinity. Sign in order to know if we live in the Divine Will.***

My flight in the Divine Volition continues, nor can I do less, I would feel as if I myself might kill my soul; heaven watch (over) me! And then how could I live without life? Whence, I thought to myself of the truths that Jesus had said to me on his Divine Will as if I might want to form doubts and might not understand well, and I said to myself: “Possible that one can arrive to so much living in the Divine Volition?” And my beloved Jesus, surprising me, all goodness said to me:

“My blessed daughter, do not marvel, my Will holds (the) power of making the creature arrive where he wants, provided that she be together with him. Now, you must know that his Kingdom will be formed, founded, upon the truths that he has manifested; how many more truths he manifests, so much more sumptuous, beautiful, majestic and more superabundant with goods and with joys will be this Kingdom. My truths will form the regime, the laws, the food, the trained army, the defense and life itself of whom will live in him; my truths will take every single distinct office of his, some will do as teacher, some as (a) most loving father, some as (a) most tender mother that in order not to expose her daughter to peril carries her in her womb, the crib in her arms, feeds her with her love, dresses her with light; in short every truth will be bearer of a special good.

“Do you see how will be my Kingdom of my Will (of) which I am speaking so much? And it displeases me when you are not attentive to write everything, because you will make missing one good more, because they will enjoy to according to what they will know; the knowledge will bring the life, the light, the good that it possesses; to possess a good without knowing it is almost impossible, it would be as if one might not have eyes in order to look, intelligence in order to understand, hands in order to work, feet in order to walk, heart in order to love. Instead the knowledge, the first thing that it does, it gives the eyes in order not to make it be a poor blind one, and making itself be looked at makes one understand and desire the good, the life that it wants to give them; more so that the knowledge of my truth makes itself actress and spectator in order to transmit its life into the creature.

“Now you must know that the acts done in my Volition are inseparable but well distinct between themselves, distinct in sanctity, in beauty, in love, in wisdom; they will have the distinction/badge of the Sacrosanct Triad, that while the divine persons are distinct between themselves, they are inseparable; one is the Will, one the sanctity, one the goodness, and so on. Thus these acts will be

inseparable and distinct, they will enclose in themselves the distinction/badge of the Supreme Trinity, one and three, three and one; indeed, they will possess it as (their) own life; these acts will be our greatest glory and of all heaven, in seeing in these acts so many times multiplied our divine life for how many acts one has done in our Volition.”

Whence, I thought to myself: “How can one know if one lives in the Divine Volition?” And my sweet Jesus added:

“My daughter, it is easy to know it. You must know, that my Fiat when he reigns in the soul, holds his working and continuous act, nor does he know how to be without doing anything; he is life, and life must breathe, move, palpitate, make itself be felt, must hold his first act agent, and the creature feels under his empire, and follows his acts, almost in (a)continuous way in the Divine Volition. So that the continuation is a certain sign that one lives in him; with this continuation, one feels the need of breath, of motion, of the divine attitude, therefore if one interrupts his continuous acts one feels to be missing life, motion and everything, and she immediately resumes his continuous acts, because she knows that it costs her much not continuing her acts, it costs her divine life, and who has possessed him with difficulty lets him escape.

“Now, this working of the creature in him, do you know what it is? The carrying out of the life of my Will that he does in the creature; because he alone holds (the) virtue of not ever ceasing in his continuous acts; if this might be able to give, that which can not be, everyone and everything would remain as paralyzed and without life. Now the creature by itself doesn’t hold this virtue of working continually, on the contrary united to my Volition she holds (the) virtue, strength, will, love to do it. He knows how to change things provided that the creature allows herself (to be) carried, possessed by him! He knows how to make such changes, that the creature does not recognize herself anymore, she remains but a distant memory of her past life.

“Then there is another sign, my Will, in order to reign, when he sees the soul disposed, first he embalms her will, her sufferings, with an air of peace and then forms there his throne. Hence one who lives in my Volition possesses a strength that never becomes less, a love that while she loves no one she loves with true love everyone in God; and to how many sacrifices she is exposed, for everyone and (each) in particular! Poor daughter, she is the true martyr and victim of everyone! And oh, how many times in seeing her suffer I look at her with such tenderness and compassion, and in order to encourage her I say to her: ‘My daughter, you have undergone my same fate, poor daughter, courage! Your Jesus loves you more!’ And in feeling herself more loved by me, she smiles in the sufferings and abandons herself in my arms. My daughter, in order to experience, to possess that which my Will knows how to do it is necessary to remain within him, otherwise they won’t understand an H/(letter) of it.”

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**November 20, 1938**

***The spectator of the Divine Will. He forms the adaptable matter for the works of God. The little divine field.***

It seems to me that the Divine Volition is inside and outside of me, in (the) act of surprising me when

I am about to do my little actions, to say my little I love you, in order to invest it with his light and make it his; he has an admirable and inimitable attention, that gives of the incredible, and if the creature is not attentive to give him her little acts, oh, how he suffers from it! Oh, how I would also like to be all attention in order to imitate him with not letting anything escaped me, so that we might be able to surprise each other side by side! But while I thought this, my sweet Jesus visiting my little soul all love said to me:

“My blessed daughter, the soul that wants to live in my Volition he becomes her spectator. He awaits her if she loves, because he wants to love together; if she works he awaits her, because he wants to be the actor and the spectator. So that my Will is in continuous anxieties and anticipations, of all that which the creature does, in order to invest it, in order to be the actor and to make them his. Indeed, you must know that as the soul enters into him, she finds the sanctity of God that invests her, his beauty that embellishes her, his love that transforms her in God, his purity that renders her so clear as to recognize her no more, his light that gives the divine likeness to her. Oh, how the power of my Will knows how to change the human fate. Behold therefore he becomes her spectator who wants to unfold his constant work, that *ab eterno* he holds prepared what he must do for that creature; he doesn't want to be repressed in his incessant motion; he arrives even to confine her in his eternal motion, so that she receives to give, in order not to suffer anticipations. Because (if) one who lives in his Volition doesn't have life together with him, he doesn't tolerate it; if he doesn't feel her in his divine motion, feel his divine sanctity (in) her, his love (is) stopped and suffocated.

“Therefore one who lives in our Fiat we hold our little divine field where we can unfold our work(,) our Will administers to us the adaptable matter in order to let us do the most beautiful works. Because when we want to work in the little field of the soul, we want to find the matter of our sanctity, because we never put our holy hands in human mud. In order to make our more beautiful works, we want to find our purity that attracts us, our beauty that enraptures us, our love that imposes itself upon us in order to make us work; and only our Will knows how to administer these divine matters of ours in order to let us work; everything is adaptable for us, and therefore we do work to make heaven and earth astounded.

“Instead where there is not our Volition, we are constrained to not be able to do anything, there are not our adaptable matters for us, and if there is some good, it is apparent good, flawed from one's own esteem and glory, from twisted intentions and we escape from working in her; because we will put in peril our most beautiful works; first we assure ourselves, and then we work.

“You must know that how many more acts one does in our Volition so much more one enters into God and more we enlarge the little field in our divine bosom and we can do more works more beautiful, we can give more of ours. So that the creature finds herself always under the growing act of our divine life; our love loves her so much, it carries her in (its) arms and makes us say continually: ‘We make you to our image and likeness.’ And it makes us grow her with our divine breath, with our sanctity, power and goodness, we look at her and we find our reflection, our wisdom and enchanting beauty; how to be able to be without this creature if we are tied with our divine prerogatives? If she possesses of ours and in order to love us, and in order to get herself out of debt for how much we have given her she gives us continually that which we have given her.



“Much more so that living in our Volition she has received from us (the) virtue of being able to produce life, not work; because we in giving our sanctity, our love and other we give the generative virtue, and she continually generates life of sanctity, life of love, life of light, of goodness, of power, of wisdom; and she offers them to us, surrounds us, and never finishes to give us exchange in life, that which we have given her; and oh, our satisfaction, our feast, our glory, in seeing return to us so many lives that love us, that glorify our sanctity! They make (an) echo to our light, wisdom and our goodness. The other creatures can give us at most work of sanctity, of love but not life; only one who lives in our Volition it is given to her to be able to form so many lives with her acts, because she has received from us the generative virtue to be able to generate how many lives she wants, in order to be able to say to us: ‘Life you have given me and life I give you.’

“Do you see therefore the great difference? Life speaks it is not subject to finish, it can generate, while works don’t speak, don’t generate, they are subject to disperse themselves. Therefore that which one can give us who lives in our Volition, how one can love us, no one can reach it; for how many great works they could do, they will be always little drops of water before the sea, the little light before the sun; a single I love you of this creature remains [leaves] all the love of all the other creatures united together behind. This I love you, for however little, walks, races, embraces and elevates itself over everyone; it comes into our arms and embraces us with its, it makes for us (a) thousand caresses. It tells us so many beautiful things of our love, shelters itself in our bosom we feel it always saying: ‘I love you, I love you, I love you life of my life, you have generated me, and I will always love you.’

“Whatever thing she wants to do he doesn’t do other than to form life if she does good acts and holy possessing the life of our Will she generates the life of our goodness and of our sanctity, and coming into our arms they speak to us of the story of our goodness and sanctity; and oh, how many beautiful things they say to us! With how much grace they narrate to us where our goodness arrives, what height and greatness of sanctity we possess! They never finish to say how very good and holy we are; and casting themselves into our divine bosom they penetrate into the most intimate hideaways in order to know more of how very good and holy we are and they remain to praise us how very good and holy we are; and oh, how beautiful it is to hear narrated our divine story to us from a human will, united with ours that suggests to them who is one’s Creator! In short, if she wants to glorify us she generates the life of our glory, and narrates our glory to us; if she admires our power, wisdom and beauty, she feels in herself as life our divine qualities, and she narrates to us how powerful, wise and beautiful we are. She says to us: ‘Life of my life, I have known you and I feel the need to speak of you and to narrate your divine story to you.’

“These lives are our greatest glories, our wide/generous generation, inseparable from us; they are always in motion, they always have something to say of our supreme being; and one life, doesn’t await the other, while of it another comes racing afterwards, and then still another, it doesn’t ever finish; our contentment is full, the purpose of creation is realized; that is the company of the creature that knows us. And while we enjoy her and she is with us, we make her grow in our likeness. Who is there that doesn’t love the company of one who belongs to him? More so we love the company of the creature, because we are life of her life.

“Therefore our sorrow was great when Adam, our first child, descended from within our Volition in

order to do his, the poor little one lost the generative virtue of generating with his acts divine life, at the most he could do works not life. He, united with our Volition, held the divine virtue in his power and therefore could form with his acts how much life he wanted; it happened to him as to a sterile mother that it is not given her to be able to generate, or yet as to a person that wants to do a work that possesses thread of the most radiant pure gold, this one removes from himself the gold thread, rather he puts it under (his) feet. The gold thread that has departed from him is my Will as life, the thread is substituted with his will which one can call iron thread. Poor little one! Works of gold he could do no more, invested by the radiant sun of my Volition; he must content himself to do works of iron, and if also required dirty works of passions. The fate of Adam underwent such mutation that he was almost not recognizable anymore; he descended into the abyss of miseries, the strength, the light were no more in his power; before sinning, in everyone and his acts grew in him our image and likeness, because it was an assignment that we took in the act of creating him, and we wanted to maintain our assignment, to hold in vigor our creative word, through means of his own acts, also to always hold him together with us and to be in continuous communication with him.

“Hence our sorrow was great, if in our omniscience it might not have made present to us that our Will should reign as life in future centuries, that was as a balm to our intense sorrow, for force of sorrow we would have reduced into nothing all creation, because our Will not reigning it served us no more, he had to serve only to creatures, while we created all things that should serve us and them. Therefore pray that my Will returns as life, and you be his victim.”

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**November 26, 1938**

***The disposition calls the divine work. The Divine Will puts the divine motion in one who lives in him. How one can give everything to his Creator. Enchantment of the divine pupils. The Blessed and the wayfarer.***

I am beneath the eternal waves of the Divine Volition, which wants to always give himself to creatures, but wants that she also should want it, he doesn't want to be an intruder that is made to find himself inside without her at all knowing it, he wants to be searched (for), he wants to give her his kiss of love, and then, as triumphator loaded with gifts, he enters into her and fills her with his gifts. But while I thought this, my sweet Jesus, who feels the need of entrusting his secrets to his creature, said to me:

“My blessed daughter, my Volition wants to give, but wants to find the disposition of the creature in order to dispose his gifts. The disposition is as earth in the hands of the farmer, for how many seeds he might have and might not hold an earth where to cast his seeds, never could he sow; and if earth might have reason and would not be disposed to receive his seeds, the poor farmer would feel cast in the face in the eyes the seeds with which he would like to enrich it. Such is my Will he wants to give but if he doesn't find the soul disposed he would not find the place where to put his gifts, he would feel them cast in the face with his highest sorrow, and if he wants to speak to her he would find her without hearing in order to let one listen.

“Therefore the disposition prepares the soul, it opens the divine doors, gives the hearing, puts her in communication; if they feel first, that which my Volition wants to give, in a way that she loves, yearns

(for) that which she should receive, if she is not disposed we give nothing, because we don't want to expose our gifts to uselessness. Instead the disposition serves as earth to the farmer, that is surrendered to that which he wants to do, it lets him work, hoe, form the furrows in order to put in safety the seed with which he wants to fill it.

“Thus our supreme being, if we find the disposition we do our works, we prepare her, we purify her, with our creative hands we prepare the place where to put our gifts and form our most beautiful works. Instead, if she is not disposed, with all our power, we can do nothing, because her inside is encumbered with stones, with thorns, with vile passions, and since she is not disposed she doesn't lend herself to let us take them away; how many sanctities go (up) in smoke for lack of the disposition! More so, that if she is not disposed she is not adapted to live in our Divine Volition, rather it seems that it is not for her; her sanctity grounds her, her purity makes her shame, her light blinds her. Instead if she is disposed she throws herself into his arms and lets him do that which we want to do; indeed, she is like a little child receiving our works with such love as to feel ourselves enraptured; and our Volition, what does he do? He makes his divine motion flow. With this divine motion she finds in act all our works, she kisses them, embraces them, invests them with her little love, she finds my conception, my birth in act, and with her love she wants to be conceived and reborn with me; and I not only let her do it, but I feel such a contentment that I feel reciprocated that I was born upon the earth, because I find one who is reborn together with me. But she goes ahead still more, the divine motion that she possesses makes her race everywhere and she finds, as a trained army, all that which my humanity did, my tears, my words and prayers, my steps, my sufferings; everything she takes, kisses, adores; there is nothing done by me that she doesn't invest with her love. And then, what does she do? She makes everything hers, and with a childlike way and grace she encloses everything in her womb, elevates it on high, she comes before our divinity there she arrays them around and with (an) emphasis of love says to us: ‘Adorable majesty, how many beautiful works I bring you! Everything is mine and everything I bring to you, so that all love you, adore you, glorify you and reciprocate you with the so much love that you have for me and for everyone.’

“This divine motion that my Volition puts in the creature that lives in my Volition is the new life that she receives; with this motion she holds right over everything, that which is ours is hers, therefore she can give everything; and oh, how many surprises she makes us! She always holds to give us. With this divine motion she holds (the) virtue to race everywhere, and now she brings us the creation in order to love us as we have loved her in all the created things, now she brings us all creatures in order to love us for everyone and with everyone, now she brings us all that which I did being on the earth, in order to say to us: ‘I love you as you want to be loved’; it is never stopped. It seems that she doesn't know how to be, if she doesn't make for us new surprises of love; she wants the intent to be able to say to us: ‘I love him, I love him always.’ And we call her our joy our perennial happiness; because there is no joy more beautiful for us than the continuous love of the creature.

“Because you must know that an act done in our Volition is more than sun that rises, which invests with its light all the earth, the sea, the springs, even the littlest blade of grass does not become put aside, everyone is invested with light. Thus an act done in him races, searches, invests everything, forms its mantle of the most radiant silver outside and within creatures, and thus pearled it carries them to us before our adorable majesty and makes us pray through our own Will with voices of light, with speaking love for everyone, and putting a sweet enchantment to our divine pupils, makes us see

all creatures mantled in our divine light, and we ourselves exalt the power of our Fiat, that with the power of his light knows how to hide the human miseries and even converts them into light, to one act of his he doesn't deny anything, because he holds (the) power to give us everything and to make up for everyone."

In hearing this I thought to myself: "If a wayfaring creature can do so much that lives in his Volition with one act alone, what won't the blessed in heaven do that have perennial life in him? And my sweet Jesus added:

"My daughter, there is (a) great difference between the blessed and the wayfaring soul. The blessed don't have anything to add on; the life, their acts, their will remained fixed in us, and they can say: 'We completed our day'; to do more is not given them, at the most we can give ourselves new joys and new love. Instead the wayfarer, her day is not finished and if she wants and lives in our Volition she can work prodigies of graces, of light for the whole entire world; prodigies of love for her Creator. Therefore all our solicitude is for the wayfarer soul, because our work is still in progress, it is not finished, and if she lends herself we will do works not ever done, works so very beautiful as to make heaven and earth astonished.

"Therefore our sorrow is great when we find the wayfarer that doesn't lend herself to let us do the most beautiful works that we want to do; how many of our commenced works (are) not finished! Others the most beautiful (are) broken. Because only in our Volition and for one who lives in him, can we complete our works, with an inarrivable beauty; because she administers to us the adaptable matter in order to do that which we want to do; outside of him we don't find neither sufficient light, nor love that rises, nor divine matter, we are constrained to fold (our) arms, without being able to go onward. And how many don't live in our Volition?

"And then, for the wayfarer there is the coin of the merit that races, and (in) all her acts animated by our Volition becomes coined our divine image, containing infinite value; so that when she wants she holds the coin in order to pay us (for) that which she wants. Therefore our work and interest is for the souls that are *en route*, because it is (a) time of conquests, while in heaven there are not acquisitions, but only joy and happiness."

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**November 30, 1938**

***One who turns in the Divine Volition and recognizes him in his works, receives the dowry that God has given them and forms her days, makes herself messenger of peace between heaven and earth. The divine generation. The bearer.***

I was making my round in the acts of the Divine Volition done for our love, and it seemed to me that everyone wanted to be recognized what they had done and how much they had loved us and how they love us, not being subject to finish their love. Whence I thought to myself: "What is the good that I do always returning in the acts of the Divine Volition?" And my always amiable Jesus, surprising me, all goodness said to me:

"My blessed daughter, you must know that all that which we have done as much in the creation, as

in the redemption, we didn't do other than to form the dowry, in order to endow creatures with our own goods and works. Now, one who comes into our Volition comes to take possession of her dowry, to recognize it and love it, and as she turns in him in order to know her most extensive dowry that her Creator has given her, thus it forms her day in time; so that how many times she turns, walks, loves, knows, so many days she forms, and I therefore have given her this great dowry that she can receive and know in time, so that she makes her days, which will be the days that will crown the eternal day of eternity that never finishes; hence how much more she turns in him so many more days she forms that will render her more rich and glorious in heaven.

“And if the creature might not take care to recognize, to possess, to love, this great dowry, first, that would be a poor unhappy one that lives in the miseries and is constrained to die of hunger, while she possesses so many goods. It would happen as to a father that endows his child with his most extensive properties, the which does not take care neither to know them, nor to go there often in order to possess and to enjoy the dowry that the father himself has given to her; this child with all the dowry that she could possess, because she does not care, doesn't recognize it as rich, she is poor, and one can say that she has descended from the nobility of the father, as if she were not his legitimate child. What sorrow would it not be (for) the poor father, that while he is so very rich he sees the child poor, covered with rags, and begs the bread of the others? This child, if she might have power, would make the father himself die of sorrow.

“In such state one finds our supreme being; all that which we have created was (a) dowry that we gave to the creature in order to make her happy and rich, and in order to let her know who we are, how much we have loved and done for her; hence one who doesn't turn in our works, doesn't recognize them, and neither possesses them, nor forms there the merit of her days in time. Isn't this a great sorrow for us? Therefore always come into our works; how much more you will come so much more will you recognize them, will love them and with right you will hold possession of them.

“Beyond this, every act done in my Will is a messenger of peace that departs from earth and comes into heaven and comes to put peace between heaven (and) earth; every word said on my Volition, carries the bond of peace, and one who comes in him to live, the first good that she receives is the bond of peace between her and us; she feels as embalmed in our divine peace. With this bond of peace, she feels in herself the virtue of making peace between heaven and earth, everything is peace in her; peaceful are the words, the glances, the motions; oh, how many times with a word she puts peace between us and the creature! A single sweet glance of hers and she peacefully wounds us and makes us change the scourges into graces! Therefore all her acts are none other than bonds of peace, peaceful messengers that bring the kiss of peace of creatures to God and of God to creatures.

“Even more so how much more the creature lives in our Will more so she penetrates into our divine family, she acquires more (of) our ways, becomes put to knowledge of our secrets, she resembles us more, we love her and she loves us more, and she puts us in (the) condition of always giving her new graces, new surprises of love, we hold her in our house belonging to our family; we can say: ‘She eats at our table, sleeps upon our knees.’ To live without her we can not do it; our Volition binds her in a way that renders her to us amiable, attractive, that we can not remain without her, nor her without us.”

After this he added: “My daughter, our desire is great, that creatures might live in our Volition. We find ourselves in the condition of a poor mother that feels the need to bring forth her birth and is not able to, she doesn’t have (a place) where to put it, nor one to whom to entrust it, nor one who receives it, poor mother, how much she suffers! Thus our supreme being finds itself, we feel the need to generate ourselves and where to put ourselves? If our Will is not life of the creature there is no place for us, we don’t have one to whom to entrust ourselves, nor one who feeds us, nor the cortege that is needed (by) us (for) our adorable majesty. And since our Most Holy Trinity is always in (the) act of generating, these births of ours remain repressed in ourselves, while we want to generate our Divine Trinity in creatures; but since they don’t live in our Volition, there is no one who receives our divine generation. What sorrow to see us conceal in ourselves without being able to unfold the great good that our eternal generation can do in the creature! Our Will embraces everything, and one who lives in him, as she forms her acts, thus she makes herself the bearer of everyone; if she loves she carries the love of everyone to us, if she adores she carries the adoration of everyone to us, if she suffers she encloses the satisfaction of everyone. One act in our Volition must surpass, enclose, embrace everyone and everything; and it arrives even to make itself bearer of our supreme being, because we never go out from our Volition, and one who lives in him can enclose us in her every act in order to bring us where she wants, to creatures in order to make us known, to all the creation in order to say to us: ‘How very beautiful are your works!’; to ourselves, in order to say to us: ‘You see how much I love you, that I arrive even to carry yourself to you.’

“We find ourselves in the conditions in which one finds the sphere of the sun, that never goes out from within the circle of its rays, and if these descend even into the depths of the earth, it invests everything, even the little seedling, its sphere, from the heights where it finds itself, is never drawn away by its light, it walks together and does that which its rays do. Such are we, we are the bearers of our Will, and she is our bearer; we are one life alone, and one who lives in him makes herself bearer of our divine being, and we make ourselves bearers of little human will. And we love her so much that she forms our victory and most beautiful joy to see completed in her our Will.”

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**December 5, 1938**

***Yearnings of God that one lives in his Volition. How he holds established that he will make so many divine lives for how many things he has created and for how many acts the creature will do in his Volition. How his sanctity, his love will remain formed in them.***

The sea of the Divine Volition always murmurs, he forms his highest waves in order to assail creatures now with light, now with love, now with enchanting beauty now with groans that want his spot in creatures in order to live in them; his love is indescribable and would arrive to excesses, he would use all his stratagems of love, provided that he might have the liberty of living and of making us live in his Fiat! I remained surprised in seeing this, and my amiable Jesus, said to me:

“Daughter of my Will, you don’t know where our love arrives and what we will do in order to make the creature live in our Will, this is the most beautiful point of the creation and if we don’t do this we can say our work is not completed, nor have we done that which we know how to and can do, we can say that we have not done anything of that which remains (for) us to do.

“You must know that *ab eterno* it has been established by our divinity, that so many lives we will make of ourselves, for how many things we have created and for how many acts the creature will do in our Will. Being (that) our being (is) superior to everything it is just that in its lives it exceeds the number of all the created things and of all the acts of the human family. Now, if the creature doesn’t live in our Will, we can not do it, there would be missing the divine material, in order to form our life in her acts, there would be missing the place where to put it; and then, to form these lives of ours without one who might want to receive them, without one who might know them and might love them, (is) to what advantage? Do you see therefore how it concerns the most beautiful act, the most powerful and wise? It concerns exposing our lives that we already hold generated in our bosom, and we can not bring them forth, because our Volition doesn’t reign. And it seems little to you that which the great work of the creation lacks? It is the most interesting act, the most culminating point in which the creation and all acts will be enveloped with a beauty so rare, a glory so great, as to make remain as so many drops the beauty that they have known of us and the glory that they have given us of the past.

“My daughter, oh, how we yearn (for) it! How our love quivers, groans, is delirious, that the creature live in our Volition! And since we know that many things will be lacking them in order to be able to make use of her acts in order to form our life, we are disposed to our continuous work in order to make up for her in everything; in every act of hers we will give her our love, our sanctity, our goodness and beauty, because nothing lacks for that which is necessary in order to form our life, and thus we will generate and will produce ourselves; and oh, how much exchange of love, of sanctity, of goodness we will have! We will felicitate ourselves in the sweet enchantment of our beauty, how must we not yearn that one lives in our Volition that it is not only the creature that we will have, but our own life generated in her acts? And while we will enjoy one life of ours, another will follow and then still another according to the acts that she will do. As we will see that she is about to do the act we will put forth of ours, and we will make of our own lives actors and spectators; what joy, what happiness, my daughter, to be able to form ourselves, to hold one who knows and loves us, and to possess our palace in the creature!

“Beyond this, the great good that the creature will have, her little sanctity will remain in ours, her little love will remain in ours, her goodness and beauty will remain in ours, in a way that if she will do a holy act, it will hold our sanctity in its power, if she loves she will love with our love and so on, in a way that her acts will arise from within our acts, because all that which is done in our Volition doesn’t go out neither from us, nor from within our acts. So that she will always love us and we will always feel loved; she will always grow in sanctity(,) goodness and beauty. With this she will always acquire new knowledges of her Creator, because she will feel him palpitating in her acts; my Will will make himself revealed, he will always tell her new things of our divine being, and in order to make her appreciate our life that she possesses all the more. The knowledge makes new love arise, it communicates other varieties of our beauty, it won’t give (only) time to time to tell her new things, as feeding her with that which we are. The happy creature will feel taken in the net of our love, she will feel invested by our light and by the enchantment of our beauty, and we will be so very enraptured with her love that we will refresh ourselves in her in order to love and in order to give vent to our love, and we will embellish her so much as to make ourselves undergo the enchantment of a beauty so rare.

“Therefore all the other things we can call little drops to the comparison of the creature living in our Volition. Hence be attentive; you will give me the greatest contentment, you will make me happy if you will live in my Will.”

After this I continued to think of the great good of living in the Divine Volition, and sweet Jesus resumed his saying:

“My daughter, so much is this good, that I feel our palpitating life alive in her, so much so that we don’t have need anymore of words in order to make ourselves understood, our breath in hers is word, which invests the human being transmutes it into our word, and she feels that he speaks in the mind, in the works, in the steps; and the virtue of our creative word invests her in a way that makes itself felt in the most intimate fibers of the heart and changes the creature into my word itself. My word becomes nature in her and not to do that which I say and want would be as if she might go against herself, that which cannot be.

“So that for one who lives in my Volition I am word in the breath, in the motion, in the intelligence, in the glance, in everything; so much so that while she feels herself fused and soaked in my word not having felt the sound of my voice she is amazed and says: ‘How can I feel my nature changed into his word and I don’t know when he said it to me.’ And I say her: ‘You don’t know that I am word in every instant? And although you don’t listen to me I speak, knowing that when you will enter into the Cabinet of your soul, you will find it and you will take the gift of my word.’ My words don’t run away but they remain and transform the human nature into him. Such union and transformation passes between one who lives in our Volition and us that we (make) ourselves understood without speaking, and we speak without word. And this is the greatest gift that we can make the creature, to speak with the breath, with the motion. She is so very unified with us that we use the same ways as we use with ourselves, and in spite of that our divine being is all word and voice, when we don’t want to we don’t make ourselves felt by anyone. Therefore be attentive and allow yourself to be guided in everything by my Volition.”

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**December 8, 1938**

***How the humanity of Our Lord served to veil his divinity, and the prodigies of the Divine Volition. How all created things and the creature herself are veils that hide the divinity. The Immaculate Conception, rebirth of everyone.***

The flight in the Divine Volition continues, it seems to me that in all natural and spiritual things he makes himself found and with an indescribable love says: I am here, we are together, not to be alone; without me you would not know how to do as I do and I would remain with sorrow to have been put aside, and you would remain with sorrow of not having in your acts the value of one single act of a Divine Will. While I thought this, my sweet Jesus, repeating his brief little visit to me, all goodness said to me:

“My blessed daughter, my most holy humanity was the depositary of my Divine Will, there was no act little and great, even the breath, the motion, that my humanity making itself veil didn’t hide in all my divine Fiat; rather, I would not have known how to breathe, nor to move, if it might not have



enclosed it in me. So that my humanity, served me as veil in order to hide my divinity, and the great prodigy of the work of my Volition in all my acts.

“If this was not so no one would have been able to draw near me, my majesty, the glaring light of my divinity, would have eclipsed and knocked them down, and everyone would run away from me. Who would ever have dared to give me the littlest suffering? But I loved the creature, and I didn’t come on earth in order to make display of my divinity, but of my love, and therefore I wanted to hide myself within the veil of my humanity in order to unite myself with man, to do that which he himself did, even to make him give me unheard of pains and death itself.

“Now one who unites with my humanity in all her acts, in her sufferings, with wanting to find my Will in order to make him hers breaks the veil of my humanity and finds in my acts the fruit, the life, the prodigies that he did in me, and receives as her life that which I did in myself; and my humanity will serve her for help, for guide, it will do for her as (a) teacher (for) how to live in him; in a way that I will hold myself on earth, which will continue to make me (the) veil in order to hide that which my Will wants to do. Instead if they will search (for) me without my Volition they will find only my veil, but they won’t find the life of my Volition, which can not produce the prodigies that he worked in the hideaway of my humanity. It is always my Will that knows how to hide in the creature the greatest prodigies, the most radiant suns, the wonders not ever seen, how many of my living humanities I would have held on earth, but alas, I search (for) them and I don’t find them because there is not one who searches with all firmness my Will.”

Dear Jesus became silent and I remained to think of that which he had said to me, and touched with (my) hand all that which Jesus had done, said and suffered, they were carriers of the Divine Volition, and resuming his speaking he added:

“My good daughter, not only (did) my humanity in a very special way hide my divinity and Will but all created things, and the creature itself is (a) veil that hides our divinity and adorable Will; the sky is (a) veil that hides our immense divinity, firmness and immutability; and the multiplicity of the stars, the manifold effects that our immensity, firmness and immutability possesses. Oh, if man under that azure vault might be able to see our disclosed divinity, without the veils of that azure that covers us and hides us! From our majesty he would remain crushed (in) his littleness and would walk trembling feeling (on) himself the continuous watch of a God pure, holy, strong and powerful; but since we love man we veil ourselves lending ourselves to that which he needs, but as hidden.

“The sun is (a) veil that hides our inaccessible light, our glaring majesty; indeed we must make a miracle in order to restrain our uncreated light in order not to arouse fright in him, and veiled by this light created by us, we approach each other, we kiss him, we warm him; we extend this veil of light even under his steps to the right to left, beneath his head; we arrive to fill his eye with light, who knows the delicacy of his pupil recognizes us; not at all, in vain! He takes the veil of light that hides us and we remain the unknown God in the midst of creatures. What sorrow!

“So that the wind is (a) veil that hides our empire, the air is (a) veil that hides our continuous life that we give to creatures, the sea is (a) veil that hides our purity, our refreshments and divine freshness; its murmur hides our continuous love, and when we see that she doesn’t listen to us, we arrive to

form the highest waves as to riot, so that they recognize us and because we want to be loved, whatever good man receives, there is veiled within our life that offers (it to him).

“Our divinity, that loves man so much arrives to veil itself even with earth in order to make it firm and stable beneath his steps in order not to let him stagger; even in the bird that sings, in the flowering meadows, in the various sweetnesses of the fruits our divinity veils itself in order to offer him our joys and let him taste the innocent delights of our divine being. And then what to say to you of how many prodigies of love, are we veiled and hidden in man? We veil ourselves in the breath, in the heartbeat, in the motion, in the memory, intellect and will; we veil ourselves in his pupil, in his word, in his love. And oh, how it hurts us not to be recognized, nor loved! We can say: ‘We live in him, we carry him and make ourselves carried by him, nor could he do anything without us, and yet we live together without knowing us!’ What sorrow! If he might know us the life of the man should be the greatest prodigy of our love and omnipotence, from within their veils they should not do other than to offer him our sanctity, our love, to cover him with our beauty, to have him enjoy our delights; but since he doesn’t recognize us, he holds us as the God far away from him; if we are not recognized we can not give, it would be like to give to the blind ones our goods. And he is constrained to live under the nightmare of his miseries and passions; poor man who doesn’t know us, neither in the veils that hide us in him, nor in the veils of all created things; he doesn’t do other than to escape from our life and from the purpose for which he was created. And many times not being able to support his ingratitude the goods that contain our veils change for him into chastisement.

“Therefore recognize in yourself that you are not other than a veil that hides your Creator, so that, you receive and we can administer to you in all your acts our divine life; recognize him in the veils of all created things so that everyone helps you to receive such a good.”

After this I was making my round in the acts of the Divine Volition. How many surprises in this Volition so holy! And what is more, he awaits the creature in order to keep her to light of his works, in order to make her know how much he loves her and in order to make a gift of that which he does; he feels the mania of always giving without ever ceasing, and is content, for exchange, with the little I love you of the creature. Whence, I arrived to the Conception of my Queen Mama, how many wonders! And my sweet Jesus, resuming his speech, said to me:

“My blessed daughter today is the feast of the Immaculate Conception, it is the most beautiful feast, more great for us and for heaven and earth. We, in the act of calling from the nothing this celestial creature, worked such prodigies and wonders that heavens and earth remained filled by it; we called everyone, no one was put aside so that everyone might remain reborn together with her. So that it was the rebirth of everyone and all of ours. (The) divine being overflowed so much from us, that we put at her disposition, in the act of conceiving, seas of love, of sanctity, of light with which she could love everyone, make everyone holy, and give light to everyone; the celestial tiny one felt reborn in her little Heart an innumerable people.

“And our paternal goodness, what did it do? First we make (a) gift to ourselves, so that we might enjoy and might court her, and she might enjoy and court us, and then we made (a) gift to every single creature. Oh, how she loved us and loved everyone with such intensity and fullness that there is no point that she didn’t make her love arise! All the creation, the sun, the wind, the sea, is full of

love of this holy creature, because it felt also reborn with her to new glory; more so that they had the great glory of possessing their queen; so much so that when she prays to us for the good of her people, she, with a love which is not given to resist, says to us: 'Adorable majesty, remember what you gave me, already I am yours and I am theirs, hence with right you must grant it to me.'"

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**December 18, 1938**

***God doesn't give if the creature doesn't want to receive. Sorrowful conditions when one doesn't live of the Divine Volition. The depositor of all creation. Divine food, love. Condition of God when one doesn't live of the Divine Volition, how one descends from his likeness.***

I am always between the arms of the Divine Volition, which makes everything present to me, in order to say to me: 'I have done everything for you, but I want that you recognize to what excesses my love has arrived.' But while my mind was lost my always amiable Jesus who wants to be always the first narrator of the Fiat and of their works, all goodness said to me:

"My blessed daughter, the making known what we have done for creatures is for us as the exchange of all that which we have done, but to whom can we do it? To one who lives in our Volition, because he gives the capacity in order to make us understood, the hearing in order to make us heard, and transmutes the human will to want that which we want to give them. We never give if the creature doesn't want to receive and doesn't know that which we want to give. You see, therefore, in what sorrowful conditions they put us when one doesn't live of our Will; they render us the mute God, nor can we make known how much we love them and how they should love us; it can be said, the communications remain broken between heaven and earth.

"Now, you must know that everything was created in order to make it a gift to creatures; every created thing, we made it bearer of the gift and of the love with which we endowed that gift. But do you know why? The creature didn't have anything to give us; we, loving her with highest love and wanting that she might have something to give us, (because if she doesn't have something to give the correspondence finishes, the friendship becomes broken, the love dies), we furnished the creature with so many gifts of ours, as if they were hers, so that she might have something to give us.

"Therefore one who lives in our Volition, we make her the depositary of all creation. And oh, our joy, our contentment, when making use of our gifts and in order to love us she says to us: 'You see how much I love you, I give you the sun in order to love you and I love you with that love with which you loved me in the sun; I give you the homages, the adorations of its light, its manifold effects in order to love you, its continuous act of light, in order to spread me everywhere and to put for you my I love you in all that which his light touches!' Now do you know what happens? We see all the light of the sun ruling, all its effects, from wherever its light passes, the I love you, the adorations, the homages of the creature; indeed, there is more; the sun carries as in triumph the love of the Creator (and) of the creature. So that we feel united in the sun with one Will alone and with one heart alone. And if the creature feeling that she wants to love us more, boldly says to us: 'You see how much I love you, but it is not enough for me, I want to love you more, therefore I enter into his inaccessible, immense and eternal light, that never finishes, and inside of that light I want to love you with your eternal love.' You can not understand our joy in seeing that not only does she love us in

our gifts, but also in ourselves, and we as conquered by her love, we repay her with doubling the gift and with giving ourselves into her power in order to make ourselves loved not only as we love in our works but as we love in ourselves and in order to love her.

“And so in all the other created things, she makes use of it in order to make us new surprises of love, in order to reciprocate the gifts with us, in order to maintain the correspondence, in order to say to us that she loves us continually; and we don’t know how to receive if we don’t give, we double the gifts; but the greatest gift, is when we see her carried in the arms of our Will; we feel so very drawn that we can not do less than to speak of our supreme being, to tell her one knowledge more of that which we are. It is the greatest gift that we can do that exceeds all the creation; knowing our works is gift; to make ourselves known is our life that we give, it is to admit her to our secrets, it is to entrust the Creator with the creature.

“To live in our Volition, to be loved, is everything for us. More so that the love of ourselves forms our continuous food. My Celestial Father generates without ever ceasing his Son because he loves; with generating me he forms the food as to feed ourselves; I, his Son, love with his same love and the Holy Spirit proceeds; with this we form other food in order to feed ourselves. If we created the creation it was because we love; and we sustain it with our creative and conservative act it is because we love; this love serves us for food. If we want that the creature knows us in our works and in ourselves it is because we want to be loved, and of this love we make use of it in order to feed ourselves. We never despise love, because it is love, it serves us, it is our stuff; our love appeases the hunger with the beloved being; and having done everything for love, we want that heaven and earth, creatures, and everything be for us all love; and if it is not all love, there enters the sorrow that gives us the delirium that we love and we are not loved.

“Now, our Will is our life, love is food. You see to what (a) high, noble, sublime point, we want the creature that forms in herself the life of our Will, (in) which, all things, the circumstances, the crosses, even the air that she breathes will convert into love, in order to feed her in a way to be able to say: ‘The life of our Volition is yours and is ours and we feed with the same food.’

“With this we see the creature grow to our image and likeness and these are our true joys in the creation; in order to be able to say to our children: ‘We resemble each other.’ And what should not be the joy of the creature to be able to say: ‘I resemble my Celestial Father.’ Therefore I want that she live in my Volition, because I want my children who resemble me.

“If these children don’t return to me in my Volition, we find ourselves in the condition of a poor father that, while he is noble, he possesses a science to be able to give lessons to everyone, he is rich and endowed with goodness and with rare beauty. Instead the children don’t resemble him at all, they have descended from the nobility of their father, they become poor, idiots, ugly, dirty as to make one disgust; the poor father feels dishonored in the children, indeed he looks at them and almost doesn’t recognize them; and in seeing them blind, lame, sick, and (that) they don’t even arrive to recognize (their) own father, these children form the sorrow of the father himself. Such are we; one who doesn’t live in our Volition dishonors us and forms our sorrow, how can they resemble us if our Will is not theirs? The which feeds our children with our same food, the which doesn’t do other than as they feed themselves thus he forms in them our sanctity, they remain embellished with our beauty,

they acquire such knowledge of their Father, because our Fiat with his light speaks to them, tells them so many things of their father even to make them fall in love so much so that they can not be without him; and this produces the likeness.

“Daughter without my Will there is not neither one who feeds them nor one who instructs them, nor one who forms them, nor one who grows them as children that resemble us. They go out from our residence and don’t know neither that which we do, nor who we are; nor how we love them, nor what they must do in order to resemble us; hence our likeness is distant from them. How can we resemble each other if they don’t know us and there is no one who speaks to them of our divine being?”

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**December 25, 1938**

***The descent of the Word. How easy it is to make Jesus born provided that one lives in his Volition. The paradise that let the Queen of Heaven find her little Jesus on earth.***

My poor mind continues its walk in the Divine Volition; oh, how happy he feels in seeing that his little newborn goes in search of his acts, in order to know them, kiss them, adore them, make them hers and say to him: ‘How much you have loved me!’ Whence I stopped in the descent of the Word upon the earth and I was sorry for him in seeing him alone. And my sweet Jesus with an indescribable tenderness surprising me said to me:

“My dearest daughter, you are wrong, the solitude was part of human ingratitude; but from the divine part and of our works, all accompanied me nor did they ever leave me alone. Rather, you should know that together with me descended the Father and the Holy Spirit while I remained with them in heaven, they descended with me on earth. We are inseparable; we ourselves if we wanted we could not separate ourselves; at the most we bilocate; and while we hold our throne in heaven, we form our throne on earth, but to separate ourselves not ever; at the most the Word took the operative part, however the Father and the Holy Spirit (are) always concurrent.

“Indeed, in the act that I descended from heaven, everyone moved in order to make (my) cortege and in order to give me the honors due to me; heaven courted me with all its stars giving me the honors of my immutability and of my love to me that never finishes; the sun courted me, giving me the honors of my eternal light, oh, how well it praised me the multiplicity of its effects, I can say making for me (a) cradle with its light and with its heat in its mute language it said to me: ‘You are light and I honor you, I adore you, I love you, with that same light with which you created me.’

“Everyone surrounded me, the wind, the sea, the little birdie, everyone and everything in order to give me the love(,) the glory with which I had created them, and some praised me my empire, my immensity, some my infinite joys, created things made for me (a) feast and if I cried they also cried, because my Will residing in them held them to light of that which I did; and oh, how they felt honored in doing that which their Creator did! Then I had the cortege of the angels, that never left me alone. And since all times are mine, I had the cortege of my great people that would have lived in my Volition, the which brought it to me in his arms and I felt it beating in my Heart, in my blood, in my steps; and only to feel myself invested by this people, loved with my own Will, I felt as repaid for my

descent from heaven to earth. This was my primary purpose to reorder the Kingdom of my Will in the midst of my children, never would I have created the world if I might not have the children that resemble me and that might not live with my own Will. He would have been in the conditions of a poor sterile mother who doesn't hold (the) power to generate and who cannot form a family for herself. Therefore my Will holds (the) power to generate and to form his long generation, in order to form his family."

Whence I continued to think of the descent of the divine Word, and I said to myself: "How can Jesus ever be born into our souls?" And the dear baby added:

"My daughter, it is the easiest thing to make me born, more so that we, do not know how to do difficult things; our power facilitates everything; provided that the creature live in our Volition, everything is done. As she wants to live of him, already she forms the residence for your little Jesus; as she wants to give beginning to do her acts, so she conceives me, and as she completes her act she makes me be born; as she loves in my Volition, thus she dresses me with light and warms me of the so many coldnesses of creatures. If every turn she gives me her will and takes mine, I amuse myself and I form my game and victory song of having conquered the human volition, I feel myself the little victorious King.

"Do you therefore see my daughter, how easy it is on (the) part of your little Jesus? Because when we find our Will in the creature we can do everything. He administers to us all that which we want and is needed by us in order to form our life and our most beautiful works. Instead, when there is not our Volition we remain impeded; there lacks us the love, there the sanctity, there the power, there the purity and all that which is necessary in order to be reborn and form our life in them. Therefore all is on the part of creatures that on our part we put ourselves at her disposition.

"Beyond this, in my birth my divine Mama formed for me a beautiful surprise: with her acts, with her love, with the life of my Will that she possessed, she formed for me my paradise on earth, she didn't do other than to weave with her love all the creation, and there she extended seas of beauties in order to let me enjoy our divine beauties within which shone her beauty. How beautiful was my Mama, in finding her in all the creation that let me enjoy her beauty and the beauty of her acts. There she extended her sea of love, in order to let me find that in all things she loved me; and I found my paradise of love in her and I felicitated and rejoiced in the seas of love of my Mama.

"Now, in my Volition, she formed for me the most beautiful music, the most delicious concerts, so that her little Jesus, might not miss the music of the celestial country. My Mama thought to all this so that I might not miss anything of the enjoyments of the paradise I left; she did nothing else in all her acts, (than) to form joys in order to make me happy. Only to rest on her Heart I felt such harmonies and contentments that I felt enraptured. My dear Mama with living in my Volition took in her womb paradise and made her Son enjoy it, and all her acts didn't do other than to serve to make me happy and to double my paradise on earth.

"Now, my daughter, you don't know another surprise, one who lives in my Volition is inseparable from me and every time that I am reborn, she is reborn together with me. So that I am never alone, I make her be reborn together with me to divine life; reborn to new love, to new sanctity, to new

beauty; reborn in the knowledges of her Creator, reborn in all our acts; indeed, in every act that she does she calls me to be reborn and forms a new paradise for her Jesus, and I make her be reborn together with me, in order to make her happy, to felicitate one who lives together with me is one of my greatest joys.

“Therefore be attentive to live in my Volition if you want to make me happy, if you want that in your acts you find my paradise on earth, and I will think there, to have you enjoy the sea of my joys and happiness, we will make each other happy.”

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**December 28, 1938**

***How one forms the echo between the Creator and the creature. How one act in the Divine Volition is found everywhere. The King and the army. The Maternity of the Queen of Heaven.***

My poor mind for how much it finds itself under the nightmare of excruciating pains, even to feel myself die, I do how much I can to follow to the acts of the Supreme Volition, although difficult, but I search him as my refuge and in order to draw strength in the painful state in which I find myself. And my beloved Jesus, having compassion for me, all tenderness said to me:

“Daughter of my Will, courage, do not batter yourself too much, depression makes (one) lose strength and makes feel distant he who lives in you and loves you so much.

“You must know that as the creature enters into our Volition in order to depose hers and to take ours, thus it commences in her our divine echo, which echoes in our divine being; and we; only to hear it we say: ‘Who is it that holds so much virtue that she arrives even to have the echo felt of her love, of her breath, of her heartbeat in our supreme being? Ah! It is a creature that having recognized our Will has entered to live in him; be our welcomed one! We in order to reciprocate will make her feel ours in her, in a way that we will breathe with one breathe alone, we will love with one love alone, we will palpitate with one heartbeat alone, and we will feel that the creature has life in us; we won’t feel alone, and she will feel that we have life in her in company with her Creator who never leaves her alone.’

“You must know that every act done in our Volition never finishes, it becomes repeated continually; and since my Will is found everywhere, thus the act becomes repeated in heaven, in created things and in everyone. Therefore an act in our Will surpasses everything, fills heaven and earth, and gives us such love and glory, that all other works remain like so many drops before the sea, because (it is) we ourselves who glorify and love ourselves (in the) creature that is covered with her Creator, and works together with him.

“Therefore for how many beautiful things it seems that they do outside of our Volition, they can never please us, because they don’t give of us, they can not be diffused everywhere, the love is so little that it hardly, if even, covers the act that she has done.

“Now, you must know that we love the creature a great deal, but in spite that we love her we don’t tolerate that she be together with us indecent, dirty, without beauty, nude, or else covered with

miserable rags, it would not be worthy of our Supreme Majesty to have children that don't resemble us and that in some way are dressed well, with the regal attire of our Fiat. It would be like a king that holds his army and his subjects poorly dressed, covered with filth to make one disgust to look at them, some blind, some lame, some deformed; would it not be (a) dishonor to this king to be surrounded by an army of miserable ones to make one pity? Would not one condemn the king who did not take care to form an army worthy of him, in a way that everyone should admire not only to look at the majesty of the king, but also the order, the beauty of the army, the flowering of the young people, the way how they are dressed? Would it not be (an) honor of the king to be surrounded by ministers, by (an) army that one takes pleasure in looking at them?

"Now our invincible love, with infinite wisdom, wanting to deal with the creature face to face, has disposed to give my Will to her, so that with his light he embellishes them, with his love he dresses them, with his sanctity he sanctifies them. You see, therefore, how necessary it is that our Will reign in the creature, because he alone holds (the) power of purifying her and embellishing her, in a way as to form our divine army; and we will feel honored in living with them, and in them; they will be our children who surround us dressed with our regal attire, embellished with our likeness.

"Therefore our Will first purifies, sanctifies, embellishes and then he admits them into our Volition to have life together with us. More so that, as the creature enters into our Volition so much is our love, that our divine being rains on her his rain of love, and in seeing her so very loved by us everyone races around her: angels, saints, in order to love her. The creation itself exults with joy in seeing our Will triumphant in that creature and rains love on her. And oh, how beautiful it is to see, that everyone loves her! And she feels so thankful in seeing herself loved by everyone, that she loves everyone."

After this I followed my round in the Divine Volition and arrived to the point of the birth of the little Jesus, who trembled with cold and cried and sobbed bitterly, and with his eyes swollen with tears he looked at me asking my help and between hiccups and groans said to me:

"My good daughter, the lack of love of creatures makes me cry bitterly. As I don't see myself loved thus I feel wounded and it gives me such sorrow that it makes me give into hiccups; my love races over every single creature, covers her, hides her, and constitutes me life of love for them, whom, ungrateful, don't even say to me an I love you, how should I not cry? Therefore, love me, if you want to quiet me (of) the weeping.

"Now, my daughter, listen to me and pay attention to me; I want to tell you a great surprise of our love and I want that you don't let anything escape you; I want to make you know where arrived the maternity of my Celestial Mother, what she did and how much it cost her and still costs. Now, you should know that the great Queen, not only made (herself) Mother of me with conceiving me, with giving me to the light, with feeding me with her milk, with lending all the possible cares that there needed to my infancy; this was not sufficient, neither to her maternal love, nor to my love of Son.

"Therefore her maternal love raced in my mind, and if afflicting thoughts tormented me, she extended her maternity in every thought of mine hid them in her love, kissed them, so that I felt my mind hidden under the maternal wing that didn't ever leave me alone; every thought of mine my Mama loved me



and lent me all her maternal cares.

“Her maternity extended itself in my every breath, in my every heartbeat, and if my breath and heartbeat were suffocated by the love and from the sorrow, she raced with her maternity in order not to have me suffocated by the love and to put the balm to my transfixed Heart. If I looked, if I spoke, if I worked, if I walked, she raced in order to receive in her maternal love my looks, my words, my works, my steps, she invested them with her maternal love, hid them in her Heart and did for me as Mama. Even in the food that she prepared for me she made her maternal love flow, so that eating it I felt her maternity that loved me.

And then, what to tell you of how much display of maternity she did in my sufferings? There was no suffering nor drop of blood that I poured forth that my dear Mama didn't feel; after she did for me as Mama, she took my sufferings, my blood, she hid them in her maternal Heart, in order to love them and to continue her maternity.

“Who can tell you how much she loves me and how much I love her? My love was so much, that I didn't know how to be in all that which I did without feeling her maternity together with me. I can say that she raced in order to never leave me, even in the breath; and I called her, her maternity was for me a need, a relief, a support to my life down here.

“Now, my daughter, listen to another surprise of love of your Jesus and of our Celestial Mama, because all that which was done between me and my Mama the love didn't find (an) obstacle, the love of the one raced in the love of the other in order to form one life alone. Now, wanting to do it with creatures, how many obstacles, rejections and ingratitude, but my love is never stopped.

“Now, you must know that as my inseparable Mama extended her maternity inside and outside of my humanity, thus I constituted her and confirmed her Mother of every single thought of the creature, of every breath, of every heartbeat, of every word, and I made her maternity extend in the works, in the steps, in all their sufferings. Her maternity races everywhere; in the perils of falling into sin, she races, covers them with her maternity, so that they don't fall, and if they have fallen, she leaves her maternity as help and defense in order to have them rise again; her maternity races and extends itself over the souls that want to be good and holy as if she might find her Jesus in them, she does as Mother to their intelligence, she guides their words, covers and hides them in her maternal love in order to raise so many other Jesus's. Her maternity makes (a) display over the beds of the dying, and making use of the rights of authority of Mother from me she gives (to) them, she says to me with (an) accent so tender that I can not deny her: ‘My Son, I am Mother, and they are my children, I must put them into safety, if you don't concede this to me my maternity goes (swept) under/(is undermined) by it’; and while she says this, she covers them with her love, hides them in her maternity in order to put them into safety.

“My love was so much that I said to her: ‘My mother, I want that you be the Mother of everyone, and that which you have done for me you will do to all creatures; let your maternity be extended in all their acts, in a way that all I will see is covered and hidden in your maternal love.’ My Mama accepted and remained confirmed that not only should she be Mother of everyone, but to invest every act of theirs with her maternal love. This was one of greatest graces that I did to all the human

generations, but how many sorrows doesn't my Mama receive? They arrive to not want to receive her maternity, to refuse to acknowledge her; and therefore all heaven prays(,) awaits with anxiety that the Divine Will be known and reigns; and then the great Queen, will do to the children of my Volition that which she did to her Jesus, her maternity will have life in her children.

"I will surrender my place to one who lives in my Volition in her maternal Heart. She will raise them in me, will guide their steps, will hide them in her maternity and sanctity; one will see impressed in all their acts her maternal love and her sanctity; they will be her true children, that will resemble me in everything. And oh, how she would love that everyone might know that one who wants to live in my Volition has a Queen and powerful Mother that will make up for that which they lack, she will raise them in her maternal womb, in all that which they will do she will be together with them in order to model their acts to hers, so much so that they will know that they are children raised, guarded, educated by the love of the maternity of my Mama! And these will be (those) that will render her content(ment), her glory and her honor."

Fiat!!!

*Adveniat Regnum tuum;  
Fiat Voluntad tua  
sicut in coelo et in terra.*

Your Kingdom come;  
Your Will be done  
as it is in heaven and on earth.